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## ART. I.—THE TRUE ORGAN OF REVERENCE AND ITS INFLUENCE ON SOCIETY.

*(Errors of the Old System continued from page 378.)*



GEORGE WASHINGTON.



JOHN KNOX.

Reverence in the old phrenological system, was located in the coronal region, and the same organ was indiscriminately called Reverence, Veneration, Religion, and Theosophy, or Divine Wisdom.

It cannot be doubted that the central organ of the coronal region is the organ of religion, for this doctrine which was advanced by Gall, has been sustained by the entire phrenological corps since his time, and has been fairly established by my experiments upon the brain. But while I ascribe the religious faculty or

emotion to this organ, I cannot assent to the metaphysical view of Spurzheim and other phrenologists, who would modify the original conception of Gall, by substituting the term *VENERATION* for that of *RELIGION*.

It is not true that mere veneration is the fundamental action of this organ, and religion but its accidental form; on the contrary, its essential nature is different from the mere sentiment of reverence, and possesses not only a loftier and wider scope, but a more inspiring, energetic, loving and intelligent nature.

Men of large religious organs, possessing even a fanatical zeal in their religious sentiments, are frequently deficient in Reverence, as an element of the moral character. We may find men in whom the organ of Religion is well developed, almost destitute of modest and diffident feelings—abrupt and overbearing in their deportment—unwilling to submit to any authority—disposed to make their own will the supreme law, and inclined to force their religious sentiments upon every fellow being, with but little respect for the intellectual freedom and rights of their associates. The fact, that systems of religion have always tended to an overbearing despotism, trampling down the rights of minorities, to enforce conformity, or, under other circumstances, to rebel against the laws of the land, proves that the religious sentiment is often arrayed in opposition to the feeling of reverence or respect.

The sentiment of reverence, or respectfulness, is the foundation of order and harmony in society. It enables moral power to be substituted for brute force, causes the young to submit to the dictates of the old, the unlearned to the learned, the common place and feeble intellects to talent and genius, and private citizens to regular organized authorities. Hence, wherever reverence abounds, the community is orderly, families are harmonious, standing armies and severe punishments are unnecessary, and every species of moral merit is respected.

The organ of this calm and beautiful sentiment lies upon the side of the head, in the temples, about half way between the ear and the forehead, extending from the organ of Love, at the margin of the temporal arch, downward to within an inch of the cheek bone. When the organ is large, this portion of the head is broad, from side to side, as indicated by measuring with the callipers, or by spanning the head with the hand.

Individuals who are characterized by this breadth of development, have a mild calmness in their demeanor, which is highly prepossessing; they are generally modest and liable to blush when placed under embarrassing circumstances; in their mode of address, they always exhibit a due consideration of the character and situation of the person whom they approach. The sentiment which they exhibit is not the servile reverence of rank which fawns upon the elevated, and tramples upon the humble, but a deference for man, as man, as well as for adventitious cir-



circumstances. Hence, a man of reverence, is not only modest and reverential to men of character and talent, but in approaching a child, or a servant, he manifests to each individual a full measure of that respect, to which, as a human being, he is entitled; and is loath to witness any deficiency of respect or harshness of demeanor toward any human being.

It should be remarked however, that the sentiment assumes different forms, and, that the organ is subdivided for its different characteristics. The upper portion of Reverence adjacent to Love, manifests more of the moral and elevated form of reverence, and partakes more of the affections. The sentiment connected with this portion of the organ reverences moral and intellectual worth, genius, loveliness, and all the charms of an admirable character—all that we are accustomed to regard as worthy of the highest and purest form of Reverence. The lower portions of the organ of Reverence are directed to less elevated objects—to power of all kinds whether for good or evil, governments, and laws, the splendor of the court, the pageantry of rank, the power and the ostentation of wealth.

These inferior forms of Reverence are of the more timid and servile character, and belong more to the selfish than the moral group of faculties; hence these inferior forms of Reverence are more distinctly manifested by the selfish, the ignorant, and all in whom the coronal region does not predominate.

In the present state of the world, wealth and power being the chief end of man among the millions, the reverence for wealth and for great political and military power is far more active and cordial than any other form of reverence. The ablest writer whose works may not have widely circulated or acquired a great amount of influence, receives but a trivial amount of respect, compared to the respect felt for a successful author who has been known to influence a vast number by his writings, because power of any kind is honored far more than worth.

These inferior forms of Reverence, while they exert a moderating and prudential influence upon our deportment, cannot be highly commended for their influence upon the tone of character. It is true they render society in one respect more harmonious; they give to the wealthy and powerful a more pleasant and unquestionable sway, and preserve a peaceful subordination of classes, but at the same time they lower the dignity of manhood, the moral courage and independence of character, and all the high-toned elements which contribute to human greatness.

It is these inferior forms of Reverence of which we are most accustomed to speak, and of which many are proud to boast they have but little; yet no one can rightly congratulate himself upon being essentially defective in any such element of character; and the higher forms of Reverence are so closely akin to the moral sentiments that a defective Reverence produces a very serious defect in the moral character.

In this free democratic country, where we regard with such interest the equal rights of man, and look with so much jealousy upon the complication of government, and the accumulation of wealth, the sentiment of reverence does not always receive much favor; and it is doubtful whether we are not in retrenching the lower forms of Reverence, encroaching seriously upon its highest and best manifestations. A large portion of our citizens feel great pride in declaring that they are not man worshippers—that they reverence no man, and that neither wealth nor power could cause them to look up to any human being. But in cherishing this sentiment of sturdy independence they go to an extreme which as moralists we should not approve. They cultivate a feeling of self-sufficiency which teaches them to treat with scorn all suggestions which do not coincide with their own speculations. They do not preserve the proper balance of their minds. In the balancing play between a servile Reverence and a manly Dignity, the latter must be preferred as the more conducive to the true elevation of man; but the balance of power between moral Reverence and its antagonistic Arrogance, should turn in a different manner. The higher forms of Reverence should ever be the predominant sentiment, while the Arrogance and Vanity which antagonise it should ever be kept in check.

It would be desirable that the higher and lower forms of Reverence should be broadly distinguished by appropriate terms. For want of a better discrimination, I have applied the term Reverence to the functions of the upper portions of the organ, and Serenity to those of the lower.

Reverence in its highest sense is an element of the moral character which we should not fail to cultivate.

According to the laws of cerebral action and the circulation of the blood, this portion of the brain is the supporter of the moral organs. If it be defective in development or in an inactive condition, the steady and spontaneous action of our most elevated sentiments is greatly diminished. Our kindness, affection, philanthropy and hope become partially dormant, and we become liable to scornful and misanthropic feelings, instead of the happy affections which arise from the coronal regions if properly sustained.

I shall not now attempt to explain physiologically by reference to the hydraulic laws of cerebral circulation and excitement, how this is brought about, but would refer to the more obvious phrenological explanation of the *modus operandi*.

When the sentiment of Reverence is properly active, every human being is an object of interest and respect, and the institutions or opinions of society however pervaded by error, are still possessed of sufficient wisdom to elicit our respectful consideration. We look habitually upon the favorable side of humanity, and see enough in the human race in their poorest condition, to

call forth our love and hope. In this mood of mind all our higher sentiments have free and active play. To every individual human being, as well as to the masses of humanity we can extend a kind and respectful regard. But when by harsh treatment or angry collision, our kindly Reverence has been checked: when by painful experience of the vices and ignorance of mankind, our feelings of respect have gradually become dormant, we attain a condition by no means enviable.

When we look upon the race with an arrogant feeling of superiority, when the most prominent fact in our contemplation is this—that the majority of mankind are either knaves or fools, the scorn and contempt which we feel, deadens every generous emotion; we no longer feel a lively sympathy or a cordial affection for beings whom we do not respect, and we move through life sternly and coldly, manifesting but little warm and genial feeling for those about us, and deprived in our daily life of the best influence of the moral sentiments, although they may be ready for action when called forth by a strong excitement.

The man who allows his Reverence to die out, begins to occupy an antagonistic relation to the whole human race. First, his friendly feelings and friendly relations have been interrupted, and his popularity is diminished, and secondly, his influence for good has been paralysed, and while the great world is thus closed against his influence, and frozen over by cold indifference or scorn, he is equally deprived of the benefits which it might confer. The many excellencies of other's characters which he might profit by imitating, he neither knows nor imitates. The vast amount of intelligence, of wisdom, of moral and intellectual life which exist every where, he repels by his indifference and scorn; and thus deprives himself of an unlimited source of instruction and improvement. In short when Reverence dies out from the character, a world of harmony and warmth and mutual benefit, is converted into a world of icy coldness, of mutual distrust, and of unsocial isolation.

I do not mean to say that such results in their extremest forms are often found; but in thousands of cases a portion of the picture is true; and every one in proportion as he has lost his respect for his fellow beings, and lost therewith his kindly and congenial sentiments, can realize the truth of the picture.

There is not a book or a periodical published in our country which can not count among its readers many whose intellects have been cramped, and their sphere of knowledge greatly diminished by a lack of true and high toned Reverence; by the feeling of arrogance and contempt which leads them not only to repel the admonition of living associates, and thus avoid being improved by the force of example, but to turn away with indifference and contempt, from authors whose sentiments may have differed from their own.

Every new truth, every important principle, that is introduced to the public, is materially hindered in its diffusion, by the fact that the sentiment of scorn, contempt, or disgust, of which our moralists say so little, is too active in the public mind. A new suggestion, however wise it may be, or a book presenting a new view however philosophical, is received by a large majority of the public, not with that respect which is due to every emanation of the human mind, but with a contemptuous aversion which entirely prevents the proper action of the intellectual and moral faculties, and thus deprives those who indulge this contempt of a vast amount of truth.

Not only does the lack of Reverence intercept the interchange of wise, truthful and moral influences, but in all the relations of life it diminishes our harmony and happiness, and keeps the human mind in a condition ever ready for antagonism and violence.

The effects of large and small Reverence in the various relations of private and public life are interesting to contemplate, and furnish an invaluable moral lesson.

In the family circle, the lack of Reverence has a disastrous effect. The harmony of married life depends upon the proper blending or coincidence of desire and will between the parties.—As their tastes, opinions and interests may differ, there will be occasion for mutual sacrifices and forbearance. But, without a proper degree of Reverence, neither can yield to the other with any satisfaction. If the wife yields from necessity, she conceives herself the victim of tyranny and oppression, and repays by her resentful temper, the wrong which she thinks has been done her. If the husband yields, it is done with sullen dissatisfaction, and sarcastic language. They cannot bring themselves to any harmonious agreement in matters of difference, because neither pays any respect to the suggestions of the other,—indeed, both are so well satisfied of their own rectitude and the superiority of their own judgment, that it is almost impossible for them to discuss any disputed point without a violent quarrel. When one is speaking in a pointed manner—the other will vociferously interrupt, and neither will pay sufficient attention to hear, understand and correctly appreciate the suggestions of the other. In short, each becomes partially unconscious of the merits of the other, or at least, unconscious of the full merits of all the other's suggestions; hence arises a constant antagonism whenever their wills or opinions are of an opposite character. Mutual politeness frequently fails—examples of rudeness and discord are set before their children, diminishing their respect for their parents. These deteriorating influences, operating upon their already diminished organs of Reverence, produce a most unhappy relation between the parents and children. Hence the wilful disobedience, the impertinent answers, the habitual disrespect, and the open rebellion of children against their parents, who as a natur-

al consequence, attempt to subdue them, and maintain obedience by abusive language, by physical restraint, and the free use of the rod and other degrading punishments. Thus the family, designed by nature for a circle of harmony and love, becomes a Babel of discord from which proceed noxious and disagreeable influences upon the lives of all, and from which many are often glad to escape at any sacrifice to gratify their love of freedom, and to go into society of a more agreeable character, where they may be properly respected.

How often do we meet with families in which all mutual respect is lost, and mutual courtesy is unknown; each addresses the other by some familiar nick-name or disrespectful phrase, as Tom, Dick, Jack, Sukey, Molly, "the old man," or "the old woman," and the usual terms of courtesy are almost forgotten until the presence of some kind, gentlemanly and well bred stranger revives their recollections of the usual forms of politeness, and shames them out of their bearish rudeness to each other. So long as the stranger whom they respect remains within their doors, their Reverence resumes a partial activity, but when the genial influence of his or her presence has been removed, they soon relapse into their former rudeness. But even in such families there is often a high degree of affection and adhesive attachment. They would serve, befriend and protect each other from duty as well as from affection, but they will not respectfully regard each other's feelings, no matter how much their mutual happiness may be dependent upon courtesy. There are probably few of my readers who have not witnessed examples of the truth of these remarks—who have not seen such family circles as I describe, the members of which would cheerfully relinquish their claims upon the support and assistance of their relatives, if they could be repaid by a higher degree of respect. If in such a discordant family circle, any member or visitor who may be introduced, has been born and reared under happier influences, so as to preserve his Reverence and respect unimpaired, you may observe how smooth will be his intercourse with all around him. In the midst of their most violent contentions his presence and his influence are always soothing; he never fails to treat all with courtesy and respect, and consequently he never fails to receive liberal share in return.

What I have described as occurring in private life occurs as frequently in public. Our politicians, legislators, &c., generally make a discordant family. They are impelled into public life by their active energies and ambition, and are consequently generally too much influenced by the energy of the occipital organs. Their Love of Power, Ambition, Arrogance and Vanity, not to mention the more violent passions, are often too strong for the restraining influence of Reverence. Hence, the legislative halls are often disgraced by broils and personal rencontres of a very

coarse and contemptible character, far more appropriate to the lowest class of grog-shops than to the halls of legislation.

I might with propriety refer to the example of a noted politician, Mr. Van Buren, in whom reverence and courtesy were unusually active. In his political intercourse, he always exhibited a marked respect to all, of whatever opinion or party.—Hence, he enjoyed to an unusual extent the respect of all parties, even of those who did not agree with him in his political purposes or confide in his integrity.

In the head of Mr. Van Buren, the lower occipital region which leads to a harsh and overbearing course, is not sufficiently prominent to carry him into that violent career which is so common among politicians; hence his reverence and courtesy were never overpowered by party excitement.

In the American head generally, the occipital elongation is great, and our national character has too much of the impulsive, aggressive, arrogant and vain, for the share of Reverence which we possess. Such an organization may produce immense energy and qualify us to overrun and subjugate feeble races, but it is not the best for the permanent prosperity of our country. It produces too wild and wilful a love of liberty, too turbulent and discordant a state of society, and too great a disregard for the calm lessons of philosophy, science and religion. Under the influence of such a spirit, science may be cultivated, but it will often be meagre in principles, or dogmatic in its pretensions; and philosophy will be arbitrary, superficial and ostentatious. Religion will be either a set of hollow, heartless forms, or a fierce proselyting and dogmatic sectarianism, with splendid temples, but with little heart-felt humanity.

Our national welfare requires that this unfavorable balance should be changed, that we should either moderate our vain and arrogant impulses, or increase our stock of Reverence. Unless such a change is effected our political career will be an endless succession of contending factions, often producing disturbances, and convulsions threatening if not subverting the present form of government. Whether the educational and reformatory influences now at work are sufficient to preserve our political fabric time must determine. Time must determine also, whether the great stream of emigration from Europe will bring any material increase to our Reverential sentiments—whether the modest and dignified courtesy of the French, the Germans, the Spaniards, and Italians, shall exert any favorable influence upon our national manners—and whether in imparting to our Mexican neighbors the energy of Anglo-Saxon enterprise, we shall borrow in return any considerable portion of their delicate courtesy. Certain it is that we need many softening and subduing influences, before our people can be prepared for that harmonious co-operative and associative life, without which the highest destiny of man must remain unfulfilled.



The heads of Gen. Washington and John Knox, the bold, Scottish Reformer, illustrate the difference between large Reverence controlling the character, and moderate Reverence not sufficient to regulate the violent passions. In the head of Knox, we perceive that although the moral organs are large, the basilar region is much broader than the coronal region, and the upper portion of Reverence, especially, is quite moderate in development.—Hence, the bold harangues with which he bearded royalty itself, the pointed rebukes which he administered to those of the highest rank, the fierce invectives by which he roused the mob to 'tear' down churches and monasteries, and his defence of some of the most turbulent and sanguinary measures of the time.

Hume, after describing the insolence of the Scotch clergy to Queen Mary, says : "The ringleader in all these insults on Her Majesty was John Knox ; who possessed an uncontrolled authority in the church, and even in the civil affairs of the nation, and who triumphed in the contumelious usage of his sovereign. His usual appellation for the Queen was Jezebel ; and though she endeavored, by the most gracious condescension, to win his favour, all her insinuations could gain nothing on his obdurate heart.—She promised him access to her whenever he demanded it ; and she even desired him, if he found her blamable in anything, to reprehend her freely in private, rather than vilify her in the pulpit, before the whole people ; but he plainly told her that he had a public ministry entrusted to him ; that if she would come to church, she should there hear the gospel of truth ; and that it was not his business to apply to every individual, nor had he leisure for that occupation. The political principles of the man, which he communicated to his brethren, were as full of sedition as his theological were of rage and bigotry. Though he once condescended so far as to tell the Queen that he would submit to her, in the same manner that Paul did to Nero, he remained not long in this dutiful strain. He said to her, that "Samuel feared not to slay Agag, the fat and delicate King of Amalek, whom king Saul had saved : neither spared Elias Jezebel's false prophets, and Baal's Priests, though king Ahab was present," Phineas, added he, was no magistrate ; yet feared he not to strike Cosby and Zimri in the very act of filthy fornication. And so, madam, your grace may see, that others than chief magistrates may lawfully inflict punishments on such crimes as are condemned by the law of God."—Knox had formerly, during the reign of Mary of England, written a book against female succession to the crown ; the title of it is, "*The first blast of the Trumpet against the monstrous regimen of women.*" He was too proud either to recant the tenets of this book, or even to apologise for them ; and his conduct showed, that he thought no more civility than loyalty due to any of the female sex. The whole life of Mary was, from the demeanor of these men, filled with sorrow. This rustic apostle scruples not, in his histo-



ry, to inform us, that he once treated her with such severity, that she lost all command of temper, and dissolved in tears before him; yet, so far from being moved with youth and beauty, and royal dignity, reduced to that condition, he persevered in his insolent reproofs; and when he relates this incident, he discovers a visible pride and satisfaction in his own conduct."

How different from the domineering harshness of Knox, was the calm dignity and courtesy of Washington. Although a democratic rebel against kingly power, we nowhere observe in his whole career anything like turbulent violence or rude sarcastic denunciation. He was courteous to all men, from the highest officer to the humblest negro servant. Not only was he courteous in person, but wherever he moved, courtesy and dignity accompanied and surrounded him. He used no fierce rebuke, yet no man could ever take an improper liberty with him. He governed by moral power. Washington respected man as man, and by the inevitable laws of mental sympathy all men respected him. The breadth of his head which gives a large development to the regions of Restraint, Cautiousness, Tranquility, Sublimity and Reverence, indicates the leading traits of his character—the moral and physical calmness, the self control, the elevation of sentiment, and the respect for social order and for human worth which distinguished Washington, and which caused his name to be revered in a higher degree than that of any other military hero.

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## ART. II.—MANIFESTATIONS FROM THE SPIRIT-WORLD.

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Until I can find time to give this subject a fuller consideration, I must be content to chronicle passing events. The public mind has been considerably misled upon this subject by not understanding rightly what is the real question at issue. It is not a matter of any great importance, whether the answers returned by spiritual raps are truthful or not. Some are answered by truthful spirits, others by ignorant or deceptive ones, and others are entirely unable to obtain any response. But this has nothing to do with the great questions upon which these manifestations throw so much light. The only question of any importance is whether sounds and displays of physical power are really produced by invisible intelligent beings, or powers which claim to be the spirits of departed friends. It is no matter whether these departed spirits are really our friends, or are really what they profess to be. The question is, do they exist at all, and are they capable of manifesting themselves distinctly.

The mode of communication is as yet, so imperfect, and the answers are often from so low a grade of intelligence, that in many cases, they afford no evidence in themselves of any spiritual being—but the production of sounds without human agency, and the moving of tables, unconnected with any human being, and with any machinery, are circumstances which overpower all scepticism, and compel us to recognize a vast world of invisible spirits struggling with the laws of Nature, to break through the separation between them and those who dwell in the flesh, and to repossess themselves in their disembodied condition, of that control over matter which they enjoyed when living in organized bodies.

To a purely philosophic mind, a single instance of this fact sufficiently proved to be real, is just as valid and satisfactory as a thousand examples. To one who has heard sounds produced on a table untouched by human beings, or seen the table itself move without any natural cause, no further testimony is necessary, nor is any further testimony or argument against such facts of any avail, when we know that they really exist. Have not the pages of this Journal already given sufficient evidence on this subject, in the form of undoubted testimony?

If there are any who require not only the word of a man of honorable character, but the certificates of his associate witnesses, I would call their attention to the following confirmations of the statement of Clement Pine, of Chillicothe, (in the last No.) that a table in his house was moved without any human agency.—Some skeptical opponent having doubted the facts, the following statements were given, and more could have been furnished if requisite.

We, the undersigned, hereby certify that we were present at the second evening's experiments referred to in the first article published in the "Ancient Metropolis," under the head of "Spiritual Manifestations in Chillicothe," where the movement of a table is described, (*by an invisible agency*), and we take pleasure in adding our testimony to that of Mr. Pine's, that his relation of the same is true in every essential particular, and we are further fully convinced, from the strictest scrutiny, that no human or other known physical force was used to produce the same; and further, from the manifestations we have since witnessed, we have every reason to believe that the account of the first evening's experiments, described in the same article, is also deserving of full credit.

JONATHAN MIESSE, M.D.

JOHNSON LOFFLAND.

Chillicothe, May 19, 1851.

We, the undersigned, most cheerfully accord our testimony, that we were present on various occasions, and witnessed the most important phenomena described by Mr. Pine in his second article on "Spiritual Manifestations in Chillicothe," that he conducted the experiments with the greatest caution, to prevent any deceptive inferences from being drawn, and we are entirely satisfied that what he has related therein is fully entitled to the confidence of the public.

JONATHAN MIESSE, M.D.

JAMES H. HOWE.

Chillicothe, May 19, 1851.

Having noticed an article in a late number of the Metropolis, questioning the

veracity of Mr. Pine's statements in regard to spiritual manifestations, we would state that we were present and witnessed the experiments mentioned in the last published article, and we consider the facts fairly stated, without expressing an opinion as to the inferences to be drawn from them.

E. P. PRATT,  
JOHN J. BANGS,  
H. M. PINTO.

*Chillicothe, May 19, 1851.*

A late No. of the *Ancient Metropolis* of Columbus, contains the following pointed remarks from Mr. Pine.

MR. EDITOR: I attended Mr. Burr's lecture last evening, partly for the purpose of ascertaining how he would dispose of the phenomena of Spiritual power, where a table is moved without any human agency, any machinery, or anything whatever attached to it, to a considerable distance, say from one to three feet, and after the persons present have entirely withdrawn from it. I gave him two instances in which this has occurred during the present week, which could be attested to, and sworn to, if necessary, by several responsible witnesses. I have, also, on two former occasions, published accounts of similar occurrences which I experienced, with the names of unimpeachable witnesses attached.

Now, I defy all the lecturers, with all the lawyers in the United States added, to explain away these *actual* occurrences by special pleading. To say that it is contrary to the experience of all mankind, and contrary to the laws of nature or of God, that govern the material, intellectual and spiritual world, is asserting what is not true, for similar occurrences, only to a much greater extent, are taking place daily in various parts of the United States. Yet the only way Mr. Burr undertook to show that a table could *not* move without external visible agency, was by an exhibition that he *could* make a table tilt up and fall back again, by pressing on the top of it with his hands and pushing against a leg of the table with one of his feet. How far such logical reasoning and demonstrations satisfied the intellectual portion of his audience I have not yet learned.

On a former occasion I understood Mr. Burr to state, and all that have spoken to me on the subject had the same impression, that the alleged spiritual phenomena, against which he is now engaged in lecturing to obtain materials for a saleable book, designed for the London market, had five hundred thousand believers—that there were upwards of a thousand different mediums—one hundred ministers of the gospel advocating its truth, and eight periodical papers exclusively devoted to the propagation of those doctrines. I understood him further to state, that the rapidity with which this belief has spread is altogether unparalleled in the history of the human race—and further, that it could not be put down by ridicule, but must be met by sober and philosophical argument,—yet Mr. Burr seems to place considerable reliance on ridicule, sarcasm, comic acting and mimicry;—but what is more unjustifiable than all, is his wanton and malicious attacks on female character. Such conduct is at war with every principle of Christian morality—places the reputation of your wives and daughters at the mercy of every itinerant lecturer; and if not frowned down by the public, is calculated to undermine all confidence in the integrity and virtue of the more beautiful and spiritual half of the human family. Weak, indeed, must be a cause which requires a breach of all the decencies and moral ties of society to sustain it.

The following remarks which were published in the *Cincinnati Columbian*, will show how utterly trivial and worthless have been the principal objections to the spiritual phenomena.

What evidence has skepticism adduced against these manifestations? Nothing that has the weight of a straw in the philosophical balance. Mr. Burr and others prove that spiritual raps may be imitated, and that perhaps such imita-

tions have imposed upon the public. This was taking a very useless trouble, for who would not readily admit that counterfeit raps might be produced as easily as counterfeit bank-bills, or counterfeit gold watches? But who would be so silly as to suppose that counterfeit bank-notes prove the bank to have no existence, or that counterfeit raps prove anything in reference to the genuine Counterfeits in any thing only tend to show that there is probably an original which is genuine, and which the counterfeit attempts to imitate. Mr. Burr's raps are said to be not even good counterfeits. O. S. Fowler, the phrenologist, says that Burr's rappings at Pittsburg no more resembled the genuine sounds which he had heard, than a fiddle resembles a church bell.

Dropping all this peurile trickery of toe-rappings, what comes next? A long statement drawn up by Mr. Burr, signed by a Mrs. Culver, professing to reveal the whole trickery of the Fox family in a very minute manner. But before the parties assailed have had time to respond, the whole story is proved to be a base imposture by the statement of Mr. Capron, editor of the Providence Daily Mirror, who shows the most important part of the story to be a pure fabrication.

This humbug of Mrs. Culver's statement, is not more flagrant than the one in reference to Horace Greely. It was generally believed in Cleveland and Cincinnati (from Mr. Burr's declarations, as commonly understood), that he had a letter from Horace Greely recanting his faith in spirit rappings, and acknowledging to Burr that he had been humbugged by the Fox family. Gentlemen of intelligence went to his lectures in that city, with the expectation of hearing it read. Mr. Burr even intimated that a letter expressing different sentiments (which had been received from Mr. Greely) might be a forgery or fraud. Yet, when Mr. Burr was publicly catechised, he acknowledged there was no such letter from Greely to Burr, denied saying there was, and admitted that the only foundation for the story was the fact, that Mrs. Swisshelm, of Pittsburg, had received a letter from somebody stating that Horace Greely had changed his opinions on this subject. Even this bit of magnified gossip is refuted by the fact that Mr. Greely has repeatedly expressed his faith in these manifestations, not only in a letter to Mrs. Fish, but in a conversation with Prof. Rainey, when he was embarking for Europe, and in a letter written on his voyage and published in the Tribune.

The whole of the supposed refutation of spiritual rappings consists of irrelevant arguments, appeals to prejudice, misstatement of facts, and personal detraction. The unbecoming assault upon the Rev. Dr. Phelps and family is of a piece with the rest. Such detraction may be indulged in here, but in Philadelphia, where Dr. Phelps is known, a similar tissue of personal abuse was once published in the editorial columns of a weekly paper, (I think the Courier), but it was speedily followed by a formal retraction and apology from the editor, speaking in terms of the highest respect of Dr. Phelps.

I am but an impartial spectator of these matters, and I claim for the injured parties fair play. Let us have no more personal detraction—no more slanderous certificates—no more digressions from the question—but simply a fair, candid consideration of the question.

*Is there evidence enough to prove the fact that sounds have been produced and heavy objects moved by invisible agencies which profess to be departed spirits?*

*I believe there is, if we rely upon the testimony of honorable men.*

SPECTATOR.

For additional positive testimony to the facts, see the following statement by Mr. Coggs, a gentleman who so far from being led away by credulity, has a rather large development of skepticism. Mr. C. has rather surprised me by the energy with which he has pursued this subject, which I did not anticipate when I first introduced him to a clairvoyant. He pursues the course

which might be expected from a lover of truth who has sagacity to perceive it quickly, and moral courage to assert it.

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*Spirit Manifestations upon Physical Objects.* By WILLIAM T. COGGSHALL.

A few of the friends of Spiritualism in Cincinnati, have long felt an anxiety to witness some of those positive physical manifestations, which are reported to have occurred at Rochester and Auburn, N. Y.

When Miss Catharine Fox, the original medium, with her sister Mrs. Smith, and a lady friend, Mrs. Kedzie, of Rochester, visited our city, these friends encouraged each other that their wishes might now be gratified.

On Friday afternoon, June 6th, in company with Mrs. Coggs-hall, I enjoyed a private interview with Spirit-Intelligence. After a number of test questions had been answered to our entire satisfaction, I enquired:—"Shall I have any other manifestations?"—I had the palm of my left hand upon the table. There came a rap on the under side of the table, immediately beneath my hand—and then followed a series of scratchings, which could not have been made by the medium—because she was at the opposite side of the table from me—her feet were on the floor, and her hands on the top of the table; and so also were those of the other ladies present; and the scratchings were made not more than two inches from the edge of the table against which I rested.

Mrs. C., reached across the table and said, "Will the Raps follow my hand?" As she drew it towards her the raps appeared at her finger's ends, and if they were made by joints they were produced by her knuckles, for I passed my hands after hers and know to my satisfaction that there were vibrations on *top* of the table.

Not satisfied with these manifestations, Mrs. C., requested that the Spirits move her chair while she was sitting in it. In a few moments, when she had her feet from the floor upon the round, her chair was moved back at least six inches; then immediately a "rap" was heard behind her as loud as if a pound weight had been dropped from a table. The location of this sound was at least ten feet from the medium. When Mrs. C., placed her feet upon the floor, after this manifestation, they were both held so firmly that she could not move them for nearly five minutes, and no medium was within two yards of her. While these "manifestations" were being witnessed, the raps were frequently heard, as if in response to assertions or opinions given by some one of the company.

Mrs. C., inquired if John P. Cornell was present? "Rap."—"Will he manifest himself to me?"

When she spoke this the elbow of her right arm rested on the

table. This arm was drawn across the table as far as her body would permit, meanwhile her hand being in a position perpendicular to the table. I took hold of her arm and it was rigid as the limbs of persons are who are magnetised: I endeavored to force her hand upon the table—that is, straighten the arm—but I had not the power to accomplish it.

Subsequent to this manifestation, the Spirits kept time to the music of a song which was sung, and the scratchings on the table were repeatedly heard, and the table was several times moved two or three feet.

The table upon which these manifestations were made was a common card table with four legs—there was no machinery about it. The scratchings were made as before observed from one side to the other, without the slightest interruption on account of the pieces, running across the underside, forming a complete box. If human hands or machinery had given these scratchings there must necessarily have been interruptions at the pieces described.

The result of this interview was reported, and the friends were more deeply interested, than before, and several expressed increased anxiety to witness such demonstrations.

On Sunday evening, June 8th, ten or twelve believers had assembled for investigation, and when a variety of questions had been satisfactorily responded to, it was desired that Physical manifestations be made. The Alphabet was called for and the following sentence spelled:—

“Let this company meet here on Thursday evening, and have a bell and a gong in the room.”

On Thursday evening, June 10th, the company assembled as directed. A large bell and the gong belonging to the Walnut Street House, were deposited in the room, and a circle was formed around a table.

The “Raps” directed by the Alphabet, that the bell should be placed on the floor under the table, and the gong hung upon the door knob. I observed particularly the position of the bell. It stood at least two feet from either of the “mediums.” While the company was engaged in promiscuous conversation, the bell was rung violently. I looked under the table instantly, and the bell stood where it had originally been placed. It was directed by “Raps” that the lights be extinguished. This direction was complied with, and we all joined hands. We were waiting in silence for further developments, when, we heard the bell thrown over upon the floor, and then in an instant, it was rung as if some person had taken the handle and thrown the bell up and down, with a sudden motion three times, the clapper striking on both sides.

The alphabet was called for, and the following sentence spelled:

“Stand by the gong.”



We formed a circle near the door, when it was directed by the "Raps" that Mrs. Kedzie, Mrs. Smith, and Miss Fox, should hold the gong. The company joined hands—two of the gentlemen partly holding the hands of the "mediums." Repeated "raps," in quick succession, were now made upon the gong with so much force that the sounds were distinctly heard in distant parts of the Hotel. Direction was given for a book to be laid in Mrs. Kedzie's hand. It was procured and placed as directed, Mr. Joseph Meader having his hand also upon it. He says it was mysteriously removed, and sounds were produced upon the gong, of a character which left no doubt that the book had been thrown against it. About a minute after it was removed from Mrs. K's. hand, the book fell upon the floor. A call for the Alphabet was now given, and the word "sing," was spelled. It was asked:—"What shall we sing?" Immediately "raps" were heard on the gong, and presently they fell in regular measure, and a familiar tune was admirably performed. I expressed a desire to hold the gong. A call for the alphabet was given, and the following words spelled:—

"Let Mr. Coggs shall take the gong."

I stepped into the middle of the circle—the company joining hands around me. Numerous loud raps, were made on the gong causing it to vibrate so that I distinctly felt the motion, and such was my position, and such the character of the sounds that I see no possible way by which any one of the company could have produced them.

Lights were called for, and we were told by "raps" to place the gong on the floor. When we had done so, numerous raps were made upon it, more sonorous, but resembling in tone those we had previously heard on the table. These sounds, I do not believe, were made by the "mediums," because they were directly *on* the gong, and it was not *visibly* touched.

If from "knees" or "toes" they must have been made at some distance from the object sounded, and no carpeted floor I have ever seen is adapted thus to the transmission of peculiar tones. If such is the fact, carpeted floors possess musical qualities which should be searched out, and made of practical service.

Again we were directed to be seated around the table. While we were standing at the door, certain very loud, muffled sounds had been made beneath our feet, apparently. They were the loudest "raps" I have ever heard. It was requested that they be made again. Immediately they were heard beneath the table, while feebler sounds were produced upon it. The heavy sounds were as loud and forcible as those would be, produced by the throwing of an solid india rubber ball, of the usual size, upon a carpeted floor, with the full strength of a man of common muscle. After this manifestation, the bell was again rung, both feebly and violently, and Mr. E. F. Norton declares that his knee,



in compliance with a mental request, was tightly clutched by an invisible hand.

During this interview, I watched and listened with the caution of a downright sceptic, and I am compelled to acknowledge that I could discover no collusion. The simple, booming sounds might have been made by the knee of some one of the company and yet this is hardly possible, without detection, standing as we did, closely together, holding each other's hands. But how were the clear, short raps produced? Could any one with foot or knee have *rapped* the tune mentioned, as correctly, as described?—how were the raps made on the gong, when it was on the floor, and we were looking upon it earnestly—if not sceptically, for I confess, I do not like manifestations in the dark, and I was disposed to be exacting, as regards requirements that would prevent collusion. All present appreciated my position, and no one offered objection to my suggestions. I have not the slightest reason to think there was any collusion, but I mention these things to show that incredulity was not taken captive.

I am satisfied that reports we have had of bell and gong ringing, and musical instrument playing, at the east, *may* be true—I am satisfied that bells and gongs have been rung by spirits in my hearing—and notwithstanding all that is said by astute editors about “*machinery*” or “*collusion*,” or all that is uttered by blind devotees of the past about “*materiality*,” and “*immateriality*”—about “*fundamental principles of religion*,” and the “*vengeance of God*,” I am encouraged to hold steadfast, in the hope that a new era dawns upon the world, and that those who rest under the imputation of impostors, as well as those who are pointed at with ridicule, as deluded fanatics, will soon find their position so strengthened, that the free thinking, will in a mass, be compelled to acknowledge that another of “*the inscrutable ways of Providence*” has been “*revealed*.”

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### ART. III.—PSYCHOMETRY.—THE IMPASSIONED ORATORS OF THE SOUTH.

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The character of life and society at the South is favorable to eloquence. The generous hospitality and social pleasures of her citizens, maintain the activity of the sentiments, while the pride and ambition which are nourished by the circumstances of a slaveholding community, give a dignity of bearing and impassioned energy of manner and love of display which are favorable to eloquence.

I have, therefore, selected for an illustration of PSYCHOMETRY, a few of the distinguished orators of the South. Randolph, the

bold, sarcastic, and erratic debater; McDuffie, the vehement and powerful; Clay, the brilliant, attractive, and persuasive; Rowan, the majestic, intense and moving; Prentiss, the strong, versatile and copious; Daveiss, the brilliant and pleasing.

To illustrate the true spirit and character of these distinguished men, I placed an autograph of each upon the forehead of an impressible gentleman, who appears to possess a good phrenological discrimination of character and a mind sufficiently well balanced to make a fair estimate of the various characteristics. My readers are generally aware that in such cases I carefully conceal from the psychometric subject any knowledge of the authorship of the manuscript which is placed upon his forehead, and leave him to follow no other guide whatever but his own impressions derived from the sympathetic influence exerted by the manuscript when in contact with his head. (Those who wish to understand Pyschometry should refer to the first volume of the Journal, or to my treatise on Neurology, which I expect to publish this year.)

Under these circumstances, I made an experiment in my parlor by placing upon the forehead of Mr. B. an autograph letter of John Randolph, which reads as follows:

H. of R. Tuesday, Feb. 16, 1813.

I was compelled abruptly to close my letter this morning. No letter from yourself or B. Neither has anybody that I can learn, heard from Richmond. We are anxious and uneasy.

J. R.

Free, J. Randolph.

Benjamin Watkins Leigh, Esq.,  
Richmond, Virginia.

Before beginning this experiment I made a similar investigation with an autograph of Jefferson, during which three visitors came in, who witnessed the experiments and who proposed the final questions. The following is the Psychometric impression derived from the letter of

#### JOHN RANDOLPH, OF VIRGINIA.

- This does not give so agreeable a sensation as that of Jefferson, it is a more restless disposition, not so dignified, but more of the arrogant, commanding nature, more of violent energy. I should think he was a very active person, it was next to impossible, for him to keep still. He was a person of restless ambition. He desired fame and was determined to have it. The intellect is shrewd and acute. He was a keen observer of human nature.—The whole intellect is strong, but not so well balanced as Jeffersons. I should think him hardly so refined a specimen of human nature, nor of as strong moral feelings, nor of so deep an interest in the progression and improvement of mankind. There is a good share of combativeness, he is always ready to meet opposition

if he does not court it. He is not so good a statesman, nor as able a writer as Jefferson, but he would be a better general. I think that hope is not very strong. There is a tendency to gloom and desperation. When placed under any restraint or opposed, he is determined to conquer. On the whole, he is not a very happy character, he is restless, and has many feelings unsatisfied. Under excitement or irritation, he would be severe and violent.—His integrity is not remarkable, he would accomplish his designs if he had to step aside from strict integrity. He is more liable to do wrong from ambition than anything else. It is dangerous to thwart his designs. It seems to give great excitement to the whole brain—throws the blood to the brain—the letter was probably written under exciting circumstances.

(Q. What is his character as a public man in political life?)

Energetic, forcible, liable to take an antagonistic position to almost everything.

(Q. What do you say of him as a speaker?)

His language is powerful, not so beautiful as that of Jefferson, but he could make more stir as a speaker. He deals a great deal in facts—he has a great deal of precision and exactness.

(Q. What of his personal appearance?)

It would be such as to command attention—people would notice him.

(Q. What would be his sentiments towards the ladies?)

He would be a great admirer—his manners would often be fascinating—sometimes offensive from his independence in showing his gloomy, sullen feelings.

(Q. Was he humane?)

Yes, to his friends, but not to his enemies.

(Q. To servants?)

If they gained his friendship, he would be, but if not, harsh.—His social feelings and sympathies are strong—his bad passions readily shown.

(Q. How was he as to fashions, &c?)

Independent—he likes to do as he pleases, and to have the honor of being independent.

(Q. What position did he occupy?)

He was generally known, and created a great deal of talk—he occupied a prominent, controlling position.

(Q. What of his religious sentiments?)

They were not very strong—he might have faith, but it would not control him.

(Q. Under what influences was this written?)

It was written under political excitement—ambition was his leading trait.

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This remarkably correct and minute description of Randolph, shows that his mental impression was fully conveyed to the mind

of Mr. B., who described him as accurately and as freely as he would have been described by a reader of his biography. In such a description by a good Psychometer, we gain an additional knowledge or certainty in reference to the characteristics of eminent men, whose true character has been a subject of doubt or discussion. Those characteristics which are so distinctly imparted to the impressible mind, as to be accurately and confidentially described at any distance of time or space, must have been positive traits of the living man.

The character of McDuffie, was briefly described from an autograph consisting merely of a letter envelope, which he had franked to his correspondent. The following is the psychometric impression of

**GEORGE MCDUFFIE, OF SOUTH CAROLINA.**

A keen, perceptive intellect, a great deal of ambition, and an unusual basilar force. I should judge he would strive to rise to some high station, and scarcely anything would prevent him.—He'd be almost sure to conquer his enemies by force of will. He was an unusually powerful character in ambition, force and intellect. His intellect was more perceptive than reflective. He was a great observer—with a talent that is very available. I don't get a very distinct impression from his moral character. There seems to be more integrity than sympathy or social feeling. I should think integrity was good. He has great firmness and decision. I should think he was rather combative—somewhat like Randolph, but more agreeable in his antagonisms. He is a man of violent passions when roused. But he has great control over his temper. I should think he was better adapted to be a general than anything else. As a general, he'd be very skilful, and like Taylor, he would never surrender. As a politician, he'd be rather a stormy one—rather arrogant—and want the honor of being the originator of important political movements. As a speaker, he'd be forcible rather than beautiful in style. He would deal in facts, and be rather minute. His delivery would be forcible, rapid vehement. He would be rather conservative in his sentiments.

An experiment upon the autograph of Judge Rowan, produced a very full and minute description, but as it was not sufficiently systematic to be reported, I threw it aside, and endeavored to make it systematic by confining it to specific answers to questions which elicited the following description of

**JUDGE ROWAN, OF KENTUCKY.**

(Q. What of his capacities and strength of character?)

His intellect, dignity, and force of character rank very high.—He has a great deal of pride of character, and determination.

(Q. For what sphere of life is he adopted?)

He would take a high stand in public life—and most probably be a political man—as a political man, he would be a strong partizan.

(Q. What do you say of him as a speaker.

He would be a powerful, logical speaker—eloquent when excited—powerful as an advocate—not calculated to elicit much sympathy for himself, but would secure a great deal for his client.

(Q. What do you say of the benevolent faculties ?)

They are well developed.

(Q. What of the passions ?)

The passions are strong, he has great force of character, power of command, power to overcome.

(Q. How does he compare with other men ?)

In force, and energy, and decision, he would be somewhat like Gen. Jackson. In intellect, like Webster and Calhoun, though not quite equal ; in eloquence, more powerful than Clay, but not so popular—more reasoning intellect than Randolph, but not so bitter and sarcastic, more eloquent than McDuffie, but not so vehement ; in manners, polite, but haughty and stern, he has a great deal of social adhesiveness. He has a Southern character.

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Of this description, it is to be remarked, that it exhibits the force of his talents and political character, to which the autograph was well adapted, being an argument upon the exciting questions connected with the supreme Appellate Court of Kentucky, which so long distracted the people of that State. But in reference to his social character and affections, the opinion is less distinct, as the autograph was tested in immediate succession after that of McDuffie, in whom the social and affectionate sympathies were less active, and the subject of the autograph itself being one which called out the stern feelings of the politician, the social sentiments were not so distinctly imparted, and would have required a very careful scrutiny to appreciate them accurately. A good psychometric opinion, thoroughly appreciative of the character, would require in most cases, an autograph, written under circumstances which would fairly develop the traits of character, without giving any excessive excitement, or predominance to any portion of the brain.

Judge Rowan had few, if any equals in his day, as a criminal advocate, and never lost a case that he defended, unless under unusual circumstances.

His majestic, personal presence and dignity, were so commanding that he was familiarly known in Kentucky, by the title of 'THE OLD MONARCH.' His energy and courage when roused were terrific, and overawed all around him, as was sometimes tested in the earlier portion of his career.

The manuscript for the next experiment was a portion of the address of Mr. S. S. Prentiss, to the people of Mississippi, after his claims to a seat as their regularly elected representative, had been rejected by Congress. This document, which is earnest, dignified forcible and argumentative, yielded an impression of a corresponding character, in which the humorous and imaginative fac-

ulties of Mr. P., were not distinctly perceptible, yet as a transcript of Mr. Prentiss' mind at the time of writing his appeal, it is doubtless a fair picture of the character at that moment of

**SARGENT S. PRENTISS, OF MISSISSIPPI.**

This is a very ambitious and energetic person; possessed of great force of character, power to resist and overcome. The intellect is powerful and well balanced the moral faculties are good. There is a good share of philanthropy. I don't get so strong an impression of the ideal and beautiful. There appears to be a great deal of pride and self-confidence. I should think it was a powerful character and well balanced. He would be much devoted to friends, quite sociable, affable and polite, but there would be a great deal of stern severity against what he considered wrong, or against enemies who opposed him in doing what he considered his duty. He would be a public character of some kind and would make a good general, but a better statesman. As a speaker or writer, he would be pointed, logical and easily understood. His manner of speaking would have a dignified grandeur, rather than brilliance—it would be eloquence of a high order. He would generally treat all with due respect and be respected. The position he would take in politics would be neither radical nor conservative. He would be in favor of progression, but would not regard the radical movements of the day as expedient.

(Q. Describe him as a speaker?)

He would carry the sympathies of the people with him, but he would not stoop to court them; he has a great deal of pride.—His memory was strong—he would deal in facts with precision, he has more wit than humor. He would show to the best advantage before a court, or legislative halls. His style would be variable, sometimes vehement, sometimes mild, but always strong, he has a great deal of general knowledge, especially historical, and would have a copious flow of ideas.

His mind would be somewhat like that of Jefferson, though not so calm—he would resemble Clay in many respects, but has more reflective intellect. His power of sarcasm would be great, but he would have better feelings than Randolph, to prevent his using it. As an advocate he would have the ability of Rowan—perhaps not so sympathetic, but more ingenious in argument.

Some of these latter remarks required a more pointed question to bring them out, as they did not occur spontaneously. Mr. Prentiss was a New-Englander by birth, but his talents were developed in Mississippi, with which State he was long identified. At the time of his death he was a resident of New Orleans. As a forensic and political orator, Mr. P., had few equals in the United States.

The subject of the next experiment was Col. Joseph Hamilton Daveiss, of Kentucky, who fell at the battle of Tippecanoe, in the

war with Great Britain. The letter used was written at Lexington, September 1, 1811, just before going on the campaign which proved fatal to his life. Daveiss was the intimate friend of Rowan, and the three friends, Rowan, Allen and Davis, were at the head of the Kentucky bar. The latter two lost their lives in the war.—Allen at River Raisin, Daveiss at Tippecanoe. Daveis was esteemed a brilliant and pleasing speaker, though less successful and powerful as a lawyer, than Rowan and Allen. The following was the impression of

JOSEPH HAMILTON DAVEISS, OF KENTUCKY.

This letter has a very agreeable influence. He has the strength of character to enable him to occupy a prominent position, and ambition to attain it. He is a man of remarkable abilities—great dignity of character, strong self-confidence. His intellect was a well balanced harmonious one. He possessed a clear perception—a good share of intuition. His intellect would be apt to make him distinguished as an orator rather than as a writer. It is quite brilliant and imaginative. As an orator he would be remarkably smooth and copious, enlisting an unusual amount of sympathy—not impetuous or declamatory unless very much excited. His ideas would flow readily in speaking, and would be well expressed—would be clear and easily understood. He would have many facts at command—a retentive memory with much originality of thought. His energy is of a high order—persevering and capable of great endurance. He can endure a great deal of mental labor. He has sufficient firmness and decision, but is not pre-eminent in these qualities. His passions are not remarkably strong. He has sufficient indignation to maintain his rights and reprove the wrong, but not enough to be contentious or disagreeable. He is not arrogant but dignified and self-complacent. He has much confidence in his own opinions, but is not officious in forcing them upon others. He would be apt to give his attention to some philanthropic object. Philanthropy, religion and hope are well developed, as well as faith in human nature. His respect for man as man, however humble, is strong. He would be very popular. His eloquence might be compared to that of Lee; his general character and aims in life might be compared to Jefferson's.

(Q. If his country was at war, how would he act?)

He would be ambitious to assist her—he was very patriotic.—He might then show an ambition to become a leader, for he has confidence in his own ability to act a conspicuous part. His courage would not be of the fierce kind. He would have great tranquility in danger, would be resigned to his fate and have no fear.

The next autograph was a letter written in the Senate Chamber at Washington. December, 1838, by



## HENRY CLAY, OF KENTUCKY.

This appears to be a man of a great deal of determination and ambition. He would be restless and ever active, and would accomplish a great deal. He has an unusually active brain and a very acute, ready intellect—rather more intuitive and perceptive than reflective, although the reflective is not at all deficient. He might speak well or be a powerful writer.

His mind is rather versatile. He would illustrate his ideas clearly. He has considerable ideal poetic sentiment. He would aim at high station and probably attain it. He would have a great degree of energy and perseverance. He would command respect. He exercises his mind so much as to exhaust somewhat his physical system. His mind had been greatly exercised at the time of writing this letter, producing a tension in the head. He would be liable to having too much mental action and to wear himself out. His conversational powers would be excellent—he would be very social. His ideas of justice are very good. He would censure evil doers.

As a speaker he would be powerful. He would have a vigorous style and manner, but would not be very elaborate in argument. He would deal in facts but would hardly be systematic enough as a speaker. He would make a good advocate, yet would not enlist as much sympathy for the criminal as Rowan. His style would be courteous and would excite admiration, but when excited he would have considerable power of dignified sarcasm. He could be more successful as a popular speaker than in any other way.

He has great power of opposition and command, and would be prompt to meet opposition. He would be desperately determined if provoked, and might be violent. He would carry his point—would exercise foresight and management.

He would be rather progressive, but ambition might diminish his progressive tendencies. If in the North he would be opposed to the extension of Slavery—if in the South, he would regard slavery as an evil, and be friendly to colonization.

He has a large share of patriotism. He has enough of selfishness to guard his own interests. In this respect his character is average—in patriotism, it is above the average. His religious feeling is strong, but not sectarian.

He is not so reflective as our great statesmen generally, but more intuitive. He has great foresight and readiness.

After giving these impressions without knowledge of the source of the autographs, their names were mentioned, and the following comparison of the impressions was made by the psychometer.

## COMPARISONS.

CLAY is the most intuitive and best adapted to a popular audi-

ence. He could make the most friends, but would have less logical power than either, except Randolph, or perhaps Daveiss.

ROWAN is the most powerful as an impressive speaker, with most of the stern dignity that overawes.

RANDOLPH is the most sarcastic, with the least courtesy and moral refinement. He has the best memory and the greatest exactness. Randolph has the most intense excitement, Clay the most sustained action of the brain. Rowan has a full, well sustained mentality, McDuffie a more intense, but less uniform action.

PRENTISS would have the most uniform mental action of calm, well balanced character. He would have the copiousness of Randolph, with more originality and versatility.

DAVEISS would compare with Prentiss and Clay. He would have more ideal pleasantness and enthusiasm, but less of oratorical power.

McDUFFIE would be distinguished by greater vehemence and stubborn will.

The foregoing impressions are not presented as perfect mental Daguerreotypes. Perfect accuracy would require a psychometric power capable of appreciating character alike, under all circumstances, without reference to specific feeling of the autograph. Such experiments as the foregoing, may be performed by a large number of my readers, by taking a little pains, to find a suitable psychometer, and conduct the experiments correctly.

## FAMILIAR TABLE TALK.

MISS BREMER AND MISS DIX, (the Philanthropist).—The newspapers say that these ladies “left Savannah on the 14th of May, on a short tour to Florida, with a view to go up the St. John’s River, perhaps to the lakes at its source, by way of relaxation. Both are indefatigable in their objects, the one in searching out the condition of the prisons, hospitals, and poor-houses—the other to see all that is beautiful and lovely in animate and inanimate Nature. The one has just returned from a trip through the secluded regions of South Carolina, where, in spite of her Massachusetts origin, she was well received and kindly welcomed. The other has just returned, delighted from a long stay in Cuba, charmed with its tropical novelties and attractions.”

I have received a letter from Miss Bremer, dated Charleston, June 6th, in which she says: “By the end of August, I shall leave America, and sail for England, and after a month’s stay there, for my own dear land.” When Miss Bremer was in Cincinnati, we formed an engagement for a correspondence in reference to the science of man, in which I designed to develop the new views of which I had given her but a brief statement in our interviews, and which, in fact, I have never yet published in any manner. This correspondence is now begun, and will probably become voluminous, as it is designed to develop the profoundest problems, and unfold the grand **MATHESES OF MAN AND THE UNI-**

VERSE, which, so far as I know, has never yet been attempted. Nor indeed, could those universal mathematical laws, belonging alike to the divine and the human, have been successfully developed prior to those discoveries in the brain, from which the clue has been derived. The correspondence will be given in full in the Bi-monthly, or enlarged Journal, alone, the August No. of which, will contain the first letters.

DELICATE IMPRESSIONS.—J. M., of Steubenville, says:

"I received your kind favor of the 9th inst., containing an account of Psychometric impressions, derived from a letter of mine, placed on the head of an impressible young gentleman in your office. I—and my acquaintances to whom I showed it—consider it minutely correct. My best thanks to you for it, and to him for the highly appreciative estimate he formed of my character. Since I wrote to you for a Psychometric delineation of character I have myself instituted some experiments, chiefly on one impressible gentleman. The experiments thus far have proved quite satisfactory, and the more so the more I make.

I will give you a fact. Whether you are acquainted with any similar I do not know, yet it might not be uninteresting to some of your readers, as I believe you have not published any of this kind.

There was a female who became blind, by an accident, when about 5 years of age. At the time I refer to (1840—the first I saw any of the phenomena) she was about 18 years old. She was totally blind—could not distinguish between day and night; yet, she could unhesitatingly distinguish colors and the hues of cloths, ribbons, &c., with great accuracy, by simply feeling or rubbing the article between her fingers. And not only could she distinguish between the colors of cloths, silks, and such other articles, but even between those of colored glass. I have seen various specimens of her bead-work, composed of glass beads of different colors, worked into floriform and other beautiful and difficult figures with extreme nicety. She was then, and is still, in the enjoyment of good health."

DUALITY AND DECUSSION.—The following letter from Rev. J. Baker furnishes an interesting illustration of this subject, as explained in the 11th No. of Vol. 1:

"JANESVILLE, WIS., March 25, 1851.

DR. BUCHANAN—*Sir*: In your last December No. of the *Journal of Man*, you published from me, an account of a remarkable Clairvoyant. Miss C. has returned home, so that I have not the benefit of her communications; but in practicing neurological experiments on a young lady, I have found a most singular case, upon which I solicit your opinion, especially if you have ever had one similar.

Miss H. is a young lady showing symptoms, as her physicians believe, of a diseased heart and also appearances of tuberculous consumption. I have practiced the usual mesmeric operations upon her to remove a severe pain from the cardiac region and allay nervous excitement, with success. She does not enter the clairvoyant state so as to distinguish objects, though, to use her own expression, she "cannot distinguish objects because everything seems to be turned to light." The left side of her brain remains nearly in the normal condition, and, consequently, the right side of the body and the right limbs do not lose their motive power. The right side of the brain yields readily to my influence, and the left limbs become perfectly paralyzed. This, of course, is caused by the crossing of the nerves at the medulla oblongata; but, as she has had no apparent disease of the brain, is it not remarkable there should be such a great difference in the nervous states of the two lobes of the cerebrum? This lady has a well formed head, and possesses an active, well cultivated mind. There are no appearances of inequalities in the sides of the brain. There is no malformation of her limbs, and the muscular strength of each side is equal.

Now, how would you treat such a case! Is there no danger in mesmerizing a person who has atrophy of the heart? How would you produce an equilibrium! Directing manipulations, &c., most to the active side of the brain or limbs will not do it: nor can I discover any means of removing the difficulty.

Yours, &c.,

J. BAKER.

**Remarks.**—When atrophy of the heart exists, the basis of the brain should be stimulated—especially the regions of Vitality and Nutrition. A long continuance of extreme Mesmeric or extatic conditions would be objectionable, as tending to increase the debility and atrophy. The equality of the hemispheres, in the above case, might possibly be obviated by energizing the more impressible side, (through Firmness and Vitality) and by cultivating impressibility in the other hemisphere, (through the regions of Somnolence and Sensibility).

DEPARTURE OF THE SOUL.—J. A. W., of Quincy, Ill., writes :

"I have had the pleasure of reading an extract, by the 'Tribune,' from A. J. Davis's 'Philosophy of Death,' in which he relates his view of a departing spirit. It accords to a sentence in the appendix to *Deleuze*, describing the feelings of a man who fell from a building, and thought he jumped instantly up, and stood with the crowd, looking on his body, as they were trying to revive it; and which, with a great struggle, he re-entered.

"My friend (your subscriber) gave me the relation of a case not unlike those alluded to above. A man of his acquaintance, in the State of New York, some twenty years since, had a blow across his forehead, which fractured his skull and laid him senseless for a time. He afterwards related his sensations during his bodily insensibility. He supposed himself to have passed out of the body, and was very happy: and that he was in the loft of his cabin as his friends were endeavoring to bring him to life. Happy as he was, he did not wish they should succeed, and felt a reluctance to their operations, but felt forced, contrary to his own will, to resume the body; and then first experienced pain. Davis represents the *spiritual* as standing erect over the head of the *material* body. I asked my friend if the man was tall, and if he could have stood erect on his bed without passing his head into the loft? He thought he could not. If there is truth in Davis's view, the fact of his seeming to be in the loft is thus accounted for."

THE REVOLUTION IN DRESS.—A lady correspondent of the Lowell Courier writes as follows from St. Louis:

"On our way here I was in company with four young ladies, who were bound to California, under the protection of their father and brother; and as they were all four dressed in male attire, I have thought some account of them would be interesting to you. They were from Philadelphia,—are highly respectable—their father, Mr. Springer, having been an eminent merchant there, who met with reverses in business. I first met this family at Louisville, on board the steamer on which I embarked for St. Louis, and continued with them to this city. They intended going over the plains, from Independence, in wagons, and will have a long and tedious journey to perform. They are in fine spirits, however, seeming to look upon the journey as a pleasant excursion.—Their conduct on the boat was perfectly lady-like; indeed, every one was pleased with them. They have a supply of coarse male apparel for the plains; but their suits worn on the boat were fashionable and fine black dress coats, black pants, buff vests, and hats of glossy black. The buttons of their vests were plain, flat surfaced, and very rich. Their coats and pants were all modish and fit to a nicety. Their hair was cut short, and their whole appearance was very genteel, I must admit. They stated to me that they felt perfectly at ease in their new garments, and preferred them to gowns. I asked them whether they proposed traveling on the plains in their fine suits? They answered in the negative, observing that they had a supply of rough clothes for

the journey, but that while they were yet in civilized regions they intended to dress like gentlemen. Now, I can say, with perfect truth, that no harm or ill-nature resulted from the course pursued by the Misses Springer. Every passenger spoke well of them, and the lady-passengers, with only one exception, acknowledged that they no longer saw anything wrong in females dressing in male attire. I begun to think, therefore, that Miss Webber may come to our country in safety, and not be considered an eccentric. At all events, I have written to her to that effect, and volunteered her a cordial reception. But I must caution you not to keep your eyes too intently upon her person, or you will be sure to fall in love with her. She is the beau ideal of a handsome gentleman, and I could never desire to see her in female dress. The eldest Miss Springer is very intelligent and well educated. She says the day will yet come when all women will wear male attire. I have a strong notion of getting a handsome suit for myself, to be worn occasionally in select company. I do not fancy black clothes, and therefore must adopt Miss Webber's evening suit, I suppose—the blue dress coat, buff vest and drab pantaloons."

The Cincinnati Nonpareil, of May 14th, says that a party of visitors from Pittsburgh, dressed in the Turkish style, have created quite a desire among the Cincinnati ladies to adopt the new fashion, from which they are deterred only by their timidity in taking the lead.

The New York Home Journal says, under the head of "Ladies in Trousers:"

"We have been for some time aware that there was a town somewhere in the interior of the State, where a common gymnasium dress of trowsers and frock had been adopted and persevered in, as an out-of-door costume, by the leading ladies of the place. We have heard that the boys did, at first, hoot after the fair Spartans, but that by resolute persistence, the good sense of the change had made its impression on public opinion, and the ladies had been sustained. There is now a town where the sex is not subjected to wet heels and bedraggled petticoats in wet weather, and that town is Seneca Falls."

The Telegraph, of Kenosha, (Wisconsin) says:

"There is no reform which is correct in theory, and which cannot find some independent spirit in Kenosha, to reduce it to practice. On Wednesday afternoon two of the wives of our most respectable citizens appeared in short dresses and pants. The fashion on the whole is appropriate, and has some show of common sense to back it. If anything, the frocks are a little too long, and the pants a little too full. We admire the independence of the ladies, who dare do as they please—what business is it to the carping and carking crowd, if the ladies of this city are tired of using their dresses to sweep the crossings and sidewalks? The ladies of Milwaukee, Racine, and Eagleville, can now get *their* dresses made and come here and wear them, till they get used to them, and our ladies will return with you, and assist in breaking up mock modesty."

Every few days we hear of some new instance of this change of costume, and many commendatory notices are given in the various newspapers. Everybody seems to admire the neatness and convenience of the new style.

The Boston Transcript says:

"A new York house has recently transmitted an order to Paris for an invoice of dress-goods, with a deep border on the side. These goods are intended for ladies' short dresses, the width of the cloth will comprise the length of the skirts. We give the following description from a New York paper:—'The skirt comes a little below the knee, and buttons in front; the waist is cut plain, and also buttons in front. The border extends round the skirt, and in front to the bottom of the waist—the latter being cut to have the border form the letter V. The trousers are made loose, gathered into a band at the ankle.'"

In the proceedings of the Woman's Rights' Convention, at Worcester, there is a very good letter from Miss Webber, advocating, with great force, a change in female dress. There is more in this reform than a mere matter of fashion.

A correspondent of the Tribune expresses the following views, which are too good to be omitted. By the way, there are thousands of people in our country who entertain similar reformatory sentiments in social life and in science, who are not yet aware of the existence of the Journal of Man. Let me ask of my readers who are all, no doubt, acquainted with many such, to make them acquainted with the character of this Journal, and thus establish mutually beneficial relations between the private and the editorial supporters of human progress. Specimen Nos. will be freely given for this purpose. If the author of the following will send her name, I shall be pleased to present her a volume of the Journal:

"It is very desirable that this reformation extend beyond the diminishing of the lengthened volume of skirt. The innumerable fantastic and troublesome details of female apparel should be discarded. Two or three *visible* garments should suffice. This would give a charming and dignified simplicity, at the same time that the ease and dispatch of dressing and undressing would be secured, and leave the mind free for better and nobler things. It is indisputable that the best part of a woman's life is consumed in trifles, and if woman is ever to come to a right knowledge of herself and her own capacity for intellectual development, let her joyfully hail anything that promotes, even in a small degree, to disenthral her from the thousand pettinesses and contemptible little cares and avocations which degrade her into a mere lay figure, swathed with silks and velvets and bedizened with ribbons and laces.

"If it were understood as vulgar, not to say ungenerous, to the poorer, to appear in the streets in any fabric better or more expensive than cotton, linen, and wool, (and these include fabrics of great taste and beauty) then the movement would be decidedly republican, and breathe a truly American spirit, excelling Rome's best days, and surpassing in true humanity, Rome's noblest women.

"Invidious distinctions bespeak a groveling soul, and I have often wondered that a woman from whom is naturally expected a delicate generosity, *could* parade upon her person expensive fabrics and ornaments, with which not one in ten of her compeers, fellow-countr. women, sisters in the great human family, could compete. It is a most unworthy and improper use to make of God's rich gifts. Let ostentatious show be avoided as indecorous and wicked, while peculiar characteristics and variety of taste may find proper and ample scope. I am not saying that 'full dress' and ornaments should *never* be worn. There is a time for them, but not at church, or on the promenade, or in a promiscuous assemblage.

Let us, as American women, set a noble example to the world. Let us shake off the trammels of the *French metropolis*, and dare to be sensible and rational in studying our own rights, convenience and comfort.

By so doing, we shall gain, undoubtedly, much credit to ourselves. The whole world will admire, and ere long imitate us. Admiration we shall secure—but it is the lesser good, for humanity will be benefited. There is no question that many of our suicidal and unnatural customs in dress have dwarfed and enfeebled the race. The women of the present generation are unfit for maternity. Let them so act and so live, as not only to enjoy themselves in a newer and greater degree, but to insure more of life and vitality to their children. Each woman is in duty bound to give whatever influence she may possess to the promotion of anything that promises improvement, reformation and advancement in human welfare and happiness.

If the mooted change in costume does not promise all these things, then, for one among many, including physiologists, physicians and *women of mind and character*, I have read its promises blindly and stupidly.

A WOMAN AND MOTHER."

It is delightful to observe the hearty support given by the press to this new movement. A single No. of the Tribune publishes extracts from fifty-six news-



papers, highly favorable to the change. There is indeed little opposition except from certain newspapers, such as the New York Herald, which are commonly recognized as the "Satanic Press," although a few of the very dignified conservatives now and then throw out a little ridicule.

The following engraving, obtained from the Publishers of the Nonpareil, of this city, will be interesting to the lady readers of the Journal. The style it represents is beginning to be worn by several ladies in Cincinnati. A letter writer says that it is worn by many ladies in New York in private, and will soon become a street dress. In Lowell, Mass., according to reports, it is already beginning to be the fashion.



Small parties dressed in the new costume have assembled privately in various places, and there will probably be several celebrations the 4th of July in which the new costume will be recognized as the established fashion and none other admitted. Something of this kind is already announced at Cincinnati and Akron, Ohio, and at Lowell, Mass.

The Republican, of Toledo, O., says:

"An elegant party came off last evening at Mrs. E. Haskill's—decidedly one of the finest affairs of the kind ever known in Toledo. Nearly every lady present, some sixty or seventy, as we learn, had the good taste to come out in the new style of costume. The dresses were tastefully got up, beautiful and becoming, and were worn with an easy grace that was quite enchanting. The half dozen ladies who adhered to the old 'draggletails' did themselves great injustice by appearing in such ungainly disguise, where all besides were so elegantly attired. Arrangements, we understand, are in progress for a succession of parties in the same style. Our ladies have taken hold of the dress reform in the right spirit, and the new style will be hence-

forth "all the rage" in Toledo."

Finally—the Home Journal, (New York,) edited by N. P. WILLIS, the poet, makes the following excellent comments on the revolution in costume, which are highly creditable to his philosophic good sense.

"Against the slavery of fashion, our republican country is properly the place for the first revolt. Of all the weeds of monarchy and aristocracy, such servile imitation of the exterior of others is the most rank and unprofitable.—It extends to other apings of our superiors quite as easily. "Every one of Alexander's followers," says Montaigne, "carried their heads on one side as he did; and the flatterers of Dionysius ran against each other in his presence, and stumbled at, and overturned whatever was under foot, to seem as purblind as he."

"We repeat, that we see signs, which look to us as if the present excitement as to *one* fashion were turning into an universal inquiry as to the sense or propriety of *any* fashion at all. When the subject shall have been fully discussed, and public attention fully awakened, common sense will probably take the direction of the matter, and opinion will settle in some shape which, at least, may reject former excesses and absurdities. Some moderate similarity of dress is doubtless necessary, and there are proper times and places for long dresses and short dresses. These and other points the ladies are likely to come to new decisions about. While they consult health, cleanliness and convenience,



however, we venture to express a hope that they will get rid of the present slavish uniformity—that what is becoming to each may be worn without fear of unfashionableness, and that, in this way, we may see every woman dressed somewhat differently, and to her own best advantage, and the proportion of beauty largely increased, as it would, thereby, most assuredly be.”

ODIC LIGHT.—“MEDFORD, MASS., 17th May, 1851.—*Dear Sir:* On the 315th page of your last (April) ‘Journal of Man’ you throw out the suggestion [in brackets] that probably M. Gandon’s having appeared to the clairvoyant, as ‘enveloped in flames,’ was due to the ‘priest’s’—(the magnetizer’s) imagination.”

“Have you seen the late Edition—London, 1851, translated by Dr. Ashburner—of the Baron Von ‘Reichenbach’s Dynamics!’ If not, you must not fail of getting it, for I am satisfied that that apparent flame was the real ‘Odic Light,’ which that distinguished observer has so fully disclosed in that most interesting and instructive volume. If so, it will be but another confirmation of the Baron’s doctrine—an experiment and a witness of it, entirely independent of his influence, will, or even knowledge. \* \* \* \* \*

Yours, affectionately and gratefully,

Dr. Buchanan.

JNO. PIERPONT.

The suggestions of Rev. Mr. Pierpont are entirely acceptable with my views of these phenomena. My previous suggestion was mentioned as a probability only on account of the fright experienced by the girl. I am well aware that clairvoyants see flames and colors under certain circumstances, and it is probable that M. Gandon possesses an intensely calorific and electric temperament, (arising from the region of calorification) which would enable the clairvoyant to see this emanation from his person as well as other appearances—more beautiful however than frightful. I have not yet had time to examine fully the work of Reichenbach, but intend to give it a critical review, when my engagements will permit.

P. S.—It is not altogether clear in my mind whether M. Gandon is really a verbal trickster or his nephew is clairvoyant. The first accounts of his operations published in New York indicated clearly that clairvoyance was exercised, as answers were said to be given without any questions being asked by him. At present it would be difficult to determine whether clairvoyance alone, signs alone, or both combined have been employed.

PHONOGRAPHY.—Matters of great urgency have heretofore prevented my giving much attention to this great reform in writing and printing our language.

Its importance in the way of facilitating the acquisition of knowledge, (especially by the art of writing,) and in diminishing the labor of authors and of business men, gives it a strong claim upon the attention of every friend of humanity.

The progress which the phonetic reform has already made gives strong assurance of its universal prevalence, in a comparatively short space of time. No one therefore, need be afraid that in giving attention to this subject he will ever have occasion to regret it. On the contrary, as Phonography is rapidly spreading throughout our country, a knowledge of its principles and practice, will become every year more valuable, as it will enable us to communicate with an increasing number of friends, and to dispense more and more every day with the old fashioned cumbersome mode of writing.

A good phonographic writer will write in an hour, more than an ordinary amanuensis will accomplish in a day.

To those who feel friendly to this reform I would earnestly recommend a subscription to the Weekly Phonetic Advocate, published by E. LONGLEY & BROTHER in this city, at the low price of one dollar and fifty cents per annum. The Phonetic Advocate besides urging the merits of the phonetic re-

form, is a well edited paper of liberal and reformatory sentiments—full of instructive and profitable matter. Messrs Longleys are also publishers of all the works upon this subject which the student of Phonography would require.

CHARLES KINGSLEY, the Author of *Alton Locke* and *Yeast*, delivered a gigantic lecture on Wednesday to the Christian Socialists and others—vast in extent, running to the preposterous length of two hours and a half; most interesting from beginning to end—heard with unabated desire to listen, down to the last word. Its subject was the application of the Associative principle to agriculture, and of agriculture to the Associative principle. We do not subscribe to all his interpretations; but, unquestionably, if landlords would act as he advises, be the exemplars and trainers of the true “gentleman;” if property, with its duties, were held as he advises, honestly in trust; and, if all the clergymen would teach the law of God as he teaches, not to jar against the law of Nature; unquestionably *then* some of our institutions would be all the safer. To his main topic we must advert next week, only saying that he is excellent for dealing with the *principle* as the essential thing—with the system by which it may be carried out as secondary. He supplied a hiatus in the broad theory of the Associative doctrine, and his promised pamphlet on the subject will be as eagerly received as his lecture was.—*London Leader*.

GAS FROM WOOD, has been successfully and cheaply produced, and used in Munich, Germany. A similar invention has been made in the United States. Meantime, Mr. Payne and several other inventors of *gas from water*, are said to be progressing and perfecting their arrangements. In the midst of many uncertainties we may as well wait and quietly snuff our candles until we see the new light in operation.

PHILLIPS' FIRE ANNIHILATOR, is the most marvelous and incredible invention recently announced. It professes by a chemical composition in a small box to generate a gas not injurious to human beings, but capable of instantly extinguishing the hottest fire. If true, millions will be saved by it.

IMPROVEMENT IN LADIES' DRESS.—Mr. Charles Atwood, of Birmingham Conn., has invented a hook and eye for ladies' dresses, which catches firmly by a spring, when it is hooked, so that *dresses may be worn as loose as we please*, without any fear of unhooking. The improvement bears the name of patent locked tape hooks and eyes.

CELESTIAL RAPPINGS.—Miss Catharine Fox is again in Cincinnati, and the manifestations have been very satisfactory to the faithful few who have seen the most of them. As for myself, I cannot discredit phenomena so well attested, but I must say, I have not yet succeeded in receiving any demonstrations which are more convincing, or satisfactory, than good human testimony. If our rapping communications proceed from spirits, as they purport, the said spirits are not very anxious to convince the editor of the *Journal of Man*, or if they are anxious, they have not yet proved very skilful. One of these spiritual rappers, who stated that he died in Cincinnati, (of whom I had never heard before,) promised me, that in ten days I should be astonished, by a display of the capacities of spirits. Before the time was out he attempted to astonish me by talking of my business, and telling me what I intended and where I was going, as he supposed—but unfortunately, his guesses all proved wrong—and when I told him so, he rapped out *good bye*, and left beyond recall. Surely these spiritual transactions look more like a humbug to the uninitiated, than anything which was ever introduced with so good authority to back it.

ARTICLES POSTPONED.—Neurological Experiments—Social Regeneration—Honor to Robert Dale Owen—Sentiments of the Woman's Rights Convention—*Catalogue of New Publications*.