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## ART. I.—SERMON ON SPIRITUAL MANIFESTATIONS.

EXTRACTS FROM THE DISCOURSE OF REV. J. P. STUART.—DELIVERED  
ON SUNDAY EVENING, JANUARY 12, 1851.

BETWEEN the natural and the spiritual world, I have indicated four distinct forms of communication.

I. The first is the Divine, and relates to the manifold revelation which the Lord has made of Himself to His creatures.

II. The second is the Miraculous, and relates to the numerous revelations which were made to the Patriarchs, Prophets, and Apostles, by the apparitions of angels and spirits, and by visions of the spiritual world.

III. The third is the Magical and Mesmeric, and relates to communication with spirits and demons by means of "subjects" and "clairvoyants."

IV. The fourth is the Galvanic and Electrical, and relates to the communication which spirits and demons have obtained with the people of the earth by disturbing the internal forces and laws of nature.

Three of these modes have been considered in three successive discourses, and I am now come to the fourth; and this shall now be considered in the following order:

1. The phenomena known as the "Mysterious Manifestations."

2. The intelligence displayed in the phenomena.

3. The theories propounded for the solution of the *mystery*.

The reality of the phenomena and the *intelligence* displayed in them, showing that they result from the operation of intelligent beings, either here or elsewhere, are the main considerations.

When the facts are admitted, some variety of opinion will

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prevail as to the true explanation of the facts. This may all be well enough, especially if, in the end, it leads to the adoption of the most rational theory.

A rational explanation of every fact, and of every phenomena, is, however, of vast importance: for some men deny even a *fact*, when they find it impossible to explain it, in a rational light; and it is unfortunate for men to deny facts, for facts are "*stubborn things*." It is better to give them room in our memory and wait for the explanation.

We come, then, to consider, in the first place,

I. The reality of the mysterious noises, rappings, detonations, and the various other physical phenomena.

I must confess, that when I went to the books to collect, arrange and classify the facts, I was astonished and overwhelmed at the prevalence of phenomena similar to the "Rochester Knockings," in other countries and in other ages.

We read in history of the Bishops of Mans, "that in the time of Bishop Hugh, who lived in 1135, they heard, in the house of Prevost Nicholas, a spirit who alarmed the neighbors, and those who lived in the house, by uproar and frightful noises, as if he had thrown enormous stones against the walls, with a force which shook the roofs, walls and ceilings; he transported the dishes and the plates from one place to another, without the people seeing the hand which moved them."

There is the instance of Humbert Brick, a burgess of note in the town of Openheim, who died, November, 1620.

"On the Saturday after his death, they began to hear certain noises in the house where he had lived with his first wife." The master of this house, suspecting that it was the spirit of Humbert, said to him, 'If thou art Humbert, my brother-in-law, strike three times against the wall.' Accordingly they heard *three raps only*, whereas, ordinarily, he struck more frequently. On Tuesday, the 12th of January, 1621, a great number of those who lived near were assembled at this same house. The master of the house told Humbert to rap against the wall; he knocked very gently. He was then desired to knock louder; and this he accordingly did."

There were some remarkable manifestations near Paris, in 1706.

Mons. de S., to whom these things happened, was a young man, short in stature, well made, and about 25 years of age. Being in bed, he heard several hard knocks at the door. The maid servant, who ran there immediately, found no one. Then the curtains of the bed were drawn by an invisible hand.

The rustling of papers on the table was heard by three lads who were his domestics, on a subsequent evening, (March 22), but nothing could be seen. After he and the domestics were in bed, he again heard the same noise in the closet. Going to

the place where they occurred, he found nothing. He was going to shut the door, but he found a strong resistance, and at the same time heard a noise above his head toward the corner of the room, like a great blow on the wall. At this he cried out; his domestics came in, but nothing was found; and again he went to bed. Scarcely were the lights put out, when there was a violent motion of the bed; at which he called his domestics, and when the light was brought, the bed was at least four feet out of place. When restored to its position, it again moved in the presence of the family to a distance towards the fire.

He then sat up the rest of the night; but about six in the morning, when again he went to bed, the same disturbances returned. Afterward, during that day, he tried to obtain rest, but the movements of the bed returned; and in the presence of a man who came to witness the wonder, the bed was so violently moved as to break the furniture.

Rev. John Wesley gives the following account of the "strange disturbances" at his father's house at Epworth, Lincolnshire:

On the 2d of December, 1716, these disturbances commenced, and they continued the greater part of the time, day and night, for near two months.

The first disturbance was witnessed by some of the servants, and was an oft-repeated knocking at the door, which would cease when the door was opened—but nothing could be seen. A sister of Mr. Wesley made light of it, saying, "I wonder you are so easily frightened; I would like to see something that would frighten me." Presently, a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of the warming-pan. Next the latch of the door moved up and down without ceasing. Whereupon, "my sister," says Mr. Wesley, "started up, leaped into bed without undressing, and never returned to look out till next morning.

"On the next evening my sister heard a noise below. She hastened down stairs to the hall where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside; and so always on the side opposite to her. Then she heard a knocking at the back kitchen door; she ran to it and unlocked it softly, and when the knocking was repeated, she opened it suddenly, but nothing was to be seen. As soon as she had shut the door, the knocking began again, and when again she opened the door, she could see nothing. When she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and her shoulder to the door

and forced it to, and turned the key. Then the knocking began again, but she let it go, and went to bed. However, from that time she was thoroughly convinced that there was no imposture in it.

“The next day,” says Mr. Wesley, “My mother heard, in the corner of the room, as it were, a violent rocking of a cradle; although no cradle had been there for some years. She was convinced that it was preternatural, and earnestly prayed that it might not disturb her in her own chamber at the hours of retirement—and it never did.

“At six o’clock in the evening, my father had family prayers, as usual. When he began the prayer for the King, a knocking began all around the room, and a thundering knock attended the amen. This same was heard every morning and evening, while the prayer for the king was repeated.

“Mr. Hoole, the vicar of Hoxley, (an eminently pious and sensible man,) testified that he visited the house of Mr. Wesley, during these disturbances. While there, “we heard the knocking over our heads; when we came into the nursery, the knocking was in the next room; when we were there, the knocking was in the nursery, and then it continued after we came in, knocking at the head of the bed where the children (Mr. W’s) were sleeping. Mr. Wesley, observing that they were much affected, although asleep (for they were sweating and trembling exceedingly), went close to the place and said in a stern voice, ‘Thou deaf and dumb demon, why dost thou fright these children, that cannot answer for themselves? Come to my study, that am a man.’ Instantly the demon knocked as if he would shiver the head-board to pieces, and we heard no more that night.”

“The next evening,” continues Mr. Wesley, “as my father attempted to go into his study, when he opened the door it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was a knocking, first on one side and then on the other, and then presently in the next room. So, also, afterwards, there were noises and uproar, but no one was seen. These disturbances continued about two months and then ceased.”

Very similar to our own Rochester knockings were the “Astonishing transactions in the county of Surrey, (Eng.), on Monday and Tuesday, the 6th and 7th day of January, 1772.” They are similar, because at Stockwell, as at Rochester, the events seemed to follow certain persons—the Fish and the Fox family in New York, the maid servant in the employ of Mrs. Golding, at Stockwell.

“On Monday, the 6th of January, 1772, about 10 o’clock in the forenoon, as Mrs. Golding was in her parlor, she heard

the china and the glasses in the back kitchen tumble down and break. Her maid came and told that the stone plates were falling from the shelf. Mrs. Golding went into the kitchen and saw them broke. Presently after, another row of plates fell down and broke, while no one was near them. This astonished her very much, and while she was thinking about it, other things in different places began to tumble down, some of them breaking to pieces, attended with violent noises all over the house. A clock tumbled down and the case broke. A lantern that hung in the staircase was thrown down, and the glass broken to pieces. An earthen pan of salted beef broke to pieces, and the beef fell out. All this increased the surprise of Mrs. Golding, and brought several persons about her. A carpenter coming in, concluded that the foundation of the house was giving way. But this was not the case, for presently it was discovered that almost as soon as Mrs. Golding and her maid left any place, these causes ceased to operate, and followed them wherever they went.

“Mrs. Golding’s surprise and fear increasing, she did not know what to do nor where to go. Wherever she and her maid were, these strange destructive circumstances followed; and how to help herself or free herself from them, was not in her power, nor in the power of any one present. Her mind was in confusion and chaos—driven from her own home, and afraid none other would receive her. It seemed as if the law of gravitation had been annulled, while implements, furniture and provision of various kinds seem moved and whirled about by every changing thought—by every breath of air. These disturbances continued wherever the maid of Mrs. Golding went, for near two days; and then when the maid was discharged they ceased.”

I learn from the trappers who had been among the Indians of the Rocky Mountains, that knocking demonstrations abound there. The Indians regard the sounds as produced by the spirit of the “*Black Bear*,” they are afraid to come near to where the sounds are heard, and they dread them as the harbinger of evil.

Coming to the occurrences of our own time and country, the experience of the Rev. C. Hammond, dated Rochester, Feb. 22, 1850, is pointed and striking. Speaking of his third visit to the house where these strange manifestations were made, he says:

“I was selected from half a dozen of gentlemen, and directed, in company with others, by these sounds, to retire to another apartment. It was about 8 o’clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. On taking our positions the sounds were heard, and continued to multiply and become more violent until

every part of the room trembled with their demonstrations. They were unlike any thing I had heard before. Suddenly, as we were all resting upon the table, I felt the side next me move upward. I pressed upon it, but it soon passed out of the reach of all of us. In this position we were situated when the question was asked, 'Will the spirit move the table back, where it was before?' And back it came, till it regained its first position. In the mean time the demonstrations grew louder and louder. A transparent hand, resembling a shadow, presented itself before my face. I felt fingers taking hold of a lock of hair on the left side of my head, causing an inclination of several inches. Then a cold death-like hand was drawn designedly over my face. Three gentle raps on my left knee. My right limb was forcibly pulled, against strong resistance, under the table. Then there was a violent shaking as though two hands were applied to my shoulders. Myself and chair were uplifted and moved back a few inches. Several slaps were given, as with a hand on the side of my head, which were repeated on each one in the company more rapid than I could count.

"These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self-possession, and in no instance the slightest embarrassment, except a momentary chill, while the cold hand was applied to my face, similar to a sensation I have realized when touching a dead body. To think that any of the company could have performed these things would, as the circumstances were, require a greater stretch of credulity, on my part, than it would to believe it was the work of spirits."

I will close this array of facts with the testimony of the Rev. Eliakim Phelps, an orthodox minister at Stratford, Conn. I give extracts of his letter published in the *New York Observer*. (See *Journal of Man* for August, 1850.)

2. The second point to be considered relates to

Intelligence in the phenomena indicating the presence of spirits and demons.

This point cannot be denied. The alphabet was first made the medium of communication by the Foxes and Fishes at Rochester. They commenced by asking the demon to *Rap* at the initial letters of a certain name while they called over the alphabet. The spirit assented to the arrangement, and afterwards the whole name was spelled out. Since then long sentences have been uttered by the spirits, and in this way it is known that there is some sort of intelligence at the bottom of it.

On one occasion, one of these spirits, by means of the alphabet, declared himself to be W. E. Channing, and being questioned, he gave utterance to the following sentiments, namely:

"The sounds are, to a certain extent, produced by the control which invisible spiritual beings have over the electrical medium of the nervous system. The usual mode of producing the

sounds is by the capacity which spirits have, by an effort of the will, to disturb the imponderable agents which pervade the objects and the localities where the sounds are heard."

This spirit, purporting to be W. E. Channing, when interrogated in regard to the disturbances at the house of Dr. Phelps, said, "There have been implied contradictions in the responses given at Stratford. But these will serve in the end to rebuke the ignorance and sectarianism of many persons, and to correct their theological views. There have been unlawful and inhuman proceedings near the spot occupied by the residence of Dr. Phelps. A murder was committed there more than fifty years since. The spirit of the murdered man often visits the place and demonstrates his presence by physical effects. When the early life is cut short by murder or other sudden and violent means, it is easier for the spirit to produce these physical demonstrations, because it left the body while in the exercise of all its powers, and before its work on earth was completed. It is for this reason that mysterious sights and sounds are always more frequent where such things are done."

I have quoted those utterances of Channing, not because I regard it by any means certain that the spirit speaking was in reality Channing, nor because I suppose what he uttered is true; but because there are marks of intelligence in it that cannot be mistaken. The mere detonations of a battery would not give results like these. There is *Mind* of some order and degree necessary in order to give forth this response.

So, also, when a little child, after her departure into the other life, came, and when the alphabet was presented, spelled out the following: "I want my mother to know that I am here—and that I love her as much as ever."

So, also, there was the indication of intelligence when the spirit uttered, by the alphabet, the word "*Sibyl*," in answer to the test proposed by the Rev. Mr. Hammond.

But I must now come to the concluding consideration.

3. The Theories which are advanced to explain these mysterious manifestations. Of the various theories propounded, I need only mention two.

The *first* teaches that the facts themselves are in reality only appearances wrought on the mind of those who see these things. It is claimed that, by a species of fantasy, the things reported *seem* to take place; but that really they do not take place. Thus the table *seems* to move; the chairs to rattle; the blinds to open and shut; the drawers to play back and forth; the plates to fall and the bottles to break, but that really these are the mere fancies of the imagination; for that no changes whatever take place in the outward world.

This theory is the more plausible, from the fact that many appearances in the outward world are really *only* appearances. Thus, in the mesmeric experiments, which we often

see, it would seem that almost any appearance is induced that the experimenter may please. The subjects under his sway see and hear a thousand things that have no reality in them. The cold wind blows, and they shiver as if in a winter storm, when really they are in the heat of a summer day: and so in like manner they are made to pant with heat and to fan themselves and throw off their coats in the cold of a winter day. They are made to imagine the presence of serpents and wild beasts, and similar things. Now it is supposed that mischievous spirits, who are present in places like Rochester and Stratford, by means of their magical operations on the mind of the people there, produce these fantastic images on the interior sensorium, and move the brain and the external senses, so as to give, in all respects, the same external *appearances*, as though the external events were actual.

But while some of the phenomena admit of explanation by this theory, there are also some that do not; and, hence, those entertaining this theory are obliged to reject that portion of the facts which their theory will not explain.

For example: the people who see and hear these mysterious manifestations, are not in any peculiar mode of mind. They are not the subjects of a mesmerist. They are wide awake and free from any magical spell.

Moreover, *all* the persons present see these things, *equally*; whereas, in the experiments of phantasy, *none* see any thing but the mesmeric subjects. A thousand others may sit in front of the stage where the mesmerist performs his wonders, but no one sees aught of the strange sights that the spell-bound ones perceive. But wherever the *mysterious rappings* occur, they are heard by *all*; and the strange movement of furniture is seen by all; and what is more, the furniture is often broken by these invisible depredators, and it *remains* broken for the inspection of any.

The *second* theory is, that, in these mysterious manifestations, the volitions of these spiritual agents flow down *actually* into the ultimate plane of existence by means of the internal forces—the imponderable and invisible elements of nature.

On every side of us we find the strange mingling of extremes. Flowing in the crude inanimate forms of matter that the foot treads upon, there are impalpable powers, imponderable agents, invisible substances. The spiritual world pours down its living powers into the dull forms of earth. Pervading every particle of matter, there are living forces, along the enduring lines of which, the thoughts, volitions and powers of spirits or demons may glide and operate without contradiction or impediment.

In the language of another, "All power has its origin in mind. In the production of physical effects, mind acts either through organic instruments, or by direct power over imponderable agents."

The power of the human mind to produce electrical disturbances, beyond the limits of its own organic medium, and beyond the sphere of organic existence, is beautifully evinced in the result of an experiment recently performed in Paris and Berlin, and reported to the French Academy of Science, on the 21st of May, 1849. By this experiment, deviations of the needle of a sensitive galvanometer are produced by volition. The oscillations of the needle vary from *thirty to fifty* degrees, according to the power of the experimenter.

“All gross substances are pervaded by refined and invisible mediums. Heavy bodies move whenever the imponderable fluids pervading them are set in motion and disturbed.”

Thus science seems to show that the mind of a man, while here, has a sort of direct contact with the imponderable fluids that pervade all nature, and that thus he may exercise some remote control over the kingdoms of matter. And by this we may infer the power wielded by spirits and demons.

But I apprehend that these comparisons give but a faint idea of the actual power of spiritual beings in whatever province they are guided in the exercise of their power, and directed in its appropriate use.

I have before suggested the theory that the essences of all things invisible here, are the visible and tangible forms of the same things for the spiritual beings in the other life, whose thoughts are directed to them.

The essences of material things, then, are really spiritual forms with which spirits are as familiar as men here are with the outward material forms.

We learn from the sacred Scriptures that spiritual beings are in constant contact with the men of this world.

When we come to analyze the forces of nature, we find them constantly falling back into forms that are more interior, and in the last analysis they are resolved into the living power of spiritual beings—spirits—angels—and finally the Lord.

In this earth the *laws of nature*, as we call them, are fixed and uniform, as a general fact; and after often speaking of “the *laws of nature*,” we come to think of a “*law*” as having great power in it, whereas the *laws of nature* are only the modes in which the *power* is manifested. There is no power in the law; the law flows forth from the power; and what we see as the LAW, as for example, *the law of gravitation*, is only a mode in which the power acts. What, then, is the power? and where is the seat of the power?

In the last analysis of any and every power, and every law, we arrive at the Supreme Being. But then there are innumerable mediums through which the Divine power flows: and these mediums terminate their action in what we call the *laws of nature*, and the laws of being.

Spirits and angels of the higher orders of life are the mediums of the Divine laws in the higher ranges of being: and spirits of the lower orders of life are the mediums of the Divine laws in the lower ranges of being.

So that spirits of a comparatively gross and sensual nature are closely allied to the outward forms of life that prevail in the world. And we may well imagine, that, at any time, if spirits of this gross and sensual form become conscious of what they are, and of what powers they have, they would manifest the most remarkable *freaks* of the natural laws, if not even inversions and perversions of order that would involve the most formidable consequences to beings of this earth.

The mysterious noises, detonations and rappings, and the mischievous unhinging of the law of gravitation in its relation to certain articles of furniture, can only be the work of a very low and grovelling class of spirits. It would be the work of spirits whose life is projected in the very borders of spiritual things, where lie the complicated web-work of affinities and flowings that connect down from the spiritual sphere to the internal forces, the electricity and galvanism of the outward world.

By means of "*subjects*" in the outward life to which these spirits become adjoined, as *their* subjects, the laws of order in the outward sphere are known—they are reached—and perverted, and the whole harmony of outward things is for the while broken up. These effects are then produced through the internal forces of nature.

The universal presence of these internal forces of nature is known to philosophers. For they teach that every thing is filled with imponderable elements: that electricity and magnetism permeate every object, and that the presence of these fluids is known simply by disturbing their equilibrium; that even the most violent storm is only the play of forces which exist in their hidden form in the absence of the storm, and in the profoundest calm. But the electrical element seems often to transcend its bounds; for a recent examination of a number of houses in New York city, by Prof. Loomis, has shown electricity in great power, and in a measure disengaged—playing around the door knobs—and the bell—and the acoustic tubes—and even on the persons of the inmates, and even manifesting itself by the *spark* and the *detonation*. [See Nov. No. of Silliman's Journal.]

Indeed I am not certain but that we have the key of the whole mystery in the instance of Angelique Cottin, who became, to a most remarkable extent, the medium of electrical and magnetic phenomena, but a few years ago. "Angelique is a native of La Perriere, and was fourteen years old at the time of the occurrence now mentioned. In company with others, she was weaving silken stockings on an oak frame, in the evening of

Jan. 15, 1846, when the frame began to jerk, and they could not, by any efforts, keep it steady. It seemed to be alive. They were alarmed, and called in the neighbors. They again began their work, and the frame was still till Angelique approached, when it began its movements, while, at the same time, she was attracted to it. The intensity of the influence continued to increase from day to day. Articles of all sorts were affected by this medium, when in her presence, and they reacted upon her. Persons, when near her, and without contact, frequently felt electric shocks. Anything touched by her apron or dress would fly off, though a person held it; and Mons. Hebert, while seated on a heavy tub or trough, was raised up with it. She was often hurt by the violent involuntary movements she was thrown into. On the 10th of April the phenomena ceased, and did not again return." In 1831, there was a similar instance. But I do not wish to present, in detail, the confirmations of this hypothesis that might be adduced. Let it take its own way and share its own fate.

If the thoughts suggested may lead any to more rational views of the relation of spirit and matter, I shall be abundantly compensated. But in conclusion, I feel assured that if you will grant the universal presence and power of electricity and galvanism—grant that even cohesive and magnetic attraction are forms and flowings of these fluids—grant that the lowest forms cognizable to spirits and demons, are identical with these highest and most formidable agents here; and that the spirit or demon of a low and groveling life, with tendencies and appetites reaching downward and outward, attempts, by such mediums as he can lay hold of, to descend into this ultimate world, and to disturb the order of heaven here—grant, then, that by means of the impressible and clairvoyant subjects which abound among us, the spirit or demon should possess himself with the ideas of time and space, up and down—attraction and repulsion—the equilibrium and the non-equilibrium of the internal forces of nature—then, it strikes me, that the spirit or the demon has all the necessary conditions to the exercise, even in this outward world, of whatever power he may possess: while we, on the other hand, have all the elements necessary to the disclosure of the mystery, in whatever form the marvellous manifestations may come.

But the theory here propounded will not lead us to a very high estimate of the character of these noisy and mischievous spirits. They have mistaken the way to heaven, and they would do well to retrace their steps, and to ascend towards the inward life: for heaven is inward and upward, and not outward and downward. The supremest good, the purest truth, and the most ineffable beauty are in the higher spheres of spiritual and angelic life, and not in the outward and visible forms of the natural kingdom.

## ART. II.—WHAT CONSTITUTES A GOOD HEAD?

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THIS is one of the questions most frequently considered by phrenological amateurs. If a public man is spoken of, the question arises, "Has he a good head?"—and if the merits of different individuals are discussed, the question is, "Which has the best head?" The question most prominent in the popular mind, seems to be—not what is the exact character of the head?—but what is its degree of excellence?

These inquiries, perhaps, indicate a laudable curiosity,—and curiosity should ever be encouraged—but I must confess there are some questions to which I feel a little repugnance. A question which implies a limited or restricted range of thought in the interrogator, and hence imposes upon the respondent a similar restriction,—unless he should make a long protest or explanation,—is a most ingenious form of annoyance: it is one of those forms of social nuisance, which have caused questioning to be regarded as scarcely admissible in ultra-refined society.

The question,—“Which has the best head?”—seems to take it for granted, that there is in nature, or in the mind, some fixed standard of perfection; and that everything, in proportion as it deviates from that standard, is imperfect; or, in proportion as it approximates thereto, is excellent. By this very simple method of estimation, heads merely differ from each other in their degrees of excellence, as roads differ in length! and it would be easy to fix a mechanical scale of merit, upon which every head should find its exact place, according to its grade of development!

There is something crude and puerile in this view of the subject; and yet, at the same time, the error which it embodies is so common, as to be well worth our consideration, in connection with the whole subject of phrenological merit, for the purpose of arriving at more liberal and enlarged views.

If a pupil, rambling with a botanist through the forest, should inquire of his preceptor at every step, which was the best,—or which was the most beautiful,—of the flowers they met with, his questions would probably lead to a prolix explanation. He would be told that, as to utility, it would be impossible to make an exact scale of relative merits of plants; that some were important for medical purposes, others for their wood, for their fruits, for the seeds they produced, for their leaves, or for their flowers; that all were designed and necessary to fulfill the end of the Creator:—but that each accomplished a different object; and that their purposes

were so dissimilar, as to render it impossible to measure them by any general standard of comparison. The rose may be more beautiful than the offensive stramonium; but the latter is more serviceable for medicinal purposes. The potato may be more valuable than the oak for human nourishment, but the latter is more valuable for the purposes of architecture. Things which differ in their nature, purpose, and sphere of utility, cannot be measured by any simple scale, as we would measure the area of farms, or as we would ascertain the bulk of different quantities of matter.

To apply these remarks:—man is not a simple, homogeneous being, of an invariable constitution, differing only in the degrees of its powers, but has an immense variety of character, adapted to a corresponding variety of spheres. By a certain development of the occipital organs, he is adapted to military life, and enabled to distinguish himself in the exercise of military authority. By a certain development of the lateral portions of the forehead, he is adapted to literary pursuits, and may become eminent as a poet or essayist. To compare together the head of the warrior and that of the poet, with the simple question, “Which is the *better* of the two?” would be as philosophical as to compare the *relative* merits of the rose and the cedar, or of the ivy and the oak. Things differing in their nature may be compared, for the purpose of pointing out their peculiarities and distinctions; but not for the purpose of measuring them by any common standard. It may be well to ask of any two heads, “What is the difference between them?” but to ask “Which is the better of the two?” when their characters may be essentially different, is much like asking, “Whether sugar is better than salt; or clothing better than food?” The object of Science is not to contract, but to enlarge our views of the richness and amplitude of nature, and to show in all her productions their diversity and distinctness; to point out in each individual, or each class of individuals, that which distinguishes it from every other individual or class; instead of crushing in confusion the characteristics of species and of individuals. In the Study of Man, especially should this be the case; for our chief interest in a human character arises from the bold and strongly-marked distinctions of the individual. Wherever this is lost, society becomes monotonous and uninteresting; where it is preserved, variety gives continual freshness to our social pleasures. The great excellence of the novelist, consists in his power to depict, in a striking manner, these individualities of character. The phrenologist, who looks at man as a philosopher, and not as the mere measurer of organs, delights to trace in the general plan of the human constitution the foundation of its individual varieties, and to trace out these varieties in their extremest forms of development. He may not be able to say, in all cases, “which is the better” of two heads, nor even to say “this is a good head, and that a bad one.” He may feel as the botanist, who would not say “these are flowers, and those are weeds;” for to him all are plants

alike, and all fulfill their distinct purposes in the creation,—the existence of each being probably subservient to the course of nature and the happiness of man, in its own peculiar way.

The true phrenologist, if asked of any head whether it is "good," might ask in reply—"for what purpose or object?" The excellence of any head depends upon the sphere for which it is destined. If we were selecting men for the sphere of the western pioneers, to encounter wild beasts, to conquer the forests, and begin the conversion of the wilderness into a garden; we should desire men of energy, of extraordinary powers of endurance and vitality, of health, courage, and unconquerable perseverance. But if we were selecting men for literary and professional pursuits,—for artists or mechanics,—a different species of development would be required. He who would excel as a pioneer, might fail as a farmer: an excellent editor might make but a poor hunter. He whose accomplishments might render him distinguished in the saloons of London or Paris, might occupy a very inferior position if thrown among a tribe of Pawnee Indians! The excellency of a head, therefore, must be considered in reference to the general conditions of society in which the individual is placed; and in reference to the special pursuits in which he is to be engaged. There are thousands of persons who have excellent capacities for usefulness,—who may be pronounced in some sense, "to have good heads,"—yet who, unfortunately, do not find their proper place in our social arrangements, and are, therefore, made painfully conscious of their deficiencies: in their proper positions, they would most justly be said to have "good heads," but in their false positions they find themselves deficient. When Chateaubriand was a mendicant, in the streets of Brussels, he was probably less qualified for his temporary condition, than many of the most ignorant and brutalized inhabitants of the city, who had, therefore, "better heads" for pauperism and mendicancy. If the arrangements and adaptations of society were made according to scientific principles, there would be few of the "bad heads" with which we are now troubled; for each would find its proper sphere for being useful or good: and as

"All nature's difference makes all nature's peace,"

it might be found that even those heads which excite a feeling of pity, of contempt, or of aversion in the phrenologist, were not without their place in the great scheme of society.

After all our objections to the question "What constitutes a good head?" it is probable that something like a definite answer can be given; for there are certain objects to be accomplished, by all alike; certain ends of existence which each man should attain, to fulfill the purpose of his creation; and it may be affirmed, in general terms, without reference to any special sphere of life, that he who is well organized for the attainment of these great ends of his being, has phrenologically, "a good head;"—while he in whose constitution

a tendency to moral or physical evil is found, must be regarded as badly organized. The great end of human life is the attainment and diffusion of happiness. Intimately connected with that great end of human life, and essential to its attainment, are the subordinate objects, health and intelligence. He who is incapable of attaining or of communicating happiness, has failed in the great end of his being; and he who fails in the subordinate ends, health and intelligence, must also fail in attaining and diffusing a large amount of happiness.

For the attainment of happiness, a large or predominant development of the moral organs is indispensable,—anything worth the name of “happiness,” springing from our higher emotions alone; and in proportion as we gratify these we attain happiness,—thus making our “virtue its own reward.” No one, therefore, whatever may be his sphere of life, can be regarded as having a good head, who has not a full development of the moral organs. He may have “a good head” for a gambler, for a tyrant, for a thief, or for an assassin, with small moral organs, but without a good moral development, he has not the proper head for a man.

For intelligence, we require a good development of the intellectual organs, with that configuration which will give them the steadiest, fullest, and freest action. I shall show, hereafter, in what manner each organ of the brain influences the whole, and what general conformation is, therefore, best for intellectual activity and power.

For health, we require a preponderance of the superior occipital organs. We may say, therefore, that that is a good head, in which the anterior and superior regions are prominent, with a sufficient development also of the upper portion of the occiput. Such a conformation indicates intelligence, moral excellence, and physical vigor,—and, in short, a general qualification for a happy and useful life.

It is desirable that the whole head should be developed, and no portion entirely deficient; but it is especially desirable that the organs mentioned should have their due predominance. The organs of the base of the brain should have no greater development than is requisite for sustaining our physiological functions. The superior and anterior regions were evidently designed by our Creator to control the posterior and inferior portions. Whenever this great principle, which is stamped upon our constitution, is violated, by giving the ascendancy to any of the inferior class of organs, we pay the penalty, in crime, misery, and disease.

The head may be conveniently divided into two classes of organs:—those of good, and those of evil tendency,—that is to say, organs designed by their function to rule the entire man, their tendency being wholly good; and organs evidently designed by their functions to play a subordinate part, their tendency being to result in evil whenever they attain the ascendancy. The division between

these two classes may be made by drawing a line round the head, from the aë of the nose backward, and upward, around the superior occipital region. (See engraving of Spheres of Good and Evil, in No. 3.) If this line be properly and carefully drawn, it will be found that all the organs situated below and behind it, are of objectionable tendency when allowed to obtain the ascendancy; and that the organs lying above and in front of the line, are calculated to insure the happiness, and produce the noblest character of man.

Taking this division, then, as our guide, we may pronounce all heads objectionable, in which any of the upper class of organs are deficient in proportion to their inferior antagonists. The greater the deficiency, the worse the head; unless the deficiency in the superior region be counteracted by corresponding deficiencies in the inferior class of organs, so as to preserve the relative symmetry of the head, and the ascendancy of the superior class. That head is the best, in which we find a full development of both the superior and inferior departments, in accordance with the laws of symmetry, but that must be considered a decidedly bad head, in which, although the anterior and superior developments are large, any preponderance in the inferior organs exists. There are many heads which may be entitled to rank among the good, although deficient in symmetry, and in many of their developments imperfect, which preserve, in all respects, the ascendancy of the higher over the lower class of organs. Such heads may indicate deficient or imperfect faculties; but in their general tendency to good, they please the eye of the phrenologist, as the physiognomist would be gratified by an ugly face, if radiant with the expression of benevolence.

Our conception, then, of the good head, may be stated thus:—All heads are good in which the higher class preponderate over the inferior class of organs. In accordance with this general rule, we may, of course, admit many varieties of development which may all be called good. “A good head,” in this general sense, may be specially adapted to oratory, to statesmanship, to painting, to sculpture, to authorship, to social intercourse, to mechanical industry, &c.—In short, there may be great varieties of “good heads,” as all men may be considered “good men” who fulfill the great ends of their being, all heads may be considered “good” which are well organized for this purpose.

## ART. III.—THE MORMONS.

Mr. A. C. Call, a correspondent of the National Era, gives the following description of the Mormon Republic, in a letter to the Era :

The general term *Desert* may, with much propriety, be applied to all the country included in the Great Interior Basin, and all lying between the Great Basin and the Missouri and Arkansas rivers, embracing nearly all of our recent purchase from Mexico and much of our former territory. There is here and there a fertile valley which is an exception.

Perhaps of all this vast country, one twentieth part is arable land. The large tract of fertile land lies just within the eastern rim of the Great Basin, Nobsatch mountains, and the Utah and Great Salt Lakes. This is about 200 miles long, and varies from 5 to 40 miles in breadth, but even in this valley there is much barren land, and much that requires artificial irrigation.

Besides this great valley, there are several small valleys and oases in the Great Basin, but they are mostly so small, so far apart, and so badly timbered, that they will never be settled while there is any unoccupied land in the valley of the Mississippi.

Even the Great Salt Lake valley would, in all probability, have remained unsettled for years to come, had not the Mormons been compelled by persecution, to seek within the limits of Catholic Mexico that freedom of conscience which was denied them in our own country.

But this persecution, like that which drove the Pilgrim Fathers to the shores of New England, was destined in the course of events to work a great good.

Having felt the yoke themselves, *Liberty*, with them, is something more than a *word*; and in organizing their infant State, their first care was to guaranty to every one who shall choose to settle within their borders the most perfect liberty of person and conscience.

And, believing that those who are sent *into* the world have a right to live *on* the world, they allow every one as much of the earth's surface as he can occupy, subject only to the expense of survey and registry, and such regulations as are necessary to prevent fraud.

There has been no legislation on the subject of slavery, as their constitution declares, and the people believe that "all men are created free and equal," and they very sensibly con-

clude, that slavery can have no legal existence where it has never been legalized.

There are indeed a few black persons, perhaps a hundred in the valley, who have been sent in by, and who still live with their former masters, but they are not considered as *slaves*; and I have been told by Brigham Young, who is Governor of the State, President of the Church, High Priest, Revelator, etc., that the idea of property in men would not be entertained a moment by any court in the State—and, with the Mormons (and the people here are nearly all Mormons,) the voice of *Brigham* is the voice of *God*.

This is a singular community; consistency, and inconsistency, light and darkness, bigotry and toleration, are strangely blended.

Reasoning clearly and logically, as they do, respecting man's natural rights and duties, and having established the largest liberty for others, they are themselves the *veriest slaves* of the priesthood.

Over religious, and professing an unbounded reverence for all things sacred, believing that they are the chosen people, and have direct communication with God himself, they make the Sabbath a day of amusement and recreation, of balls and fandangoes; and profanity is as common here as prayers are at Oberlin. Even the priests can many of them utter oaths that would make an ordinary Christian man's hair stand up.

Collected as they are from all parts of the world, and having been mobbed and persecuted, and driven from Ohio to Missouri, and from Missouri to Illinois, and from Illinois to the deserts, and mountains, they are still devotedly attached to the American Union, and would stand by it, and defend it to the very last. In fact, they believe that the Constitution of the United States was written by inspiration; and whatever others may do, they intend to defend it, and support it, till the final consummation of all things. They say that our Government is the best that the world ever *has* produced, or ever *will* produce, till Jesus Christ shall come and claim the earth as His inheritance, and reign over it Himself.

There is but little known respecting their religious creed by the world at large, and even the more ignorant "saints," as they call themselves, have never penetrated the sublime arcana of their religion.

A belief that Joe Smith and his successors were Prophets, and held intercourse with the other world, and possessed all the gifts bestowed upon the Disciples, and that the book of Mormon was discovered and translated by inspiration, is usually supposed to comprise the theory of Mormonism; but this is by no means the case. Though commenced in ignorance, they have finally perfected a *grand theory*, in the construction of which

the mystic lore of the Brahmins, and the traditions of the Jews, and the precepts of Mahomet, and the vagaries of Swedenborg, all seem to have been pressed into the service, and having sifted, culled, and abridged all these different systems, till they in some measure coalesce, they have cemented them together with a few ideas of their own, and this is Mormonism. Among other things, they believe that there are certain fixed principles or laws in Nature, which are superior to, and independent of the gods themselves; that all miracles are performed on supernatural principles, and that the gods themselves can only work by the means that exist in Nature. They believe that their priests have intercourse with God; that is, with the God who has dominion over this earth (for they believe in Polytheism), and that He has the sagacity and wisdom to trace cause to effect, and thus to foresee events of a thousand years hence, as clearly as we can see those that are transpiring around us. And thus, they can prophecy concerning things that shall take place at a period remote in the future with as much precision as we could predict that a ball thrown up into the air would come down again, or that upon a certain day there should be an eclipse of the moon.

I remarked that they believe in Polytheism. They believe that there is a succession of Gods, rising one above another, in intelligence and power, *ad infinitum*, and that every intelligence in existence will continue to rise higher and higher, and approximate nearer and nearer to perfection in an infinite progression. That in every new state or stage of existence, the mind will receive new light and power, till each will in succession pass through the different stages, from the lowest degree to the brute, from brute to man, from man to angel, from angel to God, and so upward.

They believe that creation will progress eternally, and that in every new state each one will receive more and more dominion according to his necessity; that we are in the middle, so to speak, or have reached a certain state, and that intelligences extend both upward and downward, *ad infinitum*; that some are as much below our comprehension, as others are above it, but that every one betters his condition on the whole in each probation, though he enters it much in the same condition as that in which he left the preceding one. But if you wish a sermon on Mormon theology, there are brethren in Washington.

I believe that no one who has witnessed the friendship and harmony that prevail here, and shared the hospitality of these people, and seen their industry, and frugality, and benevolence, will quarrel with them about their religion, however strange or absurd it may seem.

I assure you it is a pleasant sight, after having travelled twelve hundred miles across the deserts and mountains, to look down

upon this beautiful valley, with its lakes and mountains, and dotted all over with the little white houses, the gardens, and the farms, of these enterprising pioneers. They have been here but three years, and in that time they have opened good farms, built houses and barns, erected mills of various kinds, made bridges across the rivers, built school-houses, and established schools, built a State House, chartered a University, and in fact, they have done more to advance the real prosperity of a State, than some of the original thirteen.

The present population of Deseret is estimated at about 30,000 and this year's emigration will swell the number to 40,000, and I presume the emigration will increase in a geometrical ratio, as the people here have raised a large fund to assist the poor of their Church in the old States, and in Europe, who wish to come here to settle. They last year sent out \$6,000, and the sum has this year been augmented to \$50,000. This is raised by voluntary contributions, and deposited with trustees, and loaned in small sums at seven per cent., to assist in buying teams and outfits to cross the plains.

The teams so bought will sell here for more than enough to pay the debt and interest, so all parties are benefitted, and the original sum is constantly increasing.

But I must give you a more particular description of the city and valley. The city is situated at the foot of the mountains, and is watered by two clean, rushing mountain streams, that are carried by innumerable channels to every house and garden in town. It is, at present, about seven miles long, and two miles broad, and is laid out in regular squares, each lot being large enough for good buildings and a garden. The houses are mostly built of "*adobes*," or unburnt bricks, and are generally small, though there are some good buildings going up this summer. Among the public buildings are the State House, the Council House, the Post Office, and the College Building, in which a school will be opened this winter, as a branch of the University. The Temple block is yet vacant, the Mormons hold their large meetings in a large building called the Bowery, which will seat several thousand persons. They will probably commence their Temple next summer. They say they intend to erect a Temple that shall be surpassed in size and magnificence by no building on earth, and I presume they will accomplish it, as they are all zeal, and as rich as gold can make them. The population of the city is about 5,000. There are several smaller cities or villages in different parts of the valley.

The valley is here about twenty miles broad. It is very smooth, and ascends gradually from the lake to the base of the mountains, which then rise abruptly, and in many places almost perpendicularly, to the region of perpetual snow. The summits of the mountains are frequently obscured by clouds,

but in a clear day the scenery here is decidedly the finest I ever saw. Fremont has justly remarked that the Great Basin is, in many respects, much like Western Asia; and I will add, that this valley bears a striking resemblance to Palestine. We here have the Salt Lake, with no visible outlet, and so strongly impregnated with minerals, that fish cannot live in it, which makes a very good Dead Sea. We have sulphur, and naphtha, and manna, fact, sir, we have *bona fide manna*. I have myself, collected a bottle full of it, which I shall carry with me to the States. We have boiling springs, of both fresh and salt water, and a great many other curious things.

The valley is remarkably healthy. Agues and bilious fevers are absolutely unknown, and the boys and girls look as fair and fresh as the flowers of May. I believe, in fact, that this whole region of country from the frontier to the Sierra Nevada is very healthy.

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#### ART IV.—MESMERIC CURE OF BLINDNESS OF TWENTY-SIX YEARS' DURATION.

BY A LADY.

[Communicated by Dr. Elliotson to the London Zoist.]

THE following is one of the mightiest triumphs of mesmerism. The disease was not nervous or invisible, nor was the cure an effect upon imagination. The whole history is astounding. The absorption effected by mesmerism was not, it is true, of a malignant mass; but it was of a deposit which had lain in the eye, not a few years, like the cancer which I cured, but *six and twenty years!* and it is to be remembered that the mesmeriser was not like myself a medical man, likely to gain useful reputation by the labor, but a LADY, who could gain nothing but the gratification of benefitting a fellow-creature, and whose name is not to be printed. I venture however, to state that this lady is the wife of one who is among the very highest in virtue, talent, and rank in our country. JOHN ELLIOTSON.

The following letter and the history were sent me by the lady:

“March, 1849.

“TO DR. ELLIOTSON,

“Dear Sir,—Your benevolence will, I am sure, be interested in the short statement of the case of a poor blind woman, whose circumstances I have mentioned to you in conversation; and as our attention to the important subject of animal magnetism was very much stimulated and directed by the interesting

and remarkable cases we have seen at your house, I am glad to offer to you in this account some of the fruits of those advantages which we have derived from you.

“I am, dear Sir,

“Truly and faithfully yours, E. W.

“If you think it worth while to publish this case, I will beg of you not to introduce my name; the initials will be sufficient, though The —— has no objection to your privately giving our names to any who really cares about the subject.”

December, 1848.

It is now more than three years since one of the members of my family undertook to mesmerise a poor blind woman in our village, with a view of attempting to restore her sight; but with the professed and immediate design only of relieving severe pain in the head and shoulder, with confusion and giddiness of the brain, which had long distressed her. She was aged about forty-five years, and had been blind twenty-six of these. She was born and bred in our village, and when I first noticed her, sixteen years ago, as “the blind woman,” she was led about by a little girl, one of her nieces. She could, with one eye, faintly discern light from darkness, so far at least as to perceive shadows passing before her; but she could not judge of their distance, or walk without stumbling over every object in her way, neither could she discern color or form. She would mistake a donkey for a man, the undefined shade being all that she saw. The disease was called opacity of the cornea. She became blind three or four months after the birth of her first child, partly, she thinks, through a cold caught, partly through the painful remedies which some wise women in the neighborhood had recommended to her. In the course of a few years after she became blind she underwent three operations; one eye “was cut,” to use her own expression, three times; and on one of these occasions she saw a flash of light before the bandage was put on. When the last operation was performed (which she thinks took place about twenty years ago), the surgeon advised her never to undergo another, for that her sight was quite gone.

She had two children after she became blind. The appearance of the eyes was this; a thick, opaque greyish-white substance rested upon them, but in one eye there was a small spot less opaque, or at least thinner than the rest, through which, when she held her head in a particular direction, she could perceive the shadows I have alluded to.

When her case was undertaken, the intention of operating for the benefit of the eyes was not, as I have said, made known to her: the expectation of relieving mere rheumatic pain in the head and shoulders, and giddiness and heaviness of the head,

under which she had suffered for many years, was the only one held out to her. Of mesmerism, it may be supposed she knew nothing: but having implicit confidence in us, and being told that we thought we could relieve pain by placing a hand on her head and drawing it down to her feet, she willingly consented to sit down.

At first she felt only "a cold trill run down her arms; soon she expressed her surprise that she could sit so still, being habitually very restless; by degrees she became sleepy, and, while apologising for feeling so drowsy, and striving for a few minutes to resist the influence, she fell asleep. It was apparently a natural sleep. On awaking, she said that "a great weight had been *ris* from her head," and that "the pain was gone."

The mesmerism was continued daily; but still with the professed intention of improving her health. Nothing was said about the sight, lest expectation should lead to disappointment. In the course of a little time, however, during one of her sittings, she said that she saw something bright and colored pass before her. It was found to be her mesmeriser's ring; and this circumstance encouraged us to feel and to make known to her a strong hope that her eye-sight might be partially at least restored.

She was at this time mesmerised *daily* (with several interruptions of a day or two) for four months, and then three times a week for about two or three months longer, using mesmerised water also to wash the eyes. At this period the strength of her mesmeriser become exhausted by her exertions,\* so that she was obliged to discontinue them, and I took up the case. By this time, however, the poor woman's sight was partially restored; she could see colors in the shop windows and walk into town unassisted. Her sleep became less like natural sleep at this time. She saw vivid colors in the dark when I passed my hand before her eyes, and light seemed to stream from them. She also conversed freely in her sleep.

Since the above period, health and other circumstances have somewhat interfered with the treatment of our patient. I mesmerised her at first three times a week, and afterwards twice, with the exception of about three months in each year (during which I was absent), down to the present time—Dec. 1848; the *whole period* being about three years and five months since the case was undertaken—two years and eight months of which the mesmerism was going on only twice a week. During this period the outward manifestations of change in the symptoms of the

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\*She suffered exceedingly in consequence of her exertions; and I mention the circumstance with a view of cautioning young persons against undertaking chronic cases before they are arrived at the possession of their full growth and strength. She was herself, however, restored to health by mesmerism, which the skilful physician who attended her was wise enough to prescribe and kind enough to afford.

eyes were, first, that she could close them, whereas she had never since her blindness been able to close the lids over them, even during natural sleep: secondly, that water frequently poured from them after mesmerising, whereas they used to be perfectly dry: and thirdly, that the opaque substance which covered them, first became thinner over the upper part of the eye and thicker beneath; and gradually a small portion of the pupil became visible.

The present state of the eyes (dated Dec., 1848) is this—the opacity of the cornea in one eye has disappeared, leaving, at least, only a slight cloudiness in one spot, which does not prevent her from seeing with it as well as other women of her age; in the other eye the opacity is very much contracted and occupies only a small space in the bottom part of the eye, leaving the upper part clear. She surprised us about eight months ago, by spelling out the letters stamped on a glass bottle, which a person present, not much older, could not read without glasses; and this is the more remarkable, because she had never been a good scholar, and had been twenty-three years without seeing a letter until a short time previously, when she had begun to amuse herself, first, with reading the large letters on the printed bills fixed to the walls, and afterwards in a book. She can now work in the common way, but not thread her needle, though she can see the eye of it perfectly, which I attribute partly to want of practice, and that it is a habit so early acquired that we are not aware of its difficulty when attempted at a later age. She cuts out her caps, walks into town (four miles) alone to make her little purchases, and performs all the ordinary occupations of life. And these things are the more remarkable in her, seeing that she was extremely awkward in every thing she attempted, and had never performed for herself any of those little offices which blind people are usually taught to accomplish, and had always a child to assist and lead her about, excepting in her own immediate locality, where the people knew her and got out of her way.

The face of her original mesmeriser was the one she first saw; she spelt out, as it were, by degrees, feature after feature, when, in a particular direction and under a proper light, taking a view of the whole. She has great pleasure in observing the outline of a face, and is a very good judge of the beauty of outline. When she became acquainted with the features of her daughter, who was an infant of about four months\* when she lost her sight, they seemed to disappoint her; she expected, I believe, to have seen a face less homely; and the little portrait of her son, which had been much prized by her when she could

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\* The ———, the husband of the lady, informs me that, when the patient first saw the grandchild, it happened to be of the very age her daughter was when she last saw her before the blindness took place.—J. ELLIOTSON.

only discern colors, was no longer pleasing to her when she could see more distinctly. She has the greatest delight in looking at people, especially the young people of the family, and notices the smallest change in their dress or way of doing their hair. The sight of colors affords a never-failing source of delight; she loves to walk in the streets that she may look at the colored ribbons suspended in the windows. Strongly colored flowers and a glowing sky excite in her intense admiration.

She was thrown into a sleep-waking state, though she is not clairvoyant. In it she always supposes herself in her old cabin, and she takes her magnetizer or any one who is put into communication with her (for she is not sensible of the presence of any one not in communication) for the niece, who is usually with her, or some neighbor who has lately been talking with her; and every question put, she answers as to that person, and therefore of course in a perfectly unconstrained manner, often scolding us for putting silly questions, for conceit, &c.

In her normal state, she never remembers what has passed in the sleep-waking, except so far as this, that if I tell her and impress strongly on her mind that she ought to do or say something, and can convince her reason that it would be right or advisable, she will try almost instinctively to do or say it when she awakes. She is insensible to pain, having been pinched, pricked, and tickled, as is usual, by believers and unbelievers, to test her insensibility. She loses taste also: a quantity of salt was put between her lips, when asked what she had in her mouth, she replied, "Nothing at all;" on awaking, however, she said, "I do not think I can be well, I have such a salty taste in my mouth." She sleeps two or three hours, and her natural sleep, which was very bad, has been much improved by the mesmerism. She wakes from the magnetic sleep of herself, but no noise rouses her.

As far as I can make out, she is about forty-seven or forty-eight years of age; and I mean to continue the treatment a few months longer, though I do not expect that much more will be gained. She is deeply grateful to her mesmerisers and to God, though she cannot be persuaded that it is not a peculiar gift which He has vouchsafed to us; while we are deeply grateful to Him for this successful result in the application of one of the most wonderful and beautiful restorative resources of his providence.\*

March 15th, 1849.

Illness and other causes prevented me from forwarding this account at the time I wrote it—in December last. I have only now to add, that the sight has become still clearer and stronger. I have taken the opinion of a somnambulist on the case, who declares that our patient will never lose the sight she has re-

\* See also Mr. H. S. Thompson's case, No. XIX., p. 290.—*Zoist*.

gained, though we must not expect, at her age, to obtain more than she has already gained in point of clearness of vision. I had forgotten to mention that she has always seen, and continues to see, when in perfect darkness, the most brilliant colors stream from my hand during her magnetic sleep.\*

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### MESMERISM AND SURGERY.

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FROM AN ESSAY BY DR. ELLIOTSON.

There are recorded in the seven volumes of *The Zoist*, and my pamphlet, AT LEAST TWO HUNDRED AND FIFTY PAINLESS SURGICAL OPERATIONS; many of the severest kind. Nearly one hundred were the removal of tumors, varying from a few pounds to above a hundred. Nineteen were amputations, There was lithotomy, extirpation of the eye-ball, with the subsequent application of strong nitric acid. Removals of the breast. Cuttings out of nails: besides painless applications of the strongest caustics.

And the medical profession are no more cognizant of these stupendous and all-important facts than the horses in Athens are of the exquisite figures on the pediment of the Parthenon. They can now give no conscientious reason for their conduct, although originally they declared the patients were impostors, shamming the absence of all signs of pain and all signs of effort to repress the expression of pain, and declared pain was too good a thing to be dispensed with. They have compelled themselves to silence in these particulars, because they are indefatigable in using chloroform. The figure the present age must cut in the sight of posterity will be rendered still more hideous by the reflection, that, whereas mesmerism is perfectly safe and conducive to recovery, chloroform is destroying life more and more.

The editors of the medical journals preserve a *dead silence* upon all the mighty mesmeric facts, medical and surgical, which occur, and are reported in *The Zoist*: the mightiest facts, I do not hesitate to declare, which medicine or surgery ever furnished; and in numbers which, as the *seven* volumes of *The Zoist* demonstrate, ought to astonish. But their hearts are hardened; and they care not for the welfare of their fellow-creatures; madly believing that they will long be able, even while their own time lasts, to conceal from the medical profession what they well know to be truths.

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\*I trust that Dr. Mayo will wait upon the family as soon as they come to town for the season, and inform them whether he regards the cure as "*ethically objectionable*," or the "*form*" of mesmerism "*harmless*;" and whether he still, saintly man! is disposed to ask, "if such a form can be devised." It was the husband of this most benevolent, enlightened and indefatigable lady, that performed the complete and almost instantaneous cure recorded in No. XII., p. 514.—J. ELLIOTSON.

## Familiar Table Talk.

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**SOCIETY AND MANNERS.**—The misfortune of all civilized countries, the withering influence which checks the cultivation of mind and heart, and concentrates all great energies in the pursuit of money, is the fact that society is based upon wealth, instead of worth. Men and women will seek that which every body honors, and where wealth is more courted and honored than any other qualification whatever, wealth will be sought, and everything else neglected. The intense selfishness thus produced, becomes a fitting soil to nourish every species of bigotry, falsehood, and delusion. These blighting influences are already severely felt in our own country. As an example of something different, it is pleasing to read the following sketch of Parisian society from the pen of Madame de Marguerites, a distinguished French lady, now in New York.

“The society of Paris has changed, *he las!* has deteriorated—has been revolutionised, like its government—but it has what Carlyle applies to one of its heroes, Mirabeau, a ‘*fond gaillard,*’ an electricity which brings it ever back to a relative state of elegance and perfection, which, though not what it was years ago, is still better than society in any other place in the world. Paris is the only place where society does not depend on extraneous circumstances. Neither wealth, nor birth, nor political influence, nor even beauty, will give supremacy. None of these social sponsors will avail you in a Parisian *saloon*. You must have individual talent, wit or merit of some kind, to be recognised, sought after, invited. Fine houses and suppers will bring a crowd on a certain day, but it will leave you in solitude all the others. Beauty will attract the lens of every opera-glass, but it will not fill your box with visitors. Political influence will bring you hundreds of cards and many low bows—a high name is now an influence of the past. But polished manners, well-stored minds and ready wit, joined to amiability of character, and an elegant simplicity of dress, will command the *entrée* to every saloon in Paris, where individual merit is recognized before all the glitter of adventitious circumstances. At all times the rendezvous of these spirits has been at the *Academie Royale* or the Grand Opera of the *Rue Pelletier.*”

On the other hand, read the following graphic little criticism upon Yankee deficiencies, from the Boston Transcript:

“We have got a great deal to learn yet in respect to hospitality and good breeding. An inhospitable, unsociable people will naturally be an ill-bred people. It is only in society that you can learn the art of pleasing. Books do not teach it. Learning does not give it. Practice alone can command it. We have a striking illustration of it in our own history. At the North we have our justly celebrated common-school system, and our colleges, and with them a vast amount of intelligence and learning, but we have never known but little, technically speaking, of the drawing-room and the dinner table. Most of our men pass their whole lives without ever having attended a dinner party. At the South, the case is different. They have not our schools, but they have always maintained a most generous hospitality. Their houses are always open to the stranger. They are seldom without guests, and their dinner table is a social reunion. What has been the result? Go into a drawing-room, say at Cambridge, where you will find young men from all parts of our country, and in one hour’s time, any man, with a practised eye, shall be able to determine who of them are from the South, without any fear of mistake, judging from their manner alone.

“Their social constitution does for their sons what all our literary institutions cannot do for ours. It makes them genteel, courteous, and well-bred. It gives them an ease and grace in society that you seldom find a Yankee youth possessing. I will find you a score of young men among us who shall perpetrate an oration, or even a poem, to order, and do it well, too, to each one that you shall find me, that can *entertain*, at his own table, even passably well. Almost every man among

us feels it. That very thing enhances the evil. We have as much real generosity as any people. There are no people who give more liberally. There are no people who would be more hospitable than we, if it had been taught us as a duty, and we had been bred to it. But the difficulty has been that the very religious principles of our ancestors have tended right the other way. It has tended to discourage everything that brought people together for social enjoyment, whether in the drawing-room or at the dinner table.

"The effect of these things we have been feeling in our social institutions, and now are feeling them in our political. Notwithstanding our success in acquiring property, notwithstanding all our comforts, we have never been a happy people. We have never enjoyed our homes as we ought; else, why should every Yankee boy be so ready to stray away?"

Does not all this point to the necessity of some great improvements in education, and social institutions? I do not refer to universal association, and practical brotherhood, or any other next-to-the-millennium condition, but to such improvements as might be readily introduced in the present condition of society. I should really like to make a few suggestions on this point, to point out certain modifications of education, and certain institutions which I believe might be successfully introduced. At a more convenient period, I should be pleased to take up this subject.

**A GREAT TRUTH.**—The great truth, the long forgotten truth to which so large a portion of Christendom seems dead—that all selfish expenditure is wicked, and that no one has a right to expend more upon himself than what he needs for bodily and mental comfort, is so well illustrated in the following story of **JENNY LIND**, from the *New York Sun*, that I cannot refrain from its publication.

"Jenny Lind has neither a sister nor a brother living. She lost a sister some years ago, but never had a brother, notwithstanding the numberless stories to the contrary, which have been circulated. Her parents are both living in quiet and retirement at her native city, Stockholm, being supported by an adequate sum, put aside for that specific purpose by their affectionate daughter. Jenny Lind's annual income from property which she has laid by, is less than six thousand dollars, (not so much as she could make at a single concert,) and she is fully determined never to increase it, for every farthing of her income and earnings above what she expends for her own personal wants is devoted to charity. The whole of the funds received from her American engagement, are set aside for the establishment of common schools in Sweden, and it is her intention to devote her personal services to the supervision and inspection of these schools. Her reverend and venerable friend once said to her, 'Miss Lind, I think that you should have a large annual income secured to you, that you might be prepared in case you should lose your voice.' 'In that event,' she replied, 'one-sixth of my present income would support me well in Sweden, and at all events, it is as much as any person with proper feelings ought to expend in a year. So I am still left five thousand dollars per annum for charitable purposes.' A woman with such a heart, would indeed be wealthy if she possessed not a dollar in the world."

**ALTON LOCKE.**—A very thrilling novel under this title has lately been published in England, and has a wonderful run. It contains the most thrilling sketches of the wrongs and miseries of the laboring classes, and seems destined to exert a happy influence upon the public mind. The authorship being unknown, various conjectures have been uttered, which have drawn forth the declaration by a writer in the *New York Home Journal*, that the writer is the **Rev. Mr. KINGSLEY**, of whom he says:

"I have the honor of being connected with a society of gentlemen in England, who give their money, time, influence, and intellectual power, to the noble purpose of raising the condition of the working classes to that level which it ought to attain; Mr. K. is a member of that society. "Alton Locke," and "Cheap Clothes and Nasty," are two items of his contribution to the literary capital of the Society. Of this fact, as far as regards "Alton Locke," I have been informed by a letter (now in my possession) from another gentleman, who is one of the Council of the Society alluded to, and an intimate friend of Mr. K.; this is a certificate of the truth of what I have said which will probably satisfy all doubts. The energetic pamphlet "Cheap Clothes and Nasty," by **PARSON LOT**, (the ~~name~~

*de guerre* of Mr. K.) is at your service if you please to insert it in your columns; I am persuaded that your readers will not think that the space it occupies, or their time while reading it, is thrown away; this persuasion is grounded on the merit of the work, on its style, peculiarly adapted to the taste and ideas of a free people; and on the fact, as hinted by your correspondent, that even here there are evils of the same kind as those exposed in the pamphlet, which demand remedy and prevention. Yes, sir, *even here* competition is a vampire, sucking the blood of the workers for its own sustenance."

**SPIRITUAL COMMUNICATIONS.**—This subject continues to excite a deep interest in Cincinnati, as well as elsewhere. The sermon of Mr. Stuart in this number, is one of a series of discourses which have been attended by crowded audiences in the New Church Temple of this city. Prof. H. P. GATCHELL has delivered several able and eloquent lectures upon the subject, at the Universalist Church, and the hall of the Eclectic Medical Institute. Several debates or discussions have been held at different places in the city, all of which have been attended by large numbers. Private inquiries continue. Mrs. Bushnell has been thronged with visitors, and has delivered several public clairvoyant lectures, with clairvoyant illustrations of Phrenology, which were largely attended. Many messages have been received here, calculated to enlighten and guide the living, and more has been promised. My own engagements have prevented my giving the due attention to those subjects at present, in reference to which I must play the part of a chronicler rather than an analytic inquirer. The forthcoming pamphlet of Mr. W. T. Cogshall will embrace a record of what has occurred in this city, and elsewhere, and as I presume my readers will generally obtain copies, it will be unnecessary to devote much of my space to information which can be obtained from it.

There can be no doubt that the phenomena are becoming very common, and widely diffused throughout our country. In Boston, Providence, Hartford, New York, and many other Eastern cities and villages, a great many families are enjoying these wonders privately, who cautiously avoid being publicly known in connection with phenomena so marvelous.

It is worthy of remark, that no opposition has yet been able to discredit the phenomena, notwithstanding the pompous pretensions of refutation which have been put forth. Mr. Grimes, a lecturer on Phrenology and Animal Magnetism, undertook to demolish the whole affair in the columns of the Tribune, but the whole force of his attempt consisted in affirming that he believed the sounds produced by the persons concerned (which is well known to be untrue), and that he had known something of a case of imposition, which proved nothing in reference to other cases, even if his statements had not been flatly contradicted, as they were. Mr. C. C. Burr, has just announced at New York that he can produce the knockings artificially, well enough to deceive anybody, and that he will give a lecture to refute the whole affair. I feel no doubt, however that those who expect to be much enlightened by his lecture, or to see any trick really detected, will be sadly disappointed. Mr. Burr is a skilful master of the art of arresting the popular attention, and turning the popular excitement into a profitable channel for himself. It is to be regretted that so many of those who come before the public have no higher ends in view.

N. B. Mr. Burr's demonstration consisted in snapping the joints of his great toe! in which he failed to produce the characteristic sound of the spiritual rappings.

**HINE'S "PROGRESS PAMPHLETS."**—Mr. L. A. Hine has commenced the issue of a series of pamphlets under the above title, which are worthy of the attention of the friends of human improvement. Mr. Hine is a vigorous and graceful writer. He is impelled by a fervid enthusiasm in the cause of universal justice and universal brotherhood, which not only renders him a very efficient writer, and speaker, but leads him to accumulate much valuable information bearing upon human welfare. The following is the prospectus of his pamphlets:

"It is the aim of these pamphlets to begin an extensive inquiring into a Natural System of Public and Private Economy. We have had Political and Social Economy long enough; it is time that we understood the Natural or Divine Economy. Political Economy has been totally perverted by opinions that have

descended from despotism, and it is time the old system, that is yet taught in all our colleges, were reformed.

"A series of Pamphlets, numbering from one to fifteen, more or less, is proposed, and will be issued after the following order, provided the demand for them is sufficient to pay their expense.

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| 1. The Laborer,    | 8. The Usurer,        |
| 2. The Landlord,   | 9. The Debtor,        |
| 3. The Tenant,     | 10. The Teacher,      |
| 4. The Employer,   | 11. The Scholar,      |
| 5. The Servant,    | 12. The Citizen,      |
| 6. The Democrat,   | 13. The Legislator,   |
| 7. The Aristocrat, | 14. The State,        |
|                    | 15. The Neighborhood. |

"Progress-Pamphlets are published by Bagley & Freeman, 115 Main street, Cincinnati. Price, ten cents single, or a dollar per dozen. Letters post paid, can be addressed either to Bagley & Freeman, or to L. A. Hine, Cincinnati, Ohio.

"No. 3, The Tenant, will be issued the 1st of March."

The first two pamphlets have been issued in very neat typographic style, thirty-two pages each. They are very interesting, and I should be pleased to notice them more fully if space and time permitted.

**ELECTRICITY.—LETTER FROM DR. A. BABCOCK, OF GAINES, N. Y.**—"I can ill afford to lose a single number of your valuable journal, I deem it better calculated to advance man in the science of man than all the (falsely so called) scientific journals in this or any other country, with which I have become acquainted. It teaches the science from an entirely new point, one from which man may be seen in his true position. I wish you entire success in your enterprise, and have endeavored to enlarge your subscription list, but your position is so far in advance of the mass of mind that it is almost impossible to make men believe that 'tis more than mere speculation. Knowing you to be a lover of all science, I suggest for your consideration an hypothesis to account for matter being aggregated as we see it, into the solid, liquid and aeriform conditions, or a new atomic theory. It is assumed that electricity is a universal agent pervading all space not occupied by other substances, that there is a natural attraction between electricity and all gross matters, and from this cause, they are always found attached together inseparably—that electricity attaches to gross matter according to the shape or form of its atoms—if the atoms are perfect spheres the two kinds of electricity will be in equal depths, and densities all around the surface of these atoms. This being true, then all substances, whose atoms are spheres, must necessarily become similarly and equally electrified, and consequently they must repel each other, from a well-established law of electricity, and therefore such substances must exist in the form of air or gas. Now, is not this the reason that gasses are all equal conductors of electricity, and why they resemble each other in so many other respects? Do not these resemblances depend upon their physical constitution. As the atom shall recede from the sphere, the electricity will attach itself to the poles of the long axes, the positive upon one pole, and the negative upon the other pole, leaving a space at the central or equatorial region, with little or no electricity; this of course must give weak attraction, not so strong as to prevent atomic motion, and, therefore, substances whose atoms are of this form, would form the various kinds of liquids, the more dense and tenacious as their atoms recede from the perfectly spherical form. Allowing it to be true, much in relation to liquid may be easily accounted for—as the different temperatures at which they evaporate, freeze, etc., etc. Heat is nothing but electricity in obstructed motion; all that is necessary to evaporate any substance is to surround its atoms with a perfectly spherical atmosphere of electricity, they can repel each other, and fly off; now then, the further the atoms recede from the spherical form the greater, the amount of electricity it will require to surround it, and consequently the higher must be the temperature.

"If the atom have sharp points and angles, the electricity will become attached to its points; the positive to one point or angle, and the negative to another—substances of this form will consequently not allow of atomic motion, and therefore must form the different kinds and classes of solids. Now, then, if the

be true, and it is believed to be so, it follows, that cohesion is not a *property* of matter, but is the effect of electricity. There is much to sustain this view; we know that electricity will produce cohesion, and we do not know of any thing else that will do it, and in all cases when it does take place we have good reason to believe it to exist. Again, if electricity is the cause of cohesion, upon breaking up the cohesion of any substance electricity ought to be set free, is it not set free in all cases where cohesion is broken up? in some instances the quantity may not be sufficient to be felt by any of our present instruments, but it is well known that upon breaking many substances electricity is set free, and this particularly the case in the ordinary machine electricity, and also in the galvanic battery. In the first, the rubber, and the amalgam upon the rubber are disintegrated—and in the latter the zinc has its cohesion destroyed. Artificial combustion is another beautiful illustration of this, hence it is so rapidly set free as to produce both heat and light. Then heat and light are but the effects of electricity in motion, or dynamic electricity; I have not the least doubt, that this is the case in all instances, wherever heat and light are known to exist.

"My investigations have led me to believe that electricity is the cause of light, heat, cohesion, gravitation, chemical affinity, and of all motions and sensations; and also that it is the *nervo-vital* fluid, and consequently the only agent by means of which the mind holds communication with the external world. Should any objections to the atomic theory above suggested occur to your mind, please state them, and let us see if they can not be removed. I think that most, if not all the positions above assumed, can be pretty strongly sustained, as much so, in fact, as most of the theories upon scientific objects. To account for all we see and know, there is no need of but a single imponderable agent.

"Very truly yours,"

"ALFRED BARCOCK."

**EFFECTS OF MESMERISM ON A BEAR.**—A gentleman residing at Oxford had in his possession a young Syrian bear, from Mount Lebanon, about a year old. This bear was generally good-humored, playful and tractable. One morning the bear, from the attention of some visitors, became savage and irritable; and the owner, in despair, tied him up in his usual abode, and went away to attend to his guests. In a few minutes he was hastily recalled to see his bear. He found him rolling about on his haunches, faintly moving his paws, and gradually sinking into a state of quiescence, and repose. Above him stood a gentleman well known in the mesmeric world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new influence, gradually sunk to the ground, closed his eyes, became motionless, and insensible to all means used to rouse him. He remained in this state for some minutes, when he awoke, as it were, from a deep sleep, shook himself, and tottered about the court, as though laboring under the effects of a strong narcotic. He exhibited evident signs of drowsiness for some hours afterwards. This interesting scene took place in the presence of many distinguished members of the British Association when last held in the University at Oxford.—*F. T. Buckland.*

**REPLY TO A SOUTHERN LADY.**—The suggestion of my fair friend (in the December number), that the constructive or inventive faculty is the true creative power by which genius is distinguished, deserves a special and distinct notice. In the new phrenological system, the error of degrading the inventive power to the rank of a mere propensity for building or making has been entirely avoided. Invention is recognised as an intellectual power, not as an animal impulse. Yet the whole inventive or creative power does not belong to the locality denominated Invention. The entire lateral region of the forehead is concerned in giving the power of connecting the ideas, and calling up new combinations of thought which impress us with a sunlike novelty and force of genius.

In what particular portion of the constructive-ideal region, from Calculation and Dreaming, to Spirituality and Imagination, the highest intellectual power (most nearly resembling genius), may be located, might be a matter of debate, as all of the organs of that region, when large and powerful, produce some of the characteristics of genius. I have been accustomed, however, to regard the upper portion of the ideal region, as more intimately connected with genius than the

lower. The genius of the lower portion, however it may shine in verse, in art, or in science, has not the depth, the forecast and wisdom of that which belongs to the upper organ. These organs of the ideal region co-operate directly with a range of interior intuitive organs on the internal aspect of the front lobe, which are the source of our greatest powers of insight, and probably the seat of the highest inspiration of genius. But the high intellectual power of the intuitive region, however it may guide us in action, cannot display itself in literature and art with success, without the agency of the lateral combining organs of the front lobe. These organs vigorously acting with their intuitive associates produce the highest and most delicate intellectual excitement. The high-wrought language in which their operation is described by Mr. Willis may be justified by science. The idea that the most highly-gifted and poetic are carried away by the workings of their own interior power which they enjoy, but scarcely comprehend or control, is in consonance with the character of that region of the brain. The intuitive faculty is one that leaps to its conclusions in a manner that we cannot comprehend, and with a suddenness that defies conscious observation. The ideal faculties which belong to the dreaming region, act in a manner still more independent of our own distinct consciousness. In dreams, the operations of our minds are unaccountable, and it often seems as though we were addressed by other persons, although the ideas expressed are but the products of our own minds, under the influence of the dreaming or somnambulant region. Somnambulists often carry on a series of acts which manifest an intellect superior to their ordinary condition, but of which they are entirely oblivious when the somnolent organ ceases to control them.

The somnolent and intuitive regions are regions of great impressibility, under the influence of which the wonderful sympathies of mesmerism are developed, and the mind is open to the influx of all the subtlest influence of the universe. We may therefore regard the lofty and mysterious inspiration of genius as belonging to the region of ideality, in close proximity with which we find the mechanical, mathematical, and musical organs.

**WATER-GAS IN FRANCE.**—(From the Correspondence of the New York Journal of Commerce.)—Paris, 18th December, 1850.—Having been present, by invitation, at an exhibition to attest the merits of a recent remarkable invention, I was so much interested that I determined to give you some account of it. There were present quite a number of Americans, among others, the Secretary of the Legation; and I believe, they all expressed themselves highly gratified.

The process of making pure gas from water has been discovered. The problem is solved. We saw proofs in abundance, that a most brilliant white light, and intense heat, can be produced from it with perfect ease, and the greatest economy. Not to annoy your readers with technical details, it is sufficient to say—that by the decomposition of water, by a simple and cheap process, pure hydrogen gas is produced, which can be conveyed in pipes, and employed in precisely the same way as ordinary gas. Upon turning a stop-cock, and applying a match, it burnt instantly with a bluish flame, not unlike alcohol. This is its natural state, and I believe Mr. Paine, of whose failures we have heard, succeeded thus far. The flame is changed to a white color, by means so simple that it appears fabulous—it is in fact, the crowning point of the invention.

Imagine a thin *filigree hoop of platina*, shaped like the wick of a mechanical or solar lamp, about three quarters of an inch high, to be fitted to an ordinary gas burner. When this is in place, its whole surface is dazzling white, and gives a light it is estimated, equal to fifteen candles. The height of this netted tube cannot be increased, but its diameter can be enlarged to any extent, and the light of course in the same proportion. There is no sensible flame—no smoke—not the smallest odor. It does not hiss, and in all these particulars possesses an immense advantage over coal gas. There is no humbug about it. It was before our eyes, burning blue with a platina apparatus—changing to white upon contact with it. You can turn it on or off—use little or much, at your convenience.