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ART. I.—THE SPIRIT WORLD!

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THEY come! They are with us!! The mysterious powers which have disturbed, astonished and confounded the people of New York during the past year, are now at work among us, and for a week past have been making distinct manifestations of their existence. These powers or invisible agencies, it is already known to my readers, are accustomed to manifest their presence by concussions, or raps, distinctly audible to all around. That such sounds and concussions have been produced by some invisible agency, is a proposition which has been placed beyond all doubt by the immense number of instances in which it has occurred publicly and privately at the East, in the presence of the most enlightened, cautious, honorable and skeptical persons, whose testimony leaves us no room to doubt the fact.

It is equally well established, that the mysterious invisible source of these sounds possesses intelligence, and delivers messages by these signals which often astonish the hearers. The intelligence conveyed is often of such a character as could not have been given by any human being unless highly endowed with the spiritual or clairvoyant faculty. We are therefore compelled to conclude from the facts—

1. That the power producing these manifestations is not material, because it is not visible or tangible.

2. That it is highly intelligent, because it manifests a high order of intelligence in perceiving the unuttered thoughts of its interrogators, and in answering the most difficult questions.

3. That it is human, and not divine, because it is in some cases liable to error and confusion, and because it manifests a lively interest in particular human beings and local events.

4. That which is immaterial and intelligent is called spiritual,

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and an immaterial intelligence which manifests will, moral character and individuality is called a spirit; hence we must apply the term spirit to the invisible, immaterial, intelligent powers, which have manifested themselves in New York and Cincinnati.

5. The character of the communications is extremely diversified, yet almost invariably benevolent, elevating and truthful, where a proper course has been pursued.

6. The spirits who make these communications generally profess to be the deceased friends of the parties who receive them; but in some instances profess to be the spirits of remarkable characters long since deceased.

7. These spiritual communications are partly dependent on human agency, as they appear only in the presence of certain persons, whose spiritual faculties or constitutional peculiarities are such as to favor the contact of the material and spiritual worlds, or to serve as a connecting medium by means of which purely spiritual beings may attain and exercise physical power. Yet they are mainly independent, as the messages which the spirits utter are from their own free will, and their appearance or disappearance is beyond our control.

8. The spirits which under certain circumstances are capable of producing a material concussion or vibration to communicate ideas, are also capable of displaying on some occasions great physical power, by moving heavy objects and producing violent shocks. They are also capable of coming into contact with the living, and apparently placing a spiritual hand upon the living body, with various degrees of force.

9. Certain highly-impressible persons profess to have been mesmerized by spiritual agents, and the spirits have on some occasions professed to do so. Clairvoyants have often recognized these spiritual beings as attendants upon the living, engaged in exercising a beneficial influence upon their minds.

10. The whole of these recent phenomena, which appear so marvelous, and yet are so well demonstrated, are corroborated in their demonstration by a vast and ancient experience, running through all ages of the world, and belonging to all countries whether savage or civilized. (A number of these facts may be gathered from "The Night Side of Nature.")

11. The existence of the spirit world in close apposition with the material world in which we now live, is a truth which has been spontaneously perceived at all times by many intelligent persons. My own nervauric experiments on the brain have shown that all highly-impressible persons are capable of having their spiritual and intuitive faculties sufficiently excited to rise into spiritual communion, to hold mental intercourse with departed friends, and thus to perceive the actual existence and daily history of that world of intelligence which is now operating for high and holy purposes upon the world of living material humanity.

## ART. II.—THE INTELLECTUAL ORGANS.

[CONTINUED.]

To demonstrate these functions in an impressible subject, let us touch the organ of Sensibility in the left hemisphere, while we disperse its excitement in the right hemisphere by a rapid movement of the hand. Under these operations, the right hand and the right side of the person generally will manifest an unusual sensibility, while the left hand and left side will be proportionally benumbed. Strike or pinch the right hand and you produce pain, while the same infliction upon the left is unheeded. A handkerchief, a piece of cloth or paper felt by the right hand now appears unusually coarse, and to the left hand seems finer than it really is, because the texture seems less harsh, and the fibre less palpable to its diminished sensibility. If the eyes are closed, or if the substances are touched behind his back, he will give very different opinions of the texture of the same articles when held in different hands. The subject himself will be somewhat amused and astonished at the different opinions which he has expressed, when you show him that he has been examining but one article. Any hot or cold substance which you may apply suddenly to his right hand will give him a shock, while the same application to his left will seem a matter of indifference. The galvanic current which is intolerable to his right hand, gives no pain to his left. If he strikes his knuckles together, the sensitive hand alone is pained. But if you now reverse this excitement, generating sensibility in the left hand and removing it from the right, the bruises which the right hand had received will cease to be painful, and those of which the left hand had previously perceived no trace, will now be plainly manifest by the soreness which they have left behind. Let the region of Sensibility be excited in both hemispheres, and the subject will manifest a painful sensitiveness to blows, or to galvanic currents, and the smallest pair of plates will produce convulsive movements of the muscles of the arms, while the dispersion of excitement from Sensibility, or excitement of its antagonist organ Hardihood, will enable them to endure far more than in their usual condition.

By the development of Sensibility and its antagonist Hardihood, we readily explain many wonderful facts which have been narrated of Caspar Hauser, and of blind men who could distinguish coins and colors by touch. We can also understand the fortitude of those who bear pain with apparent unconcern, and the source of that indifference with which religious fanatics have

undergone their self-inflicted penances. In American savages, in Hindoo devotees, and in Roman soldiers, we may refer to the best illustrations of Hardihood; and in every individual of narrow concave temples and a high region of Firmness and Hardihood, we may expect an additional illustration. Upon such individuals corporeal punishment has less effect; and the frequent slight punishments by which nature warns us that we are trifling with our constitutions and violating the rules of physiological prudence, are often unheeded.

If we examine the region of Sensibility minutely, and experiment upon it in one of high impressibility, we find anteriorly an organ of sensibility to sound or the sense of hearing; next a sensibility to the imponderable fluids *nervæum*, magnetism, galvanism, electricity and caloric. The fact that these sensibilities (which reside in distinct portions of the organ) are in so close proximity to the organ of Hearing, would seem to indicate very strongly that the imponderable fluids are in reality, like sound, but vibrations or movements of media subtler than the atmospheric air. In the midst of these sensibilities to the imponderable fluids is the organ of Optic Sensibility, or sensibility of the eye to light. The high excitement of this organ makes the impression of a bright light rather painful to the eyes, while its deficiency produces an insensibility of the eyes tending to amaurosis. Mesmeric operators occasionally injure the eyes, and even develop ophthalmic inflammation by their imprudent manipulations upon the head, drawing the hand forward and downward, so as to concentrate the excitement at the organ of Sensibility. Frequently in visiting patients of the impressible temperament, if we find their windows closed and their eyes incapable of enduring the light, a few dispersive movements from the temples toward the region of Hardihood will give decided relief.

From a glance at the organs, we may perceive that the breadth of forehead which produces the contemplative and literary character is apt to produce also the optic sensibility which fits the eyes for the dimmer light of the chamber, and the general sensibility which we find usually accompanies sedentary habits. Literary characters are proverbially sensitive; and the fact is explained by the location of *Sensitiveness*, or mental sensibility, just above Physical Sensibility, and near to Ideality, Modesty, and Fear. [Included in the region marked Sensibility.]

To continue our examination:—A little farther back we find the sense of common Feeling, and next the sense of Pain—faculties which we find distinct, as Physiologists have heretofore supposed from other reasons. Below the sense of Pain we find the sense of Fatigue. These two senses connect with the region of Disease, with which their affinity is obvious. Anteriorly we find the Hygrometric sense, or sense of moisture; and in front of that, the senses of Touch, Taste, and Smell; while posteriorly,

above Alimentiveness, or hunger and thirst, is the Respiratory sense, or sense of the need of air.

By these various sensibilities we are enabled to observe everything that can affect our constitution, and to guard against injury. Yet the sensibility which produces this power is itself calculated to injure us; for Sensibility is connected with Disease, and the highest development of Sensibility is scarcely compatible with health. Atmospheric changes, food, medicine, heat and cold, light and shade, clothing, malaria, poisons, odors, exercise, &c. affect us too powerfully to permit our health to be perfect under ordinary circumstances. Impressibility, the highest species of sensibility, renders us liable to disease from every morbid influence of another's constitution—it produces an unlimited contagion.

The proximity of Sensibility to Disease accounts for the extreme exaltation of our sensibilities during sickness, and the intolerable sensitiveness of the ear to loud or unpleasant sounds. The diminution of this excessive sensibility is considered an indication of returning health, and in general a moderate degree of sensibility may be considered favorable to health.

The sense of Fatigue is evidently of a debilitating tendency, as well as the sense of Pain. To whatever painful or exhausting influences we may have been subjected, so long as we are unconscious of the pain or fatigue, we resist them better. If the mind is diverted by conversation, if our consciousness is overpowered by animal magnetism, or if it is diverted from our person by the excitement of a battle, we endure blows and exertion which would be quite intolerable if the attention were not thus diverted. A predominant development of Sensibility lowers the Hardihood, Heroism, and strength of character—disposing us to repose in sensual pleasures; to consult our ease and our appetites; to seek the luxuries and avoid the hardships or laborious duties of life. It renders us unfit for any species of collision or difficulty, increasing the natural timidity and irritability—in short, it altogether lowers the tone of the character. But on the other hand, it is a physiological monitor—is the inlet to various species of useful knowledge, and is an important adjunct to the refinement, intellectuality, and pliability of the character and constitution. The benefits of Sensibility may be secured by a full development, and its evil tendencies restrained by the antagonistic region of Firmness, Energy, Health, &c. Thus does the system of antagonism enable us to enjoy the benefits arising from the large development of any organ, without the evils to which its excess gives rise.

The sense of Sight being a power of more decidedly intellectual character than any of the forms of Sensibility, is located in the most anterior position occupied by the senses. It is at the basis of the front lobe, underneath the middle of the brow, vertically above the pupil of the eye and beneath the organ of Color, with

which it connects. In a liberal sense, we might affirm that the whole brow contains the organs of Vision, for all the organs of the superciliary ridge are in some way accessory to that function; but in a stricter sense, we should recognize but one location: for upon that, vision is directly dependent. This organ might be termed the sense of Light: for its function is to perceive light; and when it is active, we have a strong desire for light, with a capacity to use the eye effectively under a bright illumination. In this respect it differs from the organ of Optic Sensibility in the temples, which renders the eye intolerant of sunshine, or of any bright light. The organ of the sense of Light belongs to our waking condition; and its excitement is an excellent method of awakening the sleeper. The organ of Optic Sensibility is situated near the organ of Somnolence, and consequently becomes powerfully excited during somnambulism. Hence the necessity, in many cases, of covering the eyes of sleep-wakers, when the sympathetic and clairvoyant conditions are to be established, that their eyes may not be inflamed by the irritation produced by the daylight which gains admittance through their closed eyelids.

The sense of Light, although the most essential element of the faculty of vision, does not contain within itself the whole of that power: for no cerebral organ possesses within itself a perfect power when deprived of its immediate accessories. It does not produce conceptions of Form, Distance or Space—it simply perceives luminosity, and thus supplies the element most requisite to visual perception. But another element is indispensable. All our conceptions of the visible world, excepting our ideas of color, are derived from two sources, light and darkness. By the proper combination of these, the artist is enabled to reproduce upon a blank surface any scene that we may witness, and, excepting the lack of color, the resemblance may be perfect. The power of perceiving light and shade is therefore the basis of our perceptive faculties. Corresponding to this fact, we find, at the basis of the front lobe, the organs of Light and Shade, adjacent to the eye in their external location, the former above the center, and the latter extending from the inner angle of the eye to the organ of Light. When the former organ predominates, there may be good visual power by day, with nyctalopia, or night-blindness; when the latter predominates, there may be good vision in the dark, with hemeralopia, or day-blindness. By the comparative development of these organs, we may determine the adaptation of the eye to a bright or a dim light. While exciting the organ of Light in the head of a distinguished engraver, he looked across the room at a lithograph, in which he found his eye attracted by the lights alone; but when I excited the organ of Shade, all the shadows or darker portions of the sketch became more conspicuous to his eye than the lights. The development of these organs will therefore determine the management of

lights and shadows by the artist, and the proportions in which they are to be used.

As light, by the laws of nature, is connected with our waking moments, and darkness has an association with sleep, the organ of the sense of Light possesses an exciting, wakeful tendency, and that of Shade has a decidedly soporific effect. Hence it is a convenient mode of producing sleep or somnolence, to hold the finger upon the organ of Shade at the inner canthus of the eye,—a fact with which various magnetizers have become acquainted by experience.

The region of Somnolence, located in the temples horizontally behind the brow, has also an important effect upon vision. This region produces a dimness, fading, or indistinctness of vision, and abstracts us from the conscious contemplation of surrounding objects—it carries us away into the world of thought, and produces that abstraction of which the most perfect examples are found in the somnambulist or sleep-waking condition. A portion of this dreamy region affects the eyes, so as to produce not only indistinct, but illusory vision. Optic illusions, exaggerated distance, deceptions in magnitude and form, double vision, &c. are produced by its excitement. A large development of it would therefore authorize us to suggest that such phenomena might occur—in disease—under the influence of alcohol and opium—of insanity or delirium. I have several times mentioned to patients in whom the large development of this organ was indicated by the breadth of the temples, that they would be liable to optic illusions, and found the remark true. In one case objects appeared double—in another they appeared to recede and grow smaller—in another only one-half of an object could be seen at certain times.

The organ of the sense of Force, located at the external margin of the brow, beneath the organ of Order, and above the outer angle of the eye, is an organ of great physiological importance. This organ gives us the consciousness of muscular power and effort, by means of which we are enabled to use the muscles with accuracy. It is largely developed in that class of persons who excel in walking, riding, dancing, fencing, skating, and the various handicraft employments. With it, one may make a good practical mechanic, although void of mechanical talent or invention: without it, one might have the genius of Watt or Fulton, and yet be incapable of making anything with his own hands. He would be awkward in every thing, and unable to handle a razor, a knife, or a hammer, without doing mischief.

This organ possesses one-half of the functions which have heretofore been ascribed to the organ of Weight; that is, it gives us an internal consciousness of force, as resident in our own muscular system, while the organ of Weight gives us the consciousness of external force or gravity, and enables u . . . late

power and momentum, weight, &c. from the appearance of bodies. The latter is located adjacent to the organs of Size and Distance, while the organ of Force is located adjacent to the Conductor Organs by which the brain governs the muscular system.

Mesmeric operators have produced so striking effects by touching these points, as to suppose that there were organs of strength and weakness in the brow. When the organ of Weight is touched in some excitable somnambulists, they appear overwhelmed and sinking beneath the imaginary force or weight which is crushing them. They are conscious of immense weight in their own persons, but are not conscious of muscular force adequate to its support. Yet when the organ of Force is touched, the ideas of weight disappearing to make room for the agreeable consciousness of their muscular powers, they feel vigorous and irresistible—perceiving no external resistance adequate to coping with the power which they feel in themselves.

Nevertheless these are but intellectual organs, and the striking effects experienced by the somnambulist are but the effects of the mind upon the body, and show how powerfully we may be affected by a single conception when all our intellectual energies are concentrated upon one thought to the exclusion of others.

The organ located at the junction of the forehead with the nasal bones was denominated by phrenologists the organ of Individuality. For this term we have no longer any need—it is a superfluity. The organ of Form occupies the outer portion of what was called Individuality, and gives us the knowledge of objects—the sense of persons and things, without the need of another organ to perform exactly the same function. The central portion of what was called Individuality gives a high and almost unlimited perceptive power—it is the source of CLAIRVOYANCE. We therefore recognize on the median line an organ of Physical Intuition, or Clairvoyance, and at the inner extremity of the brow, an organ of Form, from which we derive our conceptions of all external objects perceived by the eye. A large development of this organ would produce the power to conceive a vast number of objects, and to conceive them with accuracy. It might perhaps be considered the most essential of all our intellectual organs—the most universally developed in man and animals.

Excepting Psychology and Theology, all science relates to forms—to objects—to their changes of form, and to their properties or power of causing and undergoing such changes. The organ of Form therefore furnishes the basis of all physical knowledge, as the intuitive organs next it upon the median line furnish the basis for all which is *meta*-physical or spiritual.

The internal portion of the organ of Form, which blends with this psychological power, gives the conception of human forms or



persons; and the external portion, which blends with Distance, gives the conception of Forms on a larger scale or area, being in fact the organ of Locality, or a knowledge of places. The portion which extends upon the nasal bones gives the conceptions of Height and Depth; the former being in contact with Clairvoyance, and the latter connecting with Shade. That portion of the organ of Form which continues along the basis of the front lobe, from the *cristu galli* to the sphenoid bone, is the organ of the conception of various forms, which are expressed in our muscular movements—it is the power which presides over the muscular system. Intermediate in its character between intellectual conception and conduction, or transmission of cerebral influences, it may be described as the Director organ—the function of which is to guide our movements. If any special portion of this region be excited, a special class of forms is introduced to the mind, and a special class of movements is thereby produced. Rectilinear, rotatory, zigzag, and other movements, may thus be produced, without the power in the subject to make any other movements than the class which you have thus established in predominance. Through the extremity of the nose we reach the function of Rotation, which was developed by Majendie in animals, by means of sections of the Pons Varolii.

The organ of Form blends externally with those of Size and Distance; the former below the brow, the latter upon it. The perception of size appears to be the same function upon a smaller scale, which higher up is developed as Distance. The one is favorable to close, the other to remote observation: one produces accuracy of vision, the other an extensive range of sight. The upper portion of the organ of Distance carries the mind so far away from proximate objects as to produce a faculty of Abstraction. Distance is concerned in geographical, geological, mathematical, and astronomical studies—Size in the arts, the daily business of life, and the exact descriptive and mathematical sciences.

Exterior to Distance lies the organ of Weight, from which we derive the idea of active or stationary force in external objects; by which we calculate the weight and strength of all bodies—the stability of an edifice—the inertia of a stationary, and the momentum of a moving body—the pressure of liquids—the power of machinery, and the resolution of forces. This faculty has an obvious affinity with those of the neighboring organs Size and Distance, Light and Color; magnitude being a criterion of weight,—distance or extent of motion, being a criterion of active force,—and color, as well as light, being among the subtlest possible forms of a vibratory force, if we accept the undulatory theory of light.

The function of the organ of Color is sufficiently expressed by its name. When it is very small, we cannot distinguish many

colors. Some cannot even distinguish red and green. When large, it gives accurate discrimination and a fondness for colors, but not for the glaring or gaudy: it inclines to white, and prefers delicate tints—beauties which would not be appreciated by a feebler faculty.

The undulatory theory of light is sustained by the fact that the faculty of Color blends in ascending with a sense of vibration or pulsation, which in turn merges into the faculty of Time. This vibratory perception seems to reveal a subtle movement or vibration in all nature, and expands until its alternations become sufficiently extensive to blend with Chronology by indicating appreciable intervals of time. The inner and outer margins of the region of Color produce a perception of life—the inner region being the seat of the perception of vegetable, and the outer of that of animal life.

The organs of Form, Size and Weight also blend in an interesting manner with the organs just above them. It appears from an accurate survey of this region, that while the lower organs furnish conceptions of fixed physical existence, those just above them furnish conceptions in which the same physical existence appears, undergoing motion or change: it is the region of action, events, changes, motions, or phenomena. For example, above the organ of Weight we find fibres which give a conception of change of forces, and the consequent movements—fibres from which we derive most of our ideas of the *phenomena* of Meteorology, Astronomy and Dynamics. The movements of the waves, tides, winds, and heavenly bodies, are among the most important of these conceptions. All the geological and astronomical facts in which great space and force are elements, belong to the fibres above Weight and Distance; while those in which an undulatory or vibratory power is concerned, belong to the outer space above Weight and Color.

While Form, Size and Distance originate the sciences of Geography and Mineralogy, it requires the fibres just above them to conceive those geographical and mineralogical changes, transpositions, subversions, convulsions, currents, disintegrations, deposits, stratifications, &c., which make the geological history of the earth. Such changes, when minute, are but changes of form, and do not occupy any important space. Pulverization, crystallization, decomposition, solidification, &c., are processes in which the sensible changes of space gradually merge into the imperceptible change of atomic arrangements—a change of form and qualities in which Distance is not concerned, and which is perceived by the fibres above the organ Form. This, then, is the position (cerebrally speaking) of the science of *Chemistry*.

Interiorly, above the organ of Form, we find still subtler changes or phenomena, *i. e.* Botany, or rather the physiological and historical part of Botany—the merely physical portion of

that science being found in the organ of Form. Next, interior to Botany, come Zoology and Physiology, rising above their anatomical basis in the internal part of the organ of Form, which gives the conception of human and animal forms.

Farther in, upon the median line, lie the organs which perceive still subtler phenomena—those of the mind. These organs give us the capacity for the highest study of Man—the study of his psychological history. They give perception of mind, thought and emotion: they make the acute physiognomist: they are interested in biography and all evolutions of character: they make us delight in the mental knowledge of man and of individuals: but they do not give philosophical capacity to explain, analyze and arrange the information which they impart. False systems of philosophy arise from the men who thus have the facts of mentality, without the power to philosophize; and from those who can philosophize, without the essential observations which furnish the facts of human nature.

Such being the functions which we find immediately over the eyebrow, this range of organs may be named Phenomena, as the organs below are also named from their objects. The whole group upon and near the brow might be called the organs of Perception—of Science. They produce an exact mind: they create knowledge, but not philosophy—science, but not wisdom—detail, without principles. Their smallness of development does not prevent the existence of profound and far-reaching views, sound judgment and true philosophy, except in so far as scanty and inexact information of details may hinder our reasonings.

The organ of Order, belonging to the combining or contemplative department, (by its location at the outer end of the brow,) manifests this character in the fact that it produces a conception of relative arrangement in different objects, and of equality or symmetry of proportions—conceptions in which we perceive that the simple ideas of Form and Distance are combined together and compared (or their relations traced.) The organ of Calculation, which is exterior to Order, immediately behind the outer end of the brow, belongs also to the combining group, and forms a conception of many objects or forms variously grouped together by addition or connection.

Ascending upon the forehead, the combination of forms, localities, distances and numbers, which we find in Calculation, becomes elevated in its scope. We perceive a combination of movements, as well as of objects or forms; and thus originate not only architecture and machinery, but the most complicated inventions, and the most exact arrangements of all our affairs and undertakings. Order and Calculation thus rise into System and Invention; the former connecting with the congenial faculty of Time in front, and the latter with Ideality behind. System, which relates to combined movements or arrangements and

regularity of operation, is an organ of much importance in regulating our life, and producing success in all our undertakings by preventing confusion. In the business man, in the statesman, in the general, or the student, it produces a capacity to attend successfully to numerous engagements or matters of thought, without interference or loss.

The faculty of mechanical Invention was formerly located in the temples upon the regions of Sensibility, Somnolence and Ideality. In this location, it was called Constructiveness—the name degrading it to the character of a mere propensity. This locality did not afford a correct criterion of mechanical talent, which is closely connected with Calculation, Order and System, being equally a purely intellectual power. It is located just above Calculation, extending along the temporal arch. Mechanical talent may frequently be found in persons broad at this point and flattened just behind it, at the junction of the frontal, parietal and sphenoid bones.

Ascending upon the forehead, System and Invention assume a still higher and more abstract character, becoming Ingenuity and Scheming. These faculties, which give the power of planning our general course of life, give also a meditative, philosophic power, well adapted to the walks of literature or to difficult and complicated undertakings. Sagacity may decide upon every matter brought before it with great accuracy, yet is incompetent to combine these simple perceptions of truth, and originate a scheme, or develop a system of philosophy. The perceptive power which passively receives the impress of nature, and faithfully reflects her whole existence, may be found near the median line in the group of active organs; but the reactive or creative powers—those which trace the adaptations that exist, by means of which new existences may be called forth—lie on the outer surface of the forehead, in the contemplative group.

These organs in the lower portion originate new physical existences—buildings, cities, and works of art; while their co-operatives near the median line (Form, Size and Distance) are content with knowing what already exists. In the upper portion they originate a profound philosophy from the fragmentary truths perceived by Sagacity. Noting the various adaptations of humanity and of the physical world, they suggest new states of society or government, new modes of education, new sciences, and a new world of thought. In this world of literature and philosophy, Sagacity and Judgment are competent to the perception of the elementary principles; but are no more competent to their combinations, than Form and Size would be to the construction of a new species of machinery.

The highest species of these combinations is that which we find above Scheming in the organ of Imagination, which is the source of the highest creative power. This organ, which gives

elevation and prominence to the upper and outer surface of the forehead, just above the temporal arch, and which lies between Reason, Scheming, Ideality and the social sentimental affections, is the source of a power which ministers equally to ideality, philosophy and virtue. Imagination is the source of fictitious and fanciful literature: the poetry and romance to which it imparts inspiration, constitutes the most fascinating species of literature in existence. Fictitious literature, in constructing an ideal world, aims to introduce that which is nobler and more beautiful than the daily scenes of reality. It aims to present us that which must command our admiration and produce delightful emotions. It therefore addresses our highest powers, and especially affections, not by dull homilies and precepts, but by moving pictures and generous bursts of sentiment, which are delightful simply because they excite our most noble and delightful faculties. Our love, refinement, sympathy, magnanimity, justice, enthusiasm and heroism are aroused by communing with the heroes and heroines of fiction, whose society is fascinating simply because it is better society than that to which we are daily accustomed. Intermingled with these most efficient appeals to the affections, we find much profound philosophy in a graceful garb, and many a valuable truth imperfectly developed—many a phrase pregnant with unobtrusive meaning.

This character of imaginative literature—its intermediate position connecting with truth, virtue and philosophy, arousing equally thought and feeling, is explained by the fact that the organ of Imagination is situated between the reasoning and learned organs of the forehead, and the Love, Philanthropy, Justice, &c. of the upper surface of the brain.

The importance of Imagination as an element of the philosophic mind, has not in general been duly recognized. Yet it may justly be said, that for the higher walks of philosophy, imagination is as necessary as observation or science. It is one of the most important elements of genius, originality and the power of discovery. Probabilities are supplied by reason—possibilities by imagination: the latter therefore greatly enlarges our scope of thought. He who follows merely the dictates of sagacity and judgment perceives what is certainly true, being necessarily involved in a few obvious facts; but he who exercises reason, discovers a number of slighter intimations of a truth scattered over a greater area of facts, and thus forms an opinion upon data which would be overlooked by mere sagacity. Imagination, perceiving from the nature of things that certain combinations or events are possible or conceivable, creates the conception as a possibility.

Thus, by its probabilities and possibilities, the mind is endowed with an expansive power, and enabled to adapt itself to any of the vast truths yet undeveloped in nature. Knowledge which is

very obvious—principles which are very plainly indicated, soon become known; but the great and mysterious laws which are faintly shadowed forth in far distant phenomena escape detection, because the possibilities indicated in these phenomena do not occur to the mind, or if they do, do not appear worthy of an investigation. He who, when lost in a desert, discovers traces bearing a remote resemblance to a footstep, may, if gifted with a fertile imagination, supply its deficiencies, and by attaching some importance to this discovery or possibility, may be led to look farther—to test his hypothesis by looking for other footsteps, and thus tracing them up to a surer path, realize the home that he seeks. Thus the philosophic inquirer, in search of truth, ever ready to perceive what facts most plausibly indicate, and to investigate or test his hypothesis, is sure of ultimate success and valuable discovery. Whenever his collected facts present the segment of a circle, he looks for its continuation, and ever in that which *is*, perceives what *might be* true.

Thus have Columbus, Kepler, Gall, and every great philosopher, proceeded. Not by empirical observations merely, ~~waiting until~~ facts *forced* home conclusions upon them, as did their dull contemporaries, but eagerly from slight hints anticipating truth and *imagining* a new region to be explored.

The region of Imagination, as we go back, becoming less intellectual, becomes of course more illusory. It is accordingly at the posterior part of this region that we find a capacity for illusions. These spectral illusions, which have doubtless often been the source of superstitious tales, are a subject of lively interest. Many a case of spectral illusions would have been speedily cut short (had it been known that such illusions were owing to the over excitement of a special organ) by cooling sedative applications to its locality in front of the coronal suture, and nearly upon but above the temporal arch.

A portion of this intensely imaginative region (called Spirituality) is the source of much more definite and consistent ideas than those of spectral illusion. It produces a conception of mental or spiritual existence as a present, distinct entity. It induces us to believe that we hold actual mental communion with the disembodied spirits of the dead, and are instructed, soothed, enlightened, warned or purified by their influence. The existence of such an organ accounts for the belief which is entertained by many individuals at the present time, and has been entertained by thousands in all ages of the world, that they held communion with their deceased friends, and that the spirits of the dead watched over the living as guardian angels, sometimes becoming sensibly present to their minds by a species of spiritual vision, when they were sufficiently purified to admit of enjoying this high communion.



## ART. III.—SPIRITUAL COMMUNICATIONS.

DURING the third and fourth weeks of October, 1850, there have been a number of spiritual communications in Cincinnati, the predisposing causes of which may probably be found in the presence of Mrs. Bushnell, the clairvoyant, whose sympathy with the spirit world appears to furnish the necessary conditions of manifestation. These occurrences have been partly described in the Daily Times, and I have heard accounts of each instance from the eye-witnesses and participants. I do not however consider it desirable to go into a minute detail of these facts, for the manifestations have not generally been of so striking or demonstrative a character as those which have occurred at the East. When the communication becomes fuller, more perfect and more decisive, I may deem it judicious to give a detailed description of my observations.

In several instances messages have been delivered to the living (by rapping to the letters of the alphabet) which purported to come from their departed friends. These messages have been of a rational character, and in accordance with what might have been expected of messages from such sources; but the quantity of information communicated in this way has been very moderate, as the process is quite tedious and imperfect.

The most remarkable incident which has occurred is that of a physical demonstration by the spirit of Mr. Cornell upon the person of a lady in a large company, who had declared that she would not believe unless the spirits could take hold of her person. This lady was present on the occasion when spiritual communications were received from Mr. Cornell and others, and suddenly her arm was drawn back with force and held in a very distorted attitude. The company endeavored to relieve her by mesmeric passes, &c., but entirely in vain. The spirit of Mr. C. was then appealed to, to release her, and in a few moments her arm was released from its position. This lady, notwithstanding her skepticism, was of an impressible and spiritual constitution. Mr. Cornell (who died summer before last) was an efficient and zealous cultivator of mesmerism, and indefatigable operator and eager in the promotion and diffusion of spiritual science. It is reasonable to suppose that in the spiritual world he would be much interested in the spiritual demonstrations now in progress, and disposed to take an active part.

On several occasions it is stated, that persons have been magnetized by a spiritual influence, believed to be that of Mr.



Cornell. It has even been stated, that on one occasion, a lady, after being thus spiritually mesmerized, became as it were identified with Mr. C., speaking in his name, as though his spirit had taken possession of her body, and thus faithfully personating his mental peculiarities.

I have not yet witnessed any spiritual communication by the rapping process except on one occasion, but design hereafter to give the whole subject a thorough personal investigation.

An intelligent and cautious observer (Mr. B., of Cincinnati,) who arrived a short time since from Rochester, informed me that when he called at the scene of spiritual communications, (the presence of the Fox family,) he was placed in communication with the spirit of his deceased brother, who answered his questions freely. Desirous of testing the communications rigidly, he was preparing certain test questions to try the spirit, when he was suddenly pushed back from the table by an invisible power, (pushing against his knee) thus putting an end to all doubts of its reality. This gentleman was also present at a remarkable interview between the spirits and a gentleman who had killed his wife. Mr. B. recognized the gentleman upon his entrance, and was the only one present who knew him, but concealed his knowledge to give a fairer opportunity for the experiment. The following statement has been furnished by Mr. B. for publication, as a description of incidents occurring about the last of September, at the house of Mrs. Fish, in Rochester; in publishing it, however, I have thought proper to suppress the name of the principal party, as I presume he would not desire to have it published.

The company being seated around the table, Mr. ——— was the first to ask questions; and had already communicated with his child of three years old, with his mother, and perhaps some others, when his mother, or that which purported to be her spirit, spelled out by the alphabet as follows:—"There is another spirit for whom you have neglected to call."

Mr. ———: "Is that spirit present?" Answer: "Yes."

Mr. ———: "Who is it?" Answer, by the spirit: "Your wife—she loves and watches over you still." (Sensation.)

Mr. ———: "Did you love me when in this life?" Answer: "No." (Great interest manifested by the persons present.)

Mrs. Fish to Mr. ———: "Is that your opinion, sir?" Answer, by Mr. ———: "Yes."

Afterwards, when the question as to her having loved him was repeated, a very slight tap was heard, which was understood to signify that she had loved him a very little.

The next was this, by the spirit: "I regret my conduct towards you, my husband." (Tears glistening in the eyes of several.)

Mrs. Fish to the spirit: "Do you love him now better than when living here?" Emphatic answer: "Yes, yes."

Mrs. Fish: "Are you one of his guardian spirits?" Answer: "Yes."

Mr. ———: "Was I responsible for everything that occurred?" No immediate, or satisfactory answer, Mr. ——— in the meantime pressing, or repeating the question, "Was I responsible? Responsible, or *not* responsible?" The spirit at length spelled out these words: "My fault should not have caused your sin."

It subsequently indicated Mr. ———'s initials, and, with his concurrence, the writer (being the only one present who knew the facts) announced the name to the company.

There is something very beautiful in all this—a sublime illustration of the Christian law of love, which so few appreciate or practice.

In the Spirit Messenger of October, is published the following remarkable document, in which we see again the same beautiful moral. The law of universal love, which is the very essence and vitality of Christianity according to the declarations of Christ himself, is most admirably enforced in these spiritual communications.

—  
 PROF. WEBSTER AND DR. PARKMAN.

*Rochester, N. Y., September 23d, 1850.*

Messrs. MUNN & AMBLER:—The undersigned have been directed, by the authors of the following communication, to forward the same to you for publication in the "Spirit Messenger." In doing so, we would simply state that the subject matter was unsolicited on our part, and that we assume no other responsibility than to vouch for its correctness, as we received it through the medium of the alphabet. Several other persons were present at different periods during the communication, but not to witness the whole of it. The authors have prohibited the publication of several interrogatories and responses for the present, which might, perhaps, be interesting to the reader. They also authorized the parenthetic and emphatic passages, carefully revising the whole communication, as they desired it to appear before the public. It has been our aim to be scrupulously correct—to refrain from asking any questions which might elicit responses incongruous with the design of the communicators; in short, to let them say what they pleased, and in their own words. When they were ready, we were ready, and noted down each letter of every word indicated by the electrical vibrations; and when they had done, we were done also. Of the character of the communication—its expression of the persons whom it represents—the reader can judge for himself. Neither of us had the slightest personal acquaintance with them, and we certainly should feel great reluctance against being the instruments of wounding the feelings of those most tenderly affected by this communication.

A. REYNOLDS,  
 C. HAMMOND.

HOUSE OF MRS. FISH, }  
*Rochester, N. Y., September 7th, 1850.* }

The spirit of Prof. Webster said: "We are ready."

Question, by Mrs. Fish: "Will the spirit of Prof. Webster give us his signal?"

"Yes."—111-1-111-1.

"Will the spirit of Dr. Parkman give us his signal?"

"Yes."—111-11-111-1.

Prof. Webster then said: "My friends, it will be gratifying to you and our families to know that we are forgiven by our Father in heaven. He is more willing to forgive than erring mortals are willing to allow. There are many extenuating circumstances on both sides. All our difficulties are settled. We will not speak of things that would only cause unpleasant feelings, for the present; but on some future occasion, we will converse more freely. You must wait five minutes."

The spirit of Dr. Parkman then said: "I am Dr. Parkman. We are happy now. Our sins are forgiven. I endorse all he (Prof. W.) has said."

Question, by Mrs. Fish: "Have you any special object in view in making these communications?" Answer: "Yes; our afflicted families need all your sympathies. Heaven is merciful, and they will be sustained in their day of affliction. All is well. We are happy now that you have taken this subject in hand, and this will eventually benefit mankind. To be continued next Wednesday, at eight o'clock, P. M. Now, my dear friends, remember Wednesday night."

Met agreeably to appointment, and at precisely eight o'clock the sounds and signals were heard, when, without a question, the spirit of Prof. Webster communicated as follows: "You have met on an errand of mercy. You will not fail to obey God's

will, my dear friends, in publishing this to the world. It was pride ruined me. My friend Dr. Parkman assisted me; and when he called on me, being unable to meet his demand, in my rage I committed the dreadful crime. I long tried to conceal the worst feature of my crime, but an honest man blushes not to own his faults. The false pride which now exists, will still continue to ruin many. My affection for my family was the cause of my concealing the fact. (The *premeditated crime* is what I now speak of.) You all know I confessed I was insulted, or, at least, I thought myself insulted; and for some time I sought satisfaction. I repeat, I sought satisfaction; but I had not fully determined to take his life, until the last two days before his death. Now, you can benefit the world by making this confession known."

Question, by Mr. Reynolds: "Does this confession conflict with the one you made to be laid before the governor and council of Massachusetts?"

Answer: "Some. I knew I was condemned, and thought for the sake of my innocent family I would omit some few things. Done this time; and, at the next meeting, I wish to have no one present but yourself, Mr. Reynolds, and the two sisters. I commenced on Saturday, and I will conclude on the same day of the week. Meet next Saturday at 4½, P. M."

Dr. P. confirmed the above by his signal.

Met at the time appointed, when the spirit of Prof. Webster said: "Now, my friends, you are not responsible for anything the spirits spell out. I was convinced long before I came to the spirit world, the time had come when spirits had power to reveal crime; for the spirit of the man I injured was ever before me."

Mr. H. remarked, "While you were in prison, I suppose."

"Yes, there and everywhere. I was tempted many times to come out and own my guilt unto the world; but there were so many reasons for the concealment, that I had not moral courage enough to come out and own the truth; and you know a man's reputation is everything to him, when living among men. Now, my friends, I have confessed my whole faults, and am forgiven."

Question, by Mr. H. "Will you now spell out the object of this confession, since you have departed this life?" Answer. "Yes; this confession facilitates my progress, and yours too."

Question, by Mr. H. "In what respect?" Answer: "Because it severs me from earth. Long as I felt the weight upon my conscience, I could not progress with that facility with which I can now; and this is what will promote the happiness of all mankind."

The spirit of Dr. Parkman then said: "All he (Prof. W.) has said is true, and we are friends again, in a happier state. He suffered much and long, and who among you could not forgive a poor, erring mortal, who had paid the last penalty on earth. His execution was a mere trifle, compared with the pain of parting with his dear family. I felt a strong sympathy for him, and in his last days I was permitted to minister to his happiness."

Question, by Mr. H. "After you left this world?" Answer: "Yes; I soothed his perturbed and restless mind. Now is the time for you to ask questions, and we will answer you."

Question, by Mr. H. "Did you minister to Prof. Webster in his confinement in prison?" Answer: "Yes; he felt my hand upon his fevered brow."

Question, by Mr. H. "Was Prof. Webster sensible of that at the time of the manifestation?" Answer: "Yes; I thought it was a spirit at the time, but I shrunk from the touch with fear. I subsequently thought it was the imaginings of a diseased mind. To be continued and concluded on Saturday next, commencing at 2½, P. M."

Met at the appointed hour, and shortly after the same electrical vibrations indicated a call for the alphabet, when the spirit of Prof. Webster said: "Proceed to the subject. This world (spirit world) is beautiful, and all is harmony. Discord and strife have no existence here. There are many improvements making to advance the laws of progression. It is God's will that all should progress." Remark by Mr. H. "And God's will is law." "Yes. He has sent his agents to enlighten the world, and to convince skeptics of the immortality of the soul. And this, my friends, is the commencement of the grand era that is now dawning upon the world. The curtain, which has hitherto veiled the world in darkness, is about to be rent asunder; and every man will learn to place his trust in God, and not depend on the feeble arm of flesh to pardon his guilt."

\* At the time the spirits commenced their communication on this occasion, we had just concluded a few remarks concerning our responsibility in regard to its publication. C. H.

The spirit of Dr. Parkman then said: "Now, dear friends, this lengthy communication is drawing to a close, and you have discharged a great duty, and you will be rewarded, here and hereafter. Be firm and steadfast in duty, and you will be sustained through every trial. The world may scoff and ridicule, but they cannot harm you. Thus ends the first chapter."

The respectable character of the parties who relate this story will secure confidence that they did really receive such communications—yet many will not believe that they were really from Drs. Webster and Parkman. The editor of the "Spiritual Philosopher," published in Boston, endeavors to prove that the communication must have come from some other spirits.

In the following article, from the Spirit Messenger of September 28th, my readers will perceive the deep impression these things are making upon the public mind, and the different impressions which they make upon different minds. Little more than a century ago, it was the fashion to burn or hang all who had any hand in such matters: now it seems to be the fashion to denounce the living as deluded, and the dead as evil spirits.

#### THE STRATFORD DEMONSTRATIONS.

We learn from various respectable sources, that manifestations of spiritual presence, intelligence and power, continue to be made at the house of Rev. ELIAKIM PHELPS, in Stratford, Connecticut, through the medium of a son and daughter of Mrs. Phelps, by a former husband. The manifestations have already made a deep impression on the public mind, which is fast settling down in the opinion that we are in reality surrounded by a world of invisible beings. The skeptic, the atheist, and the theological bigot, have been baffled in their efforts to trace the phenomena to other than spiritual causes; and, as it becomes more and more evident to the careful observer, that the increasing light which flows from the higher spheres is gradually undermining, and preparing to sweep away, the foundations of antiquated opinions respecting the future life, the sectarian who "snuffs danger in the tainted air"—who perceives the departing magic and power of the peculiar *creed*—and who sympathizes with the well-paid *priest*, as his salary fits before him like a ghostly vision of the past—avails himself of his skill in a certain branch of church tactics, and declares that these spiritual demonstrations are the head-work of that mythological phantom which he does not hesitate to denounce as the *Devil*.

Our friend of the Springfield Republican, a gentleman for whom we entertain strong fraternal feelings, which are not in the least disturbed by our differences of opinion, exhibits occasionally a little mental agitation about the supposed operations of his Satanic majesty at the residence of Dr. Phelps, which we feel strongly inclined to quiet by a gentle opiate. The Republican says:

"The mysterious phenomena at Stratford still continue. A gentleman visited Dr. Phelps recently, and witnessed the throwing of peach-stones, apples, &c., by invisible hands. Some of these little missiles struck individuals in the room. Will our friends, Messrs. Munn & Ambler, explain the nature and mission of the spiteful agents who thus disturb the harmonious philosophy of Dr. Phelps? It really appears as if the Occidental 'Mythology' had more devils than the 'Oriental.'"

We must first assure our timid friend, that we confess ourself unable to perceive any indications of *spite* on the part of the invisible spirits, who tossed the peach-stones and the apples in the direction of individuals in the room. They were doubtless anxious to witness some demonstrations of that spiritual power, of which they had heard or read, and the spirits of their departed friends thus innocently responded to their desires, with a view to their gratification or conviction.

We have never heard the acts of the unseen vistsants denounced as *evil*, except in connection with the demonstrations in Stratford. Now it must be remembered that Dr. Phelps is a *Presbyterian clergyman, of many years' standing*, and his lady is a member of the same sect. They have long believed in the existence of a devil and evil spirits, and do not hesitate, we understand, to express the opinion, that the spirits who manifest their presence in their house, are evil spirits. Hence they feel very much annoyed in view of the manifestations which they cannot prevent, and occasionally indicate to their spiritual visitors, in no select terms, that "their room is preferable to their company." The *attraction of affinity*, or some other law of nature, it seems, will not permit the spirits to yield to the passionate impulses of the Doctor and his lady, and they still remain, in spite of the marked discourtesy with which they are received. One of the angel visitants, who often attempts to communicate, and who has succeeded already in imparting much valuable information to the family, is the spirit of Mr. Nicholson, the husband of Mrs. Phelps, and the father of the two children whose systems furnish the peculiar electrical medium, through which spirits can act upon grosser substances, and transmit, as by the electric telegraph, intelligence to their friends in the body. This affectionate spirit—this soul of love and life, who still lingers around the objects of his early affection—we are sorry to say, has often been repulsed by his former companion who, on one occasion, is said to have informed him, in answer to his expressed desire to communicate further with her, that she regarded him as an *evil spirit*; that she *knew* from the Bible, that such spirits were suffering the torments of *hell*!

For the edification of our friend of the Republican, who seems to think the "harmonial philosophy of Dr. Phelps" has been disturbed by spiteful spirits from the other world, we would submit the idea that the Doctor has no "harmonial philosophy" that can be disturbed. He is a sectarian—an orthodox minister of the strictest faith—and of course does not recognize that spiritual philosophy which illustrates the truth that all men are brothers. He therefore believes that his house is infected with troubled and evil spirits. Suppose, for once, we should admit this to be true. The question would then arise (as no other persons are thus disturbed,) why is it that the Lord suffers the devil and his victims to thus afflict a sectarian minister and his Christian companion? What have *they* done, that Infinite Wisdom should see fit to besiege them with the spirits of the damned? Our sectarian friends will thus perceive that, in their *last shift* to save their popular opinions, they have again crucified reason.—[*Spirit Messenger*.

Thus it seems that the departed spirits are likely to stir up a theological controversy among the living. Indeed, it has already begun. Some very zealous gentlemen in New York have been interpreting the Scriptures, and calling upon the spirits to rap their opinions as to what was right and what was wrong. In this manner they imagine they have got the true orthodox meaning, direct from head-quarters, by calling on John, Timothy, Paul, &c. Other spiritual inquirers declare that these gentlemen have been imposed upon by spirits assuming false names, &c., and that the impostors have been detected! It appears evidently that we must be on our guard against delusions in these spiritual matters, as well as in common terrestrial affairs. However, there can be no mistake about material phenomena which we have a fair opportunity to investigate, such as have occurred at the house of Dr. Phelps; of which the following additional statements will give some idea:

#### THE STRATFORD KNOCKINGS.

Permit me to say a word in regard to these strange doings. In common with others, I heard much and believed little about them. I have a great deal of skepticism, and

little credulity about supernatural agencies. Witches and hobgoblins, and the whole tribe of the marvelous, I was early taught to look upon with distrust. Seeing a notice, however, in one of the daily papers, that these "knockings" had been revived, I resolved, notwithstanding my prejudices and early training, to visit my old friend, Dr. Phelps, and see all that was to be seen and hear all that was to be heard. I went there on the afternoon of the 19th inst., and I must confess I saw some strange things which I could not then, nor am I yet able to explain. I will mention some of them. Let it be understood that these things occurred while I was in the house, and most of them fell under my own immediate inspection. A pepper-box was thrown three times across the kitchen; a flat-iron stand was thrown from a table, standing by a window, across the room and broken. After tea we had rappings, or more properly poundings, in the kitchen. I asked the privilege of going, with one or two members of the family, to see what was going on. While standing and conversing, a clothes-pin struck my arm and fell at my feet. I felt then, and still feel, the most perfect conviction, that it was not thrown by any person in the room. There were but two present, besides myself, and aside from my confidence in their honesty and integrity, they were standing in a position that utterly forbid their doing it, without my seeing them. Soon after, we returned to the parlor. We had been there, perhaps, ten minutes, when a peach-stone fell at the feet of one of the members of the family. I thought it very strange, as I could discover no human agency by which it was done. A half an hour after I inquired for the peach-stone, desiring to preserve it as one of the strange things I had seen. I found, on inquiry, it had been thrown away, and expressed regret that I had not retained it—when Dr. Phelps replied, perhaps they will throw another for my gratification. I anticipated no such thing; but to my great surprise, in less than fifteen seconds, a quarter of an apple was thrown upon the table by which I was sitting. I was startled for an instant at so strange an occurrence, but soon recovering myself, put it in my pocket, and still retain it. Shortly after an apple, thrown in a most mysterious manner, fell near the table where I was sitting. Soon another was thrown in a similar way, both of which I have preserved as specimens of these strange doings. A little time after, a piece of anthracite coal, an inch and a half in diameter, fell near where I was sitting, utterly disconnected, so far as I could discover, with any human agency whatever.

The next morning, there was a continuance of these strange things. For instance, a queen's-cake cup was thrown some distance, and fell near where I was standing. A large iron spoon was thrown some ten feet, and passed directly over the head of one of the family. Two apples were thrown, and struck two members of the family—one on the head and the other on the shoulder. These are the principal facts that occurred during my visit at Stratford. If I am asked to explain them, I frankly confess I am unable to do it. I state them with all honesty as they occurred—but as to an explanation of them, I have not a word to say. One thing I am certain of—there was no collusion or attempt to deceive me, on the part of any members of the family. I feel as certain of this as I do that the things I saw were wondrously strange. The family has been most grievously wronged by the hard speeches that have sometimes been made. They are asking as anxiously as others, what do these things mean? They are trying every possible method to discover the agencies by which these strange events are brought about—but, as yet, they have been utterly foiled in their efforts. I will just say, in this connection, that the lad who has been suspected of knowing more than he ought to know about these things, is and has been, for some time past, in Pennsylvania. This will be a sufficient reply to the *New York Independent*, in which the suggestion was made to send away the lad and see if things did not become quiet. The lad is gone, and yet the marvels do not cease. I feel the fullest conviction that these things are not to be explained on the ground of collusion by the members of the family.

But, say some, and so was I disposed to say, "*Cui bono?*" what good is to come from these strange developments? Surely I know not. And yet these facts, that I have stated, are no less facts for all that. I was as much surprised at their occurrence as any other person would have been. Some, who admit the facts in these strange developments, attempt to explain them on the ground of magnetism, or currents of electricity, or something of that sort. But what affinity has electricity to peach-stones, and apples, and coal, and clothes-pins? In the minds of many, the frivolous things that are done throw contempt upon the whole matter. I am not surprised that it is so, and yet here are facts coming under my own observation, which I am constrained to believe—and yet am utterly unable to explain. I should rejoice, exceedingly, to have some light thrown upon them. *What do they, what can they mean?*

VERITAS.

[*New Haven Journal*, Sept. 21, 1850.]

## ART. IV.—MEDICAL PHENOMENA.

A REMARKABLE CASE OF DOUBLE CONSCIOUSNESS.—BY B. F. BERKLEY,  
M. D., OF CADIZ, TO PROF. CALDWELL.

“KNOWING that you have paid much attention to the science of mental philosophy, I have taken the liberty to trouble you with an imperfect report of the most extraordinary case of mental disease, perhaps, ever recorded, at least so far as I am informed, in the history of our profession.

“Mrs. N. Birney, a resident of this county, living about sixteen miles from Cadiz, the county seat, a married lady, aged thirty-nine years, has been the subject of neuralgia of the face for about seventeen years, she otherwise a healthy woman. About five or six years ago she grew worse, (previous to having attracted no particular attention,) the disease assuming a strictly periodical type, returning every two weeks; at which times she suffered the most excruciating agony in the course of the fifth pair of nerves of the right side of the face. After suffering two or three hours in this way, she not unfrequently became sick at the stomach, and would vomit and purge. All these symptoms after a while subsiding, she would become entirely insensible to all external impressions. In this situation she would commence preaching in a loud and clear voice, and continue from two to three hours. She would then sink down as if she had fainted, and in fifteen or twenty minutes awake without the least knowledge of what had transpired.

“She has had these periodical spells of preaching for five or six years, every two weeks, regularly; never having missed but two or three times. The novelty of the case has of course attracted a great many strangers from all parts of the country, and everybody has had something to say in regard to the matter—some alleging that it was all deception—some that the woman was divinely inspired—others, that she possessed as many devils as Mary Magdalen.

“Hearing so many, and such contradictory statements, I determined to visit her myself, not believing much of what I had heard. Accordingly on last Sunday, the 15th instant, her regular day, I visited her. I determined to be there early in the morning (her preaching hour being at eleven o'clock, A. M.) to see her both before and after performance. I arrived at the house at nine o'clock, and to my gratification found I was the first that had arrived. No person being present but myself and the family,

I was introduced to Mrs. B. by her husband in a private room. She was sitting in an arm-chair, suffering all the agony of a severe attack of facial neuralgia of the right side, though somewhat different from most cases of that disease. There was no twitching of the muscles; great turgescence of the vessels of the face and neck; muscles of the neck very rigid; eyes very red; excessive intolerance of light, so much so, that she could scarcely bear to elevate the eyelids.

"She says she feels an almost insupportable weight upon her head; there is an abundant secretion of saliva, which is altogether from the right side of the mouth. I talked with her for about an hour, or as long as she was capable of talking. I found her a very intelligent woman. She wished to know if there was anything that would relieve her. I asked her if she had undergone any medical treatment, She said she had; that several eminent physicians had given her medicine. She had been cupped, her head shaved and blistered, ointment of veratria applied to the course of the nerve, and all the most noted antiperiodics, such as arsenic, the preparations of iron, &c., given in succession without the least benefit. She thought that under the tonic treatment she had grown worse.

"She continued to get worse and worse from the time I went into the room until about eleven o'clock, when her eyes closed and she became perfectly insensible to external impressions. In this situation she commenced talking.

"She was placed in the sitting posture in a large room where a great number of strangers had collected. When she first commenced talking she appeared to be choked with a frothy saliva; but she soon cleared her throat, and preached for two hours and ten minutes in a clear and distinct voice—sufficiently loud to be heard a hundred yards. She commences in the form of a prayer, but soon changes to preaching, quoting scripture very fluently and giving explanations. Sometimes her mind will wander, and her words are not placed properly, though this is seldom the case. Sometimes her appeals were the most pathetic and eloquent I ever heard. The warning you have that she is about to conclude is the free spitting up of this frothy saliva. As soon as that appears, she falters and falls over. She continues insensible for fifteen or twenty minutes, all the time spitting up this saliva; then she awakes by yawning like a person who had been asleep, and looks about with a vacant stare. Soon, however, she regains her senses, looks like any other person, and knows nothing of what has transpired.

"The most remarkable circumstance connected with this case is, that she can neither see, hear nor feel, during all the time she is preaching. She is not disturbed by any noise that may be made, and if pricked with any sharp instrument, does not flinch, and her eyes are closed during the whole time.



“It is the opinion of some of the physicians who have visited her, that whilst in this condition one of her limbs might be amputated without her knowledge. After she recovers from this singular situation all the redness of the face and eyes disappears; she resumes her natural appearance and seems cheerful, and says her pain has vanished. I would remark that it is several hours before she can walk, as she seems to have no use of her limbs; but the next day she resumes her ordinary domestic duties with as much vigor as any of her neighbors, until the next paroxysm.

“This may be called deception or a religious fanaticism; but I think the history of the woman, and every circumstance connected with the case, seem to preclude such an idea. In the first place, it has been a well marked case of neuralgia for many years: the lady is not very loquacious, not so much as most of her sex, never was an enthusiast on any subject, belongs to the Presbyterian church, and never was known to have a desire to preach, or talk in public on any subject.”

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The physiology of the foregoing case appears to have been totally mysterious to her physicians, and the treatment prescribed was utterly inappropriate. Similar ignorance and mismanagement will continue to prevail until neurological science is properly cultivated in medical schools.

The philosophy of the case is obvious. The intense pain and the exertion of her fortitude produced a strong determination to the brain, especially to the anterior, interior and superior regions. Thus her moral and intellectual faculties were excited, and a state of extatic somnolence produced similar to that of mesmeric operators. This determination to the anterior and superior regions necessarily compressed the basilar organs of animal life, and paralyzed her muscular powers. At the same time it diminished or destroyed her physical sensibility, and ultimately entirely overcame her neuralgia.

It is probable that mesmeric treatment would have relieved her. If, instead of such articles as arsenic and iron, a combination of quinine and macrotyn had been used, the effect would have been far better. At the time of the paroxysm, if the head had been bathed with hot water and the whole system thoroughly relaxed by nauseating doses of antispasmodic emetics (lobelia, ictodes, &c.) assisted by stimulant anodynes upon the affected nerve, the attack would probably have been cut short.

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#### A SINGULAR AND FATAL DISEASE.

Dr. C., of Lawrence county, Ohio, writes as follows:

“In the month of February, 1848, a disease broke out in this county, about seventeen or nineteen miles from Gallipolis, and

fourteen to seventeen miles from the river, among the citizens of what is called the Greasy Ridge, and continued to the middle of April. I saw in all seventy-one patients, five of whom died. The first thirty cases commenced with a swelling of the left eye, like an erysipelas swelling, until it was 'swelled shut,' but extended no further. The pain in the forehead, which commenced with the swelling and was very intense, seemed to deprive the sufferers of all perception of time and passing events; but not of judgment, whenever their attention was called to anything.

"They could not be persuaded to complain of anything, but at the commencement the pain in the forehead, until perceptions became dull. Pulse seemed unaffected. An emetic and brisk cathartic seemed to relieve and restore, in every case where used forthwith. The patient was to all appearance as well as ever in twenty-four hours. Towards the latter part of March and on to the 11th day of April, were about forty persons sick with the above symptoms, except the swelling of the eye. All recovered with the same treatment with the addition of stimulants, which were absolutely required to recover from the shock of the disease. The onset was so sudden, that frequently in one half-hour it was apparent to all that it must be help or death; not a house, and but very few individuals escaped; and not an instance was known out of the small area of two and a half miles square. Of the five who died, four were apparently well in twelve hours after the attack; but were again attacked in twenty-four to thirty-six hours, and died in six hours without complaining of anything (one only appeared demented,) but exhibiting the most terrible agitation or jactitation. I do not like either to think of the disease, or of the persons who died with it, much less to write about it. But the idea as fixed upon my mind and I cannot get rid of it, that this disease was Gangrene of the Corpus Callosum, it seemed like a willful separation of soul and body. I was sick with it myself, and during that time was prevented from seeing the death of one of the most vigorous men I ever knew (twenty-two years old)—he took no medicine whatever. But the most fatal part remains to be told. The disease revisited the same location in February, March, and April, 1849, in a much milder form, until in July, upon the accession of cholera with which it seemed to associate itself, its actions seem to defy all description. I will just state that in a case in which Doctor Hibbard, of Gallipolis, was called, one or two were dead when he arrived. He stayed three hours, during which one neighbor in perfect health came in to assist, and died in one hour and thirty minutes. Hibbard declared the disease was not cholera; told them to take of themselves the best care they could, for he could do them no good. He traveled eight miles toward Galipolis and died.

"You will excuse me for giving you the above disconnected and irregular glance of what would, if circumstantially recorded,

make a small volume; it is impossible for me to give you more than one idea in regard to it, viz: 'A serious disease truly.' I seem to lose all calmness or steadiness whenever I think of that disease, but possessed with an inquietude bordering toward that extreme jactitation, which seemed to be the essential symptom of that disease.

Yours, &c.,

J. L. C.

"I forgot to say that my object in giving you the above, is to get from you any opinion or information in regard to the proximate cause, &c., that you shall see fit to favor me with; though I have quit regular practice, and hope I shall not have occasion again to take it up."

The foregoing is a very interesting narrative to the neurological inquirer. The swelling of the left eye and the pain of the forehead, would indicate that the front lobe must have been affected. The eye is intimately connected with the intellectual organs—the portion of brain behind the eye being connected with intellectual and moral manifestations. The power of recognizing time and passing events, is located in the forehead about an inch above the eyes. The pain in that region and the swelling of the eye account for the loss of memory. The organs of reflective judgment being located higher, were not much affected.

Whether the *Corpus Callosum* was affected or not, I cannot say. The jactitation described is a symptom which has arisen from division of the *Corpus Callosum*, but it may also arise from the Conductor Organs behind the eye and face. The prostrating character of the disease, and calmness or submissiveness of its subjects, is perfectly in character with its location in the anterior part of the brain. The relief given by emetics, cathartics, and stimulants, also coincides with the pathological tendencies of that region.

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## ART. V.—CONFESSIONS OF A PHYSICIAN.

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PSYCHOPATHY—A NEW SYSTEM OF MEDICAL PRACTICE.—BY A. P . . .

THE *Journal of Man* is the only publication in the country, devoted to the real good and future position of mankind. The reason is obvious: it is so perfectly eclectic on all subjects relating to the science of Man. One part of my subject has not been much discussed in the *Journal*; the other has, to a greater or less extent. I hope that the little I have to confess may make

an impression upon those who are skeptical; for I pity them because they are deprived of that truth, which of all truths is adapted to elevate the mind and fit it for truly philosophizing upon the great questions of the nineteenth century.

I may, without the charge of egotism, give my introduction to professional life. I graduated A. B. at Yale, in 1837; in 1839 was connected with the Yale Medical School; in 1840 attended lectures at Washington Medical School, D. C., where I received my diploma of M. D.; practiced two years under the direction of professors; and went forth prepared for the practice of Medicine. I was a believer in Phrenology, though rebuked for my credulity by my teachers of Physic; and as for Animal Magnetism, that was an imposture, and magnetizers ought to be gagged. I was advised by friends and professors to mind my books, save my money, and keep away from these jugglers. I yielded to the advice of my superiors. During the whole time of my collegiate and professional studies, from 1830 to 1840, I saw nothing of magnetism, though much discussed in papers and books. I actually, for fear of ridicule, did not dare say I instinctively believed it. After practising as a physician over five years, I found posted about the village where I rode, handbills reading thus: "Lectures on Animal Magnetism, experiments in Phreno-Magnetism and Clairvoyance: the subject a young lady who will be rendered insensible to pain," &c. I resolved to be present at this exhibition, and test the matter for myself, as this had been a subject that had agitated the public for nearly eight years; and I had neglected every opportunity to see for myself, when a little time and attention would have familiarized my mind with it, and I could have had some opinion of my own upon this subject.

After the lecture, the subject was put to sleep. A loud call then proceeded from the lecturer—"Is there a physician here?" "Yes," was the response by a house-full. "Let him come and test the subject's susceptibility to pain—try to wake her up, &c.—try the pulse," &c. I tried, without avail. Next came the experiments upon Phreno-Magnetism, which were very successful. After which, Clairvoyance was tried. I was appointed to propose experiments and test them. Nearly all were successful, and vision was indisputable; but now was the query and mystery. This was my first debut in Magnetism, and I felt chagrined, that I had listened to the ignorance of others, and had not given this subject a little consideration with my Latin, Greek, Mathematics and Physic: in short, it seemed that here there were some signs of new light—some science about mind and body that concerned, of all men, those who professed to have a knowledge of the physiology of man. Suffice it to say that I saw enough in these experiments to lead me to think deeply rather than ridicule. I had, however, no time to study the subject or experiment; and

again it was extremely unpopular. I had grown rather indifferent to its practical value till 1847, when I was overtaken by an argument *ad hominem*.

*A case.*—In May, 1847, a patient, an entire stranger to me, ten miles distant, called me in consultation with her attending physician. I found a case as follows:—A female, aged nineteen—face white as marble,—just able to sit up while I examined her,—respiration very quick, violent cough,—expectoration bloody,—chest heaved every breath,—rather dropsical,—violent palpitation most of the time. She was pronounced consumptive and to have heart disease. I promised to help her; but did not believe I could, for she had tried the old and young city and country physicians to no purpose four years. My heart and courage failed me when I found this person looking to me for help. After I left the house, she said to her mother, “I believe that Doctor can cure me.” “Oh, child,” said she, “how can you be so deceived?” Three weeks passed, and I heard nothing from this case; but as I was passing my near neighbor, I was called in. I knew not for what; but I found there this patient—no better—a sight to behold,—one upon whom no one could look but with much sympathy, for she was corpse-like. She had persisted in struggling to get down to this uncle’s after much dissuasion from friends. I had rather a painful interview with her; for I feared that she might fall into my hands entirely, and I said to myself when I left the house, I hope you won’t be sick while you are here, for I do not know what to do for this case. She had been a target for Allopathic shooting for four years. She carried wounds without number, and calomel aches from head to foot—but had naturally an iron constitution. On Friday, I made her a friendly call: on Sunday, I was called professionally in great haste to see her. She had sinking turns, was in great distress for breath, excruciating pain in chest, circulation of blood retarded, &c. In the course of a few hours she was relieved, but finally relapsed into a very distressing sickness of three weeks in which her life was very doubtful. She partially recovered, and was able to sit up a little, when she had an attack more violent than the first: the symptoms were similar, but more alarming. She failed for two weeks very rapidly. A consultation was held and the case given over, though her old physician remarked, “She is hard to kill.” It was ten o’clock, the night after the consultation, when friends had been called to part with her (for she thought she should die now, though she never had before in her ill turns)—most of them had left, when in consequence of importunities to give her something to put her out of misery, I seated myself on the bedside, and said to her, “Let me pass my hand on your forehead, shut your eyes and go to Baltimore.” (She had a brother there she was anxious to see.) She instantly became motionless and easy.

"She is gone," said her mother. "Perhaps not," I said. No change occurred for two hours, and I concluded to go home. A pulsation was all the sign of life—she was considered to be in a dying state. I expressed no opinion. I left, and returned at eight o'clock next morning. She was still in same condition. I thought perhaps I might wake her. I placed my hands one on the pit of the stomach, the other on the head, and I perceived more motion, a slight shock pervaded her whole system,—she awoke, looked around, inquired the time of night, and how long she had slept. "Ten hours," was the reply. This astonished her. I then asked how she felt. "Much better, I am dry and hungry—after taking something into my stomach, I should like to go to sleep again if I could." I remained half an hour, and then repeated the same process as the evening previous, with the same result. I would observe that all the bad symptoms after she woke were gone, viz: pain, cough, diarrhæa, œdema, &c. I left her then for six hours—returned and aroused her. She took more refreshment and again requested me to induce sleep, which I did. After six hours more I returned, when I ventured to speak to her in the trance state. After some effort she spoke in a whisper. She said, "I am in no pain—you have removed it all—you can cure me—I am full of calomel, and have suffered more injury from medical treatment than from disease—viz: by poisonous medicines and frequent bleedings. My nervous system is more affected than the rest of my system, but you can quite cure me. I can see all parts of my system, and will describe my disease and difficulties to you at some future time, and will give you all the directions how to remove my pains and difficulties." I followed this lady's directions and cured her, and now she has entered upon a life of matrimony.

From that day to this I commenced the science of Medicine over again, and have learned something I wish to communicate to the world. I term the system of medical treatment which I pursue, *Psychopathy*, in accordance with the spiritual basis upon which it is founded. In a future article I shall discuss the case alluded to above, and others, with a view to establish the claims of this mode of practice to general confidence.

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## ART. VI.—ETHNOLOGICAL RESEARCHES.

[FROM DE BOW'S REVIEW.]

The present era is especially marked by the extraordinary researches in course of prosecution, by scientific men, into the natural history of the human species. These writers have proceeded in the face of those who hold up the scriptural text, interpreted by themselves, as final and conclusive, and launch the

anathemas of infidelity and irreverence against every one disposed to examine into the evidences of their faith! The time has passed when the progress of investigation can be interrupted by the spirit which dictated from its haughty tribunal to Copernicus and Galileo, "the world is not round and does not revolve about the sun, and it is *heretical* to assert such dogmas as these."

With all our reverence for the teachings of holy writ and abiding faith in their inspiration, which sustain us in every hour of trial or of suffering, we can never countenance the narrow bigotry of those who, daring to speak under its authority, would prescribe lines for science to pursue, and declare forever, thus far shalt thou go and no further.

The interests of sound and heaven-inspired theology are identical with those of physical truth. There is but one Author to the physical and the moral universe, and every investigation tending to reconcile the two together, of which they must be capable, is a sacred and noble work. We are willing to try the Bible by the most searching processes of human philosophy and skill, in all of its doctrines and expositions, in the full assurance it will pass, brightened, the fiery ordeal, and remain unshaken while time shall last. Were it otherwise, and the sacred volume incapable of withstanding the shock of scientific discovery, the permanent interests of man would be promoted by its immediate rejection. Mr. Locke (and none will gainsay his piety and devotion) expresses the proposition in other words—If the Bible teach a square and a circle are identical, *faith* would be impossible and absurd!

The formula, which came almost universally to be credited, that all mankind are from one common pair, and all animals from the pairs and septules preserved in the ark, has been, in the progress of modern ethnology, vigorously, and, as we believe, unanswerably attacked.

Eight years ago, Dr. Nott, of Mobile, published a pamphlet denying the unity doctrine, which fell like a fire brand in the midst of inflammable material. He was attacked through the Southern Quarterly, by Mr. Curtis, of North Carolina, but in two articles in reply, the doctor left to his opponent scarce a foot of ground to stand upon. This discussion, whilst it gave the first impulse to these studies in our country, set Dr. Nott at work so assiduously, that he collected every authority and opinion, and pursued the matter with incredible ardor. Sympathizing in these investigations, we invited him, in January, 1849, to deliver two lectures upon them, from our chair of Political Economy in the University of Louisiana. These lectures, at our suggestion, were published soon afterward, with notes and illustrations, in a volume already noticed in the Review.

Since this period, Mr. Luke Burke has commenced the publication of an Ethnological Magazine, in London, attacking the

doctrines of the "Unitists;" and, at the late Scientific Convention in Charleston, Prof. Agassiz, in reply to a serious and formal interrogatory, announced that he was entirely convinced they were untenable. The views of this distinguished naturalist are fully set out by him, in an article in a late number of the *Christian Examiner*, Boston.

The Rev. Dr. Bachman, of Charleston, the co-laborer of Audubon, and a man of splendid attainments, has since come out with a volume, maintaining the *unity* argument with all the force of his erudition. He has been replied to ably, by that distinguished naturalist, Morton, through the *Charleston Medical Journal*, and we think it will be difficult to make a rejoinder.

The devout, pious and scientific Dr. J. Pye Smith says :

"If the two first inhabitants of Eden were the progenitors, not of all human beings, but only of the races whence sprung the Hebrew family, still it would remain the fact, that *all* were formed by the immediate power of God, and all their circumstances, stated or implied in the Scriptures, would remain the same, as to moral and practical purposes.

"Some difficulties with Scripture history would be taken away—such as the sons of Adam obtaining wives who were their own sisters; Cain's acquiring instruments of husbandry, which must have been supplied by miracle immediately from Heaven, upon the usual supposition; his apprehensions of summary punishment; his fleeing into another region, of which Josephus so understands the text as to affirm that Cain obtained confederates, and became a plunderer and a robber—implying the existence of a population beyond his own family; and his building a 'city,' a considerable collection of habitations.

"Thus, if, contrary to all reasonable probability, this great question should ever be determined in the way opposite to what we now think the verdict of truth, the highest interests of man will not be affected."

Dr. Morton, of Philadelphia, says :

"With respect to the origin of the human race by a single pair, I always felt there was a moral objection to it; and I read the sacred text with much more satisfaction since I am convinced that it does not require the interpretation usually put upon it.

"There is, again, a philosophical objection to the propagation of any animals from a single pair, because this incestuous intercourse tends, eventually, to the deterioration and extinction of the races that are subjected to it. I do not believe that the earth ever could have been furnished with animals after this plan, unless a miracle had been wrought at every stage of it. The process of breeding in and in, is extremely difficult and often impossible. Sir John Sebright and others have proved this on a large scale, with respect to domestic animals; and the same fact is equally familiar in this country. Azara states that the natives of Paraguay have found, from experience, that their cattle gradually diminish in size, and lose their fecundity, unless fresh animals of both sexes are introduced, from time to time, from other pastures than their own; and Mr. Alexander Walker, after a laborious examination of this question, declares, that, by this process, 'nearly perfect beings would degenerate.' Here, then, even among our domestic animals, we have a degree of that same difficulty which is proverbial among admitted hybrids. As to man, let us suppose the mulatto offspring of a black man and a white woman, or the reverse, were compelled to marry among themselves, without any access of other individuals of either race, how long do you suppose this mixed breed would last? Not beyond the third or fourth generation.

"I am convinced the more we study the Mosaic history, in connection with natural science, the more shall we be instructed by both. Is our faith shaken because Galileo has shown that the sun does not revolve round the earth, but the earth round the sun? Does it detract from our admiration of creative wisdom, to be told, as geology teaches, that past time is in eternity? Does it lessen our admiration of the past, or our hope in the future, to be told that mankind have existed chiliads of centuries (I quote the words of Dr. Pritchard) upon the earth? or does our religion suffer detriment, because the great Lepsius has deciphered the legends of Memphis, and proved that they date back three thousand five hundred years before Christ? Yet these things are true; and if the pride of man feels humiliated at his past ignorance, let him be thankful that he has yet lived to see so much light."