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ART. I.—WHAT IS YOUR APOLOGY?

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TRUTH, in her first visits to earth, has ever been scornfully received. Her messengers have been murdered, stoned, imprisoned, disgraced—or scoffed and hooted away from human society. But when her brave heralds have secured a foothold on earth, her messages have been derided in all the high places of the world, and compelled to circulate among the poor, the humble, and oppressed. The ruling classes of this world—who are indebted for all they really enjoy, to the share of truth which they possess—look down with infinite scorn upon the generous and gifted few who wish to give them more.

To conquer nations with the sword and bayonet—to ravage, burn, and rob—to live by rapine, like the most ferocious beasts, is esteemed honorable, noble, lordly, and god-like. The journeymen butchers of mankind are “the very head and front” of civilized society, in civilized and *professedly Christianized* Europe. To accumulate wealth by honest means, by labor, by skill, by the actual creation of wealth and not by robbery, is deemed ignoble and degrading.\*

To bring forward the purest and highest truths which would abolish all ignorance, misery and crime, and introduce endless ages of human happiness, is an offense against which mobs arise, armies bristle with bayonets, and the fires of the inquisition are kindled. The laws of Eternal Justice and Truth are reversed. The highest virtue is esteemed the highest crime, while crime itself is almost canonized.

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\* The officers of the U. S. ship, St. Lawrence, were ostracised from a London military club, because this ship brought over the American's contribution to the World's Fair.

Falsehood is called holy, and sits on thrones, while the truths of philosophy and the truths of justice are compelled to seek their audience among the few, the lonely, and the poor. What is this? Does truth come from below or above? Is she lifted from the gutter like a crawling worm, when she is admitted to the society of mortal men; or does she come, bright with Divine glory and majestic with Divine authority, on a mission of kindness, to benighted and suffering creatures?

Long, long enough, has the order of Justice been subverted—Robbery placed above Industry, Wealth above Intelligence, Speculation above Science, and physical, inorganic Science above the SCIENCE OF MAN. The science of man—the guiding and redeeming science, has ever been proscribed by the powers that rule the world. Every step of its progress has been made, literally or figuratively, at the point of the bayonet. From the first dissection of a dead body among the ancients, down to the last experiment upon the human brain, its undaunted votaries have been surrounded by a scowling multitude, breathing curses, pouring out anathemas, and threatening vengeance. They have been called heretics, infidels, and atheists, villains, wretches, idiots, knaves, hypocrites, charlatans, impostors—and every ingenious form of language has been used to insinuate charges which could not be openly asserted.

That scowling multitude still hovers around us—but is powerless for mischief. They must content their domineering spirit by repeating false charges of imposture, of delusion and of evil designs. Yes, after the triumphant demonstration of every contested proposition, we still find men who are stolid or shameless enough to denounce Phrenology as delusion, and Mesmerism as *imposture*. How dare you, sirs, Messrs. Editors of medical journals and sectarian newspapers, denounce what is daily demonstrated throughout the land? How dare you denounce clairvoyance, when scores of clairvoyants are ministering daily to the relief of the sick? How dare you denounce what you know M. Gandon is now exhibiting in New York, as he has in Europe, to the satisfaction of every observer? How dare you denounce those spiritual sounds as impostures, which, under the most jealous scrutiny of the most skeptical men, have never been traced to any other than a spiritual origin?

When all your prophecies have been falsified—when Phrenology and Mesmerism have established themselves by irresistible demonstration, and Spiritual Sounds have forced themselves upon their most reluctant and skeptical opponents, how dare you still talk of imposture? Above all, how dare you vilify the men who have sustained and established persecuted truths at the risk of their reputation and all their worldly prosperity, in the face of your opposition? And now that the advocates of truth have thrown down all your sophistry, and outlived all your slander, WHAT IS YOUR APOLOGY for the past, and what are your promises for the future?



## ART. II.—THOUGHTS ON THE TRUE MODE OF IMPROVING THE CONDITION OF MAN.

BY CHARLES CALDWELL, M. D.

To improve, in some way, the condition of man, and thus enlarge the general stock of human happiness, is the professed object of every one who appears in a public capacity. A declaration to that effect is a sort of standing preface to all enterprises, in which the interest of the community is concerned. Every one who acts on a broad scale, whether in civil or military life—in church or state affairs, in commerce, agriculture or the arts, in the conquest of nations, or in defense of their rights—endeavors to persuade others, as well perhaps as himself, that his design is to prove a benefactor of his race. Nor is this true of those alone who more directly serve the public. Others of humbler standing, and in narrower spheres, indulge in the same philanthropic pretension. Even the day-laborer at his task, the fishermen at his net, and the solitary huntsman, as he strays through the forest, flatter themselves with the persuasion, that their toils have not an exclusive bearing on themselves; but that the condition of others will be, in some shape, amended by them. Each one, moreover, if interrogated on the subject, will offer a plausible reason for his belief.

Such, I say, and so multiplied are the schemes and the modes of accomplishing them, that have, from time immemorial, been devised and practised, with a view to the improvement of the condition of man. But has the success of the experiment equalled the pomp and parade that have attended it, and the number and talents of those that have been engaged in it? Has the condition of the human family been actually improved, in proportion to the extent of the effort made to that effect? If history and observation furnish the reply, it will be decidedly negative. I do not say that the state of society throughout the civilized world is not improving. On the contrary, I admit that it is. In its extent and depth neither misery nor crime is comparable now to what it was at the commencement of the revival of letters. But it cannot be denied that the march of improvement is exceedingly slow. In several countries, not excepting those that rank with the most enlightened and the wisest, it would seem, for some time past, to have been, in certain respects, retrograde. Whole classes of their inhabitants are not a little deteriorated in both mind and body; and, among no inconsiderable portion of them, misery appears as deep, and prospects as disheartening, as adversity, coupled with despair, can render them.

Since it is true, then, that the improvement in the condition of man is greatly disproportioned to the united and long-continued efforts of so many millions of individuals for the promotion of it,

the failure must be owing to some powerful and deep-rooted cause. For, that he is a being highly susceptible of improvement, cannot be doubted. To detect that cause, then, and point out the means by which it may be successfully counteracted or removed, would constitute a memorable, not to call it a glorious epoch, in the history and progress of human happiness. While philanthropy would rejoice at an event so auspicious, and a liberal philosophy hail it as a boon of peculiar value, even stoicism itself could scarcely fail to bid it welcome. Let me invite your attention, then, to a few thoughts on this important subject.

As respects the cause why the efforts hitherto made for the amelioration of the condition of man have proved unsuccessful, it may be easily rendered. They have been instituted on fallacious grounds. Neither has science directed nor nature sanctioned them. On the contrary, both have concurred in pronouncing them wrong, and in dissuading from the prosecution of them. That the end aimed at by them, then, should be attained, was impossible. It is an axiom in philosophy, that nothing in opposition to nature, or apart from it, shall succeed. The authors of the efforts referred to had not a correct knowledge of the human system, the complicated machine which it was their object to improve. Of all earthly things that are highly important, men would seem to be least acquainted with themselves and their external relations. Under such circumstances, to look for human amendment as the result of their labors, is unreasonable; not to use a more condemnatory term, and pronounce it absurd. That man should be deteriorated by the ignorance and mismanagement of those who attempt to better his condition, is much more probable.

The human family is made up of individuals. Its prosperity, therefore, in the aggregate, is composed of that of all its separate members. The greater the number of its members, and the more prosperous the condition of each, the higher will be the prosperity and comfort of the whole. These postulates will not be denied. The questions, therefore, to be solved in the present case are, "In what does individual prosperity consist?" and "In what way can it be promoted most certainly, and in the highest degree?" Satisfactory answers to these questions will be tantamount to directions for the best mode of improving the condition of the human race.

Apart from wealth, station, and other incidental considerations, which cannot be embraced in the present discussion, individual prosperity, when as perfect as it can be made, consists in a capacity for the highest degree of personal efficiency and rational enjoyment. In plainer terms, it is a fitness in man to be as happy in himself, and as useful to others, as the laws of his being admit. And that fitness is the result of a fair development and sound condition of all the various organs of the system; of that which constitutes man's greatest good—a sound mind in a sound body. And,

to a certain extent, these are inseparable. Let the corporeal condition be as here set forth, and the intellectual will correspond with it as certainly, as, in any other case, the effect harmonizes with the cause.

The brain is as truly and obviously the organ of feeling, sentiment, and thought, as the glands are of secretion, and the muscles of motion. A large, healthy, well-toned, and well-formed brain, therefore, gives strength of intellect and soundness of virtue to the philosopher and statesman, as certainly and directly, as large, healthy, and well-formed muscles and nerves do to the arm of the blacksmith or the leg of the dancer. The wisdom of Ulysses was no less the result of organization than the swiftness of Achilles; and the morality of Seneca equally so with the strength of Milo. To Homer this truth appears to have been familiar. Hence, he has given a large and finely formed head to the Prince of Ithica, and great volume and symmetry of muscles to the son of Peleus. All that is requisite to be learnt, therefore, to insure the highest improvement of the human race, is, how to bestow on individuals the best organization. It must not be forgotten that I mean the organization of every portion of the system. On this I say depend strength, activity, elegance, grace, beauty, genius, and moral worth, and every other excellence corporeal and mental. To the truth of this, all times both ancient and modern, and every country on earth bear testimony. Other things being equal, that community whose individuals are best organized, is most powerful, prosperous, and happy. In proof of this, I refer, in ancient times, to the Greeks and Romans; and in modern, to the inhabitants of Great Britain, France, and the United States. To the superior organization of the two ancient nations, every fact in history relating to the subject, and numerous productions of sculpture and painting amply testify; and they were indebted to it alike for their splendor in peace, and their glory in war. And, as to the latter, the reference to them is equally correct, and equally calculated to sustain my position. They are the best organized people in modern times. A fair comparison of them with the natives of other countries proves the fact. Some portions of the Germans,\* Spaniards, and Italians come nearest to them, but are still inferior. To this superiority of organization are the British, French, and Americans indebted for pre-eminence in their intellect and morals, prosperity, and power. In referring to these points, it must not be forgotten, that the power and efficiency of every description of organized matter are increased by the proper kind and degree of excitement and exercise.

\* Owing to the forms of discipline they pursue, there is reason to believe, that certain orders of the Germans are at present improving more rapidly in their organization, than any other people. Should they persevere in this course of improvement, for another half-century, with the same zeal and steadiness they have manifested during the *past*, they will be equal to the inhabitants of any other nation, in all the higher qualities of man.

It must be borne in mind, that tone or intensity makes an important element in organic efficiency. Improve organization, then, especially in certain parts to be hereafter designated, and you improve the race in every excellence; in intellect and morality as well as in animal power. Carry this improvement to the highest attainable pitch, and man is as perfect as he can be made.

Is any one ready to allege that I am about to engage in a discussion fanciful in its nature, and which can never either develop a truth, settle a principle, or lead to any practical good? If so, he will permit me to ask him, why it should be deemed more visionary to believe in the practicability of improving the race of man, in all their attributes, mental as well as corporeal, than in that of improving, to the same extent, the breed of our domestic animals? And why an attempt to produce the former result, should be held less useful in its object, than one to produce the latter? Is there, in the nature of things, any impediment, either physical or moral, to render an effort to the one effect more hopeless than an effort to the other? No cultivated physiologist will reply affirmatively. Nor would a reply from any other source be worth listening to. The two cases are strictly analogous; the end the same, and the means of attaining it precisely alike. This is true, however reluctant false pride may render the superficial and the unthinking to believe it. We are, in the literal sense of the expression, much more assimilated to the worm, than most of us would be willing to admit. Our organization, consisting of similar materials united in a similar manner, is as susceptible of being changed, for either better or worse, as that of the inferior animals; and it can be changed on the same principles. We have an organization superior to theirs in degree, but not in kind, a few portions of the brain excepted; and even they can be altered and amended only on the same ground. Every enlightened and practical agriculturist knows that he can, by proper feeding, exercise, and training, ameliorate his breed of horses and cows, hogs, sheep, and dogs. And he does so. He renders them not only larger and better formed, stronger and fleet, but more intellectual, mild, and docile. He improves them in all the attributes of their races. But previously to suggesting any means for the attainment of the same end, as relates to man, I must offer a brief physiological exposition.

It has been already observed, that the human body is a very complicated apparatus. It consists of many different organs which are again made up of other organs, each performing its specific functions. But these organs, instead of acting, every one for itself alone, act also for each other, individually and collectively, and are united in a system, by function and sympathy. The condition of one organ, therefore, whether sound or unsound, influences and modifies that of many others. If it be a principal organ, it influences the whole machine. There are three great sets of organs, which, while they are intimately and indispensably connected with

each other, control all the rest, and assimilate their condition, in no small degree, to their own. These are the chylopoietic organs, the blood-making and blood-circulating organs, consisting of the lungs and the heart—and the brain, spinal cord, and nerves, which, as already mentioned, are the instruments of intellect and feeling, and are essential also to voluntary motion. To the heart must be added its appendages, the blood-vessels. These three sets of organs have been said to control all the others; and this they do chiefly, by mutually controlling themselves; by exercising, I mean, such a reciprocal influence, as to be all, at the same time, somewhat assimilated in condition. They are as necessary to each other, as they are to the whole. Is one of them materially deranged in its action? The two others suffer immediately, and all the rest of the system in its turn. Is the brain diseased? Its healthy influence, which is indispensable to the well-being of the two other sets of associated organs, is withheld from them, and they also fail in their action, as well as in their sound and sustaining sympathies. The chyle and blood are deteriorated. This proves a source of further injury to the brain, which, unless it be supplied with well-prepared blood, is neither itself in good condition, nor capable of contributing to the health and efficiency of the other parts of the body. It cannot prepare, from a scanty and bad material, the substance, or agent, of its own influence, whatever it may be, in sufficient quantity, and of sound qualities. The general mischief, arising from a primary morbid affection of either of the two other sets of controlling organs, is equally demonstrable, and depends on similar principles. But it is needless to dwell longer on this subject. To every physiologist it is already familiar. It is known to him, that out of chyle of bad qualities, or deficient in quantity, a sufficient amount of good blood cannot be prepared; that if respiration be defective, the latter fluid cannot be duly vitalized; and that if the heart be enfeebled, it cannot throw the blood with the requisite force into every part of the system.

The organs which compose the brain, with the faculties dependent on them, are divided into three classes: the animal, the moral, and the intellectual strictly so denominated. The latter class is subdivided into the *knowing* and the *reflecting* organs; or, as they are sometimes called, the *perceptive* organs and those of *relation*. For the comfort and happiness, as well as for the efficiency of man, and his usefulness as a member of society, it is requisite that these three sets of organs be well-balanced in power and action. If one or two of them preponderate, especially in a high degree, some deficiency, irregularity, or impropriety of conduct will occur, to the inconvenience, injury, or ruin of the individual. In proof of this many striking examples might be cited. But the truth is already so palpable, that it would scarcely be extravagant to pronounce it self-evident. In attempting, therefore, to improve the condition of man, a point of peculiar moment is, to produce and maintain, in

his mental powers, the requisite balance. Let each class of organs and its dependent faculties have a full measure of power, but suffer neither of them greatly to predominate over the others. Should the animal class be too feeble, the individual will be defective in practical energy; he will want general vigor and activity of character; and should it be too strong, the danger is great, that he will indulge in practices indecorous and degrading, if not vicious. He will be too much of the animal, in forgetfulness of the man. If the intellectual organs be too feeble, the individual will want both knowledge and the power to use it. If any one, two, or more of them be disproportionately strong, he will be likely to attach himself inordinately to some favorite pursuit, to the neglect of other requisite ones, or to engage in study with an ardor and intensity ruinous to health, and perhaps productive of mental derangement.\* Excessive weakness in the moral organs is tantamount to too much strength in the animal, and may become a source of crime; while excessive strength and activity in some of them produce a stern and inflexible resolution, or an ungovernable enthusiasm, in relation to the objects of them, which misleads the judgment, subverts discretion, and prevents usefulness.

To produce, therefore, the highest perfection of which man is susceptible, a fair equilibrium must be established in his system, and the whole rendered as powerful as may be practicable. Weak organs must be strengthened, and too vigorous ones reduced, if not actually, at least comparatively, until the requisite balance be attained. In one point, of great moment, the living body of man resembles not a little the body politic. The stronger parts of it have a prevalent tendency to oppress and injure the weaker. Hence local debility, of whatever description, is an invitation to disease, or some kind of discomfort. In every scheme, therefore, for human improvement, to prevent or remove it, should be a leading object.

Is any one inclined to ask me how this is to be done?—by what means, and in what mode of employing them, this constitutional harmony is to be established? The question is a fair one; and, were it proposed, I should be bound to reply to it.

It is a law of nature that the offspring resemble their parents. As relates to leading points, this is a truism familiar to every one, and is uniformly and successfully acted on, in the breeding of inferior animals. That all constitutional qualities are transmitted from parents to their children, admits not of a doubt. Apparent exceptions are only apparent, not real. Are parents perfectly sound and vigorous in body? So are their children, when they

\* It is now known that a great preponderance of one or more of the cerebral organs constitutes a strong predisposition to madness. An examination of the insane also testifies, that, in a large majority of cases, the mental faculties *first* deranged, and which often continue to be *alone* deranged, are those belonging to organs inordinately developed—inordinately I mean, in proportion to the other organs of the ~~cerebrum~~ brain.



first see the light. Is the reverse true? Are the former constitutionally unsound and debilitated? The evil descends, in some degree, to the latter. Respecting intellect, the same is true. According as it is weak or strong, sound, unsound, or peculiar in the parents, so are its character and condition in the children. I speak in general terms, and refer only to general results, without meaning to entangle myself in the difficulties of abnormal cases. And thus far all testimony concurs to sustain me. The descendants of a community, sound, vigorous, and hardy in mind and body, will be themselves a community of the same description, unless they are changed by adventitious causes. To this, neither does history contain, nor can observation adduce, a single exception. Spartan children were like their Spartan parents, and Bœotian children like their Bœotian parents. And, in our times, the descendants of the hill-country and of the valley are very dissimilar.

As relates to the standing and welfare of the human race, this principle is much more extensively and powerfully operative than it is generally supposed to be. It is the reason why children born at different periods of the lives of their parents, and under the influence of different circumstances, especially different degrees of parental health and vigor, are often so unlike each other. It is also the most probable source of the very frequent and strong resemblance of twins, which receive the impress of exactly the same parental condition. Children partake of the constitutional qualities of their parents, for the time being. Years and circumstances alter those qualities, and the offspring produced under the influence of them thus modified, are correspondingly altered. Even the present predominance of any particular faculty of the intellect in the parents, would seem to transmit that faculty to the child in greater vigor than it would be transmitted under the predominance of any other faculty. To illustrate this subject by examples.

The first-born children of parents who marry when very young, are rarely, if ever equal, in either body or intellect, to those born at a subsequent period, provided the parents continue healthy. Hence the younger sons of noblemen so generally surpass, in all the higher attributes of our race, their elder brothers, whose only pre-eminence depends on the privileges attached to primogeniture. I know that an attempt has been made to explain this on a different ground; that of education, expectancy, and habit. But I also know that the attempt has failed. The difference is too great to be thus accounted for. It often occurs, moreover, when the cause just referred to is wanting. The following is believed to be the true explanation.

Very young parents are, in constitution, immature and comparatively feeble; and that constitutional imperfection descends to their early offspring. As years pass on, their being ripens, and their strength increases. As a natural effect of this, the constitutions of their children become ameliorated. It was a knowledge of this, derived from observation, that induced the Spartans to



prohibit marriage, until the parties had attained entire maturity; the females the age of twenty-two or twenty-five, and the males that of twenty-seven or thirty. I need scarcely add, that they were personally the hardiest and most powerful people of Greece, and, as a community, the most warlike. [A lady writing recently in the *New York Tribune*, remarks: "I have not known a case of discomfort in the marriage relation, in which the contract did not take place during the girlhood of the woman, when she was so young and immature that she could form no estimate of the importance of the step she took."—*ED. JOUR. MAN.*]

For reasons well known to phrenologists, the animal organs and faculties predominate during early life. Parents, therefore, who marry, at that period, communicate in a higher degree to their first children the same unfortunate predominance, which renders them less intellectual and moral, and more sensual; less capable, as well as less ambitious of pre-eminence in knowledge and virtue, and more inclined to animal indulgences. If I am not mistaken, history and observation sustain this view of the subject, and philosophy expounds it.

Again. The sons of soldiers and military leaders, born during periods of war and peril, are believed to be constitutionally brave. Under such circumstances, a coward has been rarely ushered into the world. The reason would seem plain. In parents,\* the organs and faculties pertaining to war, excited to inordinate action by scenes congenial to them, predominate for the time, and bravery becomes the native inheritance of their sons. Hence also the phrase "soldier's daughter" means a heroic woman. During the early and warlike age of our frontier States, when the rifle and the tomahawk were constantly employed in the work of havoc, every child was born an Indian fighter. The cause, I say, is obvious. In the whole population, which was composed of warriors, the organs and faculties suited to the occasion bore sway, and gave to the constitution of the offspring of the community a corresponding character. For the same reason children born in France, during the revolution, were constitutionally soldiers. The late spectacle of heroism in Paris testifies strongly to this effect. Those who defeated the veterans of Charles X., and wrested from him the

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\* It is here understood that the females must be intrepid, as well as the males. The children of timid mothers, begotten and born in the midst of danger, where scenes of alarm are of frequent occurrence, are rarely, if ever, possessed of firmness or constitutional vigor. On the contrary, they usually inherit an abundant share of the nervous and cerebral irritability and weakness, which their mothers experienced during the time of gestation. The reason is plain. The organs of Cautiousness of the mothers, which are large and powerful, being kept in a state of preternatural and exhausting excitement, created for the time a constitutional bias, or "ruling passion," which was therefore, in obedience to a law of nature, communicated to their offspring. The medical annals of the "reign of terror," in Paris, during the first French Revolution, are fruitful in facts corroborative of this. The children of timid mothers became irresolute and feeble adults, and were, in many instances, subject to convulsive complaints.

sceptre and the sword, were chiefly sons of the preceding revolution. And never did combatants display valor more firm and resplendent.

Efforts are again made to explain these and all similar events, on the single ground of education and example. But they are made in vain: or rather worse than in vain. They inculcate error. That education and example do much, is not denied. And the principles of their operation will be stated hereafter. But they cannot do everything. Children born under the shade of the laurel become brave soldiers and heroic leaders more readily than those who inhale, with their first breath, the perfume of the olive. This is in accordance with nature; and observation, as far as it has been directed to the subject, testifies to its truth. It is on similar ground, that the superior bravery of the Spartans and Lacedæmonians may be most rationally explained. I mean the active predominance of the warlike organs in their parents.

On the same principle are we to explain the fact, that the children of Arabs and Tartars are born with propensities to pillage and theft. For centuries, their progenitors have been a pilfering and a "robber-race." The consequence is obvious. The organs of the brain inclining to those vices have been predominant. They have formed the constitutional bias and ruling passion of their possessors, and have, no doubt, been enlarged by perpetual exercise. For exercise as certainly enlarges particular portions of the brain, as it does particular muscles. By a law of nature, therefore, their excess in both size and action has descended to posterity. And this excess has been augmented by example and practice. The Arab and Tartar character, therefore, is the product of the combined influence of parentage and education.

The first suggestion I shall offer as a means toward the improvement of our race, is the prohibition or voluntary abandonment of too early marriages. Before the parties form a compact fraught with consequences so infinitely weighty, let the constitution and education of both be matured. They will then not only transmit to their offspring a better organization, but be themselves, from the knowledge and experience they have attained, better prepared to improve it by cultivation. For I shall endeavor to make it appear that cultivation can improve it. When a skilful agriculturist wishes to amend his breed of cattle, he does not employ, for that purpose, immature animals. On the contrary, he carefully prevents their intercourse. Experience moreover teaches him not to expect fruit of the best quality from immature fruit trees or vines. The product of such crudeness is always defective. In like manner, marriages between boarding-school girls and striplings in, or just out of college, ought to be prohibited. In such cases, prohibition is a duty, no less to the parties themselves, than to their offspring and society. Marriages of the kind are rarely productive of any thing desirable. Mischief and unhappiness of some sort are their natural fruit. Patriotism, therefore, philanthropy, and every feel-

ing of kindness to human nature call for their prevention. Objections resting on ground not altogether dissimilar may be justly urged against young women marrying men far advanced in years. Old men should in no case contract marriages likely to prove fruitful. Age has impaired their constitutional qualities, which descending to their offspring, the practice tends to deteriorate our race. It is rare for the descendants of men far advanced in years to be distinguished for high qualities of either body or mind.

As respects persons seriously deformed, or in any way constitutionally enfeebled—the rickety and club-footed, for instance, and those with distorted spines, or who are predisposed to insanity, scrofula, pulmonary consumption, gout, or epilepsy—all persons of this description should conscientiously abstain from matrimony. In a special manner, where both the male and female labor under an hereditary taint, they should make it a part of their duty to God and their posterity, never to be thus united. Marriage in such individuals cannot be defended on moral ground, much less on that of public usefulness. It is selfish to an extent but little short of crime. Its abandonment or prevention would tend, in a high degree, to the improvement of mankind.

As relates to the present, in common with all other subjects, facts alone are worthy of our attention. A single one, that may be here adduced, is preferable to all the theories that can be framed. It confirms so fully the principle that I am contending for, as to render opposition to it hopeless.

In Turkey and Persia, men of rank and wealth marry none but well formed and beautiful women. They procure many of their wives from Georgia and Circassia, the Asiatic paradise of female beauty. Such has been their practice for ages. The consequence is what all enlightened individuals are prepared to expect. As regards their *persons*, the Turks and Persians of the higher castes are among the finest people on earth. Compared to the lower orders of their countrymen, who marry without such selection, and for whose personal improvement therefore no provision is made, their superiority in all points of elegance, is as striking, as is that of the English hunter, contrasted with the cart-horse. Throughout the world a similar custom would produce a similar effect. It is to be lamented, however, that the practice in Turkey and Persia, of so secluding females as to prevent them from using the proper amount of exercise, operates as a barrier to the improvement of mankind. I need scarcely add, that it does this by debilitating the female constitution, and entailing comparative feebleness on the offspring. Let it be born in mind that, in speaking of the fine forms of the Turks and Persians, I allude to their "*persons*" only; by which I mean their limbs and trunks. In the development and figure of their heads they are inferior to the Europeans, and the inhabitants of the United States. The reason is plain. Being less devoted to intellectual pursuits, their brains experience less

excitement and exercise, and are therefore smaller, and probably also inferior in tone.

To illustrate this subject further, and fortify the sentiments just advanced, the citation of another practice of skilful agriculturists may be useful. It is that of selecting the largest, best formed, and sprightliest of their domestic animals, as breeders, when they wish to improve their stock. The same is true of their efforts to improve even their vegetable productions. Whether they propagate by seeds, roots, or cuttings, they select the largest, best looking, and best conditioned, as the parent race. This practice is founded on experience, and the end aimed at by it, except it be prevented by sinister causes, is always attained. Its relevancy to the subject I am considering is too plain to need any comment. The practice of Frederick II. of Prussia, on this point, is well known. He was inordinately attached to a gigantic stature in his grenadiers. To form this corps therefore he selected the largest men in his kingdom. Nor did his solicitude on the subject suffer him to stop here. That the race might not degenerate, he also selected, as wives for his grenadiers, the largest women in his kingdom. The consequence is, that Potsdam and its neighborhood, where Frederick's grenadier-corps was stationed, furnish even now a greater number of persons of gigantic size, than any other place of the same amount of population in Europe—perhaps in the world.

In consequence of an unfortunate cerebral organization, some persons who are reared in virtuous society, under the influence of the best example, possess an uncontrollable propensity to vice—to lying, treachery, theft, robbery, and even murder. Instances of this description are much more numerous than they are thought to be. In case of the marriage of such individuals, the probability is strong that their offspring will inherit their constitutional infirmity. The issue indeed can scarcely be otherwise, unless it be prevented by a better organization in the other parent, or counteracted by education, of whose influence in amending mankind I shall speak hereafter. To refrain from marriage, therefore, would be, in those persons, a redeeming virtue. Of individuals dwarfish in stature, the same is true. All such acts of self-denial would be praiseworthy in them, inasmuch as they would tend to ameliorate the condition of man.

Another source of human deterioration is a long series of family intermarriages. Be the *cause* what it may, both history and observation testify to the *fact*, that the issue of marriages between parties related by consanguinity always degenerate. They become enfeebled in time both mentally and corporeally. This practice, which is fostered by the false pride of rank, has reduced almost to dwarfishness the nobility of several nations, especially of Portugal. It has likewise aided not a little in not only deteriorating, but nearly extinguishing most of the royal families of Europe. This case is strengthened and rendered the more impressive by the fact,

that the ancestors of those families were the real *proceres* or *natural nobles* of the land; men peculiarly distinguished in their day, as well for corporeal stature, strength and comeliness, as for mental excellence. Yet, I repeat, that a long line of family intermarriages has contributed to reduce, much below the average of mankind, the descendants of those ancient nobles, whose high qualities alone gave them station and influence. In this the human race are analogous to our domestic animals, which are deteriorated by breeding constantly from the same stock. Even among the people of certain sects in religion, much mischief is done by the continued intermarriages of the members with each other. The condition of the Jews and Quakers affords proof of this. Those two societies are more afflicted with some form of mental derangement, in proportion to their numbers, than any others in christendom. They are also unusually deficient in distinguished men. This is no doubt attributable, in no small degree, to their so seldom marrying out of their own sects.

The last source of degeneracy I shall specify, under this head, is the marriage of the indigent; of those, I mean, who are destitute of a competent supply of wholesome food for themselves and their children. This is a fearful cause of deterioration. Reason assures us that it must be so. A sound and powerful machine cannot be constructed out of a scanty stock of damaged materials. And to the decision of reason, observation unites its testimony. A glance at the indigent of all nations furnishes incontestable proof of the fact. Monuments of far-gone degeneracy every where present themselves. Witness the large manufacturing towns of Europe. Stinted and unwholesome fare acts on mankind as it does on other forms of living matter. It injures organization and checks development. Both the vegetables of a barren soil, and the animals scantily nourished by them are diminutive and feeble, as well as unsightly. So is man, when pinched and dispirited by poverty and its concomitants. Even the United States furnish many examples confirmatory of this, while other countries furnish a hundred-fold more. Such are a few of the most prominent and fruitful sources of human degeneracy. The remedy for the evil is, abstinence from marriage in the cases referred to.

But, in no country, perhaps, and least of all in our own, are we to look for the speedy adoption, to any useful extent, of this preventive measure. People will marry and have issue, whether their figures and developements be good or bad, whether they are poor or rich, akin or aliens in blood, and whether their constitutions be sound or otherwise. They will also continue to marry, in many instances, at too early a period of life, as long as subsistence for a family can be easily procured. Our only practicable remedy, therefore, consists in removing, as far as possible, the evils of improper parentage and other causes, by subsequent treatment. And this can be done by education alone, judiciously adapted, in its principles and administration, to the constitution of man.

But by the term education I would indicate a process exceedingly different from that which is usually so denominated. I do not limit it to the mere attainments made by the youthful in seats of instruction, whether they be primary schools or academies, colleges or universities. I mean by it, the training of the whole man, by a suitable course of discipline, during the greater portion of his life. It must begin in infancy and terminate only in advanced age, when the constitution has become so rigid and the habits so confirmed as to be no longer improveable. And even then great care is necessary to preserve the amount of good that has been gained. A process of education short of this is defective in its nature, and must prove alike defective in its issue.

[NOTE.—The foregoing essay, with additional remarks on education was read by Prof. C., before the Lexington Medical Society, in 1833.—*Ed. Jour. Man.*]

### ART. III.—PHILOSOPHY OF SPIRITUAL INTERCOURSE.—A REVIEW.

A neatly bound volume of one hundred and seventy-six pages has recently been issued by Fowlers & Wells, under the title of "The Philosophy of Spiritual Intercourse, being an Explanation of Modern Mysteries. By Andrew Jackson Davis; author of 'Nature's Divine Revelations,' 'Great Harmonia,' etc., etc." Motto—"Can there any good thing come out of Nazareth"—*Bible.*"

For various reasons I have not heretofore perused the productions of Davis, supposing that they might perhaps treat of subjects upon which I should wish to give my own previous views and the results of my unbiased investigations. But the present volume being upon a subject to which I have given comparatively little attention, I availed myself of leisure hours during a few days confinement from the prevalent epidemic, to glance over its pages.

In a literary point of view the production is quite respectable; the style being fluent and graceful, although rather verbose. The writer speaks usually in a positive and oracular manner, and as though conscious of addressing a grade of intelligence far beneath his own, and indeed often appears to be addressing himself to the comparatively ignorant and uneducated classes, dwelling with a tedious fullness upon suggestions which might have been better omitted if addressed to persons of cultivated minds. The positive statements, and real information contained in the volume might have been conveyed with better effect in about one-fifth of the space, and would have made, in that form, a highly interesting publication.



As a work of scientific or philosophical value, it derives its claims from the fact that it is the production of a well-known and intelligent clairvoyant.

The title of the work, "Philosophy of Spiritual Intercourse," is calculated to excite higher expectations than its contents are capable of gratifying. As a series of pleasant narratives and disquisitions it may be considered interesting and instructive, but as a work of philosophy upon a very profound and important subject, it does not realize the promise of its title page.

If by philosophy we understand the intuitive impressions of a clairvoyant, or the sunny suggestions of cheerful common sense in reference to very obvious matters, Mr. Davis may be regarded as a philosopher, and this work as philosophy; but if by philosophy we understand the highest results of the disciplined reason, this book has no claims to the title of philosophy, nor can Mr. Davis be assigned a place among the world's philosophers. It is true he appears to consider himself a reasoner, and frequently announces that he has given the most positive demonstrations of his doctrines; yet, in truth, it will be difficult to find an author of any celebrity, so destitute as Davis appears to be of the power of logical reasoning. As a clear, didactic writer he pleases and satisfies his readers, but as a logician, he makes no impression; indeed, he appears to be unconscious of the nature of reasoning or of his own deficiency. This defect in his writings, which detracts much from their impressiveness, coincides with his phrenological developments, as described by Mr. Fowler; which present but a moderate share of the reasoning organs.

The attractive title and high promises of this volume, the very heading, "Truth and Mystery," which runs over every page, and other circumstances of the *ad captandum* character, are calculated to make an unfavorable impression upon critical minds, however they may answer their purpose with the multitude. Occupying the position that Mr. Davis does, with remarkable opportunities of doing good, his defects are to be regretted.

But notwithstanding all the useless verbiage, the oracular pretensions, and the inconsequential attempts at reasoning, the writings of Davis are calculated to please, to instruct, and to elevate the million; and if they do not improve the stock of science, or cultivate precision of thought, they will, at least, tend to increase the stock of good principles and bright hopes. They will enlarge the range of thought, liberalize and elevate the sentiments of many thousands, and diffuse many a just, noble, and inspiring sentiment. If they do not make deep and accurate thinkers, they will stimulate boldness of speculation; and if they do not lead to precise scientific results, they will leave the mind in a free cheerful and speculative condition.

The present volume, if it had been written by a vigorous, logical mind, in accordance with its title page, would have been the most



fascinating and impressive production of the age, yet it must be confessed it is calculated to add but little to one's convictions of the reality of spiritual intercourse; and although it says much in illustration of this subject, there is but little real explanation. A great portion of the light which Mr. Davis freely sheds on all subjects he approaches is of too dim and moonshiny a character to add much to our positive knowledge; he professes, for example, to explain the production of sounds—the celebrated spirit-rappings; yet almost any intelligent reader after perusing the whole explanation would find that he had learned nothing new. The sum total of Mr. Davis's oracular revealings being that the spirits produce the sounds by the agency of electricity. After making this common-place suggestion, he goes no farther, but intimates that this is quite as much as the world has occasion to know at the present time—that the raps *are made*, and that electricity is the agent.

Mr. Davis, like many others who deal in speculations rather than in scientific facts and experiments, is very fond of calling in the omnipotent agency of electricity to explain the mysteries of nature, and the relations of mind to matter; yet all the explanations which I have observed from his pen, are of too vague and indefinite a character to give any satisfaction to a cautious inquirer; or to constitute a real contribution to human knowledge. The perpetual references to electricity, and to positive and negative conditions, as though dealing with the precise facts of science, while in reality the whole of what is adduced consists of mere speculations, or, at the most, of indefinite generalities, is calculated to please and satisfy the ignorant, while it confirms the aversion and contempt with which the subject is regarded by scientific men in general. Continual references to electricity, not based upon or connected with the known laws of the science, are neither useful nor commendable. In this respect, the writings of Mr. Davis, although they may, in a vague and indefinite manner, point toward some truths in electrical science, not yet fully appreciated, are in themselves neither revelations nor explanations, but mere specimens of speculative verbiage, which can be tolerated only because they proceed from a well-meaning clairvoyant, and not from any individual of a recognized scientific position.

The greatest objection to this charlatan-like smattering of electricity, is the encouragement which it affords to a very ignorant class of pretenders who are often as deficient in morals as in science. It is to be feared that many of this class, with moral principles as loose as their logic, have been encouraged to thrust themselves forward as public teachers, by the great facility with which they can make a few magniloquent phrases about electricity and a universal medium, pass current as profound philosophy. I would not object to electrical hypotheses, however useless they may be, which are prompted by the spirit of scientific investigation—which

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have a definite shape and are based upon intelligible facts. I allude merely to the vague and meaningless speculations set afloat by those who have neither definite ideas, nor scientific knowledge.

Let us now glance at the most interesting portions of the volume. Passing over the first two chapters, which are of a declamatory character, we find in the third chapter, on "The Miracles of this Age," the narrative of a spiritual interview between a father and his daughter, in reference to which he says :

"At this present, I have learned, for the first time, by an interior and particular investigation, that those 'raps' were in very truth caused by the spirits of that father's son and daughter. It is a great truth, that the inhabitants of the second sphere can, and do, at times, communicate their thoughts and sentiments to the inhabitants of the earth. Probably I have more personal and practical evidence—more internal and unmistakable demonstration—of this consoling and elevating truth than the reader (unless, indeed, his own spiritual perceptions have revealed these interior realities to his understanding) can wholly comprehend and appreciate; and I, therefore, expect him to seek substantial evidence for himself in every possible direction."

From this it appears that we are not to expect much evidence from Mr. Davis in this volume, and but little is given: the statements which he might have made circumstantial and convincing, are given in so general and indefinite a manner, as to have but little value for the purpose of convincing a skeptical reader. The book is rather adapted to those already convinced, than to those whose minds are lingering in doubt. In the latter part of the book, he gives a clear and tolerably succinct statement in reference to spirits and the Spirit-Land, but instead of finishing his subject, he abruptly breaks off with the intimation that he does not choose to tell all he knows, as it would only be serviceable to those who are far advanced in spiritual philosophy and experience. This mode of dealing out his knowledge is not very gratifying either to the curiosity or to the vanity of his readers. The following passage embraces all that he condescends to communicate at present :

"Now it is well for the reader to understand that, notwithstanding the apparent annihilation of time and space to the immortal soul, there is still *time* to be consumed, and *space* to be traversed in the Spirit-Land. Time passes into eternity, and space into infinity, just as the dew-drop is apparently lost in the ocean; but as the drop of water is not destroyed in the sea, so there is no annihilation of either time or space. Hence the Spirit-World has a fixed locality; has magnitudes and proportions; has qualities and properties; has system and arrangement; has axis, diameters, and revolutions; has a sun and a firmament; has evenings and mornings, or periods of repose and action among its inhabitants; has its position fixed in the mighty multitude of solar systems or universes which roll in the depths of immensity! But I will not now dwell upon the magnificent truths which unfold before me; (I refer the reader, who would follow me in these investigations, to forthcoming volumes of 'The Great Harmonia;') but here I desire to distinctly impress each mind with the truth of this distinction, that *Heaven* is a *Condition*, but the *Spirit-Land* is a *Locality*. You may be harmoniously situated, you may be happy (*or in heaven*) in the lowliest cottage, or in the fields of nature; but you cannot be in the spirit-land (or in spheres beyond this) unless you undergo a partial or complete change in the relations which now subsist between your soul and body. Therefore, when a spirit-brother, or any spirit, desires to visit some dear one on earth over whom it lovingly watches, it is permitted the gratification of doing so, on condition that harmony be established between it and the principle of spiritual gravitation. But there is *time consumed* and *space traversed* in the process of accomplishing such a visitation.

"Almost every one knows the comparative speed of the different commercial instrumentalities of our age. The steamboat travels faster than the sloop, the locomotive faster than the steamboat, and the electricity on the telegraph wires travel faster than the locomotive; and, to continue the comparison, the *human spirit travels faster than electricity*, but, yet, except in a comparative sense, there is no annihilation of time or space—no destruction of any portion of Eternity or Infinity! True, it is impossible to appreciate the existence of any time or space between two cities, eighty English miles apart, when conversing through the agency of the magnetic telegraph: so, also, it is impossible to appreciate any time or distance between two friends, ten thousand miles apart, when conversing through the agency of spiritual insight or illumination, or even when communicating through the more inferior and rudimental mode of spiritual intercourse, through the instrumentality of sounds. This is a truth which I have seen repeatedly illustrated. When a person has earnestly interrogated his relative, now residing in the Spirit-Land, through the prayers and aspirations of his soul—its thoughts reaching the listening spirit there—then, according to the *principle of spiritual affinity or gravitation*, the angel from afar, lending attention, would answer the interrogator by discharging a current of thought upon the swift-winged magnetic elements which pervade the intermediate space, and the terrestrial beseecher would thereby receive a fresh inspiration of sentiment into his own soul, and arise from his devotions refreshed and happy. And in like manner the earnest questioner, through the sounds, also receives a necessarily laconic, and often very imperfect, frequently misunderstood, answer from the second sphere of human existence—a response, rapped and spelled out according to the letters of the alphabet.

"At the conversation above related, of the lady with her brother, it is well to remark, that he did not come, as she supposed, locally and physically, within the atmospheric envelopment of our planet; but he sought a position upon the plane of his present existence, which would harmonize with the current of terrestrial magnetism and electricity of the earth, and also with the vital-electrical atmosphere which emanated from the 'mediums,' and the circle in which the lady, his sister, was located; and, from his elevated position, he conversed with her almost, as it were, 'face to face,' and it seemed to her mind that his spirit was really in the room. In a spiritual sense, he was, indeed, even by her side! and the distance between them was, as it were, annihilated. Let me not be misunderstood in this: I do not mean to say that there are not *many*, very many beautiful *exceptions* to this statement; but the rule, the principle is, that spirits *do not come within* our terrestrial atmosphere when they communicate their thoughts to man. Moreover, I have observed that the current of thought which a spirit sends to earth, generally comes from an oblique direction, and scarcely ever at right angles, with the location of the friend, or the circle of friends, with whom it is communicating."

The chapters upon the "Decay of Superstition," the "Guardianship of Spirits" and the "Discernment of Spirits," are doctrinal, declamatory and well written, but convey no novel information. The chapter upon the "Stratford Mysteries" contains little that is new, except his personal observations and opinions. It appears that Mr. Davis made a visit to the village of Stratford to investigate the mysterious phenomena at the residence Rev. Dr. Phelps.

"Every consistent step was taken, by the proprietor of the house, to satisfy many of his particular neighbors and a few of the influential citizens of the village, that, at least, a great number of the sounds and external appearances were not produced by human instrumentalities. Among many other and equally strange things which occurred there, the members of the family and other individuals have witnessed (though invariably subsequent to the arrangement) the grouping of various figures, made from articles of clothing taken mysteriously from the wardrobes and trunks; they have also seen books thrown about; nails, keys, and other portable things belonging to the house, falling in their midst; they have had black crape tied on the door-latch, and the looking-glasses covered with sheets, as is customary, in some families, when a corpse is in the house; but the most interesting and, I think, *important* phenomena, have been the writing of various unknown and *apparently* insignificant characters, which have been impressed upon the walls of the

chambers, and upon the piazza and elsewhere. Now, there were in this house two individuals who seemed to be particularly and inseparably connected with almost every thing which had been, and was being, developed—I allude to a young girl and her brother. A higher class of manifestations usually attended the former; but the latter—the boy—seemed to some persons to be maliciously and unnecessarily tormented by evil spirits. Because his clothing was sometimes suddenly torn; his cap, shoes, etc., were mysteriously concealed at times; and on one occasion, he was suspended by a rope to a tree; he would be startled by loud raps suddenly sounding under his footsteps as he ascended or descended the stairs; and he was made sick and delirious by fright and agitation."

In reference to this he says that "The phenomena were genuine, and were caused by spiritual agencies co-operating with the peculiar electrical conditions in the persons of the two children." His statements upon this subject, however, are anything but definite and satisfactory, being quite as incredible as the "spirit sounds" themselves. For example, he says: "The wanton destruction of property alleged to have taken place on this gentleman's premises, is referable in most cases to emanations of vital electricity, seeking its equilibrium in the external atmosphere. In this manner window panes were broken, and other small articles injured." Again he says: "I was one day ascending, with the boy, a flight of stairs, when suddenly there came a quick loud *rap* under his left foot, which frightened him exceedingly, because he supposed the sound was made by a spirit, and which he was educated to believe was an evil spirit. But I instantly perceived that *his* system, like the torpedo eel, had discharged a small volume or current of vital electricity, from the sole of his feet, which, by its coming in sudden contact with the electricity of the atmosphere, produced the quick concussion which we heard." "When *magnetism preponderated* in the systems of these individuals, then nails, keys, books, etc., would fly *toward* them; and when *electricity preponderated*, then these various articles would move in an opposite direction. But I observed, in many instances, the articles of furniture, etc., which were disturbed, were first moved from their proper locations, *by the visitation of attending spirits*—the *direction* in which they subsequently glided along being almost invariably determined by the electric or magnetical condition of the sister or brother, at that particular time."

We have several instances, of the most authentic character on record, in which electricity has accumulated in the human constitution sufficiently to discharge small sparks, but the detonations, attractions and repulsions of which Mr. Davis speaks, unaccompanied by any visible display of electricity, are not in harmony with experience, with electrical science, or with the dictates of reason. I would not assume to pronounce them positively false, but certainly these statements are very far from being satisfactory. Another explanation which he offers, is that the members of the family were occasionally operated upon by spirits, and deceived, as impressible subjects are by a mesmerizer. The boy, he thinks, was thus made a passive subject of spiritual mesmerism, and caused

by the spirits to tie himself up to a tree, and at the same time to believe that he had been tied by force, and had screamed and resisted with all his might.

In reference to the mysterious writing, purporting to be from spiritual sources, which was received at Dr. Phelps' and other places, Mr. Davis declares that the characters were precipitated upon paper, articles of clothing or the walls, in accordance with the principles of electro-metallurgy. Mr. Davis proceeds, with the most perfect gravity, to explain these mysterious manifestations in the following style, apparently unconscious of the ludicrous associations which must arise in the minds of his readers. He says :

"But the question, at this point, arises:—'Why do spirits visit mankind in this apparently insignificant manner?' This interesting interrogation was answered in the following singular characters, which were distinctly drawn upon a turnip, which, on the 15th day of the month of March, 1850, fell at the feet of a gentleman who was, at that time, visiting the aforesaid house in Stratford, with a desire to investigate these wonderful things. The following is an *exact copy* of the form, though not of the size, of the characters; which, however, must not be regarded as a style of writing existing in the spiritual world, but only as characters or signs especially designed and pre-eminently calculated to arrest public attention to earth. They are, therefore, entirely arbitrary—having no affinity, in either their grammatical structure or interior signification, with any ancient or oriental language that ever existed among men. They are rather 'signs of the times' which mankind may confidently expect to realize when external or terrestrial conditions are favorable to their development.

"When I first saw these figures I recognized them as being, to a certain extent, analogous to some characters which I read upon the scroll which was presented to my mind on the seventh of March, 1843. The interpretation of the above, according to my impressions, is literally as follows: '*You may expect a variety of things from our society.*' Here is an answer to the inquiry respecting the object of spiritual visitings to present such trifling manifestations. The spirits desire to represent a '*variety of things*;' and it is distinctly obvious, that little things will arrest the general attention and awaken a more universal investigation, while some great development, which could only be addressed to the few intellects, might astound but not convince the thoughtless multitudes, who would at once pronounce it '*past finding out*,' and become superstitious. So anxious were the spirits to impress the above sentence upon the minds of the members of the family, that the same was written, repeatedly, sometimes on the boy's handkerchief, on his pantaloons, on his coat, cap, etc.; and it was always traced with the greatest accuracy and precision—indicating an interior signification."

With the utmost disposition to approach these spiritual subjects with perfect candor and reverence, it is difficult to find in these puerilities anything to admire. The arbitrary and unmeaning marks, of which he gives several examples, are not invested, even according to his explanation, with any great interest. On the 31st of March, 1850, he professes to have found, traced upon a step of the piazza, several arbitrary marks, which he interprets to mean: "Our society desires, through various mediums, to impart thoughts." Also several arbitrary marks on the end of the piazza, which he interprets thus: "Different mediums communicate, from our society, thoughts unto you." He also found, on the coat of Henry, arbitrary characters, which he supposed to signify: "VARIOUS THOUGHTS UNTO YOU, THEY DESIRE A RESPONSE, AN ECHO." Another set of similar characters he interprets to mean: "A HIGH

SOCIETY OF ANGELS DESIRE, THROUGH AGENCY OF ANOTHER AND MORE INFERIOR SOCIETY, TO COMMUNICATE IN VARIOUS WAYS TO THE EARTH'S INHABITANTS." Another, which he considered the most important, he interpreted to mean: "LET ALL THE NATIONS BE GATHERED TOGETHER, AND LET THE PEOPLE BE ASSEMBLED; LET THEM BRING FORTH THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED; OR LET THEM LEARN THESE THINGS, AND SAY, IT IS TRUTH."

In these proceedings, which strike one at once as both mysterious and puerile, devout believers may find something to admire and applaud; but there are few who would not turn away from the pages which contain these statements, with a feeling of contempt, or a strong sense of the ludicrous, or who would not be tempted, by a glance at these passages, to cast the book into the pile of obsolete trash, produced in a more superstitious period of the world's history; or, who would not thereby be tempted to remove the whole subject of spiritual communication from the realm of debatable science, to that of obsolete fable.

The sublime reverence, with which we have been accustomed to regard the spiritual world, is shocked by this puerile representation of the subject—the paltry messages written on a turnip or on the jacket of an idle boy. It is not congenial to the sentiments of cultivated minds, to recognize that as an emanation from the Spirit-Land, which is below the level of terrestrial dignity and intelligence. If the communications, purporting to be from spiritual sources, really emanated from beings of almost limitless powers of perception, whose time is unencumbered by the plodding cares of earth—who freely survey the entire range of history and of science—who travel from planet to planet—communicate with angels, and survey the deeds and thoughts of men—it is difficult to suppose that any communication proceeding from this elevated source, should indicate neither knowledge nor strength of mind, nor aught that is above the imagination of hysterical females and ignorant mesmeric subjects.

From Mr. Davis we had a right to expect something better. With a fluent pen, an impressible temperament, and high powers of clairvoyance, it might have been expected that his communications with the spirit world would have brought us into contact with some portion of the light, the knowledge, the wisdom, and the grandeur of thought which we attribute to the most elevated, disembodied spirits. But such anticipations are sadly disappointed in the present volume. The highest communications which he professes to give from the spirit land are but little more than vague rhapsodies, such as any intelligent mesmeric subject might pour forth, by the page, under the influence of the clairvoyant condition. The communications, for example, from "the pure and highly enlightened spirit of James Victor Wilson," are in a most enthusiastic strain.

"O what gorgeous Truths—what celestial Principles—what Divine Powers and holy attributes uphold the Universe! I have seen innumerable beauties, and expe-



rienced unutterable joy. I have gazed upon numberless firmaments; and have become wealthy in the mighty blessings which they unfold.

"I have had my being unrolled by the spontaneous workings of Eternal Principles, as the sun unrolls the flower; and now I come to divide with thee the happiness which I experience—the inexpressible riches of my endlessly progressive life!

"Yea, truly, there are no bounds to this glorious Universe; there are no limits to the Infinitude in which it rolls!"

Yet, notwithstanding the amplitude of Mr. Wilson's knowledge of celestial principles, Divine powers, and the glorious universe, he gives forth not the smallest particle of knowledge. It is difficult to conceive that a highly benevolent and intellectual spirit should enjoy the powers and opportunities here claimed, and be able to make set speeches to an intelligent clairvoyant reporter, and yet be unable or unwilling to give the slightest evidence of the truth of its pretensions. A candid and benevolent spirit, possessing such an amount of knowledge, with a faithful listener and ready reporter, could not fail to communicate something of interest or utility to mankind—something that would tend to verify the following sketch:

"When the human soul passes from earth into the second sphere, it is inclined, at first, to indulge in the gratification of its strongest love or impulse; but unless it be a pure love, a good (or rather a *right-directed*) impulse, then the means of its gratification—I rejoice to say—are not to be found within the territories of the Spirit-Land—are not to be found within the range of all those things by which the initiated spirit is moved to learn the immutable principles of Love and Wisdom, and to live a life of eternal obedience to the laws of God, which are unchangeable—universal—harmonious—infinite! But when the human soul enters the Spirit-World with *good* passions (or affections) and impulses, then—and only then—is their gratification easy and unrestricted; and progress may be made in one single direction for centuries. Some spirits become highly educated in that particular truth or science for which they *feel* the most absorbing sympathy and interest, while respecting other truths and sciences they may be comparatively destitute of information. For instance—in the great truths pertaining to comparative anatomy and physiology, as unfolded in the animated kingdom of Nature—the same great principles and truths, reaching far and wide in every direction, embracing the form and functions of the universe—in all these you will find *GALEN*, and a host of similarly constituted minds, richly educated and accomplished. But you will not find *MOSES*, or *ISAIAH*, or *ST. JOHN*, possessing the same high knowledge of these scientific truths. This class of minds, having a strong love for *moral* truths even while on the earth, continue still progressing and attaining in *moral* and spiritual directions. These great and highly accomplished minds have advanced as far in searching out *moral* truth as *GALEN* has progressed in his investigations of *scientific* truth. Their goal is onward; and, therefore, it is not reasonable to conclude that they, the great moral students—the *alumni* of the spheres—avail themselves of the *electrical vibrations* whereby to communicate their thoughts to congenial minds on the earth; neither would they be likely to understand and skilfully manage the newly-discovered means and instrumentalities of communication as well as those spirits whose chief attraction and education consist in scientific researches. Neither suppose they themselves should communicate with man in this rudimental manner, would it be wisdom to ask *ISAIAH* a scientific question, or to interrogate *GALEN* with regard to merely moral subjects, because—though their responses might be truthful—their style of answering would be consistent with the proclivity and pursuit of their minds, and the inquirer might *possibly* receive a wrong impression."

Upon the whole, I regret to say that these spiritual communications, adduced by Mr. Davis, so far from giving any additional clearness or certainty to the subject of intercommunication between the material and spiritual worlds, tend only "to make confusion worse confounded," by increasing doubt and by giving to the whole subject an indefinite and visionary character.



The communication from Dr. Franklin, although more definite and precise in statement, is little more satisfactory than that from Wilson. Mr. Davis professes to have discovered the origin of spiritual communications, and to have received "by direct influx or impression from the highly accomplished spirit of Dr. Franklin," a narrative of the manner in which this new telegraph, between heaven and earth, was established. The speech of Dr. Franklin, which occupies four pages, and which Mr. D. professes to give in the words of Dr. F., describes his attempts to establish a communication with the people of the earth by means of sounds spiritually produced; in which, after trying Germany and some places in the United States, he succeeded best in Western New York. This communication bears within itself no intrinsic evidence of authenticity. A very moderate power of imagination could fabricate the whole; and many honest, though imaginative clairvoyants have made communications equally as extensive and systematic, which were purely fictitious. If there were any facts in the statement, of a decisive character, some reliance might be placed upon it; or, if there were anything in it peculiarly characteristic of Dr. Franklin, it would have a much stronger claim upon our confidence; but the whole narrative, although purporting to be in the exact words of Dr. Franklin, is in the exact style and manner of Mr. Davis. So that the utmost our charity could do, would be, to suppose that Dr. Franklin impressed the mind of Mr. Davis, and that Mr. Davis clothed the ideas in his own language; but this, he does not pretend, as he claims to have given the Doctor's identical words.

It is, with regret, that I find myself compelled to speak thus of this volume. I fully believe that the true philosopher should recognize all things as possible, and hope all good things to be true; but, knowing from the very laws of nature and the constitution of the human brain, that spiritualities and imaginations are very liable to be confounded, intertwined and intermingled, it becomes our duty to guard carefully against the perversion and confusion in science which have existed in all past times, and which must be continually recurring and misleading us, if we yield the control of our judgments to the spirit of enthusiasm, credulity, and good-natured hope.

The writings of Mr. Davis are calculated to elicit the severest denunciations of orthodox bigotry, unless, indeed, it be deemed wiser by the opponents of clairvoyant suggestions to let them rest unnoticed. It would, therefore, give me much pleasure to recognize and proclaim the merits which belong to his effusions; and it is, with a feeling of disappointment, that I lay down this volume, which impresses me as an imaginative and ephemeral production, calculated, like most of our light literature, to exert a pleasant and refreshing influence with a few, for a time, but not to hold a permanent place in the public mind.

#### ART. IV.—DR. HARLOW'S CASE OF RECOVERY FROM THE PASSAGE OF AN IRON BAR THROUGH THE HEAD.

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BY HENRY J. BIGELOW, M. D.,
Professor of Surgery in Harvard University. (*With a Plate*).
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THE following case, perhaps unparalleled in the annals of surgery, and of which some interesting details have already been published, occurred in the practice of Dr. J. M. Harlow, of Cavendish, Vermont.

The accident occurred upon the line of the Rutland and Burlington Railroad, on the 13th of September, 1848. The subject of it, Phineas P. Gage, is of middle stature, twenty-five years of age, shrewd and intelligent. According to his own statement, he was charging with powder a hole drilled in a rock, for the purpose of blasting. It appears that it is customary in filling the hole to cover the powder with sand. In this case, the charge having been adjusted, Mr. Gage directed his assistant to pour in the sand; and at the interval of a few seconds, his head being averted, and supposing the sand to have been properly placed, he dropped the head of the iron as usual, upon the charge, to consolidate or "*tamp it in*." The assistant had failed to obey the order, and the iron striking fire upon the rock; the uncovered powder was ignited and the explosion took place. Mr. Gage was, at this time, standing above the hole, leaning forward, with his face slightly averted; and the bar of iron was projected directly upwards in a line of its axis, passing completely through his head and high into the air. The wound thus received, and which is more fully described in the sequel, was oblique, traversing the cranium in a straight line from the angle of the lower jaw on one side to the center of the frontal bone above, near the sagittal suture, where the missile emerged; and the iron thus forcibly thrown into the air was picked up at a distance of some rods from the patient, smeared with brains and blood.

From this extraordinary lesion, the patient has quite recovered in his faculties of body and mind, with the loss only of the sight of the injured eye.

The iron which thus traversed the skull weighs thirteen and a quarter pounds. It is three feet seven inches in length, and one and a quarter inches in diameter. The end which entered first is pointed; the taper being seven inches long, and the diameter of the point one quarter of an inch; circumstances to which the patient perhaps owes his life. The iron is unlike any other, and was made by a neighboring blacksmith to please the fancy of the owner.

Dr. Harlow, in the graphic account above alluded to, states that "immediately after the explosion the patient was thrown upon his back, and gave a few convulsive motions of the extremities, but

spoke in a few minutes. His men (with whom he was a great favorite) took him in their arms and carried him to the road, only a few rods distant, and sat him into an ox cart, in which he rode, sitting erect, full three quarters of a mile, to the hotel of Mr. Joseph Adams, in this village. He got out of the cart himself, and with a little assistance walked up a long flight of stairs, into the hall, where he was dressed."

Dr. Williams first saw the patient, and makes the following statement in relation to the circumstances:

"NORTHFIELD, Vermont, Dec. 4, 1849.

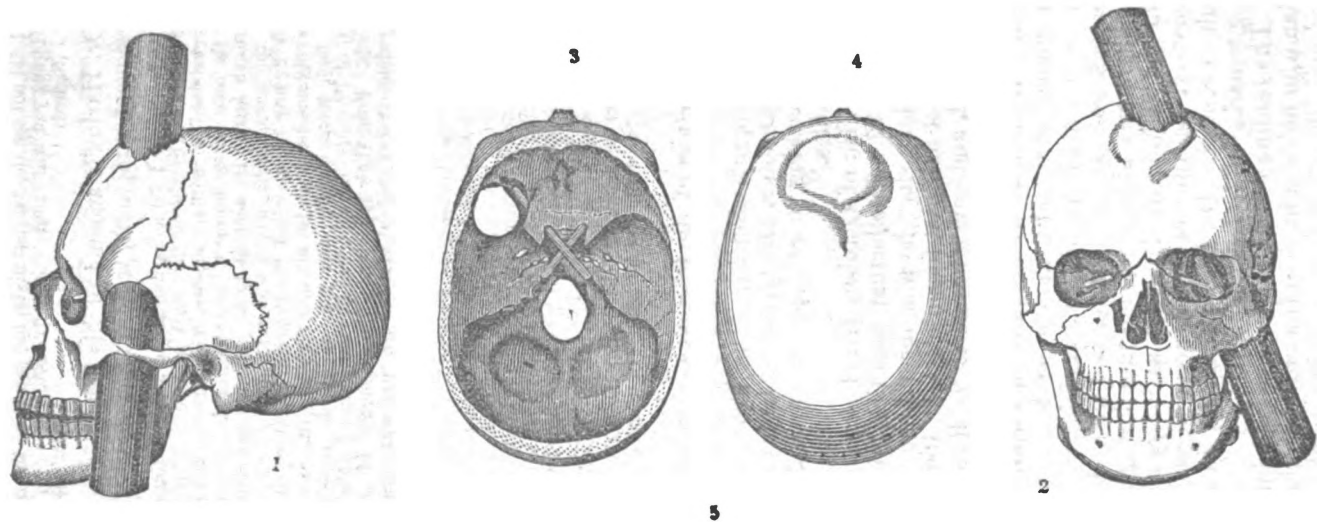
"Dr. BIGELOW: *Dear Sir*—Dr. Harlow having requested me to transmit to you a description of the appearance of Mr. Gage at the time I first saw him after the accident, which happened to him in September, 1848, I now hasten to do so with pleasure.

"Dr. Harlow being absent at the time of the accident, I was sent for, and was the first physician who saw Mr. G., some twenty-five or thirty minutes after he received the injury; he at that time was sitting in a chair upon the piazza of Mr. Adam's hotel, in Cavendish. When I drove up, he said, 'Doctor, here is business enough for you.' I first noticed the wound upon the head before I alighted from my carriage, the pulsations of the brain being very distinct; there was also an appearance which, before I examined the head, I could not account for: the top of the head appeared somewhat like an inverted funnel; this was owing, I discovered, to the bone being fractured about the opening for a distance of about two inches in every direction. I ought to have mentioned above that the opening through the skull and integuments was not far from one and a half inches in diameter; the edges of this opening were everted, and the whole wound appeared as if some wedge-shaped body had passed from below upward. Mr. Gage, during the time I was examining this wound, was relating the manner in which he was injured to the bystanders; he talked so rationally and was so willing to answer questions, that I directed my inquiries to him in preference to the men who were with him at the time of the accident, and who were standing about at this time. Mr. G. then related to me some of the circumstances, as he has since done; and I can safely say that neither at that time nor on any subsequent occasion, save once, did I consider him to be other than perfectly rational. The one time to which I allude was about a fortnight after the accident, and then he persisted in calling me John Kirwin; yet he answered all my questions correctly.

"I did not believe Mr. Gage's statement at that time, but thought he was deceived; I asked him where the bar entered, and he pointed to the wound on his neck, which I had not before discovered; this was a slit running from the angle of the jaw forward about one and a half inches; it was very much stretched laterally, and was discolored by powder and iron rust, or at least appeared so. Mr. Gage persisted in saying that the bar went through his head: an Irishman standing by said, 'Sure it was so, sir; for the bar is lying in the road below, all blood and brains.' The man also said he would have brought it up with him, but he thought there would be an inquest, and it would not do.

"About this time, Mr. G. got up and vomited a large quantity of blood, together with some of his food; the effort of vomiting pressed out about half a tea-cupfull of the brain, which fell upon the floor, together with the blood, which was forced out at the same time. The left eye appeared more dull and glassy than the right. Mr. G. said he could merely distinguish light with it.

"Soon after Dr. Harlow arrived, Mr. Gage walked up stairs, with little or no assistance, and laid down upon a bed, when Dr. H. made a thorough examination of the wounds, passing the whole length of his forefinger into the superior opening without difficulty; and my impression is that he did the same with the inferior one, but of that I am not absolutely certain: after this we proceeded to dress the wounds in the manner described by Dr. H. in the Journal. During the time occupied in dressing, Mr. G. vomited two or three times fully as freely as before. All of this time Mr. G. was perfectly conscious, answering all questions, and calling his friends by name as they came into the room.



1. Lateral view of a prepared cranium, representing the iron bar in the act of traversing its cavity. 2. Front view of ditto. 3. Plan of the base seen from within. (In these three figures the optic foramina are seen to be intact, and covered by small white rods. In the first two figures, no attempt has been made to represent the elevation of the large anterior fragment, which must have been more considerable than it is here shown). 4. Cast taken from the shaved head of the patient, and representing the present appearance of the fracture; the anterior fragment being considerably elevated in the profile view. 5. The iron bar of the length and diameter proportioned to the size of other figures.

"I did not see the bar that night, but saw it on the next day after it was washed.

"Hoping you will excuse this hasty sketch, I remain yours, etc.

(Signed)

EDWARD H. WILLIAMS, M. D.

Dr. Harlow's account of his first visit to the patient, and of the subsequent symptoms, is here appended :

"Being absent, I did not arrive at the scene of the accident until near 6 o'clock, P. M. You will excuse me for remarking here that the picture presented was, to one unaccustomed to military surgery, truly terrific ; but the patient bore his sufferings with the most heroic firmness. He recognized me at once, and said he hoped he was not much hurt. He seemed to be perfectly conscious, but was getting exhausted from the hemorrhage, which was very profuse both externally and internally, the blood finding its way into the stomach, which rejected it as often as every fifteen or twenty minutes. Pulse 60, and regular. His person and the bed on which he was laid were literally one gore of blood. Assisted by my friend, Dr. Williams, of Proctorsville, who was first called to the patient, we proceeded to dress the wounds. From their appearance, the fragments of bone being uplifted and the brass protruding, it was evident that the fracture was occasioned by some force acting from below upward. The scalp was shaven, the coagula removed, together with three small triangular pieces of the cranium, and in searching to ascertain if there were other foreign bodies there, I passed in the index finger its whole length, without the least resistance, in the direction of the wound in the cheek, which received the other finger in like manner. A portion of the anterior superior angle of each parietal bone, and a semicircular piece of the frontal bone, were fractured, leaving a circular opening of about three and a half inches in diameter. This examination, and the appearance of the iron which was found some rods distant, smeared with brain, together with the testimony of the workmen, and of the patient himself, who was still sufficiently conscious to say that 'the iron struck his head and passed through,' was considered at the time sufficiently conclusive to show not only the nature of the accident, but the manner in which it occurred."

[The details of the treatment of the case from September 14 to his convalescence, October 18, present but few points of interest to the non-professional reader. From the 23d of September to the 3d of October, Dr. H. says "he lay in a semi-comatose state, seldom speaking unless spoken to, and then answering only in monosyllables."

On the 11th of October, Dr. H. says :

"Pulse 72. Intellectual faculties brightening. When I asked him how long since he was injured, he replied, 'four weeks this afternoon at half-past four o'clock.' Relates the manner in which it occurred, and how he came to the house. He keeps the day of the week and time of day in his mind. Says he knows more than half of those who inquire after him. Does not estimate size or money accurately, though he has memory as perfect as ever. He would not take one thousand dollars for a few pebbles which he took from an ancient river bed where he was at work."

There was also some delirium during the progress of the case. On the 20th he is described as "*very childish*," and during his recovery, he appears very desirous of walking out, and very difficult to control. Dr. Bigelow makes, in conclusion, the following remarks—*Ed. Jour. Man.*]

The leading feature of the case is its improbability. A physician who holds in his hands a crow bar, three feet and a half long, and more than thirteen pounds in weight, will not readily believe

that it has been driven with a crash through the brain of a man who is still able to walk off, talking with composure and equanimity of the hole in his head.

The patient visited Boston in January, 1850, and remained some time under my observation, during which he was presented at a meeting of the Boston Society for Medical Improvement, and also to the medical class at the hospital. His head, now perfectly healed, exhibits the following appearances.

A linear cicatrix of an inch in length occupies the left ramus of the jaw near its angle. A little thickening of the soft tissues is discovered about the corresponding malar bone. The eyelid of this side is shut, and the patient unable to open it—the eye, considerably more prominent than the other. The eye is found to be incapable of executing either the outward or upward motion. Upon the head, and covered by hair, is a large and unequal depression and elevation. A portrait of the cast of the shaved head is given in the plate; and it will be there seen that a piece of cranium, of about the size of the palm of the hand, its posterior border lying near the coronal suture, its anterior edge low upon the forehead, was raised upon the latter as a hinge to allow the egress of the bar; and that it still remains raised and prominent. Behind it is an irregular and deep sulcus several inches in length, beneath which the pulsation of the brain could be perceived.

It is obvious that a considerable portion of the brain must have been carried away; that while a portion of its lateral substance may have remained intact, the whole central part of the left anterior lobe, and the front of the sphenoidal or middle lobe must have been lacerated and destroyed. This loss of substance would also lay open the anterior extremity of the left lateral ventricle; and the iron, in emerging from the above, must have largely impigned upon the right cerebral lobe, lacerating the falx and the longitudinal sinus. Yet the optic nerve remained unbroken in the narrow interval between the iron and the inner wall of the orbit. The eye, forcibly thrust forward at the moment of the passage, might have again receded into its socket, from which it was again somewhat protruded during the subsequent inflammation.

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REMARKS UPON THE ABOVE CASE BY THE EDITOR OF THE JOURNAL  
OF MAN.

The remarkable injury inflicted upon the head of Mr. Gage is much less important and decisive in reference to phrenological science than it would at first appear. It adds another to the already numerous illustrations of the principle, that injuries confined exclusively to one hemisphere of the brain, do not destroy any faculty, and seldom produce any impairment of special faculties sufficiently marked to attract the notice of medical attendants. We have instances on record of the destruction or deterioration

of one entire hemisphere, leaving the intellectual powers to be exercised by the opposite hemisphere alone. In such cases the opposite half of the body has been paralyzed and wasted, while the mental phenomena corresponded to the condition of the remaining hemisphere. The injury to Mr. Gage appears to have been confined to the left hemisphere, inflicting none upon the right, but leaving all the right with perfect and uninjured organs; nor was the injury to the left hemisphere of so serious a character as every one would suppose at the first glance; the anterior edge of the middle lobe, and the posterior internal region of the front lobe being the only part affected.

The organs more especially involved and partially destroyed on the left side are those of Benevolence, Language, and Disease. The perceptive, recollective, and reflective organs, generally, were uninjured, excepting those of their internal fibres which connect with the *corpus collosum*. The injury appears to have destroyed the organ of Language, partially injuring the neighboring organ of Number, and the internal root of the organs of Form and Size, which may account for the inaccurate ideas of quantity and numbers, of which his physician speaks, and the mistake in Dr. Williams' name. The injury to the region of Benevolence, if it had involved the right hemisphere also, instead of being confined to the left, would have produced a selfish, morose, quarrelsome, and overbearing disposition. Whether the partial injury that was inflicted will produce any such influence would require a more accurate observation of his mental state than physicians are accustomed to make in such cases. The region of Disease, or of morbid sensibility at the anterior extremity of the middle lobe, would manifest the effects of its injury, if any were produced, by diminishing the sensitiveness and increasing the tone and hardihood of the constitution; whether any such effect was actually produced in this case, we have no correct data to determine, not knowing Mr. Gage's previous temperament; but certainly the very small amount of cerebral disturbance, the trivial degree of inflammation produced, and the comparatively quick recovery from so severe an injury, would go to prove either that he had, by nature, an exceedingly healthy and powerful constitution, or that the injury itself produced a remarkable power of resisting disease. I am inclined to believe that the injury, by removing a portion of the brain connected with sensitive and morbid tendencies, materially increased the sanative stamina of the constitution, and will be apt to show its influence hereafter, by an increased degree of hardihood, energy, and vital force.



## Familiar Table-Talk.

**REASON AND INSTINCT.**—The arbitrary and dogmatic distinction maintained by the old metaphysicians and theologians between reason and instinct, was based upon human vanity and idle speculation. The mental manifestations of animals, like those of man, depend upon cerebral development, and differ from those of man in degree rather in kind. The good comparative phrenologist readily distinguishes among animals the opposite traits of character indicated by their heads. Gall was accustomed to distinguish among his birds those of superior musical talent by the conformation of their heads. Of the thousand examples which illustrate the identity of those intellectual faculties which are enjoyed in an inferior degree by animals, the following story from the Boston Traveller is one of the most appropriate:

"GREAT BARRINGTON, March 18, 1851.

"A curious circumstance, quite aside from the ordinary dictates of instinct, occurred in the case of a young bobolink in the family of Rev. J. W. Turner, of Great Barrington, Massachusetts. He was caged at first apart from a pair of canaries, which were in another cage in the same room. The bobolink never sang at all from June to December, until he was permitted to share in the same cage the civilities and sympathies of his neighbors, who had been so long entertaining him with their sweet and unwearied strains. When admitted to the same cage with them he tried most assiduously to learn their song. At first, however, for a long time, with miserable success enough. He would stand and watch them with an agony of attention, and then try to imitate their notes. He would swell out his throat, and stretch up his neck as they did, and then with a violent effort, try to sound one note, which, in spite of all his zeal and labor, proved to be a mere rough scream. At this humiliating failure, he would be so provoked and enraged that he would fly at his inoffensive and well-meaning mates and teachers, and peck them most unmercifully, and drive them from their perch. So he did for three or four weeks, before any apparent progress was made in his studies. But his perseverance was equal to the difficulties he had to overcome. At length he could sound one note well, and one only. And so he continued for some six weeks longer; learning one note at a time, till he had finally completed the whole canary song and could sing it to perfection. Then he would sing with them in perfect harmony and perfect time, always closing at the exact note with them.

"It is also a little singular that, although through all this training, he was never known to begin to make a sound till the canaries had first struck the key-note, yet, after he had acquired the skill to sing their song, he must always himself now give the signal by a significant *cluck*; when, instantly, the canaries, generously forgetting or forgiving his former incivilities, would strike in with him and perform the piece with the greatest perfection, and with the highest delight to themselves and the listening family, who enjoyed this singular concert through the early part of every day for the whole summer.

"It is also worthy of remark, that this successful essayist in foreign music was never known to utter a note in his native tongue till he had mastered the canary. Then after a few weeks, after he found himself something of an independent singer, and capable, as he thought, of leading the choir, he at last ventured to go without the chorus and attempt his own native melody. In his attempts at the solo, it was most diverting to hear him in confused notes—part in his native bobolink and part in canary—till at length he was able to expel all foreign element from his style, and sing only the pure bobolink.

"Having now succeeded in this, he proposed to the canaries to try the chorus again, and gave the *'cluck'* when the canaries, instant to the sign, started off singing their own native song. But not so the bobolink; he threw himself on his 'reserved rights' and sang bobolink; and so they have continued to the present time, he singing bobolink, and they canary. And as he is chorister, they begin when he does, and end when he ends, precisely at the same instant.

"When this bobolink was first caught, his colors were a bright, beautiful black

and white. After molting, he, for some reason not stated, never resumed his original spring dress, but has continued the plain brown, like the female, now for two years, and sings in the winter as well as in the summer, especially when the sun shines brightly, and the winds whistle through the trees around the dwelling; and now, since his character is matured, he is a sprightly, happy, gentlemanly sort of a bird."

**SPIRITUAL TELEGRAPHING.**—In place of the slow and tedious mode of communication through electrical sounds, our spiritual friends have recently adopted a more expeditious and convenient method by making use of the person of the medium to write the thoughts which they desire to express. Many individuals are now being employed in this way as instruments of the spiritual power. We are informed by a friend residing at Glen's Falls, N. Y., that there are in that vicinity as many as twenty mediums through whom communications are daily received by writing. Many other places, also, are favored in the same manner. From a letter just received we learn that this mode of spiritual intercourse is enjoyed at Fitchburg, Mass. The writer expresses great confidence in the genuineness of the communications, and encloses one addressed to his wife by a sister in the Spirit-Land, which we here insert:

"*My dear sister* :—How oft we have roamed together—how oft we have enjoyed each other's love; and, dear sister, it gives me joy to know that in death we are not parted, but will continue in each other's love throughout the endless years of the great and loving Father. Oh, what joy it is—too great for earthly mortals—to conceive this truth. God is love, and His goodness is inconceivable. Therefore live in hope; enjoy all that is good, and believe that all things are for the best. The time is at hand when there shall be a great change, and man shall seek goodness and truth. Hope is the anchor of the soul. How pure is love, and how much greater is the spiritual love than that of the mortal. Sister, I love you with a spiritual love, and will be ever near you to cheer and sustain you in all your troubles, which are as nothing when compared with the bright purity of the Spirit-World. Take my instruction to your heart, for it is good. So, sister, good night—I shall meet you often."—*Spirit Messenger*.

**AN EXPERT CALCULATOR.**—While on board of the steamer Wisconsin yesterday, we conversed with a lad named Marady Holland, from Madison, Ind., who is one of the most expert mathematicians and calculators we have ever seen. He possesses the gift of multiplying any given numbers without the aid of figures, and can answer the most difficult questions at a moment's notice. He is less than seventeen years of age, and has been afflicted with fits since he was four years old. He has only had thirty-five days' schooling in his life. His mother is dead, and his father resides in Hardin county, Ky. He is equally as expert in fractions as in round numbers, but his physician objects to his being questioned in fractions, as it has the effect to throw him into convulsions. He is foolish and senseless to every thing save mathematical calculations. He solved several difficult problems almost as quick as the words were out of our mouth. We understand that he will visit Cincinnati before long.—*Cin. Enquirer*.

**THE TURKISH DRESS.**—Quite an excitement was produced at the steamboat landing day before yesterday, at the appearance of a couple of ladies with the short Turkish dress. They were traveling in company with gentlemen, and were evidently people of cultivation.

A revolution in female costume is undoubtedly in preparation. There can be nothing more ungraceful than the long *draggie-tail* dresses which sweep the streets and steps, wherever the ladies move. As a matter of personal comfort, the Turkish dress must be most agreeable, in addition to its beauty.—*Oswego Journal*.

**CORRECTIONS.**—The statement in reference to Prof. Mitchell calling upon the spirit of La Place, etc., appears to be incorrect, as he denies that he was engaged in any such scene. The paragraph in reference to Evil Spirits at Pittsburgh appears to have been incorrect; the incident occurred with some other medium—not with Mrs. Bushnell.