

BUCHANAN'S

JOURNAL OF MAN.

VOL. II, NO. 10—APRIL, 1851.

ART. I.—ERRORS OF PHRENOLOGISTS.

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The most celebrated phrenologists, who follow the Gallian system, necessarily fall into many errors in their descriptions of character. In a great number of cases, the errors of the old system are not sufficiently conspicuous to attract notice; but in other cases, in which the organs which it overlooks, and those which it mislocates, are remarkably large or small, the craniological descriptions are necessarily imperfect and often completely contradictory to the truth. Cranioscopists who encounter these contradictions of their favorite theories, are very often led to indulge their imagination, and imagine the shape of the head slightly different from what it actually is, thus accommodating themselves to the emergencies of the case.

It is easy, for example, when a man has an established reputation for intellect, to perceive his intellectual organs largely developed, for whenever our attention is riveted upon any object or subject, it is apt to assume an increased magnitude, and nothing is more common than for the cranioscopist to find organs in large development, which he was prepared to expect from a previous knowledge of the character; if, however, his perceptive faculties are too accurate to admit of this form of self-deception, and recognize distinctly the incompatibility between the organic development and the established character of the individual, he is compelled either to lose confidence in the accuracy of the doctrine, or to resort to some indirect if not sophistical explanation to escape the dilemma.

When the palpable inconsistencies between the Gallian theory and the actual characters of men, are thus brought home to the practical phrenologist, who is a resolute stickler for the theory,

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and not inclined to learn from nature, he generally gets over the difficulty by one of two processes. If his reasoning and imaginative organs are large, and his percepts small, he easily modifies his perceptions and brings himself to see the organs in accordance with the actual character. He may do this with entire sincerity, in consequence of the law that we magnify the importance of any object by giving it our concentrated attention, and diminish the magnitude and importance of other objects by carelessness or oversight. If, on the other hand, his perceptive organs are very large and give accurate reports, while his reflective organs are small, and incapable of very accurate reasoning, he escapes the dilemma with great ease by some sophistical process. He draws illogical inferences from a combination of organs or from the influence of temperament, or draws an extraordinary inference from a single organ, not justified by the principles of the science or by his usual rules of procedure in other cases. Thus, when the cranium of a criminal presented a large development of Cautiousness and Secretiveness, a group of phrenologists inferred therefrom that his crimes would be of a very cautious and secretive character, but when they learned that his crimes instead of being of a cautious and secretive character were remarkable for their boldness, they at once explained the inconsistency by affirming that his intellectual organs were so small that he could not act out his cautiousness—entirely unconscious of the sophistical nature of such an explanation, and its violation of the fundamental principles of the science.

When such phrenologists discover a large organ of Combative-ness, they announce that physical courage is a prominent trait of character, but if they find themselves mistaken they are ready to call in almost any other organ to explain their mistake—as, for example, the man has too little Hope, or too little Firmness, or too much Cautiousness, or too much Benevolence, or too much Love of Approbation, or too nervous a temperament, or too much or too little of any thing from which the remotest inference could be drawn to bear upon the organ of Combative-ness.

If a gentleman is distinguished for polite and elegant manners, the phrenologist ascribes it at once to a very large development of Approbateness; but if upon examination he finds Approbateness small, he brings in numerous explanations from Self-Esteem, Benevolence, Cautiousness, etc., to show why the function which should be missing is still present. Yet when he meets another headpossessing large Benevolence, Self-Esteem and Cautiousness, he will probably forget the extemporaneous theory of their functions which he broached to explain his previous dilemma.

These sophistical and fanciful modes of maintaining a theory at the expense of nature are very detrimental to the progress of science, and well calculated to justify the skepticism of its opponents.

A practical phrenologist should have a clear and correct percep-



tion of the form and dimensions of the cranium, the development of the brain as indicated by the exterior of the head, and the true and essential function of each organ; then, with accurate perceptions and accurate reasoning, he may describe character correctly in all cases, without being in the slightest degree influenced by any practical knowledge of the character, or by the fact that it differs materially from what the cranium appears to indicate.

As many of my readers have doubtless observed these cranio-logical errors, and perceived the discrepancies to which I allude, in their attempts to practice the phrenological system, I shall proceed to sketch some of the most obvious and frequent errors which belong to the practice of craniology on the Gallian system. Our practical phrenologists have been accustomed to describe those possessing a large organ of Cautiousness as timid and fearful, and in many cases inclined to melancholy, particularly when the organ of Hope was small. The timid or cowardly tendency was in inverse proportion to Combative-ness, and the melancholy in inverse proportion to Hope; yet it often happens that those with a large organ of Cautiousness are distinguished by the very reverse of these traits of character—are firm, bold and cheerful, for the upper central portion of the organ of Cautiousness, as formerly located, tends to produce a prudent character, but not a timid one. The prudence and self-control which belong to this region, co-operate more decidedly with firmness than with timidity; it is therefore extremely common to find a large development of the ridge of the parietal bone, upon which Cautiousness is located, in persons of the greatest intrepidity and self-possession, even although they may not be distinguished by a large development of Combative-ness; it is only when the lower portion of the cautious region, running near the ear, is prominent, that the timid characteristics of that organ are manifest. This lower portion is quite below the location of Cautiousness, according to Gall and Spurzheim. Any one who has had extensive opportunities of observing craniological developments and character, can recollect instances of remarkable personal courage connected with large Cautiousness and moderate Combative-ness. The melancholy tendency which has been ascribed to Cautiousness, is frequently directly the reverse of the truth; for the organ which gives us the highest degree of cheerfulness (the organ of Playfulness) lies immediately above Cautiousness; hence, a large development of Cautiousness is frequently accompanied by a proportionate development of the organ which makes a gay, cheerful and happy temperament; nor will a small development of Hope, in such a case, insure a predominance of Melancholy. Small Hope may lead to discontent, or may prevent us from enjoying life in a calm and spiritual way, but it will not produce melancholy when the organ of Playfulness is duly developed. It is, therefore, not very uncommon to find a large Cautiousness and moderate Hope with a very sprightly and buoyant

temperament. All that we are authorized to infer from the true organ of Cautiousness, at the parietal angle, is a certain degree of prudence and self-control.

Still more frequent are the mistakes made in the matter of religion. It has been very common to pronounce those in whom the organ of Religion was moderately developed, decidedly skeptical or irreligious; and to pronounce those in whom the organ of Religion may be large, strangely predisposed to religious worship and inclined to enter the Church, but in point of fact we frequently find those in whom the religious organ is large, quite indifferent to Church services and skeptical as to theological doctrines; while those in whom it is small may be distinguished by their zeal in Church matters, and their dogmatic faith. An enthusiastic reception of theological or spiritual dogmas, and a willingness to be taught upon such subjects belongs to the organs of Faith and Marvelousness, and may co-exist with quite a moderate amount of religious emotion; while, on the other hand, the religious feeling, in its strongest development, may be accompanied by a decided skepticism in supernatural matters, from a lack of Marvelousness and Spirituality. The organ of Religion leads us to carry out the duties and the spirit of religion. It is the vitality and substance of true religion, and is as distinct from the forms of faith as our physiological vitality is from our apparel and countenance. A large development of the organ of Religion, even in connection with the organs of Faith, Marvelousness and Spirituality, does not necessarily render a man religious in the popular acceptation of the term. He may have a ready faith in the supernatural, a willingness to be taught, and a willingness to lead, as far as possible, a holy life; and still he may be repelled from the theological dogmas of the times by his own internal convictions that they are not in harmony with true religion. He may find himself, by the very intensity and purity of his religious sentiments, compelled to avoid the chains of sectarianism, and may feel reluctant to enter religious associations where his interior sentiments would be shocked by the destitution of genuine piety. A large proportion of those in whom all the religious organs are amply developed, entertain little or no sympathy with sectarian organizations, and often hold themselves entirely aloof; or, if they enter, are never prominent and zealous members of the Church, eager to promote the predominance of their particular sect, and to triumph over sectarian rivalry. They are content to exemplify their religion by a beautiful, disinterested and harmonious life, rather than by loud professions or theological controversies. A class of men who are distinguished for their so-called piety, are men of stern, dogmatic characters, ambitious to excel and rule who cannot cherish a sentiment themselves without endeavoring to enforce it upon all around them, and who are so utterly dead to the tender and gentle

sentiments of true religion, they throw all their force in the direction of theological dogmas and the strict enforcement of external ceremonies. A life of total selfishness does not shock their religious sentiments, but the slightest deviation from their metaphysical dogmas, or the slightest disregard of any ceremonial rule which they consider important, elicits their serious condemnation. This class of heartless sectarians, who are now so often prominent in the various denominations, and who so often exercise a controlling influence, have no large development of religious organs to account for their character, for they are really deficient in religion; not only deficient by their natural constitution of mind, but still more deficient by the false direction of their religious cultivation. From these considerations it is obvious that the practical phrenologist, who pronounces every one skeptical or irreligious in whom the so-called organ of Veneration is small, and who pronounces all in whom the religious organs are large, decidedly religious, will often fail to describe men's characters as they are understood in the community, and will sometimes fail in a correct understanding of the religious character.

A much more important error in reference to the organs and character is very frequently made in reference to Self-Esteem. It is common to pronounce all who are slightly depressed behind the organ of Firmness, deficient in Self-Esteem, and therefore bashful or diffident, or at least modest and distrustful of self; and yet, in a great many instances, we find persons defective at the location assigned to Self-Esteem, and defective also in the neighboring organ of Approbativeness, but still offensively egotistical, sensitive in reference to character, vain, ostentatious and insolent, enjoying the reputation in the community of being remarkably self-conceited and overbearing. In all such cases we shall find that, although the deficiency behind the organ of Firmness may be sufficient slightly to diminish the dignity of character, the development still lower upon the occiput is sufficient to bring out the vain, ambitious, ostentatious and arrogant traits. The spirit of emulation, the spirit of conquest, the love of power, the disposition to domineer, the love of display, and the most offensive forms of vanity, lie much lower upon the occiput than the Gallian organ of Self-Esteem, which manifests dignity or self-respect, with self-complacency, but which does not descend to the lower or more odious manifestations of egotism. We may find a great deal of dignity when the Gallian organ of Self-Esteem is large, accompanied by a due degree of modesty, which would forbid the accusation of self-conceit, which the public would generally fasten upon those who have less dignity with a greater amount of vanity, and whose chief development lies below the organ of Self-Esteem.

In reference to the violent passions generally, the adherents of the Gallian system are misled by locating the organs too high,

placing Destructiveness, for example, over the ear, in a position which is competent to originate anything more violent than Irritability. Hence, if the lower part of the cranium is broad and deep, producing a wide neck, the Gallian system may give a correct description; but in a large number of cases where the constitution is delicate and the passions are moderate, the basis of the skull being very small and shallow, the Gallian system ascribes to such an individual a degree of violence entirely contradictory to the facts of his experience. The theory is saved in such cases, merely by the pliant good nature of the subject, who supposes that his Destructive and Combative faculties have been restrained by education or over-ruled by the higher organs; but in many instances, especially in females, when the basis of the brain is shallow and the region of the mastoid process but feebly developed, there may be a development of the region of Irritability, which would indicate great Destructiveness, to the Gallian phrenologist, when in reality anything like destructive violence would be painful, if not horrible to the tender feelings of the subject.

On the other hand, the Gallian system is equally at fault in describing some of the violent and desperate characters, whose heads are not broad in the region of Irritability (over the ear), but are deep and elongated in the basilar region, as well as high in the region of Firmness. Such heads it pronounces to be defective in Destructiveness and but moderately Combative, when in reality they are remarkably fierce, revengeful and fearless. Whenever we observe a deep occipital region, a narrow development above the ears, and a bold development of the lower part of the face, presenting a great elongation from the organ of firmness to the chin, we shall find a head capable of evincing a degree of violence and passion quite inexplicable by the old-fashioned phrenological theory, but perfectly intelligible by reference to the Neurological Diagram, which shows that the most violent passions are located somewhat lower than the cavity of the ear, and that a ready index to their manifestation is found in the development of the lower part of the face.

The Gallian system is frequently at fault in its descriptions of Acquisitiveness, locating that organ further forward than is consistent with truth. It frequently ascribes Acquisitiveness to those whose heads really have but a very small development of the organ; and on the other hand pronounces Acquisitiveness small in a class of men who are not only selfish and acquisitive, but bold and grasping in the pursuit of gain. Those whose heads are narrow above and behind the ear, and who are consequently defective in Acquisitiveness and Selfishness, are frequently well developed above and anteriorly to the ear, in the modest and timid region, to which Acquisitiveness has been erroneously ascribed. In this class of heads, therefore, the Gallian craniology is at fault, as well as in those which are much more prominent behind than before the

ears. In other words, the doctrine leads to incorrect conclusions whenever there is a marked difference of development between the regions just before and behind the ear, but when the lateral region of the head is uniform, being uniformly large or uniformly small, the craniological descriptions coincide with the truth.

Another element of character, in which the Gallian system is frequently at fault, is that of Reverence. Reverence having been confounded by Spurzheim with the religious sentiment, the two being regarded by phrenologists as identical, the manifestations of Reverence have been ascribed to the organ of Religion, when in reality it belongs to the side of the head between the regions of Cautiousness and Ideality. When one's head is very high in the region of Religion and narrow across at the temples, the system of Gall and Spurzheim ascribe a high degree of Reverence, leading us to suppose that he is deferential to superiors and to all proper objects of respect, whereas, in reality, his reverence is moderate and not sufficient to check his arrogance or to induce him to pay any great degree of respect to his fellow beings. On the other hand, when the head is very broad and flat, being somewhat depressed between Firmness and Benevolence, the Gallian craniologist pronounces the subject deficient in Reverence, and consequently disposed to exhibit disrespect towards government, society, authorities, opinions, and the characters of his fellow men; whereas, in reality, the breadth of such a head, in the true region of Reverence, insures a modest and deferential deportment, with an abundant display of Reverence to all objects or persons worthy of respect. Not only is there an abundant display of Reverence, but through the intimate sympathy between the organs of Reverence and Religion, the religious emotion in such cases is kept in an active condition, so that, although it may not be powerful, it is sufficiently active for frequent and respectable manifestations.

In reference to Benevolence mistakes are frequently made, in consequence of the omission of the doctrine of antagonism. A large organ of Benevolence being antagonized by the selfish region above and behind the ear, may fail to display the highest order of benevolence, while another individual, in whom the organ of enevolence is much smaller, may exhibit a much more purely benevolent life, in consequence of the fact that his selfish region is feeble, the development above and behind the ear being small. Moreover, in estimating the benevolence and selfishness of the character, the whole occipital region should be regarded as reinforcing selfishness, all of the occipal organs having a more or less selfish tendency. A great portion of the occiput being regarded by the Gallian system as devoted to the affections which are unselfish, the width of the occiput is regarded as preponderating in favor of Benevolence, when in reality the whole occipital region tends to selfishness, as the whole of the anterior and superior regions of the head tends to benevolence.

In reference to Hope and Mirthfulness, the old system is frequently at fault, as its locations are not entirely accurate. Mirthfulness is frequently ascribed to men of broad foreheads, who are really sober and profound theorists, and is as often pronounced defective in those of rather high and narrow foreheads who are really full of humor, without much philosophy. The true location of the organ of Mirthfulness being almost vertically above the eye, instead of occupying the exterior angle of the forehead, frequent mistakes upon this trait of character are inevitable. The organ of Hope, which occupies a less extensive location than was ascribed to it, and which lies somewhat nearer the median line, is frequently pronounced defective and the character correctly described, but in many instances the melancholy which is ascribed to its absence does not really exist, as that depends upon another organ. The traits of character which have been ascribed to the organ of Hope belong, in reality, partly to Hope, partly to an organ lying further back which may be called Playfulness, and partly to the region of Imagination, Scheming and Foresight. The tendency to look forward and build castles in the air belongs to the scheming) imaginative region; the buoyant energy vivacity and cheerfulness belong to the playful region, while the proper organ of Hope gives neither the sanguine spirit of adventure, the gaiety, nor the anticipative fancy which have been ascribed to it. The true organ of Hope, simply elevates our emotions and gives us a feeling of happiness, serenity, content and universal satisfaction or pleasure in whatever is brought before us. Whether our attention be directed to the past, the present or the future it elevates and beautifies whatever we behold, giving us rather a willingness to enjoy passively than desire to engage in adventure. A large development of this organ may be entirely compatible with melancholy, for melancholy depends upon a species of languor, or mental and physical debility and depression, entirely distinct from the unpleasant views we may entertain. We may feel in the midst of the enjoyment of wealth, friendship and the most fascinating beauties of nature, an internal depression, a melancholy languor, and loss of interest which arise not from any deficiency in Hope, but from a lack of sprightly energy and playfulness—that elasticity which is akin to health and energy, and which is essential to our enjoyment of life.

A much more striking error is sometimes exhibited in reference to friendship—that emotion being ascribed to Adhesiveness, an occipital organ. A very disinterested class of persons, in whom the occiput is small, complain very justly that the doctrine does them injustice, while those in whom a large occiput indicates great adhesiveness will not be apt to complain when a greater capacity for friendship is ascribed to them than they really possess. True disinterested friendship belongs to the region located near Benevolence, anterior to Love. If this region be small, no occipital development can produce more than a counterfeit exhibition of friend-



ship. The occipital organ of Adhesiveness is but a gregarious instinct, which enables us to attract friends to us, to push ourselves forward, and to make ourselves at home in society; but which aims rather to use our friends for the promotion of our own interest, than to manifest any sincere friendship for them. The numerous instances in which a disinterested friendship is exhibited where the region of Adhesiveness is small, render it imperatively necessary that we should not confound the animal and gregarious instinct with the noble sentiment of benevolent friendship.

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## ART. II.—THE SCIENCE OF PHYSIOGNOMY.

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Physiognomy as an art is familiarly practiced by all—as a science it is but little known. Every one in passing among strangers forms impressions at a glance, and in the most intimate acquaintance, not only draws inferences from the general cast of the countenance but learns, by its general play of expression, the prevalent emotions of the moment.

All arts may be practiced empirically without a knowledge of their fundamental scientific principles, and empirical practice when based on an extensive course of observation is often successful. Indeed there are many shrewd physiognomists whose judgment of character although based on empirical observation, is strikingly correct. The accuracy of the conclusion in such cases may be ascribed to the fact, that the general principles of the science become unconsciously stamped upon the mind in a course of extensive observation, so that in our opinions we really carry out the principles of science unconsciously.

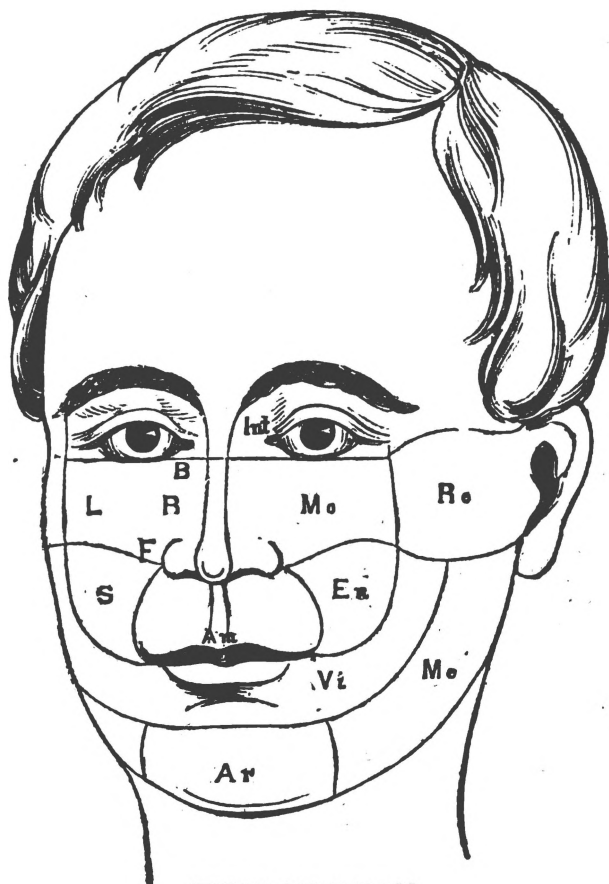
In the empirical practice of physiognomy, however, there is something more than inference from development or form. The power of intuitive perception often enables us to grasp the character at a glance, or by gazing upon the eye, when it would be utterly impossible for us to give the data from which our conclusions are derived. These intuitive impressions which are particularly vivid and accurate at first glance, or in the first contact of glances, are in many individuals more accurate than any subsequent opinions formed by inference from the countenance and conduct. Such persons are accustomed to say that their first impressions never fail, and that however they may be made to doubt these impressions by subsequent reasoning and experience, they ultimately find them true. I would not recommend every one to rely implicitly upon such impressions, for only those who possess a considerable degree of the intuitive power can safely rely upon them, but when the observer is not fanciful, or disposed to mingle too much of arbitrary Physiognomy with his intuitive perceptions, his impressions should always have due weight.



The science of Physiognomy presents two distinct portions—the Physiognomy of Form and the Physiognomy of Motion. Every variation of the form of the face is expressive of a variation in character, and every movement of the face is significant of the emotions or the action of the mind.

Physiognomy as a science of motion or active expression must be governed by the general laws which determine the relation of the brain to the muscular system. As a science of form and feature, it depends upon the laws of development which are governed by the brain, that organ sustaining the same relations to the nutrition and growth of the various parts of the body which it does to the action of the muscular system. The laws of active expression in the countenance are somewhat complicated, and would require a general exposition of the laws of muscular movement, together with an anatomical explanation of the construction and movements of the face. I shall therefore on the present occasion merely allude to the Physiognomy of development.

The Physiognomy of development depends upon two controlling influences, first the development of the organs of the brain immediately behind the face, with which the face maintains a correspondence, and secondly the general influence of the whole brain upon the circulation and nutrition of the face as well as other parts of the body. These two causes co-operate harmoniously in producing the same results, and the Physiognomy of active expression harmonizes with the physiognomy of form, causing the active expression of our various emotions to develop the same portions of the face which become developed by the general influence of the brain, or by the influence of the organs behind the face. Thus the three influences of muscular motion, cerebral control and organic development produce a harmonious result. At the present time I do not propose to specify in detail the *modus operandi* by which each result is produced, but merely to state as ascertained results, the various forms of the features which are produced by the various organs of the brain. The Physiognomical expression of the face is principally in its anterior portion in which we find specific localities for the expression of the elements of human nature. The most inferior portions of the face, upon the lower jaw, and the most posterior portions, near the ear, are less connected with the general expression of character. The face may be divided, like the cranium, into a few great regions, which the most careless observer can readily recognize. We may say of the face as of the brain, that its inferior and posterior portions are connected with the selfish elements of character, while its anterior and superior regions are indicative of everything that is good. A line drawn from the lower extremity of the nose backward and slightly upward will divide the regions of good and evil in the face. The same line prolonged to the upper angle of the cheek bone on the side next the temples, and thence continued nearly in a straight line



## EXPLANATION.

The above sketch without pretending to minute or accurate subdivision presents the most remarkable characteristics of the great regions of the face. The highest region, between the brows and the first horizontal line is directed to intellectual manifestation (marked *Int*). The space from the eyes to the alæ of the nose corresponds to the moral organs (marked *Mo*). In this region the initials *B*, *R*, *F* and *L*, indicate the positions of Benevolence, Religion, Firmness and Love. Exterior to this, the region marked *Re*, is the seat of relaxing debilitating and morbid influences. The region marked *En*, has the opposite tendency, producing energy, ambition and force of character. The letter *S*, in this region gives the locality of Self-Esteem. The region marked *Vi* is the seat of violent and selfish passions, antagonistic to the moral region. The letters *Me* give the seat of melancholic influences. *Ar* indicates the seat of ardor or heat, and *Am* the facial indication of Amativeness.

to the junction of Firmness and Self-Esteem will divide, for the cranium, the region, of good and evil tendencies.

Every face, to have a good expression, should be fully developed on each side of the nose. The upper frontal portion of the cheeks is the seat of all that is beautiful and lovely in character. The prominence, below the eyes, of the upper portion of the cheeks will be found, as a general rule, strongly marked in all very amiable and gentle persons who are accustomed to make active manifestations of their best traits of character. It is true there may be many good persons in whom these regions are not very prominent, but in such cases it is because their better feelings have been partially suppressed by force of circumstances, or at least have not been kept in a pleasant and active condition. Grief, disease, corroding cares and anxieties, provocations and daily annoyances frequently operate upon persons of an amiable character so as to suppress all the natural play of their better feelings. Their countenances usually exhibit, by their hard and meagre appearance, the stern and unpleasant influences under which they have been placed. But when persons of an amiable disposition have been reared in the midst of friends and refined society, where all their better feelings might have free play and pleasant indulgence, we find the upper part of the face acquiring a fullness and prominence, a lively and healthy color, and a general aspect or "*tout ensemble*" extremely pleasant and beautiful. We can generally tell by examining the cheeks adjacent the nose whether the person has been subjected to pleasant or unpleasant influences, whether his amiable faculties have had free and healthful play or been oppressed and benumbed by unfortunate associations and painful experience.

As the lower part of the face coincides in development with the occipital and basilar action of the brain, or a very broad and prominent development of that region indicates great intensity or activity in the harsh and selfish elements of character. The most violent traits are expressed in the lowest portion of the cheeks and those which give the greatest force and intensity of passion and will, are indicated by projection forward of each side.

The regions of the face may be designated as follows: the intellectual region of the brain expresses itself by the eyes: the moral region from Benevolence to Firmness inclusive, is indicated on each side of the nose. The occipital region, from Firmness to Hatred, is expressed by the prominence of the cheeks, extending from the alæ of the nose to the junction of the cheek with the lower jaw; the region of violence upon the level of Combativeness in the brain corresponds with a portion of the face on a range with the angles of the mouth; the region of Ideality, Modesty, Reverence, Sublimity and Cautiousness extends from a point a little below and behind the external angle of the eye down the cheeks about as low as the level of the alæ of the nose.

The regions of indolence, sensuality, and selfishness are found upon the middle posterior parts of the cheeks, near the muscles of mastication, from which they extend forward and slightly downward.

This region, which is full in the luxurious and sensual, becomes concave in those who lead a life of intense and unremitting labor, sacrificing ease and sensual pleasure. The exercise of the energetic traits of character gives a distinct development extending from the lower margin of the nose, about an inch below the angle of the mouth. The exercise of a steady, healthy and virtuous energy of character is manifested on the cheeks near the lower extremity of the nose.

Religion, Philanthropy, Hope, and Love display themselves upon the cheek adjacent to the middle of the nose. The benevolent and social faculties take their place near the upper parts of the nose adjacent to the eyelids, while the intellectual activity is manifested by the prominence of the eye. Activity of the reflective organs causes the eye to be prominent, at the same time descending from the brow—while the merely perceptive activity causes the brow to be developed very near to the eye without a distinct interval between them.

Such are the different regions of the face corresponding to the various regions of the cranium, and in many cases equally reliable as an index to the character. The cranial organs indicate the native capacity based upon the original conformation; the facial regions indicate the action and manifestation of the mind, and are, therefore, frequently a more correct index to the actual character than the cranial organs. But, in truth, neither alone is entirely reliable. We should judge character by first estimating the cranial organs, and then determining by the facial development which of the cranial organs has been most cultivated, or has acquired the greatest prominence in the character.

The general rule for finding the special localities upon the face is quite simple. We should merely suppose the cranial organs transposed, as if the integuments of the cranium were drawn down upon the face and inverted, placing the forehead upon the eyes and the occiput at the lower part of the face.



### ART. III.—ORSON S. FOWLER, THE PHRENOLOGIST.

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O. S. FOWLER, the master spirit of the house of **Fowlers & Wells**, has long been known throughout our country as a practical Phrenologist. He has done more than any other individual, by his lectures and publications, charts, and craniological examinations, to bring home Phrenology to the familiar knowledge of the people. His labors have been directed, not to original discovery or scientific research, but, to the propagation, diffusion, and application of the principles of phrenological science—aiming at the establishment of truth, the application of its principles in daily life, and the removal of antiquated falsehood.

To the performance of this great task he brought a large amount of firmness, perseverance, ambition, industry, benevolence, and hope, together with foresight, sagacity and observation. The results which he has attained are manifested by the wide diffusion of phrenology throughout our country, the extensive demand for phrenological publications, the large circulation of his phrenolo-

gical journal, and the permanently increasing demand for anthropological literature, to which he has largely contributed.

It is true that much of this interest and popular excitement is ascribable to other causes, but we cannot avoid giving the highest credit to Mr. Fowler, who has not only been a very efficient author and lecturer, but has virtually been longer in the field as a practical phrenologist than any other representative of the science. My own labors in the South, in that capacity, did not occupy much over five years; and there are few phrenologists of reputation who have given many years to popular propagation, which has been the steady occupation of Mr. Fowler for about sixteen years past. The joint influence of his lectures, examinations, and published works has been immense. His books have been sold by thousands and tens of thousands—some exceeding fifty thousand, others over a hundred thousand; and although I have no very definite information upon the subject, I presume it would not be extravagant to estimate the total circulation of all his productions at near a million of copies.

The works of Mr. Fowler upon "Phrenology," "Self-Culture," "Physiology," "Memory," "Religion," "Hereditary Descent," "Matrimony," "Love and Parentage," "Amativeness," "Temperance and Tight-Lacing," and "Homes for All," are well adapted to circulate among the people, to liberalize their minds and to exert a healthy moral influence. They are not sufficiently elaborate, learned, or elegant in style or matter to take hold of the more influential, ambitious, and cultivated classes of society with much power; but among those plain, unambitious, good sort of people, who constitute the greater portion of every community, the knowledge which Mr. Fowler imparts is highly appreciated, and the obvious tendency of all his doctrines and operations to promote the true welfare of all, secures a hearty reception for his doctrines and himself. Indeed, the natural sphere of Mr. F. appears to be rather that of the practical moralist and philanthropist than that of the man of science or literature. He would rather give people wise counsel how to live happily and realize the great ends of life than to occupy himself in scientific research for the establishment of facts or principles to be applied by others. Science and literature he appears not to value highly, except as they contribute directly or immediately to human happiness. His practical utilitarian cast of mind naturally diverts his attention from the field of literature to that of human life and human interests—from theory to practice.

In his recent course of lectures in Cincinnati, during February and March, his interest appeared to concentrate upon the application of those truths which are calculated to have a moral, regenerative influence upon society. The laws of hereditary descent and of human improvement generally were distinctly and boldly set forth in a plain, practical manner, with a manful disregard of pop-



ular fashions, prejudices, and bigotry. It was gratifying to find that such lectures were successful. They were attended by large audiences. The more bigoted classes did not attend them. They were principally heard by the class among whom his works circulate, and they met therefore a sympathizing audience.

Mr. F. has ventured upon the doubtful ground which has heretofore been *tabooed* by a species of puerile superstition. He has brought physiological subjects of the highest importance to the welfare of the race, familiarly before mixed audiences, and given no slight shock to the old notion that such subjects should be concealed in dark corners, and that women should be kept entirely ignorant of the most important facts in their constitution. His lectures upon physiological and sexual subjects, in Cincinnati, were unusually bold, and their favorable reception constitutes one of the cheering signs of the times. Doubtless, such lectures from other individuals would have attracted no small amount of censure, but from Mr. Fowler they attracted chiefly the friends of liberal ideas, leaving the remainder of the community comparatively indifferent to something which they quietly set down as heterodox, delusive, or unworthy of notice.

As a Phrenologist, Mr. Fowler has but little speculation, and little disposition to venture beyond the limits of what he has familiarly known and practiced so many years. Although not convinced that the Gallian system is infallibly accurate, he has made very little progress beyond the teachings of Gall and Spurzheim. In reference to the discovery and demonstration of the functions of the brain by direct experiment, and the whole system of Neurology, he has assumed an attitude of conservative noncommittal, neither denying the facts, nor yet accepting the system, and in reality knowing but little of its doctrines until his recent visit to Cincinnati. On this occasion he became better acquainted with its philosophy, and it appeared that he had heretofore been repelled from its adoption not by any disbelief of its facts, but by a misunderstanding of its philosophy, which he supposed to be radically at war with his pre-conceived views, and to differ more fundamentally than it does from the system of Gall and Spurzheim. These misconceptions being removed, and the very palpable facts of the neurological demonstrations being shown him, he had no longer any difficulty in publicly recognizing the new discoveries as an important contribution to anthropology. Indeed, there can be little doubt that the new demonstrative system must ere long, when it has been fully and distinctly published, receive the general sanction of all enlightened Phrenologists, many of whom will, no doubt, be able to realize the truth of the science by their own personal experience in feeling the impressions produced by the excitement of their own organs. Mr. Fowler's constitution, although naturally of the hardy class, has acquired sufficient impressibility, by means



of mental excitement, to enable him to feel distinctly some of the impressions produced by the excitement of the brain.

During his stay in Cincinnati, Mr. Fowler underwent a neurological examination by myself—the results of which were recorded by his reporter, in the exact words which I uttered at the time, and which constitute a fair account of his craniological and physiological indications, though perhaps less full and picturesque in style than it should have been if delivered for the information of others. Being designed merely for Mr. F., the opinion was given in a comparatively meagre and scientific style, rather as a description of the head than of the character.

#### NEUROLOGICAL DESCRIPTION.

You have a constitution indicating great power of endurance, hardihood, stability, and perseverance in the accomplishment of your objects.

The animal power is sufficient for an active life, and sufficient to sustain the system against the effects of mental excitement; sufficient also to give energy to the passions, but not sufficient ever to endanger or disturb your self-control. The vitality and muscularity of your system are naturally good, but have been diminished by the exercise of the opposite powers. Your sensibility is naturally moderate; it may have been cultivated, but you are still more distinguished for hardihood than for sensitiveness. You are not sensitive either morally or physically; you are very perceptive but not very sensitive. Your digestive apparatus, whatever it may have been naturally, has at present a moderate development. I am inclined to think that it has declined from over-exertion of the mind and general labor.

Your liver and stomach are particularly inactive, but the intestines are a little better in their condition.

Your tendency to disease is but medium; your tendency to health is decidedly strong, and would enable you to resist many causes of disease, and to bear morbid impressions upon the system without giving way to them. Your principal morbid tendency arises from the inactivity of your digestive apparatus, including the liver. Your power of digestion and power of nutrition are both somewhat defective. Your constitution would therefore naturally be spare and compact, and your temperament would be what is commonly expressed by the term bilious-nervous.

You have a large development of the regions of the brain, which produce what is called the bilious, and of a portion of that which produces the nervous temperament.

Your respiratory apparatus is well developed, indicating a capacity for a vigorous and sustained delivery, but not a sufficient expansiveness of chest or freedom of pulmonary exhalation and secretion. Hence the nervous system is somewhat deadened by the carbonated state of the blood. There is habitually a prepon-

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derance of expiration over inspiration, and it is particularly desirable for you to cultivate such habits as will give greater pulmonary expansion.

Your head is full and almost uniform in the occipital organs, full and nearly equable in the moral region, full and prominent in the frontal region. The most defective portions of the head are the lateral physiological organs of the middle lobe, and the organs of the side head, especially those which give breadth to the front lobe. There is not quite enough sprightliness. Your head indicates an eminently practical man, one in whom the practical very decidedly overrules the ideal. The region of coarseness is large enough to give a strong tendency to the ordinary industrial operations of society, and would enable you to feel at home in savage life as well as in civilized, and would give you a very strong predisposition in civilized life to the simpler forms, and a natural aversion to what was too complicated or ultra refined, a fondness for reducing all ideas to practice, and a readiness to take hold with your own hands, and take pleasure in manual labor and bodily exercise.

You are fond of distinguishing yourself, of gaining authority, of being eminent. Your pride and moral ambition are leading traits of character. You have an intense scorn of anything that is degrading to your dignity, and a feeling of pride that would make you always sustain your own respectability—a feeling of ease and satisfaction with yourself—a feeling of complacency which would prevent you from being anxious to please others for the sake of their approbation, a feeling which would make you satisfied with whatever your conscience dictates as the proper course. Your natural pride and dignity of character I should pronounce predominant, very greatly overruling the antagonistic organs. Moral ambition is another prominent trait in your character, as great or greater than pride—giving a disposition to distinguish yourself in what your moral faculties can recognize as proper. General ambition is also strong, but not so strong as the feature just mentioned. The love of authority and disposition to assume command is very strongly marked also—it would give a disposition to use authority or assume responsibility and the power of exercising control over others. Combativeness and skepticism are strong, and give you great readiness in encountering any kind of difficulty or opposition, and would make you naturally rather a conservative than progressive as to the wonderful or complicated or ingenious; but your Combativeness being overruled by the social group, would never lead you into unnecessary quarrels or collisions, and your Skepticism, although it is not fully balanced, by Marvelousness and Spirituality, would be controlled by your faith in mankind—your disposition to confide—which is a leading trait of your character, but as to theories or abstract propositions, or things wonderful and novel, your tendency would be rather to object than to believe

in the things themselves. Your Selfishness and Secretiveness are sufficient to make you always guard your own interests with care and energy, and place you generally on your guard against being deceived by others, and make you watch them closely, with a jealous scrutiny, at the same time your cunning is not sufficient to appreciate a thoroughly artful character. You are naturally strong in resentment, and courageous to face your enemies, but not irritable or quarrelsome, yet ready to maintain your ground when a controversy must come. At the same time, Benevolence largely preponderating, would prevent your engaging in personal contests, and your contests would therefore arise from Ambition, or a sense of duty. Your Acquisitiveness is well developed, and would lead not only to the acquisition of property, but to the energetic accumulation of it.

You have a good trading head and would be good in speculating. You would be at home in gambling speculations, but for your moral sense. You have a very fair capacity for any thing of that kind and but for the check of the moral sense would be inclined to run into bold speculations. Your passions have enough of the edge of Destructiveness, but there would be a sufficient control of the moral sentiments to prevent that from ever being a conspicuous trait of character. Your Caution is well developed. It might be supposed that your Cautiousness was not as strong as it is, on account of your Ambition, your strong impulses and your great faith in the results that you foresee. You would not hesitate to venture upon a calculation that you have made of consequences, but even when you are deemed rash, your Cautiousness is active. I say this not merely from the size of the organ, but from its decided predominance over opposite organs, and would give Cautiousness as a marked trait of character. Your power of restraint and self-control is also very good. Your apprehensions, anxiety, and feeling of responsibility, etc., are sufficiently strong to make you judicious, to make you feel intensely the responsibility of any position, but never sufficient to disturb or unnerve you. Courage or Firmness also predominates over that trait of character, and there is not enough to depress your spirits, but you have some slight tendency to depression of spirits from the lack of Playfulness. You need more Gaiety. You have enough of Mirthfulness, you enjoy the ludicrous and humorous, but you have not enough of animal gaiety, and need to cultivate that quality; you need something to give more sprightliness to your energy. Playfulness is what you want.

The region of Coarseness gives you a disposition for robust, outdoor amusement and active exercise as dancing, playing, etc., to balance your constitution, together with the influence of sprightly female society and of children. Your Conscientiousness is well developed and it would show itself decidedly in being persevering and consistent in whatever you pledge yourself to, and there is a feeling of enthusiasm in carrying out what you undertake.

Your Philanthropy and Hope are largely developed, larger than Love. You have a full development of Love, but you have more of Friendship than of Love. Friendship, Philanthropy and Hope are leading organs. Love is not so large. The adhesive or gregarious instinct and Amativeness are perhaps as active with you as Love. Imagination is an organ which you need to cultivate. Imagination, Marvelousness and Ideality are all of but moderate development and all need cultivation. The influence of light literature, and refined society is necessary to bring up that part of your constitution to harmony and symmetry with the rest.

You are deficient, for example, in sentimental love, in the romantic sentiment, and the disposition to admire and to describe in glowing language. You would have more facility in exhibiting scorn, contempt, and censure, than in exhibiting admiration or eulogy. You need to cultivate the sentiment of Admiration in connection with Ideality and Reverence. It would enable you to appreciate more highly, and take more pleasing views of mankind, literature, and society.

Your Reverence is not defective, but it is not quite as large as it should be in comparison with the occipital organs—in comparison with Ambition, Vanity and Arrogance. The deficiency of Reverence would not be generally noticed in your ordinary intercourse with mankind, where you would manifest friendliness, but the lack of Reverence would appear where it had to co-operate with Ideality and Marvelousness.

There would be a disposition in many things to censure or criticise, and a lack of capacity to appreciate, admire, or do full justice to many things in philosophy, in literature, in character, and in society. You need to have brighter and more expansive views in reference to those things. As to esteem and regard for mankind you are well developed. Your natural tendency would be to think that if you befriend and confide in them, and do them justice, that this is all. You would not appreciate some of the refined sentiments of deference, honor and romance, and your philosophy of character, manners and society would show that defect; in other words, your head ought to be cultivated in those organs which N. P. Willis has cultivated so successfully. His character is somewhat opposite to yours. Your Benevolence, in connection with Faith, may be regarded as perhaps your largest organ, though it is not really so influential in your character as is the region of Firmness and Perseverance, because it does not predominate so decidedly. Benevolence does not predominate so much over Selfishness as Firmness does over Fear. Your large development of Benevolence, Faith and Philanthropy, in connection with the smaller development of the imaginative region, would make you pre-eminently the utilitarian, always looking to the practical welfare of mankind, or of individuals, and having confidence in them—in their power to produce good results, and in the power of nature to produce good

results—would make you an optimist or progressive; but you are more a moral and utilitarian progressive, than a philosophical innovator. You are more scientific than literary, and more practical than philosophical. Your intellect would always direct itself toward those things which are connected with attainable results, and with human welfare. Your social qualities are very good. You are full of sympathy, and have a great deal of prudent frankness. Your mind is alert and wakeful, never dreamy. You would be apt to wake up people when you talk to them. You are a ready observer of surrounding things, and never absent-minded—never so engrossed in thought as to be unconscious of anything that is going on around you.

You are ready in the acquisition of knowledge, and your memory, upon the whole, might be pronounced a good one; yet it is better for matters of recent occurrence than it is for a very elaborate accumulation. The leading trait of your mind is Sagacity, Penetration, Foresight—the quick perception of things as they are brought before you, and a quick apprehension of the results to which they tend, and what is likely to be brought about; hence your course in life would be a prudent one, guided by a good judgment of results. You are naturally disposed to prophecy, or predict how things will turn out in practical matters. Your judgment and capacity for analysis are good, but your reasoning capacity is much less developed. Your forehead has not sufficient breadth and squareness. You investigate, understand, and analyze, but do not deal in synthesis so much as analysis, and are better competent to judge upon a limited number of facts or principles, than to decide upon a matter which requires a great many complicated considerations. In other words, your intellect is more distinguished for penetration than for comprehensiveness.

You are not a great schemer, but when a scheme is suggested, you very readily determine its feasibility, or when anything is brought before you, you very readily determine the result. You are not a great inventor, but if any principle were given to you, you would soon carry it into action, and you would have a good understanding and power of carrying out any thing mechanical. In the region of Ideality the best developed point is that which is connected with the sentiment of purity—of female purity, for example. Although the head is not broad in that region, that organ stands out beyond its neighbors, and I should therefore pronounce you characterized by an acute sense of purity and an aversion to vulgarity. Your language is full (about the same by the new system as by the old). Your talent for the combination of language is medium—not remarkable. Your disposition to system and order is tolerably well developed, but your eagerness and enthusiasm would carry you ahead and lead you to throw it aside, and there would be a constant conflict between the two impulses. You have a fondness for the study of the physical sciences—would

not only be an Anthropologist but a good Naturalist, and must have a decided passion for Geology, and would take also considerable interest in Astronomy, but Geology would be your favorite.

You also take great interest in Botany in connection with the utility of plants to man. The physical descriptive sciences would be your favorite in connection with utility to the human race.

The Physiognomical development, indicating the activity of the various parts of the brain, would suggest that the Religious sentiments, in connection with Philanthropy, Hope and Intuition, are exceedingly active, and in constant course of manifestation; that the moral and Intellectual regions generally have been well cultivated. The indication of activity, in the intellectual organs, and especially in the Reflectives, is very decided. The Reflectives have been gratified more than the Perceptives. The Perceptives are naturally strong. The Reflectives have increased their natural strength. The region of Ideality is somewhat cultivated, but not so much so as the more active portions of the Intellect. The regions of Modesty, Purity, Reverence, Sublimity and Cautiousness, have all been cultivated, and are active. The Sluggish, Indolent, Sensual, Combative and Selfish group has been greatly restrained and diminished in action. The region of Love or family affection, is strongly marked. The region of Playfulness, does not indicate cultivation nor the region of Restraint—it would seem that you have cultivated Manifestation rather than Restraint. I should say that you were originally modest and quiet, rather sedate, reserved, not inclined to show much animal life, and that you have cultivated the art of throwing yourself out and putting life into your manifestations.

From the predominance of the Expiratory over the Inspiratory tendencies, you would have not only a facility in laughing but a strong predisposition to cough, and might very readily acquire an obstinate cough.

Secretiveness is well developed, and would enable you to be on your guard, and yet not sufficient to penetrate a very cunning character. Frankness and the region of Truthfulness are remarkably large. You are disposed to be communicative, frank and confiding; while Secretiveness would prevent imprudence or excess in that direction.

In the foregoing description, reference is made to the activity of organs as indicated by the Physiognomy. Mr. Fowler's face, like that of every one who has vigorously exercised his brain, is strongly marked with the indications of character. The regions of indolence and repose (below the cheek bone) indicate by their depression the amount of incessant labor to which he has been subjected. The regions of Religion, Philanthropy, Hope and Love, indicate, by their fullness and their florid appearance, the activity of the Moral Sentiments. The regions around the mouth indicate force of character, while the narrowness of the lower part of the face indicates the control and restraint of the animal organs, by the power of will and self-cultivation.



The engraving, which is a good likeness, being made from a good daguerreotype on the engraved block, exhibits distinctly in the face the cultivation of the superior and restraint of the inferior organs.

Mr. Fowler is intensely ambitious in his way, and his perseverance, judgment and energy have made him quite successful in attaining reputation, influence and pecuniary means. He is still as sanguine and ambitious as ever, expecting in his future career to surpass his past life. Nor is his anticipation unreasonable. His life thus far has been so much one of incessant occupation, that he has not done justice to his natural powers in the way of scientific and literary cultivation. His mental resources have not been sufficiently enlarged and the defects which he exhibits and which repel many from him have not been corrected. But he is still in the path of improvement and self-perfection, (as every phrenologist should be,) still desirous of learning and advancing, and it is therefore no unsafe prediction to affirm that he will yet do more for his permanent reputation than he has heretofore accomplished, and that he will secure a title to the gratitude of posterity as one of the efficient pioneers of social regeneration—one of the leaders of that Philanthropic Anthropology upon which we rely for the higher destiny of America.

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#### ART. IV.—BIRTH OF THE SOUL.

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Davis' work on the PHILOSOPHY OF SPIRITUAL INTERCOURSE, recently published by Fowlers & Wells, contains the following remarkable passage, describing the separation of soul and body in the act of death.

One morning, as I was walking through a suburban portion of the beautiful village of Poughkeepsie, I observed a number of men at a little distance, engaged, as I supposed, in digging a well. A field separated me from them, and I halted, unconscious of any particular motive for so doing, and leaning against the fence, watched the men as they worked the windlass in raising water and mud from the excavation, which was already very deep. Immediately, I noticed that the workmen were suddenly thrown into great commotion as by some unexpected accident. On seeing their rapid and anxious movements, I hurried across the field, and ascertained the cause of their distress. A poor Irish laborer was buried beneath the stones and clay, which had at that moment caved into the well! This intelligence intensified my sympathies to a high degree. The condition of the unfortunate man, was, to the natural senses, too horrible to contemplate; and this excitement, combined with the *desire* to ascertain the sufferer's position, constituted a powerful magnetizer, to whose influ-



ence I readily yielded, and passed directly into the superior condition. And, as solid substances *cannot* retard the penetration of spiritual perceptions (see "Great Harmonia," vol. 1, p. 381), I directed them upon the man in the well. He was beyond all pain and distress. The heavy load of material had crushed his natural body, and he was dead! This event took place several months previous to my general investigations into the principles of Nature; and hence this question, at that time, arose in my mind—"how can the human spirit escape from such a condition?" With novel sensations I watched the process before me. First, I observed, with regard to the buried man, an entire *suspension of his consciousness*—a *fusion*, so to speak, of *all* the elements and ethereal constituents of his spiritual constitution—like many substances melted into one bright fluid, having neither form or harmony. The brain of the dead man was surcharged with this brilliant liquid, which seemed also partially to permeate the lower extremities. Immediately, however, this glowing, luminous, most refined kind of fluidity began *ascending* from the brain *through the solid substances above it*, still passing upward between the workmen (who were laboring to extricate their companion), into the atmosphere some *six feet above* the heads of the men. Here the spiritual element ceased to ascend. And I now directed my observations to this point, where a space of about *three feet* in diameter became rapidly more and more brilliant. And this spot of dazzling light seemed to *pulsate* with an indwelling animation. It appeared like a *great heart*, composed of thinking elements. A soft, mellow halo continued to accumulate around it, still emanating from the body in the well; and thus this seeming heart was provided with a kind of ethereal *pericardium*, or covering, which was very beautiful and physiological. Now this sublime process was going on while the workmen were putting forth every possible exertion to rescue their fellow laborer from his awful position. They were not aware of the (to them) invisible operations of those very elements of animation and intelligence, which only forty minutes before had made the now buried man a thinking, working being in their midst. That same essence was now ascending between them and above them, and they knew it not. But I saw it all! Had they rescued that being, ere it had escaped the natural body, how different would have been its resurrection! They could not behold this glorious ascension. But while they lovingly and anxiously continued their exertions to save him, I still watched with calm delight that palpitating, living combination of elements in the air; and very soon I discovered, in the *center* of the pulsating mass, so redolent with life, as it was, the distinct outlines of a symmetrically constructed head. A beautiful progression was visible throughout the whole phenomenon. Particle sought particle, atom sought atom, element sought element, principle sought principle, in accordance with the principles of association, progression and

development; and the whole process of organization went on with that *silent order* and *undeviating precision* which characterize the growth of trees and the development of flowers! In due order of progression I saw developed (as I have already described in another instance, see "Great Harmonia," vol. 1, p. 170) the perfect development of the head, body, limbs, etc., of the new and indestructible organization into which the spiritual elements of that laborer ultimated themselves; and I beheld a form finely wrought—a body beautifully, organically and symmetrically constructed—adapted to that glorious land where Divine love and wisdom environ the soul forever.

The whole process of this interesting phenomenon occupied about three hours. At the end of that time the spirit was completely liberated from the "dominion of the flesh" by a sudden separation of that thread of vital electricity which I have elsewhere compared to the umbilical cord of the natural birth, which gradually more attenuated thread of glittering light, reaching from the body in the depths of the well, until that moment connected the material and the ultimate organisms together. This thread parted, and the spirit was born! His consciousness was now restored, but what an emancipation! The toiling slave was free! The world-neglected, the down-trodden workman—the poor, despised, but honest Irishman—now, from where he stood, a glorified form, looked down and beheld his former companions still laboring to rescue what, by this time, they felt could be only a dead body. His spiritual perceptions, gazing still deeper, readily pierced to where lay the crushed remains. But the torn and bleeding body, and the tattered poor man's clothes, were alike objects of interest to him; he had put off both, never again to resume them! He could speak no farewell word to his friends, through their dull sense of material hearing, and he readily perceived and comprehended that he was *invisible* to their gross natural sight; so turning from them with a *passive* and *calm* joy, he submitted himself to the *attractions* which were sent down to him from the second sphere, and passed on, away from the earth!

The exceeding beauty of this transfiguration evidenced the soul of a good man—one in whom the moral virtues had grown almost up to the stature of a pure spirit. Truth, Justice, Love, Purity of heart and action, such are the imperishable adornments of the immortal being. But in this life, these rich possessions are too often shrouded by poverty; the world sees them not beneath the torn garb of the laborer, whom circumstances chain, as it were, to the oar—his existence being one continued pull against the tide of adversity. In the present structure of society, no time is given him for outward display, wherewith to dazzle the world, nor for the proper rest of his body and cultivation of his mind; but there is an inward accumulation of patience, of gentleness, of love, which, though silent and hidden, is ever brightening more for future glory

## Familiar Table Talk.

**CLAIRVOYANCE DEMONSTRATED.**—The recent demonstrations of clairvoyance in New York by two gentlemen just arrived from France, are of the most satisfactory character.

The French newspapers for some time past have given numerous accounts of the performances of M. A. Gandon and his young nephew, M. Gohenant, who seem to have established a sympathetic relation between themselves, by which the latter perceives whatever is seen by the former. Several New York editors have witnessed their powers and testify to their success. The editor of the New York Mirror says:

"We have heard of persons possessing the gift of 'second sight,' and being enabled to read by some mysterious agency, without even looking at what was written; and if we are to believe the evidence of our senses, the youth in question possesses that power. It appears that whatever his uncle reads, or is told, he is able to repeat; but even the uncle is not at all times the direct medium of communication with the youth, though it appears to be necessary, that he should first be made acquainted with the fact to be told. Thus, he repeated what we had written at our desk, although he was placed at the other end of the room, with his face turned from us; he told to a second, the time by our watch—the dates of several of our exchange papers, and the places where published—described the various letters taken by his uncle from the cases of the compositors, although they were then in different rooms, etc., etc.

"We state simple facts, and can only express the astonishment which every one must feel, on witnessing the experiments."

The Home Journal of April 12th (edited by N. P. Willis and G. P. Morris) says: "That one mind can be divided and inhabit two bodies—one body knowing at least, everything that the eyes of the other body see—we saw proved incontestably, and to our great astonishment yesterday. At one end of a room, forty feet long, we wrote, at a desk, with Monsieur Gandon looking over us. The nephew of this gentleman stood with his back to us, at the other end of the room, forty feet off, and without his uncle's turning towards him or speaking a word, *read what we wrote*. We tried it with words and arithmetical figures, and with chance-opened passages of books on the table. We tried it with a wall between. All that one saw the other instantly read. There is to be a public exhibition of this unexplained phenomenon, and no person of ordinary curiosity will fail to go and see its experiments. M. Gandon has been a sub-officer of the French army, and his nephew is an interesting looking lad of seventeen. Blindness would literally be no deprivation of sight to this boy—he sees with the eyes of another, as with his own. Were we blind, we should lose no time in trying whether this seeing by proxy is not one of Nature's cultivatable secrets."

After this, what is to become of those incorrigible infidels who still denounce clairvoyants as impostors? Can they not take one step lower in the realms of stupidity? Can they not prove that clairvoyance arises from dislocating the knee-joint as did the Buffalo savans? Or will they do as some have done in reference to Mesmerism, who declared they would not believe until they were mesmerized themselves? Let our learned professors declare that they will not believe until they are made clairvoyant themselves, and they will occupy an impregnable position!

The Home Journal of April 19th, contains the following interesting particulars in reference to M. Gandon, derived from M. Trobriand, a gentleman of distinguished literary ability:

"A letter written by our friend, M. de Trobriand, who accompanied them in their visit to us, has since appeared in the French Journal of this city, however, and from this we will translate one or two of the leading data. It is a letter, by the way, not intended for publication—addressed by M. de Trobriand to 'Madame la Comtesse de \*\*\*,' at Paris—and obtained with difficulty for print, by his co-Editor, who states this in an introduction. It is an epistolary essay on the subject; in fact written with the charming grace and well-bred elegance so well known to the readers of the *Etats-Unis*, and though we had fully intended to translate it all, we have time only to jot down the mere additional information it conveys.

"Before coming to this country, M. Gandon had travelled through France and Belgium, giving representations of this miracle to the scientific and curious. The phenomena seems to have been as much a surprise and mystery to himself as to any one else. One or two instances of his own first experiences are given. He had left Marseilles to give an exhibition at Toulon, leaving an order at the Hotel where he had been staying, to receive and reserve any letters which might be addressed to him there. Arrived at Toulon, he was lying on a sofa, reading, after dinner, when he suddenly saw a sealed letter on the page of the book. Rising and walking about, to be sure that he was not the subject of some passing illusion, he again opened the book, and saw an unfolded letter, in which was written the announcement that his wife was dangerously ill. He made these phenomena known to persons of respectability, postponed the intended lecture, and left immediately for Marseilles, where he found a sealed letter waiting for him, precisely like the one of which he had seen a vision, and containing precisely the words he had before read. He hastened to Paris, and arrived only in time to see his wife a few minutes before her death.

"But the most curious fact given by M. de Trobriand is, that, between the power of Monsieur Gandon and that of ordinary magnetism and clairvoyance, *there is a strange antagonism!* He seems to possess the power of neutralizing or exorcising the magnetic influence, and his mere presence throws a clairvoyant into indescribable terror. At Brussels, a lady of high rank and great intelligence, wished to have a clairvoyant questioned as to the nature of his power. She asked his consent—he gave it—and a Catholic clergyman put the daughter of the lady into a magnetic slumber, as he had often done before for experiments in clairvoyance. The moment the sleeper was requested to place herself in spirit-communication with the stranger, she was seized apparently with uncontrollable fear, fell into violent convulsions, bade him be gone, with loud screams, and so agitated and terrified M. Gandon himself that he quitted the house, without further pursuance of the experiment.

"On arriving at his hotel, overwhelmed with what was a complete mystery to himself as well as to others, it occurred to him to make a trial of his power over the mind of the other, even when separated. With a strong effort, he concentrated his thoughts, and willed that she should rise and go into the garden which he had seen attached to the house she resided in. The day following he called to make inquiries, and was informed, that, after his departure, she had remained convulsed by spasms for fifteen or twenty minutes, but that she had suddenly arisen and walked to the garden, where the agitation seemed to cease, and she had been led thence to her room, without further symptoms. Questioned afterwards as to what she saw terrible in the stranger, the young lady stated that he had appeared to her enveloped in flames!—[Possibly from the priest's imagination.—*Ed. Jour. Man.*]

"In Paris, the most successful magnetisers have assembled for the same kind of experiment, but even those who ordinarily find no difficulty in putting persons into a magnetic sleep, were wholly unable to produce the effect upon their most accustomed subjects in M. Gandon's presence. The only instance of magnetism he has ever witnessed was the one above described.

"M. de Trobriand thus concluded his letter to the Countess:

"If I were not soon to see you, long as my letter is, it would be but the preface of what I have to communicate on this subject; but I sail for France in the coming month, and I will narrate to you, myself, many a circumstance upon which your own mysterious faculties will aid to enlighten me. The wayward destiny, which, of late years, has sent me to traverse seas and dwell in far lands, has brought me in contact with many men and many events. *In this adventurous wandering, I have three times encountered inexplicable revelations of a supernatural character.* We will discourse of these. But, from now till then, there are of course chances that we may be parted by death. The sea is deep, and life is uncertain. If, then, before I come, you are first called to another world, I demand of you that, whatever you may have become, and if it be not rendered utterly impossible by the laws beyond the grave, you will reveal yourself to me—under whatever form and in whatever way it is permitted—and mingle your life with mine by supernatural communication and influence. In whatever time or place it may be, I shall be ready. So—living or dead—to meet again in this world."

PHILOSOPHY OF SPIRIT RAFFINGS.—Under this caption we find, says the Pittsburgh Post, in the Cleveland Plaindealer, of the 14th inst., part of a lecture (13th of a course,) delivered at the Prospect Street Church, in Cleveland, April 13th, 1851, by Joel Tiffany, Esq. The Plaindealer states that the lectures "have been attended

by large audiences, and the interest is constantly increasing." We publish below a short extract from the lecture before us, for the special benefit of those who believe that "Spiritual Rappings" are either the work of the devil, or cunning impostors and necromancers:

"Here, on careful examination, we can find all the conditions necessary for producing these phenomena, and below this point we cannot—a single observation is sufficient to illustrate this point. When Professor Mitchell went to investigate these manifestations in Rochester or Auburn, and I forget which, he endeavored to obtain certain indications of intelligence which he knew to be beyond the power of one mind in a hundred thousand to give. He called for the spirit of La Place, the celebrated mathematician and astronomer, and directly the spirit responded to his call.

"Now, said Prof. Mitchell, if you are the spirit of La Place, you can demonstrate a problem to me in such a book of your '*Mechanique Celeste*.' The spirit responded by giving him the desired demonstration—a demonstration which he knew no person about him could even understand, after it was given. He took down the demonstration, not being certain that was the particular problem called for, and when he returned home, he compared it with the work itself, and found the demonstration true.

"Here was an exhibition of intelligence, not only above the highest developments of sensation, but even emanating from the highest sphere of intellectual development of mind while in the body; and Prof. Mitchell was satisfied, with that single experiment, of the highly intellectual source from which those sounds proceeded.

"I might go on to multiply examples involving the same and similar tests to almost an indefinite extent. But time will not permit me to do so. Suffice it to say, that, independent of any philosophy on this subject, facts enough have fallen under my own observation, to render me perfectly inexcusable for rejecting either of the following propositions:

"First—that these sounds are produced without any voluntary agency on the part of the mediums or any other persons present.

"Second—the medium does not and cannot dictate the answers which are given to the questions propounded, and the answers are as liable to be adverse to the belief or desires of the medium as of any other person present.

"Third—these sounds are produced through the voluntary agency of invisible intelligences or spirits, which differ in degrees of intelligence and truthfulness almost, if not quite as much as persons inhabiting the body, and in a similar manner are liable to be misunderstood by us and mistaken in themselves.

"Fourth—that we can associate and converse with enlightened or truthful spirits, or with ignorant and false spirits, just as we choose; and can have the means of knowing whether we are conversing with the one or with the other.

"Fifth—that the spirits with whom we converse know the most secret thoughts and motives of our souls; and that from their knowledge nothing can be hid.

"Of the truth of these things, from my own observation and experience, I cannot doubt. In fact, if I know anything in existence to be true, I know these things to be so. If the evidence I have on these points is not sufficient evidence to convince me, then indeed, I have not sufficient evidence to satisfy me that I am now standing before you, and addressing you."

FRIENDLY CORRESPONDENCE.—Prof. Caldwell, of Louisville, says, (March 21st.):

"Numerous and diversified engagements have prevented me, until now, from addressing to you a line or two on the January number of your Journal of Man.

"Though each number contains matter to me highly pleasing, interesting, and instructive, I value more highly the one just specified, than either of the three or four that preceded it.

"Your constitution of a *good head* is far the ablest paper on that subject I have ever seen; and I believe much the best that has ever been written. In truth, few men have themselves either the constitution of head, or the amount and kind of knowledge necessary to fit them to write on that subject. They possess neither the power of analysis nor of combination requisite for such a task. And yet, when knowingly and sagaciously examined, as you have done, it becomes one of the most plain and common sense topics that can present itself.

"Your Mormon paper is equally curious and striking, and tends more to confirm what is already an adage—that *fact* is often more extraordinary than fiction or

romance. The Mormons, according to the picture your Journal gives of them, are a more extraordinary people than either the Brobdingnags (I believe that is the name of them) or the Lilliputians. And during these marvel-loving times, it is impossible to tell or even conjecture to what number and political or religious power they may attain.

"Your cure of blindness by Mesmerism, though not new, is a very interesting case.

"Of your Spiritual Sermon I cannot speak in terms of such approbation. \* \* \*

"Pray, what is thought, by the wise ones, of the explanatory hypothesis, that ladies make the *spirit-noise* by the dislocation of the knee-joint? Is that doctrine thought less marvellous than messages sent from the spirit state of existence?"

G. A. B. of Oakland, Ohio, says, (March 3d):

"Having read the first volumes of your exceedingly interesting 'Journal of Man,' I was much amused with the novelty of your Psychometric experiments, so incredible were they, that I could not believe, and yet I was confounded with the evidence adduced.

"A few days since, I had an opportunity of demonstrating the truth of Psychometry, in the person of Mrs. J——, a lady of great impressibility, possessing an acuteness of perception and fluency of speech eminently fitting her for Psychometric experiments.

"I placed in her hands manuscripts, the contents of which she could have known nothing, as they were folded, in a manner that forbid the possibility even of their containing any writing.

"I placed in her hand a letter from Miss W. She immediately (without any prompting) described the intellectual, moral, and social faculties of the author correctly. In a few minutes I placed in her hand another letter from the same person without her knowing the fact, yet the second delineation of character corresponded precisely with the first.

"I next placed in her hand a letter I had received a few days previous from the Hon. L. D. Campbell. I shall give her impressions of Mr. Campbell's letter in her own language:

"This manuscript impresses one very forcibly. This man has an expansive intellect, a very active mind. He has great fluency and force of expression. His perceptive faculties are large and give him a good effective business talent.

"His benevolence is large, he has active sympathies. His conscientiousness is large and his firmness is full. He has much dignity of character and continuity. He has a great deal of moral courage. He has strong attachments to his friends. He likes to accumulate, has large acquisitiveness. This man has powerful propelling powers, he has large combativeness and destructiveness, has great energy and determination of character. He is always ready for the conflict."

"This person possesses a superior mind, and one that will make itself felt, etc. The correctness of her description of Mr. Campbell's character, so far as I am able to judge, satisfied me of Mrs. J.'s psychometric powers.

"Is not this impressibility common to all persons in a greater or less degree? If so, may it not be developed by magnetism?"

Dr. D. A. M. of Greenville, Ill., says:

"It would be truly an intellectual feast to be able again to spend a term in the Eclectic Institute, which I intend to do, as soon as practicable. I hope to be able to visit Cincinnati next summer or winter.

"I have tried and proved most of the experiments given in the Journal of Man, with which I have been more than satisfied."

E. L. C. of Buffalo, says:

"In the main, I think that craniological observations verify (though that means were not sufficient to discover) the newly discovered functions of the brain. I was deeply impressed with the inadequacy of the old system during the lecture of Mr. L. N. F. lately in this city. Having an opportunity of examining his cranium, and of recording the result, I was struck with the correspondence between his external developments and what the man appears to be, from other indications, a correspondence which does not appear by the system he teaches."

LITERARY NOTICES.—FROM Nauvoo, Illinois, I have received a weekly newspaper [\$1.50 per annum] entitled the "Popular Tribune,—Journal of Reform and Social Reorganization—Organ of the Icarian Community, under the direction of M. E. Cabet, formerly Attorney General and Deputy of France, and now President of



the above community." The doctrines of this Icarian Community, which is composed of emigrants from France, are contained in two works of M. E. Cabet, entitled "Travels in Icaria" and "True Christianity." The communism which is attempted by this society is a bold attempt to realize a high ideal of life. Such attempts require a great deal of generous and amiable sentiment. In some respects, the French are better adapted to the community life than the Americans. Every philanthropist must wish success to this enterprise.

M. Cabet appears to have had much persecution from his enemies in France, backed by the power of the government. He is going back to Paris to meet them, and rebut their accusations. The Tribune is edited with very respectable ability, through its editor is not yet entirely familiarized with our language. M. Cabet is a zealous opponent of Jesuitism of which he has seen and felt the evils in Europe. Under the head of "*Danger from Jesuitism*," he says:

"We stated in No. 4 of our journal that Jesuitism was the most powerful organization on the face of the earth, and the most dangerous to liberty.

"This danger is manifest as regards Europe; for the Jesuits, the staff officers of the Catholic army, are undauntedly and continually struggling to augment the power of the Pope; and the Pope at their head is every day advancing nearer to object of universal dominion, and even at this moment he heads the coalition of kings against Republicanism and Democracy. And should foreign invasion succeed in re-establishing despotism in France, it will most assuredly be at the instigation and owing to the manoeuvres of the Jesuits.

"Hence the endeavors of all the Republicans in France, the most intelligent men, the numerous learned bodies of the universities of education, the most popular writers, such as Eugene Sue, Eugene Pelletan, Michelet, Quinet, Victor Hugo, Thiers even, Genin, professor of Philosophy at Strasburg, Bouche de Cluny, etc., etc., who never cease to signalize the enemy and point out danger!

"As to us, we are convinced a thousand times over, that the kings only put themselves into the hands of the Jesuits for the reason that they consider them now to be their principal supporters; in consequence of this junction, this Jesuitic conspiracy is in our eyes the most formidable of conspiracies; because it is thus enabled to direct the armies of Europe and to unite force to cunning and all other species of treason."

"THE CELESTIAL TELEGRAPH."—The researches of M. Cahagnet of France, alluded to in my lecture on the relations of body and mind, have been republished in English by J. S. Redfield, of New York, under the following title:

"THE CELESTIAL TELEGRAPH; or Secrets of the life to come, revealed through Magnetism; Wherein the existence, the form, the occupations of the soul after its separation from the body, are proved by many years' experiments, by the means of Eight Ecstatic Somnambulists, who had Eighty perceptions of Thirty-six Deceased Persons of various conditions: A Description of them, their conversation, etc., with proofs of their existence in the spiritual world. By L. ALPH. CAHAGNET. First American edition. New York: J. S. Redfield, Clinton Hall, corner Nassau and Beekman sts. For sale by W. B. Zieber, Philadelphia.

"THE AMERICAN VEGETARIAN and Health Journal," Philadelphia—A monthly of 16 pages, at \$1 a year, by Rev. Wm. Metcalf, is a vigorous advocate of vegetable food, well worth reading and quite instructive.

MISS MARTINEAU'S NEW BOOK.—A new work, the joint production of Miss Martineau and H. G. Atkinson, F. G. S., has recently appeared in England. It is entitled "Letters on the Laws of Man's Nature and Development." This book will certainly rouse the thinking faculties of its readers; but it will startle and shock not a few of that lady's former admirers. It is understood to advocate a system of total skepticism in reference to the reality or personality of all spiritual, divine, or supernatural things. It has been the fashion heretofore to receive all such doctrines with an infinite amount of scorn and reviling, not only against the works but against their authors. Perhaps the honorable and eminent position of Miss M., and the more tolerant character of the present age may secure for her work a more gentle reception. Works upon the unpopular side of every question ought to be shielded and cherished by every friend of human improvement, no matter how much he may object to their contents. The world can never be freed from bigotry and falsehood until every side of every question may be fearlessly defended. When we have the truth, we have



no fear of discussion, and so long as the oppressed classes in the minority are scoffed out of the arena of free discussion, we may be sure we have not yet reached a proper position. The following well-written extract from the work presents Miss Martineau's views in reference to theories of God and creation :

"Of all the people I have ever known, how few there are who can suspend their opinion on so vast a subject as the origin and progression of the universe! How few there are who have ever thought of suspending their opinion! How few who would not think it a sin so to suspend their opinion! To me, however, it seems absolutely necessary, as well as the greatest possible relief, to come to a plain understanding about it; and deep and sweet is the repose of having done so. There is no theory of a God, of an author of Nature, of an origin of the universe, which is not utterly repugnant to my faculties: which is not (to my feelings) so irreverent as to make me blush; so misleading as to make me mourn. I can now hardly believe that it was I who once read Milton with scarcely any recoil from the theology; or Paley's Natural Theology with pleasure at the ingenuity of the mechanic-god he thought he was recommending to the admiration of his readers. To think what the God of the multitude is,—morally, as well as physically! To think what the God of the spiritualist is! and to remember the admission of the best of that class, that God is a projection of their own ideal faculty, recognisable only through that class of faculties, and by no means through any external evidence! to see that they give the same account of the origin of Idols; and simply pronounce that the first is an external reality, and the last an internal illusion! To think they begin with the superstition of supposing a God of essentially their own nature, who is their friend and in sympathy with them, and the director of all the events of their lives, and the thoughts of their minds; and how, when driven from this grosser superstition by the evidence of laws which are all around them, they remove their God a stage from them, and talk of a general instead of a particular Providence, and a necessity which modifies the character of the prayer; and how, next, when the absolute dominion of law opens more and more to their perception, excluding all notions of revelation and personal intercourse between a God and man, and of sameness of nature in God and man,—to think that when men have reached this point under the guidance of science, they should yet cling to the baseless notion of a single conscious Being, outside of nature—himself unaccounted for, and not himself accounting for nature!

"How far happier is it to see—how much wiser to admit—that we know nothing whatever about the matter! And, from the moment when we begin to discover the superstition of our childhood to be melting away—to discover how absurd and shocking it is to be talking every day about our own passing moods and paltry interests to a supposed author and guide of the universe—how well it would be for us to set our minds free altogether—to open them wide to evidence of what is true and what is not! Till this is done, there is every danger of confusion in our faculties of reverence, of conscience, of moral perception, and of the pursuit and practice of truth. When it is done, what repose begins to pervade the mind! What clearness of moral purpose naturally ensues! and what healthful activity of the moral faculties! When we have finally dismissed all notion of a subjection to a supreme lawless will, all the perplexing notions about sin and about responsibility, and arbitrary reward and punishment—and stand free to see where we are, and to study our own nature, and recognize our own conditions—the relief is like that of coming out of a cave full of painted shadows under the free sky, with the earth open around us to the horizon. What a new perception we obtain of the 'beauty of holiness'—the loveliness of a healthful moral condition—accordant with the laws of nature, and not with the requisitions of theology! What a new sense of reverence awakens in us when, dismissing the image of a creator bringing the universe out of nothing, we clearly perceive that the very conception of its origin is too great for us, and that deeper and deeper down in the abyss of time, further and further away in the vistas of the ages, all was still what we see now—a system of ever-working forces, producing forms, uniform in certain lines and largely various in the whole, and all under the operation of immutable law."

**FEMALE PROGRESS.**—There can be no doubt of the fact that woman is gradually looking up, and determined to enter upon a wider sphere of life than she has heretofore occupied. The attendance of female students in medical colleges is one of the most significant indications of the times. Three are at present attending the Spring session of the Eclectic Medical Institute. Several ladies are delivering popular lectures with credit to themselves. Miss Coates has delivered several courses upon

Physiology in Ohio and Pennsylvania. Mrs. E. R. Coe has lectured once in this city upon the elevation of woman, and her lecture was highly commended. A number of ladies are beginning to act upon the new ideas in reference to female apparel. A well educated young lady at the East has been for some time wearing the male attire and carrying on farming operations. The newspapers refer to a party of females in male attire recently seen at St. Louis. Mrs. Bloomer of Seneca Falls, N. Y., who calls the Lily, has adopted the short dress and trousers, and some of the ladies of the village are beginning to imitate her example. She says:

"Those who think we look '*queer*,' would do well to look back a few years, to the time when they wore ten or fifteen pounds of petticoat and bustle around the body, and balloons on their arms, and then imagine who cut the *quickest* figure, they or we. We care not for the frowns of over fastidious gentlemen; we have those of better taste and less questionable morals to sustain us. If men think they would be comfortable in long, heavy skirts, let them put them on—we have no objection. We are more comfortable without them, and so have left them off. We do not say we shall wear this dress and no other, but we *shall* wear it for a common dress: and we hope it may become so fashionable that we may wear it at all times, and in all places, without being thought singular. We have already become so attached to it that we dislike changing to a long one."

The Syracuse [N. Y.] Standard, says:

"The new fashion for ladies dresses is being introduced into our city. Several ladies appeared in the streets yesterday with dresses of a very *laconic* pattern, and pantaloons *a la Turk*. The new style looks decidedly tidy and neat, and imparts to the wearer quite a sprightly and youthful appearance."

**LAW REFORMS.**—Great reforms in law are now in progress. Reformed codes have been adopted in New York, Kentucky, Missouri, Iowa, Mississippi, and California. New York has virtually abolished the old system of militia training; and she has probably passed, by this time, the law against gambling—a law so stringent and searching as to make it pretty sure that it will totally abolish the practice. Ohio, by her last legislature, has abolished the sale of ardent spirits by tippling shops.

Nine cheers for this age of progress! Law reformed! Flogging in the Navy abolished! Militia trainings going out of fashion! Gambling put down by law! Grogshops closed forever! Homestead exemptions spreading through the Nation! Land limitation beginning to be feasible! Universal education recognized as a right! Woman's Rights advancing in legislative bodies, and discussed in conventions! Woman herself waking up to her great mission! Anthropology asserting its place at the head of science!

Nine cheers for the triumphs of common sense!

**CLAIRVOYANCE AT MILWAUKIE.**—"So many interesting cases of clairvoyance are constantly coming under our observation, that we have ceased to regard them with much more interest than we would take in many other ordinary occurrences. It has occurred to us, however, that many into whose hands our paper will fall, may not be quite so familiar with such matters, as, from peculiar circumstances, we are ourselves, and that an occasional statement of a case might not be unacceptable.

"Take the following: A few days ago Mrs. M—, of this city, being very skeptical in both clairvoyance and spiritual rappings, called at the house of Mr. Loomis, and proposed, as a test, that Ann (a girl 12 years old, who, by the way, is the medium of that family for spirit rappings) should be mesmerized, and tell what property had been stolen from her and where it could be found. The former request was immediately complied with, and to the great surprise of Mrs. M—, she correctly described and named every article, stating they had been stolen by her hired girl and were locked up in a trunk in a particular room of a house belonging to an old German woman. (Mrs. M—, from the minute description, recognized the house referred to.) She stated further, that by getting that trunk she would find all the articles, excepting a string of beads which she would never recover, as she (her girl) had given them to a friend. The trunk was immediately sent for, and taken into the presence of the person implicated and upon explaining their object, she instantly acknowledged the theft. The trunk was opened, and every article found as described. The beads were *minus*, and, as a matter of course, there being no positive evidence, she took the ground of not guilty of ever taking them.

"Any one doubting the truth of this, can, by calling at this office, obtain the full names of the parties interested."—*Milwaukee Anthropologist*.