

Buchanan's Journal of Man.



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CINCINNATI:

Dr. J. R. Buchanan, Editor & Proprietor,
OFFICE....NO. 7, HART'S BUILDING,
CORNER OF FOURTH AND HAMMOND STREETS, EAST OF MAIN.

LONGLEY BROTHERS, 168½ VINE ST., CINCINNATI.
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POPULAR PHRENOLOGY.

The editor of the American Sentinel, (Jackson, Louisiana,) in commenting upon the style in which Phrenology is presented to the public by some of its supporters, expresses himself as follows:

"How is it possible that men by mere touch, and that externally besides, can know, (as they claim) by certain minute and almost endless Oraniological developments, how such a wonderful multiplicity of organs acting and counteracting each upon the other some disciplined and others unimproved, and sunder so many ever-varying circumstances of life, are united and blended into human character? The calculation is too delicate and intricate for philosophic sagacity.

We disclaim any pretension to great wisdom ourselves, yet the world has rubbed us about so frequently that experience has thumped enough of common sense into our "encephalic" repository not to be *Barnumized* by every retailer of unsound and irreligious figments. We confess our moral sensibilities shocked—and we are by no means alone—to hear in a grave lecture on Science, that the *Bilious Temperament* received its Religion from the Priest—that the *Sanguine Temperament*, e. g., the *Anglo-Saxons*, received their Religion from the Lawyers.

Again, what necessity is there on the same occasion for stating that the man of sanguine temperament is a speculator—is ever changing from one thing to another, until failing at all, he will at last come to the pulpit? Again, this or that temperament can not succeed at Law; nor Medicine, nor forsooth, "*Mechanics*," but will make a preacher!

The difficulties here suggested in the way of practical cranioscopy are truly stated. In the back volumes of the Journal of Man, they have been fully elucidated. In many cases these difficulties do not prevent a correct judgment being formed, yet in others they do render mere cranoscopy, an imperfect test of character; rendering it necessary to call in the assistance of Physiognomy, and the psychometric diagnosis.

As to the crudities in reference to temperaments the editor must perceive that it would be as ungenerous to hold Phrenology responsible for the notions of lecturers generally, as to hold medical science responsible for the opinions of all practitioners, including quacks.

Phrenology, as it has been established in Europe and America, is the product of the original researches and discoveries of Gall and Spurzheim, and it is doing great injustice to them, to select as representatives of their science, writers and lecturers who have but a limited knowledge of the anatomy of the brain, and whose names are entirely unknown among the truly scientific. To speak of any other writers than Gall and Spurzheim as the *Magnus Apollo* of Phrenology is a very considerable violation of historic justice.

"MENDING THE WORLD."

The philosophy of the article in our last number seems to be highly appreciated. More than one writes that the first article repays the value of their year's subscription. Some have worn out their, Journal in lending the Nos. around to administer tonic doses of philosophy to their friends. The truth freely uttered always finds some response in the human mind.

ECLECTIC MEDICAL INSTITUTE.

The Spring Session of the College opened on Monday the 12th, ult., with fifty or sixty students in attendance. For particulars, see last number of the Journal. No practical difficulty has resulted from the equal admission of females as students. The last winter's class contained, among 197 matriculants, sixteen females; and among the 47 graduates there were two ladies.

Mrs. THOMAS.—This lady has just concluded a series of lectures in this city of decidedly remarkable character. Mrs Thomas is a plain farmer's wife; living on a small place in Vinton county, Ohio, whose opportunities of education have been very limited. She was impelled by spiritual influences to go forth and lecture for nearly a twelvemonth on Spiritual Philosophy; and this impulse she has obeyed, concluding her course in Cincinnati.

She had been lecturing several weeks in the city before I learned the superior character of her discourses, and was attracted to hear them. To my surprise and gratification I found that her lectures, (in which she speaks merely as a medium,) were of a high philosophical character, such as would have done no discredit to Plato, Kant, Locke or the deepest philosophers of modern times. Indeed the greater part of her discourses was of so profound and finished a character, that if they had been written by Pythagoras, Solon, Socrates or Plato, and transmitted to modern times, in the literary dignity of the Greek language, they would have been admired and revered as some of the noblest productions of ancient wisdom.

If these discourses were not the emanations of communicating spirits through Mrs. Thomas, but were merely the workings of her own mind—then is she indeed one of the most remarkable women of the age. If she can be induced to go forth again as a lecturer, she will richly repay the attention she may receive; not by brilliance or eloquence, but by an outpouring of pure thought, which cannot fail to enlighten and elevate those who listen.

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THE PHILOSOPHY OF INFLUX.

Whether man is capable in this life of holding communion with higher spiritual spheres, and bringing down an influx of spiritual knowledge or power, to ennoble his daily existence, is an important practical question. The answer to such a question was not furnished by Gallian phrenology, which had not advanced sufficiently far to take cognizance of the immaterial nature of man—and which, as popularly taught, assigned all mysterious spiritual phenomena to the jurisdiction of the organ of Marvelousness,—or, in other words, recognized them solely as subjective phenomena, indebted for their existence to an easy and irrational credulity. But there are deeper truths in nature than were recognized by the Gallian phrenology, and these mysterious truths, by their connection with our cerebral and physiological organs, become disrobed of their mystery.

Influx, or inspiration, is an important fact of our daily existence, and an important portion of moral science: and however mysterious it may have been made by the superstitious, it is not more mysterious in a scientific view, than any other ultimate facts in our constitution. To illustrate as simply as possible, let us sit for a few moments with a paper of medicine contained between the hands, and carefully watch the impression which it makes upon the hands, and from them diffuses through the whole organization. If our attention is closely fixed upon this operation, our sensibility increases, and the full influence of the medical substance may be imparted to our constitution. Even a letter held in this manner, may yield to our psychometric sense, an accurate conception of the writer's character; while, if carelessly held, with the attention directed to other subjects, no impression would be recognized. Thus it is obvious that,

whenever the appropriate faculty is called out, and the attention fixed upon any object, we are placed in the proper condition to receive all the peculiar influences which that object is capable of imparting to our minds. In other words, the mind of man tends to assume, with chameleon like facility, the hue of that with which the thoughts are in contact.

No one will question the truth of this principle in its familiar applications. No one will doubt that a mind habitually in contact with vice and crime will become morally deteriorated; or, that the same mind, habitually in contact with, and receiving instructions from the wise and the good, will become correspondingly elevated. But it is not merely in physical contact, or in the moral contact of human society, that the mind evinces its power to receive an influx of ennobling or destructive influences. The entire physical and moral universe is adapted to operate upon the mind of man, and elevate, depress, or change it, into the likeness of those scenes which it habitually seeks. If our thoughts are habitually directed to the examples of the wise and the good, we cannot fail to derive from them an important influence upon our whole course of life.

— If these principles be true, those faculties have an especially ennobling influence upon human nature which habitually direct our thoughts to the noblest examples of all that is great and good. The faculty of Reverence especially, has this influence. In its lower forms, belonging to that portion of the organ situated in the temples, adjacent to Fear, it reverences with abject servility, the physical power which belongs to wealth, office, and military command. Those who are governed by this inferior sentiment, are apt to be sycophantic followers and servile copyists of those who possess the power and wealth of society.

The nobler forms of the reverential emotion, belonging to the upper portion of the organ of Reverence, inspire us with an honorable regard for that which is truly great and noble, and for moral and intellectual superiority. Under the influence of this faculty, we have intense delight in contemplating a superior character; and, the mind being habitually attracted toward such characters, derives from their excellence an admirable moral influence. They become our habitual exemplars, and their good qualities, through sympathy and imitation, are transferred to our own bosoms.

But, when, instead of being guided by this noble faculty, the region of Arrogance and Vanity overrules, we are blind to the existence of any being higher than ourselves, and become unable to draw from the higher spheres of humanity any benignant influences for our own spirits.

If, then, there be in human society, a moral power and inspiration, by which our nobler nature can be expanded and strengthened, may we not reasonably suppose that, in the vast magnificence of the universe, there are still greater powers, which we may seek, and from which we may draw incalculable treasures of spiritual strength? If man himself be not the

author of the universe, nor the source of the wisdom which it displays, there must be other powers greater than man, to which we may turn with equal confidence for moral and spiritual inspiration of the highest character.

In the interior regions of the brain, lying along the median line, we have those higher and deeper powers which hold relation to the unknown and mysterious things of the universe. In the organ of Religion, which points to the Divine and spiritual spheres, which are above and beyond us, there is a singular power of elevating man, within the range of benignant and ennobling influences. Without referring to the Divine and spiritual beings, with which man may be brought in relation, we may perceive, even in the organization of his brain, the grand and inspiring influence of the religious sentiment, when acting in its legitimate channel. Religion lies between the intuitive powers in front, which grasp the present, the past, and the future, by their sudden and mysterious power, and the commanding moral powers, located farther back, in the region of Will and Greatness. What does this arrangement tell us, but the explicit truth that the holy central element of our nature, which has been called Religion, must in its highest action, be accompanied by an angelic, far-reaching power of intellect, and a serene grandeur of moral power, the power of dignified and commanding will, impressing other minds, and controlling our own bodies to the greatest performance of which they are capable? In other words, the truly religious man, is not only morally great, being upheld and sustained as if by an invincible power,—the power of an unconquerable will,—but is also Divinely guided to seek and receive the truth,—to know his pathway in life, to live wisely and successfully. If this be the truth, apparent in the constitution of the brain, that Religion inspires alike the will and the intuitive intellect, it will not be deemed strange that the exterior world should be constructed in accordance with similar principles, and should teach us similar truths. In other words, it is not unreasonable that, as all our faculties point to a certain sphere of the exterior world in which their destiny is fulfilled, so should the organ of Religion bring us into relation with Divine and spiritual things, from which may be derived a limitless influx of power, of good, and of truth.

If the higher forms of Reverence, in their terrestrial action, bring us into relation with the noblest embodiments of human excellence, and draw therefrom inspiring influences of goodness and of greatness is it not probable that the organ of Religion, looking to that which is beyond all humanity—to the infinite source of human perfections, and the infinite power of the Deity, should bring from its sublime object, an inspiration still higher, greater, and more powerful? And, on the other hand, if the very structure of the brain demonstrates this inspiring power in the organ of Religion, is it not probable that an organ exercising powers of so noble a character, sustains a correlation in the outer world, to the sublimest and greatest of all objects that may be conceived by man? It would violate

the symmetry of Anthropology, and uniformity of the relations of the human faculties to exterior objects, to deny that the noble and inspiring faculty of Religion points to that higher sphere or higher power, which is the source of all grand inspiration.

In thus following the manifest dictates of cerebral and mathematical science, we are impelled to the conclusion that, the Divine and infinite author of the universe has established in man a governing faculty, with its organ lying at the very summit of his person, by which he perpetually maintains his relation to the infinite Author of his being, and derives from him through that connection, a perpetual influx of spiritual life and truth, with moral power and goodness, and all that gives to man a God-like developement.

Why, then, according to our science, should man engage in acts of prayer? Can he expect the omnipotent and omniscient Deity to change his plan and laws of creation at the request of an humble creature? The presumptuous arrogance of an essentially irreligious mind, may suggest this view, but true science, and true religion, which is never vain or arrogant, suggest a different view.

Prayer is the exercise of Religion, Reverence, and Sublimity. It is the turning of the mind away from the exciting, the degrading, and the vicious, to contemplate and commune reverentially with the calm and holy things of the spiritual universe—God, eternity, the divine laws, and the angels that minister to human elevation.

Prayer is especially necessary to man, when he has turned away from the Divine source of inspiration, and in the selfish and degrading scenes of life, amid the gloomy struggles of the passions, has lost his connection with the Divine source of light and life, until his firmament has become overclouded, and the pathway to Heaven obscured and lost.

Prayer, is the earnest aspiration of the soul, soaring up to re-establish its communication with the Divinity, and to make a pathway through the clouds, by which the Divine light may again flow into the interior of man.

Influx or inspiration is, then, the continual enjoyment and illumination of unclouded souls, which allow no obstructing medium to stand between the Divine and the human. Man may debase himself, until his firmament is over-cast with darkness,—until the skylights of the mind are dingy and opaque, or, on the other hand, he may cultivate his relations to the infinite, and live in the sunshine, the warmth, and the power which flow through the faculty of Religion, not only from the limitless source of power and goodness, but also from the minor and more proximate spheres of spiritual life and happiness.

MENTAL DUALITY—PSYCHOMETRIC DREAMING, ETC.

BY DR. B. W. RICHMOND.

DR. BUCHANAN:—

The Journal of Man being the only medium in existence; that proposes to dip into the interior essence of man's nature: into the real laws which govern his mysterious and complex being, will you be so good as to permit me to call the attention of the liberal part of mankind to a fundamental law of man's mind; and to record some facts which go to illustrate this law?

The forces of the universe are dual, and this double action is everywhere seen: no fact occurs—no change takes place—no new *thing* or *thought* is produced without the concurrence of this dual action, or combination between two forces. This proposition in physical nature will readily be acknowledged. The centripetal, or sun force—the centrifugal, or planetary force—the central and surface forces, pervade every atom of matter of which our material or external universe is composed. If but a single force acted in the unfolding of the vegetable world, all plants would be a mere straight stalk or body, like the pine tree and the reed, or would resemble what we see along the line of the equator. The equator on our planet, represents the central, or sun force, in our solar system, and all the plants, animals, or beings that are developed in that region clearly indicate this singular law, acting singly, or not having a perfect balance by a second force. The vegetation in that region is tall: has the long form, indicating that the force that unfolds them acts in a right line, having but an imperfect antagonism of the counter force, which would tend to produce the *round* form. All the animal tribes are marked by length: and your suggestion that the brains of men are *round* near the equator, is not correct: the negro, New Zealander, the Polynesian, are the best samples; all have the *narrow* head, in some cases very high or long: in other cases less so. The tallest men are found near the equator. On the north part of our planet, the entire vegetable and animal world assume the rounder form: men's heads grow wider: the bodies of all animals are less long, and more rotund; and so of the forests, only in the regions of the evergreen, whose trunk seems the product of a single force, slightly antagonized by a counter force.

In passing to my subject I can only allude to this law, as seen everywhere and in everything, that nature's laws unfold. As we enter the arena of animal life, we see this dual law of forces in constant action. Its perfected ultimate is in the male and female. No new being can be produced but by combining these two principles. This *dual force* is so marked

that I need only assert its existence, to secure the ready assent of the human mind. My conclusion from this fact, is, that these dual forces pervade the world of mind and spirit, as fully as they do our external condition. What I mean to say is, first, this, that thought involves in it the male and female principles: and no new thought or idea can be generated but by the union of two thoughts or ideas; it were just as easy to attempt to *produce* a new being from the female alone, without the concurrence of the male, as to produce a new train of thought, without the union of the male and female mind.

Whenever two minds act in conjunction so as to produce thought, the one always acts as the male or negative, and the other as the female, or positive. [The term positive is commonly applied to the male and negative to the female.—Ed.] Wherever two atoms of matter combine, or come in contact, the one attracts, *the other repels*: [What is the evidence of this?—Ed.] or each attracts the other and each repels the other within a given sphere. Just so with thought: when two currents of thoughts or ideas meet, they combine, and attract, and repel each other, as tangibly as do atoms of matter.

But you ask me, if mind or thought is a tangible thing, or only a manifestation of some more tangible element. I reply, that thoughts and ideas are the most real things connected with our being, and contain within them the *real* essence of our immortal beings. So please not accuse me of holding that attraction occurs between two non-entities. Thought is an emanation from intelligence, just as the visible universe is an emanation from Deity; and both are real, substantial, enduring things, having form and size, and life and force, embodied in the elements of their being. Cause and effect as certainly operate in the world of mind as in the world of matter, and when this is acknowledged much that is now mysterious will be made plain.

About the most mysterious occurrences that have been reduced to a science, of late, are your experiments in psychometry, or reading character from the autographs of persons living or dead. How a person should divine the fact that a certain writer is dead, while the autograph is sealed up and unseen by the person holding it, has always been a mysterious matter to ourself till of late. Recently, occurrences have convinced me that while writing a letter, the paper imbibes the *nervaura* of our bodies from the hand, and that aura or vapor is subject to decomposition like all matter. When it decays, the subject who holds it, gets the death impression from that decaying vapor. I append one fact on this point. I have been long in the habit of filing my letters and laying them aside in bundles. A trunk of black walnut had been used by me for that purpose: painted outside, and planed inside. The wood was perfectly dry, and has been kept in my house for fifteen years. Into this trunk I had put some hundreds of letters, tied up in bundles of fifteen or twenty. More

than a year since, the trunk, on being opened, emitted a most offensive odor. This fact was observed for more than a year at every opening of the trunk. During the year, in studying mental phenomena, I had become painfully aware that letters written to me by friends, produced dreams in my sleep, long before they reached me, and I began to study the effect of letters on living persons more closely. Finally I opened the aforesaid trunk of letters, that had now come to attract my attention more than ever. When opened, its offensive vapor was intolerable; so much so, that every one in the house could smell the odor that arose from it. On examination I found letters to the number of sixty from persons who were dead. Some had been dead five, others six, and some ten years, others not so long. Among these persons were Dr. Parker, who died at Prof. Gatchell's some five years since, who was for a time a student with me. A number from Dr. L. K. Rosa, of Painseville. Forty or more letters were from my wife, dead five years. Some from her sister, and a number from my own sister who died of consumption. Most of them died of this disease: others died of fever, cholera, and various other diseases.

This aura from the letters of those longest dead was intolerable, and I began to think that these letters were charged with a vapor from the body of the writer, and as the writer's body began to decay, this vapor being impressed with the law of that particular body, follows in the decomposition; and in this case the number of letters aided in the production of the death scent.

In some of the letters from my wife written twenty years since, were small slips of fine silk paper, and some pieces of birch bark, thin as silk, printed perfectly full, and from these bits of paper this vapor was discernable. I send you one of the letters and slips also. It is known to be a fact that a letter from the hand of a person sick with small-pox will transmit the disease for years after it is written. A slip of ribbon from the wallet of a person sick with small-pox was tied around a child's neck, and the disease was transmitted to her and went through a whole neighborhood. It would appear from such facts, that matter transmitted to a letter, by a consumptive person, might, when its particles were undergoing decomposition, transmit the disease to a friend: or especially one who had lived in personal intimacy with, and imbibed the vapor of the breath and body of the sick person. Twenty years' observation among hundreds of consumptives, has satisfied me that they often communicate the disease to each other. I have often observed that in families, where consumptives exist, persons of the same temperament are almost sure to take on the same condition. Not unfrequently these four, five or ten persons given to the disease, all drop off in a few months of each other. In some three cases I have known the wife to die in just a year from the death of her husband: two cases occurred in one family.

The above cases are miasmatic, the one imbibing the disease from the other. All matter has a diurnal and annual law attached to it; as in miasmatic districts, persons who have an ague are attacked in the same hour of the day; or an hour later or earlier: the paroxysms following in regular daily occurrence as to hours: and also the same patient has the same disease at the same time the next season. This will explain why a person dying of miasmatic or consumptive disease, will draw another into the same state, the second system having imbibed the same disease, from the vapor of his or her body; and it may act in just a year, the imbibed matter following out the annual law of its action. How far *letters* from persons dead, might predispose a sympathetic nature to the same disease, I cannot say; but I know enough to satisfy me that where great numbers are together they may become decidedly unwholesome. I committed the mass of mine to the flames.

Where such masses of the bodies' aura collects as in hospitals, and water-cures, the rooms should be washed frequently with water of chloride of lime, or a strong solution of common salt. No water-cure should have a single room papered, the walls should be left naked, for washing and cleaning. There must collect in such places as many stinks as Coleridge smelt in Venice: "Many smells and seventy well defined stinks."

I will now pass to a more subtle and interesting branch of this inquiry into the imponderables. Two years since, a clergyman related to me a dream, that suggested the idea that they were often induced by the proximity of a letter written by some friend. The clergyman was about moving, and in doing up some goods, a young friend, near gone with consumption, brought a long needle with some pack thread, and sewed up the goods. They parted: two years after, staying at an inn, he dreamed a servant stepped in and handed him a box, which proved to be a coffin. He awoke, related his dream to his wife—slept again, and the same images came up again. The servant stepped into his room and set the coffin on the foot of his bed. He began pulling out one thing after another of the goods sewed up by the young friend—by and by a piece of black crape came out, and to it was attached some pack-thread and a needle; he immediately thought of the friend who aided him. Before breakfast, the identical servant seen in his dream, came into the room, and handed him a letter. It contained the news of his friend's death, who brought him the pack needle. The dream's images, you perceive, came up in correspondences, or symbols that relate to our notions and habits of death, and burial of friends. The one image that linked the dream to the letter and his friend was the thread and needle used in a kindly office the last time he saw him. I have been for years the subject of dreams, so much so, that I seldom sleep without dreaming of some person, friend, or place. These have, in

many cases, resulted from ill health: particularly from an irritation of the mucous membrane, caused by irregular dietetic habits. This state of the mucous surfaces is attended with dryness, and a sense of *thirst* always produces in me a dream of water. I am sometimes on ship-board: at others by the water's edge, looking at its running current: at others the sea is rough and the breakers are rily and covered with foam. In these dreams, the objects are always distinctly seen, and appear to be real, absolute things.

A year since I spent a short time at Glen Haven Water Cure, and have since then been under a steady course of treatment and diet, and as my health improves I am conscious of a corresponding change in the train of images that present themselves in the dream state. During the fall, one building connected with Glen Haven-Cure was burned to the ground. G. E. Jackson, son of Dr. Jackson who controls the Cure, informed me of the disaster by letter. The night before the letter was received, my dream transported me to the Cure, and the whole concourse of patients were convened in the new building, in the dining hall, where I met, as I passed into the room, Dr Jackson, son, and Dr. Eddy, shook hands with them, and the scene then changed: all the patients were in the open air between the two buildings, and seemed in great confusion, but the main building was gone:—from this point I seemed to be on board the small steamer on the Lake, and from that point the images began to fade. The images are many times of a negative character; and many times correspond only to the subject which excites the dream.

I am always notified of the approach of a letter from G. E. Jackson, generally by a dream. Recently, during his visit to Cincinnati, on his return his mother was taken sick, and they staid a time at the Cure at Berlin Hights, in the charge of Dr. B. L. Hill. The night before he left for home, he wrote me from that place. The leading idea in the letter, which seemed most to interest him, was that next day he was going to visit the Greek Slave at Sandusky. The night previous to the arrival of that letter, my dreams were upon sculpture. I wandered through a vast field of sculpture: marble stones carved with curious devices, and scattered on every hand, were numerous, and in many cases the lettering appeared very distinct.

My father's death, which occurred two years since, was announced in a letter to my brother, who lives some miles off. He being from home, the letter remained in the office some days. During that time a dream occurred, in which a funeral scarf was the prominent figure, and my father was connected with it in a way that left a distinct impression on my mind that he was dead, which turned out to be the case. It was the only time I ever dreamed of my father, and the dream images were so arranged as to point distinctly to that letter.

During this present fall I received a letter from Miss H. N. T., written

wholly on the death of her mother. It was written in a sad, desponding style. This letter produced successive dreams every night, till I received it, and to stop them I finally burned the letter, when the dreams stopped. Each dream was attended with the death scene: commonly the return of some friend who was dead; or rather they seemed to be alive and in converse with me.

The first dream was connected with Major C., an old friend who had been dead a year or more. He seemed alive: was dressed in *coal black* garments: we visited his father-in-law's: entered the house: had a social chat: returned home over the space of two miles on foot, and suddenly the train of images ceased. The second night a friend dead two years returned, and we had a long, social meeting in a house; he seemed alive, and all the objects around us were objects of real life so far as the senses could discern; sight and hearing seemed perfect. The third night I was visiting with my wife, deceased, five years: she was at home again, and health and happiness seemed real and substantial. The fact of her sickness and death was blotted out from memory, and life seemed flowing on in a calm, clear stream. What made this case remarkable, was, that we seldom dream of dead friends, especially of near relatives or companions. I have never before dreamed of my wife. So constant and singular was this train of dreams, that they began to disturb me: they were new, wholly: I had never before dreamed of dead friends, though I had often desired to do so. The letter was three or four days in transit from central Ohio, and when I read it, the source of my dreams became apparent, and what was singular, they continued nightly after its reception; and became at last so annoying that I burned the letter, and no more dreams occurred of that character. Miss T. is a valued friend, and has a very intense nervous organization: her letters are always interesting, and written with great force. This one was written on a subject that has often impressed me, (and to her the death of her mother was a sad event,) and written with much feeling. These facts account for the constant effect of the letter upon me.

Recently a very vivid dream came up in my sleep, and impressed me so deeply, that I told my family that I should get a letter from some source, explaining my dream. The outlines of my dream were these: I was on a visit to a friend who appeared to be sick, and a tall, slim man came to me and began conversation; told me his name, and that he had been a long time dead. I had lost recollection of that fact. Our long chat had been entirely on business, and what mostly impressed me was, the blue coat and pants which the person wore. In two days I received a letter from a brother telling me of the sickness and death of an old neighbor, who for ten years, on my daily visit to his store, always wore a blue suit; and with him a very long business matter had been pending between us, and his death left it unsettled. The dream was plain to me as its corresponding features were found in the letter.

Two years since I had made arrangements to give a course of lectures with another gentleman, on physiology: he failed to meet me, and was silent for a long time, leaving me in doubt as to his condition; a dream occurred to me as usual, in which a concourse of people appeared, and were addressed by myself. The friend who was to have been with me was there, but sick. In the morning I rose impressed from the dream that I should get a letter. I did receive one that very morning; he had been confined with sore throat and failed to meet me. All these dreams impress me with this fact: that the mind does not always gather the exact facts detailed in the letter, but something that *corresponds* to the main idea of the letter. And by reference to the interpretation of the king's dream by Joseph, you will see at a glance that he followed the law of *correspondence* in his interpretation.

Pharaoh stood by a river: seven fat kine came up: then seven lean kine came up, the worst looking cattle he had ever seen in Egypt, and they devoured the fat cattle. Then he dreamed again, and seven fine ears of corn came upon one stalk; and then came up seven thin and blasted ears, and they devoured the good ears. Joseph told him the dream was one. The seven fat years were years of plenty, and also the seven good ears were fruitful years. The lean cattle and blasted ears were years of famine. It was repeated twice because the thing was sure to come. This dream displays in Pharaoh that forecast, which is an inherent element of the mind implanted by God in man; and the interpretation is plainly the reasoning of the human mind on the law of *correspondence* in the world of ideas.

My own dreams confirm me in another fact, that mind, in the sleep state, is ever active, and always acts in connection with other minds or ideas, wherever it can find them unoccupied by some previous engagement. The law of attraction prevails in the realm of thought, and when they come within a certain distance of each other—or, in other words, are so related to each other as to fulfil the law of positive and negative, a new mental action occurs which results in a third class of thoughts, which correspond to each other, just as the child corresponds to the parents.

Your psychometric experiments prove this very clearly. The mind of the person who receives the impression of the letter, acts on the *thought* in the words of the letter, and either absorbs it or produces its resemblance by correspondence. The name of the writer is often told by the psychometer. Examples of this kind are numerous. A. J. Davis supposed himself, when in Cleveland, to be giving the lecture of Horace Mann, in substance, which Mr. Mann was to deliver in a few days: he gave as it turned out the *Tribune's report* of the lecture in N. Y. The mind in this state takes cognizance of thought wherever found, only as a spiritual force. Mr. Davis may have reproduced Mr. Vaughan's theory of rain in the same way, his mind acting on the pamphlet you had given him, though lost. Mediums show the action of this law in all they write.

The mind of J. C. Pray produces *involuntarily* a tragedy or a play, purporting to be from Shakespeare's spirit. Examine the play, and I affirm that you will find the mind of Mr. Pray acting in concert with the written tragedies of old Will. This is the case with all mediums' writings. If my mind, when the will is passive, acts on a letter, and abstracts and modifies its thought, and brings this mingled image into my external memory in the form of a dream; why most plainly the mind of Mr. Pray may do the same thing with the written thought of Shakespeare: Mr. Hammond may do the same thing by rapport with Paine's writings: or Mr. Spear may do the same, acting in concert with the writings of Murray. All these productions will be found to be a commingled image of the two forces. True it is that mediums often absorb *literally* whole pages from books, and still suppose the writing is from the spirit of some dead friend. In these cases the medium's mind has not force to modify the thought which it can absorb like a sponge. A medium sits down and gets the fact that a *letter is written* in Boston to some person in that circle, and gives tolerably its contents: It proves to be a fact. This only confirms my statement. I propose to telegraph in this way: Write out what you wish to send to New York: let a circle in New York inquire if any spirit will bring intelligence from Dr. Buchanan. This puts the medium in rapport with your letter, and a good medium, or psychometer as she is in this case, will get the main contents of your letter, just as if you had put it upon her head, or in her hand. Distance in this case is no objection to the phenomena that are under consideration. Light passes with great rapidity, because the medium which carries its waves or undulations is imponderable and easily moved. If thought passes through space by the same law of undulation, its passage must be vastly more rapid than that of light; for its mediums must be more etherial and more easily moved. Let me record here a fact that will illustrate this rapid movement of thought or intelligence. An English soldier in India on watch, fell asleep in his guard house, with his musket on his shoulder; his mind in a dream passed into rapport, or mental relations with the mind of his sister in England. He dreamed he was at home, on guard before his sister's house. She returned home at about ten o'clock with her husband, saw her brother in his uniform—musket on his breast passing before her house. She saw him as a real being; and exclaimed to her husband, "My God, there is James." The figure vanished. Three months after the event, she received a letter from her brother, saying that on such a night, at the hour of her returning (10 o'clock), he fell asleep and dreamed he was at her house walking before it; she and her husband returning home, she exclaimed as above stated. He distinctly *heard* the words of his sister, yet he was some four thousand miles from the place. She distinctly *saw him*, though so far off! Now I wish some circle would try

the experiment of *hearing* spirits at a distance, instead of always asking for physical effects. The case seems to suggest two important ideas in this theory of mind: That the physical outlines of a man while in the dream state may be seen at any distance from its real location; and words may be heard at any distance by a person in a trance, if the words are spoken by the person with whom they are in *rapport*. On the first class of phenomena I will barely remark, that there are two classes of ghosts, as they are called: the one is a mere shadow of the mind—an image or form reflected from memory: the other is to all appearance a real being; it speaks, opens doors, moves substances; this latter is an automatic being, formed of the nervous and physical aura of some person, or persons. I will at some future time demonstrate this to be the fact. I have a hat full of materials on that subject. But to return: ideas or images in mind answer to particles in matter, and they are governed by attraction and repulsion just as the particles of matter are governed.

An idea in a written letter, it would seem, has a force sufficient within it, to put in motion other corresponding ideas in a person's mind; and if space has no opposing element in it, I see nothing in the way of so controlling this grand law of action and reaction between ideas, as to be able to transmit intelligence through space without wires, by acting through waves of mental ether that doubtless surround our globe, as air and electricity do, for the purpose of transmitting to our ears and eyes sound and light.

In passing, I wish to allude to one circumstance connected with this train of thought. That element within us that we call mind or intelligence, is doubtless a fluid, and must be composed of particles, or aggregates of particles; and of course governed by the laws of affinity or attraction. In your Anthropology you argue that mind acts on the brain by a law of hydrostatics, and I infer from that idea that you regard mind as a fluid. Whatever it be, when ideas are created, or put into external form in words, the spirit or essence, the interior force of that idea, is a living entity, and loses nothing of its intrinsic strength by the lapse of ages. Homer's burning thoughts, uttered in Greek three thousand years ago, are as full of fire, and flame, and life as when uttered fresh from his pen. The Divine songs of Isaiah, and the celestial verse of the Judean poet, have lost nothing of their beauty or vigor, or glowing life, by accumulating time. The manuscripts of Shakespeare and Milton, which are yet preserved, doubtless will give as perfect a psychometric influence as when they fell fresh from the hand of their immortal authors. And should any person's mind be thrown in rapport with these manuscripts, and produce by reciprocal action a new train of thought, the effect of the influence of such manuscript would be distinctly left on the new production, and would be distinctly recognized as a spiritual force. This position, if correct, will fully explain the psychometric test, which you applied to a letter written

by a spirit through a medium, in the city of Cleveland. You remember that the psychometer averred that the force which wrote the letter seemed distinct from that of the writer, and gave him the impression of a pure spiritual essence.

This, I am told, you regarded as a proof of the agency of spirits in the production of such communications; while my theory leaves me to refer that spiritual essence to some mind in the body, letter, book or manuscript. I must close this communication, and leave you to criticise it, as you doubtless will, in a generous spirit. The unexplored field of mental phenomena, through which I have travelled in this short essay, is so wide, new, and difficult, that I expect to be misapprehended; but I feel assured that in submitting it to your eye, it will meet with the most logical and thorough sifting. The inherent elements of mind seem to me to be dual, and one thought acts by affinity on another, to produce a third; and all thought and all ideas are elaborated in this manner: and if I be right in this, we have before us the fundamental law of mind which produces *apparent* communications from departed spirits; they doubtless are the product of two streams of thought mingling into one.

CRITICISM — DUALITY — CLIMATOLOGY — DEATH-SCENT.

DUALITY.—As to the views advanced by Dr. Richmond, I would remark that his proposition concerning duality of forces is rather too indefinite to be the subject of comment. Nature, no doubt, offers us numerous examples of single, dual, triple, quadruple, and quintuple forces in action. The dual examples are of course numerous, but the very great importance and illustrative bearing of the proposition I do not perceive.

EFFECTS OF CLIMATES.—As to the tallest men being found near the equator, I should be happy to receive a sufficient number of facts to justify the assertion. Doubtless the torrid climate may be favorable to *slenderness* of person, but not to high or strong physical developements of any kind, which are best attained in temperate climates and mountainous localities—such as the Blue Ridge of Virginia, and the Green Mountains of Vermont. We have no stories of equatorial races to rival the Patagonians in height.

As to the round heads and long heads, I would remark that casts of the old Peruvian heads exhibit an approach to roundness, their antero-posterior diameter being moderate—much less than that of North American Indians, or of any European races. New Zealand is too far south to

show the effect of an equatorial position. Hindoo crania were generally small. The differences attributable to climate are difficult to estimate, as the influence of difference of race is much greater than that of difference of climate. The Anglo-Saxon race are long headed wherever they may settle—and every race has its national characteristics, which are retained in all climates. The effects of climate are to be ascertained not by comparing different races but by observing the effects on different individuals of the same race. Climates, we know, are capable of modifying the constitution and character, and these modifications must be accompanied by corresponding changes in the cerebral organs, which complete the adaptation of man to surrounding circumstances.

The effects of climate on the human brain may be ascertained either by observing in what manner our traits of character become modified, or by ascertaining what constitutional qualities and traits would fit us for a certain condition, it being certain that according to the general law of adaptation those qualities and traits would become developed in the situation requiring them.

Warm or hot climates give less exercise to both the digestive and respiratory organs. Hence they favor slenderness of person, the great viscera of the thorax and abdomen being reduced in developement. The heart having less resistance to overcome in the circulation, has less organic power. The muscular system is more relaxed and feeble, though more delicate and excitable. In accordance with these changes, the basilar region of the brain would have less depth, and the lower part of the face, especially the chin would have less prominence.

At the same time, owing to the more trifling difficulties and responsibilities of life in warm climates (compared with cold), the organs of Firmness, Energy, Industry, Hardihood, Foresight, and the Reflective organs generally, would be less developed. In other words, the elevation of the head vertically from the ears, and the prominence of the upper part of the forehead would be diminished, thus forming a more circular and less rectangular profile by the recession of the chin, the upper part of the forehead and the region of Firmness, as well as the posterior part of the neck, on account of the diminution of Vitality and Nutrition.

Thus the tendency of warm climates is to diminish the strength and boldness of the aspect of the head, rendering the profile more feeble in expression.

As to the organs which give breadth to the head, in the region of Excitability, Fear, Irritability, Coldness, it is obvious that whatever may be their absolute size, they are more predominant and active under the influence of a warm climate. Hence the breadth of the head is greater in proportion to its other dimensions which increases the general rotundity of its form.

THE AUTOGRAPHIC DEATH-SCENT.—The statement of Dr. Richmond in ref-

erence to a death-scent in autographs of the dead, appears rather marvellous and incredible. It is much easier to suppose that old paper may acquire a mouldy, decaying, or putrid smell, than that such a smell should be originated by the spiritual or nervous connexion of the writer's body with the manuscript. Nevertheless this is a mere question of fact, and although I cannot realize any such death-scent by my own senses, an intimate female friend whose smell is wonderfully acute, has long maintained that she could realize this peculiar smell and influence, not only in the manuscripts of deceased persons, but still more decidedly in their clothing even after repeated washing. Whether her opinions were free from imaginative deception, I had not determined by any test experiments, but the spontaneous testimony of Dr. Richmond, goes far to establish the facts by corroboration. However, the perception of death by the psychometer is not based upon any exercise of the sense of smell.

VISIT TO THE KOONS FAMILY.

In the last volume of the *Journal of Man* some account was given of the wonderful phenomena at the residence of J. Koons, in Athens Co., Ohio. The statements of the spiritual powers there exhibited assume a high degree of importance on account of the unanimous concurrence of intelligent visitors in attesting their truth. The following narrative from Mr. Williams is published as a fair specimen of the impression which the phenomena made upon the mind of a cautious observer. The character of Mr. W. as a prudent, honest, and successful man of business, and heretofore a very skeptical investigator of the phenomena of mesmerism, etc., renders his narrative very reliable for truth, and freedom from exaggeration. *Ed. Jour. of Man.*

An account of Spirit Manifestations at J. Koons' Spirit Room, October 22, 23, 24, and 25th, 1854, as witnessed by Clark Williams.

Oct. 22nd.—Saturday evening I entered the room with some twenty others, among whom were Mr. Hayden, of Boston, (husband of Mrs. Hayden, who introduced the rappings into England, converting the celebrated infidel, so called, Robert Owen, and many others to the belief in future life). Some seven or eight of the company were of Mr. Koons' family—himself, wife and children. When all were seated in the room, around three sides of it, and at some distance from a common cherry breakfast table, which stood near the middle of the floor—a large table supporting two drums, other musical instruments and a piece of machinery called by the spirits a retainer of electricity, stood at the north end of the room. Mr. Koons and another gentleman, (whose name I did not learn), seated themselves on the west side of the room, near the end of the retainer, and Mr. Koons' son, (a lad of some seventeen years of age,) who I understand was the principal or important medium for these manifestations, sat at the other end of the machinery, and on the east side of the room.

When all was arranged, and some advice given by Mr. Koons to the audience, how to preserve order, the lights were extinguished, and Mr. Koons and his companion, (who had each a violin,) struck up a lively tune on their violins, when instantly both drums were rapidly beaten, keeping perfect time with the violins—the trumpet (a tin trumpet two feet in length) was also played upon, or rather a voice apparently human sang through it; a tambourine was also played, and carried, whilst played, all around the room, sometimes over our heads and sometimes down in our laps touching our knees, hands and heads, keeping time with all the music. This music was kept up for some length of time, making the whole house roar so as almost to deafen us, during which time several different tunes were played. Conversation was also kept up occasionally with Mr. Koons, wife and son, and others who might be suspected of trick, so that we could identify their positions and know that they were not beating the drums or playing the trumpet or tambourine. After the music was finished, a hand resembling precisely a human hand took up a piece of sand paper which had been dampened, and had phosphorus rubbed upon it (previous to extinguishing the lights), and passed all around the room, sometimes up to the ceiling and then down to the floor. After performing a number of perambulations around the room, playing or keeping time by a circular or curvilinear motion from the ceiling to the table, with a tune played by the violinists, in such a manner as to satisfy all the spectators that it was not human, it went to a stand where was writing paper, took up a sheet, laid it on the table within about two feet of where I sat, and commenced writing very rapidly. I leaned over the table so as to bring my face within about two feet of the hand that was writing. I could distinctly hear the crossing of *t*, and dotting of *i* as it wrote. I could also see the thumb and finger holding the pencil—it wrote faster than any one could read print. After the writing was finished, the same hand that wrote folded the paper and passed it into the hand of Mr. Hayden, who sat some six feet (I think), from where the writing was done—took up the trumpet, and (apparently to me) about half way from the table to the ceiling, said in an audible voice through the trumpet, “farewell,” when all was silent. We then lighted up the room and were surprised to find so much written and so beautifully written in such a short space of time; the lines were parallel, following the ruling of the paper as well as any one could in the day time—the writing has since been published in the *New Era*. Thus closed Sunday evening’s exhibition, which I suppose did not occupy over a half hour.

Monday, I passed the day as well as I could, having been quite unwell ever since my arrival here. Being among strangers, I had not mentioned it until Monday afternoon. I told Mr. Koons I felt so unwell that I thought I must leave in the morning for home, to which he replied:—“If anything is the matter with you just tell Mr. King (their presiding

spirit) this evening, and he will direct some little thing that will make you well by morning." When Monday evening came, Mr. Koons, about sundown, went into the spirit room with his son, the medium, to inquire of the spirit what he would give us, if anything, that evening. I, with, Mr. Boggs of Cincinnati, stood outside near the door and heard a voice said to be the spirit's, conversing with Mr. Koons through the trumpet just as if it were some one in the body. He (the spirit) told Koons that he would give us a social chat that evening, but nothing more. So after tea, the family, visitors and all, (Mrs. Koons with a sucking child in her arms), except Mr. Koons who had gone to see a sick man, went into the room for the purpose of holding the chat. After we had sat there in silence a few minutes, (Mr. Koons having been sent for to see a sick nephew some five miles distant, was not present this evening), a heavy slam was heard on the table not unlike a piece of the ceiling had fallen on it. Some of the company remarked, "he has come," which was soon confirmed by conversation through the trumpet, with sometimes one and sometimes another of the company, answering all questions, sometimes joking and sometimes lecturing us so much like a human being that my skepticism would sometimes arise and cause me for a moment to doubt if it were not some kind of a trick, when immediately some feat would be performed with the trumpet, which would satisfy us that it could not be any one in the body, such as rapping the stove pipe near the ceiling with the trumpet, and the next moment touching some one with it at the opposite end of the room. At one time the large end of the trumpet was put against the back of my hand lying in my lap; I instantly lifted my hand to my forehead, and said, "Will you touch my hand again," when the little end of the trumpet was put in the palm of my hand again, the back of which was resting against my forehead. When the performance was about to close, Mr. Boggs of Cincinnati, who had heard of my indisposition, said to King, "Mr. Williams is not very well, will you look at him and tell him what to do to improve his health." He replied audibly and very distinctly, in these words, "Certainly, sir—with a great deal of pleasure;" after perhaps a minute's silence, he said, "his stomach is very much out of order, and he has pains." Mr. Boggs again said "Will you tell him what will relieve him." Answer by the spirit, "Oh yes, take a teaspoon full of sal soda, dissolve it in a pint of water, and let him drink it on going to bed and it will relieve him." Mrs. Koons, who was sitting in the room with a sucking child in her lap, said, "I have not got the article about the house—can you not give him something I have?" He replied, "I will see," upon which was silence again for I suppose two minutes, during which time Mrs. Koons remarked, he is gone now to see what I have. Presently he said, "Give him a bowl of mountain tea, or tea of pipsissewa," Mrs. Koons said, "I have the pipsissewa;" the spirit replied, "I know that." He then bid us good

bye through the trumpet, having first told us he would give another social chat to-morrow, (Tuesday evening). Thus closed this evening's performance, which lasted a half or three-fourths of an hour, and consisted of common conversation on whatever subject the audience seemed disposed to discourse.

Tuesday, Oct. 24. Last evening after the exhibition closed, Mrs. Koons made me a bowl of the pipsissewa tea, which I drank, rested well all night and feel entirely well this morning. Spent this day squirrel hunting, part of the time with Koons' son, the medium. When Tuesday evening came, we collected in the room again for a social chat. Mr. Koons was present this evening, but very sleepy, having sat up all night Monday night with his sick nephew, who died that night, and then worked hard sowing wheat all day Tuesday. After a few minutes' silence, (not however until Mr. Koons complained that King was long coming to-night), he came, took up the trumpet (as we could learn by the sounds) and went around tapping almost everything and every body in the room before he said anything. At length he commenced conversation again, as on last evening, remaining this evening I should think, three-quarters or perhaps a whole hour. Mr. Koons being sleepy, laid down on a bench and fell asleep several times. The spirit would call out quite loud,—“Koons! wake up, I will tell you an anecdote,” and on one occasion told the following, which confirms a story once before told me: “I knew a young man whose spirit left the body in charge of another spirit, and was gone into the spirit world fifteen days—saw and heard more than he could tell to mortals in a lifetime. The other spirit who took charge of the body walked about and *eat* (but did not eat much), telling the people that he was not the spirit that belonged to the body, but they did not believe him. At the end of fifteen days the rightful owner came back—took possession of the body, and went about his business as before.” This evening the spirit promised a public exhibition to-morrow, Wednesday evening, *if circumstances would permit*, and to write me a communication.

Wednesday evening, Oct. 26.—This evening things were conducted as on Sunday evening; except that there was but one violin player, (Mr. Koons), the other violin was laid upon the table and played upon during the performance by the spirits with fingers (apparently), in the same manner that a guitar is played. There was a much greater variety of musical performance this evening than on Sunday evening; the drums were beat; tambourine played, and violin and harp. The sweetest music I ever heard to my ear was played this evening on the harp by the spirits alone, (viz.) no one in the body accompanying them. After the music was gone through with, the hand came again, took up the phosphorescent paper, (prepared as above described,) and after passing it all through the room, and around a stove pipe that passed from a stove in the room up through the ceiling, it came and opened the hand a few inches

from my face, right before my eyes, letting the luminous paper fall into my lap, and from thence on the floor. The hand remained in this position until I was satisfied looking at it. I saw the creases in the palm of the hand, around the wrist and finger joints, as plainly and as satisfactorily as I ever saw a human hand. When I was satisfied looking at it, I stooped down to take up the paper now lying on the floor between my feet, when the hand darted down, snatching up the paper before I could, instantly carried it up to, or near the ceiling, all around the room several times, and then came back again—opened the hand again, letting the paper fall a second time on the floor near me. I took the hand and felt of it to the wrist, but before I could get my hand above the wrist, it passed away and left the luminous paper on the floor, which I took up this time and held in my thumb and finger, when the hand came again and took it out of my thumb and finger, with its thumb and three fingers, which I distinctly saw and felt this time, whilst in the act of taking it out of my hand. After this it came and shook hands with me the second time, letting me feel of the hand and arm, which I did to about half way to the elbow. I wished to get above the hand and arm, so as to say, as I have heard others say, there was nothing above or beyond, but I did not; there was an arm as far as I felt, which was not to me as described by others—*cold*, but warm, rather warmer than that of a person in good health; it felt to me like a human hand somewhat feverish—dry and husky. After this it took up the trumpet and said, I cannot write to-night, leave paper and pencil on the table and I will try to write when you are gone. We left paper there, on which I wrote these words, "Please write a communication for Clark Williams;" the door of the room was then locked, the key given to me, and in the morning the following communication was written, which is given verbatim:

"In answer to your request we will give you a test of our ability to write in the absence of physical aid by the mediums in this room. The circumstances under which this is given will be left for you to report. What evidence you have received during your visit to this room, should not be placed in the secret chambers of your mind, but should be proclaimed fearlessly in public, for the benefit of others. Blessed is he who hears and sees the evidence of truth, and more blessed is he who hears and sees, and administers the evidence to others. Remember J. Bottee in your circles at Cincinnati—he is a highly developed drawing clairvoyant medium in the charge of spirits."

Given by the spirits of this room."

Many of those who read this story, will no doubt believe, as I did before I saw it, that there is some jugglery, sleight-of-hand, or trick there, by which these things are done; but I am now satisfied there is not. All who were there with me, each of the four evenings, were equally well satisfied with me that it must be the work of some invisible intelligent power. Hundreds, and I believe thousands, (judging from a regis-

ter kept there,) have been there from almost all parts of the United States, and I have yet to hear of the first one who has gone away skeptical as to the genuineness of the performance.

THE OCCIPITAL FORCES.

[Continued from page 18.]

The development of this enduring intensity of action, (which was mentioned in reference to Kossuth,) is what constitutes human greatness; and gives to every noble faculty of man its most powerful and brilliant display. I need not now pause to show that this enduring intensity of action belongs to this upper occipital region. That proposition is a portion of our Anthropology, embodied in the nomenclature which it presents, and therefore requiring no argument at this time; for there are no other organs than those in the upper occipital region, which are capable of producing that continuous, powerful, and well-balanced action, by which human greatness is attained.

The practical bearing of these scientific views is important. They show that there is no true greatness, but that which springs from, or is identified with, intense and sustained exertion; and that, in proportion as we fail to make such exertion, we sink and degenerate into insignificance.

Wisely, therefore, is the world arranged to compel exertion. Man is compelled to labor with intensity, by the death penalties of starvation, disease and suffering, which are ever hovering near him, ready to punish his violations of the great law of labor and developement. Wisely is the world arranged to make life a continual struggle of mind and matter, in which the muscles grow strong and large, the heart acquires vigor and power, and the brain grows by its labor. Wisely is it arranged that man shall struggle and combat with the elements in order that he may come out in the end a god-like victor. Wisely is it arranged that the great secrets of nature shall be buried in darkness and mystery until man, by his intellectual struggles, for their acquisition, shall grow up into a better image of the Divine intellect. And wisely is it arranged that in the collision of mind with mind, of race with race, and in the active competition of society, additional power and developement shall come to all.

Hence it is that those who have bravely battled against the greatest odds, and come forth triumphant, are the noblest men; while those who have escaped these hardships and trials, signally fail to develop the powers within them. Nations inhabiting cold climates, where an in-

cessant struggle is necessary to resist the inclemencies of the seasons and to procure food, rendered scarce by the scanty time allotted to vegetable growth, present far more numerous examples of physical manhood, and strength of character. The north has always been the home of military power; and her mighty hordes, even when semi-barbarous, have been terrific invaders of the South. The civilization and military skill of Greece and Rome sank before the rude majesty of their northern invaders. The armies of Mexico were crushed and scattered by inferior numbers of North American troops. And, at the present time, Russia, notwithstanding her comparative barbarism, and sparseness of population, is the formidable military power in the world.

The proverbial energy, activity, and success, of our New England population, were doubtless largely owing to their early struggles with a sterile soil and inhospitable climate.

Viewed in the light of these facts, the primal curse should have been called the primal blessing. The doom of man to earn his bread by the sweat of his brow, was a beneficent command, to compel him upward, higher, and still higher, on the mountain path of ascending development. Take away that command, and human progress would be at an end. Relieve man from the necessity which pushes him onward to exertion, and the occipito-coronal organs fall into apathy for want of action, in consequence of which his whole nature degenerates to the insignificant and contemptible. Without persevering, energetic, industrious exertion, his muscles decline in development, his chest loses its depth and capacity, his heart declines in muscular power, his brain becomes feeble in action, and small in development—he becomes degenerate and deformed, under the influence of malaria, and the vicissitudes of the seasons,—his nobler sentiments degenerate with his intellect,—and his existence becomes unworthy of prolongation.

Had our globe possessed an Eden climate, requiring no clothing, and had all our necessary food hung continually before us, from the primeval trees, shrubs, and vines, man, without motive, would have remained in a perpetual state of infancy, but little elevated above animality.

In this philosophy we find many cheerful views of life, and are enabled to look upon all its toils and difficulties, as but the necessary training of the grand gymnasium in which humanity acquires its robust development.

The practical bearing of these principles on education, social organization, and mental hygiene is highly important. If manly effort, and persevering, energetic exertion, are essentially requisite for human development, no system of society can be satisfactory, which does not give to every member an opportunity for such exertion and development. On the one hand, we cannot find all the requisites for human improvement, in any Utopian scheme which dispenses with individual re-

sponsibility, and materially diminishes the necessity for urgent exertion; nor, on the other hand, can we avoid condemning severely any condition of society, in which the humbler classes generally are compelled to be content with a hopeless lot. Nor can we approve of the monotonous employments of the greater portion of the industrial classes, in which their faculties become cramped, and in which they find nothing to excite or sustain a generous enthusiasm and ambition.

With a small amount of co-operative effort, there might be a vast amount of intellectual and social pleasure developed throughout our country. In the cities, villages, and country places, the whole community might be grouped into societies for social enjoyment and intellectual improvement, in which a high degree of interest and enthusiasm might be developed.

The laws of occipito-coronal action indicate, also, that education should be a matter of far more active exertion than it has commonly been made. If I have stated truly the laws of human development, as indicated by the brain, a system of education which consists chiefly in the sedentary study of books is almost the opposite of the true system of educational development. In sedentary book-study, the upper occipital region is almost entirely inactive, the occipito-basilar forces are necessarily quiet,—inactivity pervades the whole occiput, and, in this condition the anterior, and coronal regions remain in a passive, tranquil state, unless strongly excited by surrounding objects. Hence, the very preparation for study is a preparation for degeneracy—for cerebral inactivity, which generally leads to cerebral decline.

In this passive and slowly degenerating condition, if the intellectual and moral organs are powerfully excited, by appropriate scenes and suggestions, there may be a considerable amount of moral and intellectual development. If a very fascinating novel or biography be given us, or any other book of deep absorbing interest, our intellectual and moral faculties may be efficiently aroused, and efficiently educated to increased power and development. Or, if we are addressed by the voice of an interesting speaker, capable of enlisting both our intellect and our feelings, we may be efficiently educated in our moral and intellectual faculties, while engaged as sedentary students. But, even this imperfect education, developing but little of the higher energies, and producing a feeble unmanly character, is an ideal improvement, far beyond the common routine of education. In the common course of education, we have none of these facilities,—we have neither the fascinating book, nor the eloquent voice to teach us. The pupil is first made entirely passive, thus arresting all the development of his manhood,—and, in this passive condition, he is supplied with books, which give him but little intellectual excitement and interest, and call forth none of his higher emotions. In the active exercises of the school, recitations, conversations,

etc., he may find some excitement to his faculties, but a great portion of the time which is devoted to sedentary book-study, is devoted, not to his true education, but to the paralyzation of his brain, nearly all the organs of the brain being kept quiescent, excepting certain intellectual organs, which are fatigued and injured rather than developed. In fact the sedentary study of, ill contrived and uninteresting books, which many regard as their beau-ideal of education, is an inversion of true education, and adapted to impoverish the character, to benumb the brain, to belittle and degrade the entire manhood of the individual.

Hence the signal failures in life of many who have excelled at college, and the remarkable success in after life of many whose school-boy days were occupied in rebellion against an unnatural system. But for the relief which is afforded by the sports of play-hours, and the conversation of teacher and pupils, many of our common schools might be regarded as institutions for paralyzing and prostrating the moral and intellectual energies of their pupils.

There is no proper moral and intellectual education, which does not deeply interest the intellect, and arouse the emotions. Nor is there any complete and thorough system of education, which does not arouse the entire energies of the character, and call forth ambitious, persevering exertion.

There are, then, certain great requisites in a philosophical system of education, which are deplorably deficient in schools, as they have heretofore been conducted.

1. It is necessary that the books read, and the discourses heard, should be of that highly intellectual character, which rouses the intellectual organs, by creating a deep and fascinating interest.

2. It is necessary that the books and discourses used, should abound in matter calculated to touch the sympathies, inspire the nobler sentiments, and give efficient moral as well as intellectual cultivation.

3. It is necessary that the student should not, more than is absolutely necessary, be confined to a sedentary position, or continue a passive recipient. He should be actively occupied in the investigation of his subject—should be roused by competition with other minds, and be occupied a considerable portion of his time in reproducing impressively that which he has learned. In other words, he should be exercised frequently in lecturing, or reciting the substance of his acquisitions, by which his mind will be more vigorously and profitably exercised than by any other species of effort, while his character will be rapidly developed in strength and manhood.

The first and second requisites in an efficient system of education, are to be found in the highest perfection in the discourses of eloquent speakers, and in the fictions of our best novelists. Hence the immense power of popular eloquence and successful novel writing in impressing the pop-

ular mind: and so wonderfully successful are our best novelists in stimulating the intellect and the moral sentiments, that I feel it my duty to recommend novel reading, judiciously conducted, as one of the most valuable helps, in many cases, to mental and moral developement, by the increased activity of the intellect and the moral sentiments, which it excites.

Educational developement by eloquent oral teaching, as above recommended, may be profitably and economically applied to a large number of pupils. In medical colleges, we have the most striking examples of its efficiency, as pupils generally make more progress in four months of oral instruction, than in twelve months of private study.

Education by the lecture recitation is not so applicable to any considerable number, although it has been attended with considerable success in the Pestalozzian method of teaching arithmetic, the whole class repeating their lesson together, and in a method of learning geography by joint recitation aloud, of the whole class, which has lately become common.

A good method for the application of this principle, by a teacher with a small class, would be, after the lesson has been read, or lectured, to require one of the class to repeat the substance in his own style, afterwards calling upon others, to supply any deficiency which they may have noticed in his rehearsal; thus all would be kept aroused to intense interest and exertion, through the whole time of their exercises.

There are many young men, and persons in middle life, who have no opportunities for collegiate education—many thousands indeed, who cannot interrupt their business for any systematic course of study, who might easily adopt, at their own firesides a better system of intellectual training, than obtains in our colleges. Any two or more individuals who have an evening to spend around their own fireside, may spend it in such a manner as to make greater progress in learning than is commonly made in the schools. And, if the spare evenings of a few years were thus regularly devoted, their intellectual progress would enable them to compare favorably, in general intelligence, with the best educated classes of society.

When the family circle has been arranged, excluding all interruptions and inattentive listeners, let some book be selected of a truly interesting and instructive character; let it be a book of phrenology, an interesting system of physiology, a well written work on the practice of medicine, an interesting treatise on natural philosophy, geology or agriculture, or the best books of history and biography. in short, let the works selected be, of such a character, as to combine fascinating interest with valuable instruction. Let one read aloud from the book in a clear impressive voice, keeping his seat sufficiently remote from his auditors to enable him to make his delivery animated and impressive, while they accord him their profound attention. The larger the room, and the greater the distance

between the reader and his auditors, the better for both. The effort to render the voice impressive, at the distance of twenty of thirty feet, will be beneficial to the speaker, and will prevent him from hurrying along too rapidly, while it will render the subject more interesting to his audience.*

[*NOTE. All books of a verbose or prolix style should be carefully avoided. The most terse and eloquent language is the best for reading aloud.]

After a sufficient amount of the book has been read, a paragraph, a page, several pages, or a short chapter, the auditor should be called upon to recapitulate extemporaneously the entire substance of what he has heard: and, in order to do this more thoroughly, he will find it desirable to use a pencil and slip of paper, for the purpose of taking notes to refresh his memory when he makes his recital. If the course of reading be pursued systematically, it might be well to have a small note-book, in which all his notes should be copied and preserved, by looking over which at any future time, he might refresh his memory, in recalling the principal ideas of the author.

So efficient is this system of study, I have no hesitation in affirming that young men of fair capacity, who will spend their evenings regularly in this manner, may attain in three, four, or five years, an education both solid and ornamental, which will enable them to compare favorably with those who have had the advantage of a regular collegiate education.

The rapidity with which knowledge is acquired in the foregoing manner, is owing to the fact that the upper occipital organs are aroused, and the higher tension of the mind enables it to accomplish a far greater amount of labor in the same length of time. A sprightly conversational discussion of the subjects of reading, will much enhance their interest and deepen their impression upon the mind.

Studies thus prosecuted leave none of that languor and feableness, that morbid sensitiveness, and general inefficiency, which are so often the product of sedentary book study.

In short, if we would succeed satisfactorily in education, as well as in anything else, we must keep up that intensity of action which belongs to the upper occipital organs, in connection with which the intellectual and moral faculties accomplish wonders, but without which they sink into morbid sentimentalism or gloomy apathy.

ERRATA.—In the previous No., page 13, for “anterior-coronel,” read “anterior-coronal;” page 15, line fourth, for “*Selfishness* and Love of Power,” read “*Self-Confidence* and Love of Power.”

PSYCHOMETRY AND PHOTOGRAPHY.

The success of Mr. Fontayne of this city, in making perfect photographic counterfeits of bank bills, and the difficulty of detecting such counterfeits, led me to suggest the applicability of psychometry as one of the methods of detection. A chemical test, however, is much the cheapest and most available method of detecting such counterfeits. A little corrosive sublimate in solution, applied to the face of the photograph, immediately bleaches it. The danger in such counterfeits lies in the fact that they are so well executed no one would be at all suspicious, and might circulate till worn out without exciting distrust.

To test the applicability of psychometry, I obtained from Mr. Fontayne a genuine bill of a Wheeling bank, and a photographic copy of the same, from which I obtained psychometric impressions, as follows:

The genuine bill being folded up so as to present the signature of the President, Mr. G., this was applied upon the forehead of the psychometer, and yielded the following impressions:

First impression—intense excitement of the perceptive organs—of the intellect—considerable excitability and anxiety—probably a person somewhat harrassed and overtaken with the details of business—a good deal of care on the mind—a person of active industry and perseverance—a great deal of resolution—rather an ardent, impulsive nature, and rather powerful energy. I do not recognise any definite trait as to the moral and social character, the excitement is altogether intellectual and energetic. The concentration of excitement is in the region of anxiety and watchfulness. There is no strong excitement of the violent passions. I do not observe any dishonest feelings or any strong moral sentiments.

This is probably a fair sketch of the impression left by the writer, and corresponds to the appearance of his signature, according to the principles of chiromny.

The photographic copy of the same bill was then tried, the signature, as before, being placed upon the forehead of the psychometer. The same effort was made to catch the mental impression as before, but nothing distinct was discovered. A faint trace of the previous impressions still remained upon his mind, but nothing additional could be perceived, all was inactive, faint, and shadowy, showing that no impression was really imparted.

A less accurate psychometer, of sprightly imagination, might easily have been deceived in this experiment, and taken his own current of thought for a psychometric impression of the photograph.

The nature of the foregoing experiment was of course carefully concealed from the psychometer, as it is necessary, to give an accurate impression, that he should not be influenced by previous knowledge of the subject of his examination.

POSITIVE DEMONSTRATION OF BRAIN-SCIENCE.

He who would most speedily acquaint himself with the truth and the value of the science of the brain, should call upon a skillful cranioscopist, well versed in the philosophy and details of the Neurological system of Anthropology, and therefore competent to pronounce a correct opinion, upon the inspection of the head and face. If in addition to his scientific attainments, the cranioscopist possess a good psychometric capacity, this will enable him to penetrate more minutely into the obscurities of character, and to pronounce in a precise and positive manner. He who consults a practical phrenologist of this character, (having studied well his own nature,) will hear so much of undeniable truth, and so fair a description of his own peculiarities as to convince him, (if a correct reasoner,) that the science which capacitates for such a description, must be *at least* substantially correct.

Whether a practical phrenologist possessing such qualifications, can be readily found, is very doubtful, but I have no doubt that in a few years there will be many such exponents of the true Anthropology. Three practical phrenologists residing in different parts of the United States, have already adopted the new system of Anthropology as the basis of their operations.

Although this method may not afford a *positive and complete* demonstration of the science, it is one of the most impressive and interesting methods of discovering, its truth and value. To obtain more positive demonstration of the basis of the science, one should resort to **PSYCHOMETRY**. The entire system of cerebral science is most readily demonstrated by psychometric exploration of the brain. To repeat all the experimental investigations necessary for its establishment in all its details, is not required. It is requisite merely to verify the truth of Psychometry itself. By calling upon a good psychometer with an autograph of strong, well marked character, we may be convinced that he has the power to explore invisible mental conditions, and if such a power exists, it is not at all difficult to apply it to the investigation of the brain. The psychometric power is so common that every reader of this Journal ought to engage in the necessary experiments to test the psychometric powers of his own acquaintances. No one can make the effort with a moderate degree of perseverance, without finding a number of individuals in whom this power exists, sufficiently developed to prove that the mental faculties may be correctly described, and by the application of the same power the entire brain may be explored; upon which principle Anthropology rests for its demonstration.

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