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## MORAL INFLUENCE OF FIRMNESS.

The position of Firmness, between the benevolent and selfish organs, enables it to act with equal facility in support of our selfish energies, or of our benevolent and self-sacrificing emotions. Indeed, it is so closely connected in its tendencies with Combativeness and its neighboring organs, as to render it often doubtful to which organs certain energetic acts should be attributed. Still it is equally capable of co-operating with the moral group; and with whatever it may be united, it exalts the power of manifestation, unless the organ be too remote from it. Organs more remote are modified or checked, while those which are nearest receive the greatest degree of invigoration.

It may be said, however, that the aggregate tendency of Firmness is to exalt the whole cerebral action, and capacitate the individual for a higher and broader sphere of life. It produces a greater amount of wisdom, a more effective action, and a more perfect morality. Its *modus operandi* is as follows: being averse to any change, it seeks to establish everything upon a permanent foundation, and act with reference to remote results in a uniform manner. Having decided in reference to any individual or object, what is the true relation which it bears to us, Firmness establishes thereupon a permanent and inflexible rule. For example, a child is presented to us. Firmness energizing our emotions and our powers of perception and forecast to perceive its character and relations, assists us to perceive that it should be an object of care and kindness, and of paternal guidance. This being our fixed relation, Firmness forbids any violation of it, and however wayward or vicious the child may become, Firmness requires us to persevere

in faithful paternal offices, and thus enables us, under the most painful discouragements, to persist in the sublime effort of redeeming the fallen. In like manner, when one has chosen a lovely woman for the relation of wife, her character and sentiments, her position and pledges, are consonant only with tender affection and fidelity. Firmness, then, exacts that such should be the relation, and dictates the pledge to love, cherish and protect, which it enables us to execute in defiance of every discouragement from unkind treatment or vicious conduct. Thus do we derive from Firmness an inflexible fidelity to the duties of a friend, a father, a husband or a citizen.

Such is the source of the sublimest examples of magnanimity in human society, and of that loftiness of character, which is able to reduce to practice the highest virtues. Reflecting upon the nature of human life and human intercourse, we perceive the true relations of man to man, which are those of co-operative kindness. Such being our settled conviction, Firmness forbids any change in our policy or sentiments, and inflexibly forbids that vacillation and irregularity of passion, which are continually arising from the incidents of business and social intercourse. No matter how unreasonably passionate and perverse our friends may be, Firmness forbids that we should respond by sympathetic anger, or allow the relation of friendship to be changed, which we originally established for sufficient reasons. Having laid down our own laws of life and our true relation to each human being, Firmness refuses to descend from the moral dignity of our own principles, to indulge in anger, malice, jealousy and petulant excitement, or any other species of selfish and hostile contest.

Thus the man of firmness moves through life with an inflexible uniformity of action, and as he participates in none of the passionate personal excitements and contests of society, he becomes obnoxious to none, and extends over all a tranquil and pacific influence, conducive to social stability. Thus is social order maintained by men of high-toned character, and thus does their moral influence prevail over the weakness and vices of their families and friends.

Firmness, it is true, is equally effectual in co-operation with the selfish passions, and when we have determined anything to be evil, or worthy of opposition and destruction, it renders us inflexible opponents. But the Firmness which I have described is the true normal Firmness acting in conjunction with its neighboring moral organs, instead of co-operating with the basilar.

Firmness may be exerted simply in reference to principles, with but little regard to persons. Determining inflexibly to oppose certain principles or traits of character, and to sustain others, we may be kind and friendly or scornful and hostile, to any extent, as various traits of character are manifested to us by the same person. This is not owing to any lack of Firmness, but to a lack of Reverence, Love and Friendship, which prevents us

from regarding individual human beings as objects of much importance, or paying much attention to their traits of character and their relations to ourselves. When Friendship, Love, Faith and Admiration are active, we have too vivid a sense of the importance of each individual, to sacrifice persons to principles—and we do not neglect to establish kind and permanent relations with all with whom we have any intercourse.

Firmness with respect to principles, arises from the activity of the higher reflective organs in connection with the organs of Firmness and Integrity. Firmness with reference to persons and things depends upon the operation of Friendship, Adhesiveness and the perceptive organs.

To cultivate the organ of Firmness, we should acquire a habit of looking at everything with reference to its essential and permanent character, and should repress every attempt or influence calculated to change our feelings. We should acquire a habit of thinking on a large scale, and with reference to remote results, contemning trivial incidents and party excitements.

In order to maintain our sentiments upon all subjects with stability, we should take care to form them with due deliberation and profound reflection, carefully repressing all hasty impulses which lead to inconsiderate conclusions.

To develop Firmness as a trait of character, it is necessary to subdue all extreme excitability and sensitiveness or other causes of vacillation. The following course is therefore necessary in self-culture for the development of Firmness.

1. To energize the muscular system by persevering labor, and thus develop more especially the muscles of the shoulders and arms.
2. To nourish the body by a system of diet sufficiently nutritious to sustain a full supply of blood, and give regularity to the circulation.
3. To live much in the open air in a cold climate—thus developing hardihood and diminishing the predominance of the nervous system.
4. To eat more seldom than is common, and to avoid all cultivation of sensuality or indolence.
5. To engage in occupations of a steady character, in which success is attained only by perseverance.
6. To avoid pursuits which produce much anxiety or irritation of mind, —and all situations which excite fear.
7. To cultivate sentiments of Integrity, Hope, true Religion and undoubting confidence in the future destiny of the human soul.
8. To devote ourselves with unflinching assiduity to the labors of our vocation, losing not a moment from the pursuit of our great objects in the future.

## MARRIAGE AND SCROFULA.

DR. BUCHANAN:

I wish to present your readers, through the Journal, with some new thoughts on Marriage, as connected with all forms of Scrofulous constitutions.

As much as Barnum has been abused by the press for his "Baby Shows," they are after all the only show that he has presented to the American people that is worthy of one moment's attention; and yet to my surprise Mrs. Oakes Smith scorned him for intruding on the divine rights of mothers. I have not one drop of sympathy with that estimable lady's views on that subject. What is there about the bright eyes and blooming cheeks of a little immortal that you are unwilling to show them, dear ladies.

The function of the mother is the highest and holiest of all others; and the sublimest idea in our religion is, that a Judean mother gave birth to the Almighty, "the King of Kings, and Lord of Lords." Heaven was moved on the occasion; and the angels left their bright abodes, and were heard singing their celestial anthems, at the glorious event; and the angels not only noticed the event, but wise men from the East, led by a star, that glittered all the brighter at the birth of God, came and worshipped at his cradle, in a Judean stable. Yes, the wisest Philosophers came to see Mary's baby, and paid homage to the holiness of motherhood.

What higher compliment could God pay to woman, than to enter the world visibly in the flesh through a sanctified maternity. Now man is not only immortal, but is a God in the embryo; for Christ says they shall be like him, shall be one with him. If this be so, a child is not so small a matter as negligent and selfish women, and still more selfish men, would represent.

Embodying within him all the higher world of thought and worship, how infinitely does he transcend all the animal world below him, in the extent of his powers—the greatness and variety of his hopes; the grandeur of his achievements; and the height of his aspirations in "the bright world where angels have their birth, just on the border of the Spirit land."

Men travel over the Union, to see a famous horse; they go to Europe to find an ox of famous blood; they hunt through all China to find an improvement on the Berkshire nag; and go down into burning sands where the Arab dwells, to find the steed of higher mettle and lofty bearing; but horror if we propose to improve the breeds of men; to see the best formed children, with fine limbs and well made brains; the press quakes with disgust and goes into fits over the "*shameful impropriety*," of bringing together fifty babies to be looked at.

Barnum for once has undertaken a noble work, and if he succeeds in creating in the minds of American parents, as deep an interest in their offspring, as they now feel in Berkshire pigs or Chinese puppies, he will deserve the praise of posterity, and a monument to his memory. There is nothing in which men are so heedless as the conjunction of their offspring; if he or she has money, it's a strike, though their bodies conceal the horrors of cancer, the consumptive's hollow cough, the idiot's vacant stare, the maniac's wild phrensy, or the deformity of a rickety hump on both shoulders.

All this perhaps looks rash and satirical. But is not our land full of deformity; full of crime; full of consumption; full of cancers; full of alms houses; full of jails; full of deaf and dumb asylums; full of retreats for lunatics; full of prisons of State; full of retreats for juvenile rascals; full of drooling idiocy; full of suicide, infanticide, and murder?

Now I affirm, that all this catalogue of physical, moral and mental evils, is the legitimate fruit of violated law; the ripened product of evils embodied in the human organization, and ushered out into the world, through the broad channel of matrimony.

All the misery and crime that infest our land is born of some mother and father, in whose blood lurks the blue demon of deceit, and crime; or in whose nerves lurk the red fires that burn in the soul of the maniac and murderer.

This long preface seemed needful, to fix and rouse the attention of the reader to the momentous consequences of an ill assorted marriage.

Endless changes are rung on the sin of marrying a cousin, but the evils resulting from the marriage of related parties are small, nay trivial compared to those I shall point out.

In a somewhat extensive series of observation, on the result of matrimony where one, or both parties are scrofulous, addicted to cancer, consumption, salt rheum, erysipelas, and glandular enlargements, I think I discover the source of much of the crime, idiocy, insanity, and deformity that pervades every county in the United States.

I cannot better convey my meaning, than to give a detail of cases, and so classify the facts as to bring out to view the result.

Two years since I was called on by a lawyer to go into court, and state my convictions touching a culprit who had been arrested, by a most talented young lawyer, who was prosecutor in the county, for stealing from the pantry of a landlord a dozen nut cakes or more. They were about to make a grave offence against the peace and dignity of the State of Ohio and send him to Columbus. He was a boy apparently 25; bony and coarse, brain fair in appearance, but the eye and face wore the stolidity of a genuine saphead. I took occasion to call the attention of the Judge to many similar persons, one of whom was then in the porch of the court room selling candy, the son of a wealthy

farmer. I pronounced the prisoner the son of scrofulous parents, the effects of which had fallen on the brain, rendering its action, weak and difficult. The prisoner was discharged.

J. M., a young man of thirty, is blind of one eye; head large, and wide behind the ears; has some intelligence, but no woman is safe in his company alone. This one passion seems to be unduly active; he is ill shaped and a monster in reality. His mother died of consumption as did his brother; who was noted for mental acuteness, but a man of vicious passions.

W. R., son of my brother, now twenty two years. Short and stout; the brain well formed, indicating both mental and moral capacity.—From his brain you would mark him as highly intellectual.

His mother was a very feeble woman, and died of consumption; in him the disease from childhood took the form of scald head—which gradually passed off while using water and wearing a wet linen cap. He is a being of impulse; cannot comprehend numbers, so as to reckon at all; is secretive, and much given to lying. Has considerable physical power. A year since he fell suddenly into convulsions, became clairvoyant and prescribed for his case. The fits pass off voluntarily, and come on without warning. The young man will always be a source of care and attention. Though quick as an Indian to see, and hear, he cannot repeat the simplest train of facts without the most enormous exaggeration of their importance. The observing and reasoning portions of the brain are well formed, but greatly deficient in power to gather facts, and reason logically on them.

A family; the father representing a consumptive mother; the wife a dropsical father, have seven children, all exhibit feeble vitality, much below the parents. One boy was subject to fits, and often gave most violent proofs of destructiveness; died in the asylum. A second boy is a dolt, and his brain about as active as a ball of putty. A girl of ten exhibits lamentable mental stupidity and will make but a sorry figure as a woman. These three children partake more of the mother's than the father's temperament. A fourth boy is very dull, his health poor, and his head covered with scabs. The father of these children is an active and ingenious mechanic, and enjoys good health.

A second family; father a large broad-chested man, with a brain like Daniel Webster; was never sick in his life.

The mother is clever and simple: and one accustomed to the effects of scrofula, would mark her as its victim. Has eight children; three died of consumption; two graduates in theology, and men of splendid mental endowments, but had weak lungs. Both these young men resembled their mother physically. A daughter, large and finely built, resembling closely her father; has been from the age of twelve a subject of epilepsy, and a species of insanity. Her father has paid not less than five hundred dollars for medical aid—she took in one season forty emetics,

and strange enough grew worse. The other children resemble the father, but are dull of mind and far below him in intellect.

A third family: Father scrofulous, with a hump back, his mother died of consumption. His wife a simple soul—the child of a consumptive mother. They have seven children, three of which resemble the mother, with low broad heads, and a very weak mental calibre; will never be competent to self-control and support. The other children range a little higher in capacity.

A fourth family: Mother scrofulous, and of consumptive parents; the father healthy and strong. Three sons, two of whom died at forty, one of fits, the other of consumption.

The grand children, among all the brothers showed the deteriorating effects of some poison, that had sapped their mental and physical vigor. The healthiest brother, died at fifty of the erysipelas. Two grand children were perfect cretins. All this misery came from one consumptive mother. I transmit you the daguerreotype of Horace Hains, convicted of murder in the second degree and sentenced to imprisonment for life. It appeared on trial that he went into the woods with his rifle in open daylight, and shot A. M. Suttleiff, who lived in a secluded place, buried him in a clump of bushes, drove home his cattle, and horse, and gave out that he had gone west. He was six feet tall, with grey eyes and dark hair; his head was high, and narrow in front of the ears; perceptive faculties well developed; Benevolence, Veneration and Firmness all large; while behind the ears in the region of Desperation and Hatred, his head exhibited great breadth. He was uneducated; and murderer as he is, there are many men of worse organizations who adorn the Church. The whole transaction showed want of perception and caution, and these regions of brain were almost paralyzed for want of use, as were also the moral and religious. With a well regulated education he might have lived, respected and useful, in spite of his fierce passion. The expression of the eyes, was very cat like. His mother died of cancer, and I doubt not left him a vicious *condition* of brain.

Close observation proves that in a majority of cases the scrofula of the consumptive is determined to the lungs; but it is just as true, that the poison is often directed to the cerebral mass, and sometimes to a single organ or a group of organs. In some cases it certainly seems to *improve* the *texture* of the brain the consumptive shows a clear and sparkling intellect; while in more cases by far it falls on the base of the brain, developing the passions and imparting great personal vigor with mental stupidity.

How much these scrofulous taints are connected with the production of insanity and blindness I know not; but that they contribute a large number of victims to these Asylums is certain, while most criminals will be found I think connected with a scrofulous taint from the parents.

B. W. RICHMOND.

## NERVAURIC TREATMENT OF DISEASE.

Since Spiritualism and other exciting themes have been engaging public attention, the interest in Mesmeric or Nervaauric treatment of disease has somewhat diminished in consequence of the smaller number who are practically engaged in illustrating its powers. It is highly desirable, therefore, to re-awaken an interest on this subject, as a great amount of relief to human suffering may be imparted by the benevolent if they are aware of their own powers. The success of Mr. Reynoldson in the following cases is very encouraging.

There are other operators in the United States, whose cases would be highly instructive if published, and the pages of the Journal are freely tendered for their communications.

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TO THE EDITOR OF THE JOURNAL OF MAN:

DEAR SIR: — You kindly invite me to communicate results of Nervaauric treatment, a pursuit which has occupied my whole attention since 1843.

One dark night in January of 1844, after delivering a lecture at Birkenhead, I returned to Liverpool, and had passed the last houses of that town upon the road to Bootle, when a heavy shower of rain rising from the river Mersey, led me to seek shelter.

An humble hut stood on the roadside, seeming to offer momentary shelter from the driving blast. Contrary to my expectation, it was tenanted. The door was opened—a blazing fire and cheerful faces contrasted agreeably with the outward scene. Brief and kindly greetings exchanged, my attention was attracted to a boy of eleven years, sitting by the fire, whose pallid and woe-worn countenance betokened pain and suffering. He had lost the use of his lower extremities for ten days from low fever, due probably to the location, which was amidst the brick-fields—the clay-flats lying on the northern shore.

Observing, “I always find work to do everywhere,” I doffed my great coat and without explanation began to manipulate. In about fifteen minutes the grateful boy was walking about the room. A marked change of feeling from deep depression was then wrought by stimulating circulation from the right pulse. At night, for hours, the limbs were described as being burning hot, and then breaking out in a vigorous perspiration. A week or ten days continued daily treatment, resulted in full recovery. I do not remember the boy’s name, although a written statement of the case was drawn up, and lay at the Liverpool Mercury office for inspection. The facts would have been verified on oath of the parents, if that course had been legal.

John Smith, editor of the most influential print out of London, became deeply interested. A few months served to arrange gratuitous nervauric treatment for all who chose to avail themselves, under the auspices of the Liverpool Medical Mesmeric Society. The cities of every land should each have such an institution, and an irresistible array of facts would thus be brought to each man's door.

Sometimes as many as twenty and even twenty-four patients have met me at the appointed hour, whose cases had defied ordinary medical treatment, but yielded steadily to this most powerful agency.

Superstitious prejudice at this time prevented many persons from adopting a treatment whose efficacy could no longer be denied. That most eloquent Church of England clergyman, Rev. Hugh McNeile, preached and printed a sermon insinuating the presence of diabolical agency, and among the most wealthy, intelligent and influential classes, many declared that they would rather die than be cured by mesmeric treatment. Meantime, quietly pursuing our course, with very moderate pecuniary support, a large number of significant cases were permanently cured.

Mrs. Jas. J——, of West Derby, a young widow lady in affluent circumstances, suffered a painful attack of tic douloureux, which had defied ordinary medical treatment for nine months. Immediate relief was given by nervauric treatment, while ten visits spread over a fortnight, resulted in a cure that proved permanent. The Rev. H. Hampton, incumbent of St. James, Liverpool, was cognizant of the case, which served to remove from his mind the prejudices Mr. McNeile had awakened.

Mr. Hampton took me to see a poor old woman whose intellect was deranged. She was noisy and violent—aged 70. The disturbance was becoming intolerable to her neighbors; so that the poor old creature must have been consigned to a lunatic asylum. Mr. Hampton went with me to her humble abode. She was noisy. We found much heat in the region of the cerebellum. From dispersive action the head became cool and the woman quiet. Persistent mesmeric treatment for some months, resulted in full recovery. Twelve months afterward, a few weeks' treatment became necessary—when her symptoms were those of depression, not violence—and they yielded promptly.

Mrs. Ashly, (aged 52) a widow in humble circumstances, was supposed to be in a dying condition, when I was requested to visit her by S. P. Jackson, Esq., a Deacon of the Pembroke Place Baptist Church. A month previously she refused to accept my services for the relief of her arm, which was in constant pain—a rheumatic pain. The arm was carried in a sling, and the veins of that hand showed the presence of less blood than the other. Pain had gone from the left arm, and was violent in the region of the heart. Confined to her bed—death was daily expected. My first action was to transfuse nervaura from my right hand to the seat of pain, which was greatly

relieved. On my second operation the pain was retransferred to her shoulder. In one week she left her room. I continued to treat her at the Mesmeric Infirmary. The veins of the left hand became as full of blood as those of the other. The arm recovered strength, but having been cauterized at the Infirmary, has never become very strong. For some months the pain was dispersed by fifteen or twenty minutes' manipulation. Finally three or four passes accomplished the desideratum. At one juncture symptoms of dropsy supervened, but yielded in three days to nervauric action over the kidneys. Some years before she had suffered two paralytic strokes. While under my charge in 1845, (August,) symptoms of a third were present—even to involuntary convulsive action of the eye-ball, which yielded to nervauric passes over the cerebellum. Again, in August, 1846, similar symptoms were present, and again yielded. She continued well in 1853, when I last heard from her. The case was slightly reported to the Zoist in 1847, and brought before considerable audiences in Liverpool, for "these things were not done in a corner." Her unflinching testimony offended more ladies than it induced to adopt a similar mode of cure.

Truth is stranger than fiction, but as though to leave Canon McNeile "without excuse" for the blood of those whom his prejudice had encouraged to find an earlier grave than they might have done—this poor woman had been a domestic in the employ of his father-in-law, Archbishop Magee, while my first two important cases in fashionable circles, were ladies whom I had the pleasure of enabling within a month to resume attendance on his ministry. The prelate could only suspect evil influences in these simple processes that his book-learning had overlooked, while the simple-minded child in the brick-field, recognized the hand of God—in that Providence which arranged the shower of rain at the minute my steps were led to the door.

WM. REYNOLDSON.

*Washington, D. C., November, 1855.*

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## THE WOOL AND HAIR QUESTION.

REMARKS OF P. A. BROWNE, ESQ., OF PHILADELPHIA, ON WOOL AND HAIR, BEFORE THE STATE AGRICULTURAL SOCIETY, OF SOUTH CAROLINA, NOV. 14, 1855.

Mr. Browne said that for seven years he had been engaged in the critical examination of Hair and Wool from all parts of the world—that wherever any pretension was made to raising sheep, he had procured specimens of their wool—that his collection was very extensive. He has sent to London for exhibition specimens of wool from every State in our Union.

We import from 18 to 20,000,000 lbs. of wool annually, instead of exporting three or four times as much. We can raise it, as we have no

lack of territory, and the United States are capable of sustaining the best breeds of sheep in the world. The finest wool for cloth is brought from Saxony, Prussian Silesia and Hungary, from sheep originally from Spain, which have been there improved so as to surpass the Merino. He had received from the King of Saxony a large collection of wools, and also from the King of Prussia, which certainly must be of the finest qualities, or they would not have been sent. He had examined them very carefully with the microscope and micrometer, and as to elasticity, &c., and he announced, without fear of contradiction, that we could raise finer wool in this country. He exhibited a specimen of Saxon wool, raised in Alleghany county, which measured 1-2500, while the finest from Saxony did not exceed 1-2186 of an inch. In proportion to the number of strands is the strength of the wool, as of a cable, and the finer the wool, of course the stronger and better suited for cloth. It is then cheaper to raise fine wool than coarse. The Saxon sheep, when carried to England, dies, when in our country it thrives and bears a finer wool.

He stated that his experiments had satisfied him that there are two kinds of wool—one which is true *wool*, the other *hair*. The distinction is well marked and very important. Hair comes out from the dermis at an acute angle, wool at a right angle. All hair is either straight or curly—wool is twisted with a spiral twist.

Hair has been always defined a hollow cylinder, filled with pith or marrow—this is a mistake, it is no such thing. It is a shaft with rounded scales fewer and adhering closely in hair, while in wool it is a shaft with more numerous scales pointed and covering it more closely, which enables it to full, felt or shrink—hair does not felt.

For fine goods, as broadcloth, to have elasticity, seek a fleece that will felt and shrink; for carpets or flannel, take that which will not, hair. But if you want to raise sheep for wool, keep up the distinct breed—cross the families of the same species, but do not cross a hairy sheep or goat upon a woolly one—if you want the hairy, keep that also distinct. If you mix them, you have wool or hair in the progeny of the first cross, which may be prosperous, but after that every thing is uncertain. The law of hybridity proves that hybrids partake more either of one parent or the other, and never return to the original of either—if they appear to do so, the blood will show in some future generation. You find hair and wool on the back of the sheep, but not a mixed product. So in the human race, you have hair in the Caucasian, and Mongol race, while in the negro you have wool. In the mulatto you have either kinds of hair or wool, but no mongrel amalgamated product.

In the shaft of hair if the fibres be the same all around, as in a cylinder, expansion and contraction are equable, and straight hair is the result, as in the aboriginal American; in this race the section of a hair is circu-

lar. In the white race you have it elliptical from two flattened sides, and the fibres differing, contraction is irregular, and a wiry or curling tendency is the result. In the wool of the negro or of the sheep, still more flattened, the tendency is to a twist or spiral curl. The section of wool presents an eccentrical ellipse.

The Rev. Jno. Bachman of Charleston S. C., discovering in Mr. Browne's doctrines something unfavorable to his belief in the Unity of the Human Race, makes rather a fiery attack upon Mr. Browne, from which the following extracts are quoted.

"Mr. Browne has long since published his mode of designating species of men and animals, by a microscopic examination of the hair. By this process, he has, as he supposes, discovered that there are several species of men, as well as several species in each of the domesticated animals that have hitherto been regarded as varieties.

"As this subject has, I conceive, unnecessarily, and unwarrantably been intruded into an agricultural meeting where it does not legitimately belong, I will endeavor, Providence permitting, at my leisure, to prepare a paper, to show the utter fallacy of the views of Mr. Browne in the designation of any species, by an examination of the hair. I will prove:

"1. That hair is so variable in the various breeds of animals—and in individuals of the same variety—that among naturalists, it has never been regarded as even a character by which species can be designated.

"2. That the examinations of Mr. Browne in reference to the hair of the various races of men, (when the errors into which he has inadvertently fallen are corrected,) will establish the contrary doctrine, and afford another strong evidence of the *unity of the human race*.

"3. That before he had an opportunity of seeing the different species of goats he refers to, he examined the hair of each, and decided that they were distinct species. That in doing this, he mistook crosses for species, &c.—which can be incontestably proved by his own hand writing—and thus proving the utter worthlessness of his whole theory as applied either to man, or to domesticated animals."

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## SCIENTIFIC PROGRESS.

**INFLUENCE OF THE MOON IN THE PRODUCTION OF EARTHQUAKES.**—The commission appointed by the Paris Academy of Sciences, composed of MM. Lionville, Lamie, and Elie de Beaumont, to consider the researches relative to earthquakes, of M. Alexis Perry, report that M. Perry has established the fact that the unequal attractions of the moon on the earth at its greatest and least distances from the earth, have a sensible influence on the production of earthquakes. In order to prove this, he has brought together the results of 7000 observations, extending over the first half of

the present century, and from the catalogues he has formed, shows by three ways independent of one another, the influences of the course of the moon on the production of earthquakes.

1. That the frequency augments in the syzygy.

2. That the frequency augments in the vicinity of the moon's perigee, and diminishes towards the apogee.

3. That the shocks of earthquakes are more numerous when the moon is near the meridian, than when 90 degrees from it.

The cause of the interest connected with these relations is easily understood. If, as is now generally supposed, the interior of the earth is in a liquid or pasty state through heat, and if the globe has for its solid part only a crust, comparatively very thin, the interior liquid mass must tend to yield like the surface waters to the attractive forces exerted by the sun and moon, and there must be a tendency to expansion in the direction of the radius vector of these two bodies; but this tendency encounters resistance in the rigidity of the crust, which is the occasion of fractures and shocks. The intensity of this cause varies, like that of the tides of the ocean, with the relative position of the sun and moon, and consequently with the age of the moon; and it should also be noted, that as the ocean's tides rise and fall twice in a lunar day, at periods dependent on the moon's passing the meridian, so in the internal tide of the globe, there should be two changes a day, the time varying with the same cause.—*New Church Herald*.

**CURIOUS PROPERTY OF WATER DIVESTED OF AIR—BOILER EXPLOSIONS.**—In a lecture, recently delivered before the Royal Cornwall Polytechnic Society, by Robert Hunt, F. R. S., attention was directed to some most remarkable points in connection with the action of heat on water that contains no air, stating that arising from this circumstance, as well as from the spheroidal condition of the steam generated, we have two very active and predisposing causes of boiler explosions. Water we know in three conditions—as a fluid, as steam, and as ice—or as solid, liquid, and aeriform. Water is frozen by the loss of heat necessary to maintain its fluid state; ice formed during agitation contains no air bubbles, but, under ordinary circumstances (as Wenham Lake ice) the upper portion is filled with air bubbles in straight lines, as if, in endeavoring to make their escape, they became entangled among the crystals. It is a remarkable fact that water in the process of congelation has the power of rejecting everything; consequently, all the air the water contains is expressed. If we get water which contains no air, and prevent the access of air to it, it will not boil at 212 deg. Fah. In this state, we see the temperature increasing to 230 deg., 240 deg., or even 250 deg., and advancing to between 270, deg., and 280 deg. About these points the whole mass will explode with the violence of gunpowder. This condi-

tion of water is not unfrequently found formed in steam boilers, and that, during the process of ebullition the steam carries off with it the air, the water in the boiler containing very little remnant of the air itself. It often happens that a steam boiler explosion occurs after a rest of the engine, and that, when the men return, the feed-water being applied to the water, explosion takes place. Professor Donne has found that if we take water, of this peculiar character, bringing it up to 230 deg., and place a single drop of ordinary water into it, the whole will boil with extreme violence. Supposing that ordinary water contains no air, and the feed-water is turned on, the entire quantity will then burst into explosive ebullition. We shall probably find, therefore, in connection with boiler explosions, that to the absence of air may be attributed many boiler explosions so frequently happening, which otherwise cannot possibly be accounted for. It may be further stated, that if we take a glass of water, and add any poison—say corrosive sublimate or a strong acid, or even an ardent spirit—and then freeze the water, agitated during the process, we shall find the ice get tasteless, colorless, and inert, and that the poison, the acid, or the spirit, will be gathered into an intense drop in the centre of the ice, and all the body will be perfectly pure. To a knowledge of this fact may be attributed the practice of the Russian nobles, who when they desired to have more ardent and intoxicating drink than usual, plunged their bottles of wine or spirits into their frozen rivers, until the contents become solidified, and then drank the ardent drop which remained within the centre of the glass.—*Scientific American*.

**THE CAUSE OF DROUTH.**—The Annual Report of the Massachusetts Board of Agriculture devotes considerable space to discussion and description of the drouth of 1854, and a comparison of its effects with those of other drouths in past years. Its author, C. Flint, Esq., says that the dry time of 1854 was undoubtedly more extensive and destructive than any which has preceded it for upwards of fifty years. There can be no doubt, it is remarked, that the destruction of our forest has much increased the severity of our summer drouth. Forests have a tendency, by protecting the earth from the scorching rays of the sun, to prevent a large amount of evaporation, and thus lower the temperature of the soil. When standing upon elevated grounds, the sources of rivers are found in them, and they determine the direction of the prevailing winds and rains. The winds which blow over forests become impregnated with moisture, which they spread over the country, giving freshness and life to all vegetable creation. But where there are no forests the clouds sweep over the country without finding any obstacle to arrest their progress and resolve them into rain. The streams become dried up, the soil is heated, and the winds, passing over large

extents of country parched by the sun, become hot, and bear with them heat and sterility. The report recommends, among the most practicable methods of preventing suffering by drouth, that irrigation be introduced more generally among our farmers, and that they take more pains to reclaim and cultivate low lands, which at the same time that they retain moisture better than others, will not fail to pay a very large profit to the cultivator, year after year.

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### INTERESTING PHENOMENA.

**LOSS OF SLEEP.**—Hughes, who walked 80 consecutive hours upon a wager, at San Francisco, and was nearly killed by the feat, undertook on a bet of \$3,000, to walk one hundred hours. Commencing on Wednesday, he kept on the move until Saturday night, when he began to show the effects of fatigue, and staggered a good deal, particularly at the turnings. He carried a stick in his hand, and a friend kept by his side continually, and tried to keep him in conversation. As the night advanced, Hughes became very drowsy; but by the application of stimulants and slight whipping, he was in motion until Sunday morning, when the crowd became so great as to affect him considerably by the vitiation of the air in the room where he walked.

The time expired at 12 o'clock at night, but before that time, he presented a pitiable sight. His mind seemed to be completely gone, and he would occasionally speak to the crowd who were endeavoring to arouse him and keep him to his task by every possible means, and ask what they were doing there, and such other questions. So far was he gone, then, that some of them claimed that he had lost the bet. He still maintained his position on the plank, however, until twenty minutes to 11 o'clock, when his friends gave up the task of keeping him at his work as a hopeless one, and allowed him to come down. He was walked off by the hand and properly cared for. Though failing to accomplish all that he had undertaken, he has, nevertheless, performed the unprecedented feat of walking, without cessation or rest, for the space of ninety-eight hours and forty minutes.—*Rochester Dem.*

**SPIRITS IN HARTFORD, CONN.**—Mr. Henry Gordon, the well known Spiritual Medium, who has resided in Springfield and Philadelphia, where many wonderful demonstrations have been made in his presence, is now in this city. We have heard of the appearance of "spiritual hands," turning of tables, raising of his (Gordon's) body in mid air, and other remarkable phenomena in his "circles," but never witnessed any of these things till last evening, when we were invited to a circle at a private

residence. About twenty persons were present, some of whom had never seen anything of the kind. During the evening, Mr. Gordon was thrown into what is called "the state"—that is, his body and limbs were made very rigid, when he was suddenly taken from his chair, and placed under the table. It was an extension table. The centre leaf was thrown up, and Mr. Gordon's body, as rigid as a "hay pole," was thrust through the aperture, and swayed around, above the table, sometimes in an upright position, and at others, at an angle of 45 degrees. He was then carried back to the floor, and raised to his chair—and during all this time he did not apparently move a muscle. The agency that moved him could not be seen. He was then taken up, turned heels over head, and laid half way up a stairway, head down. A dinner bell was picked up, rung, and thrown upon the table, without any human agency. Other demonstrations of a similar character were made. Persons who would like to see such demonstrations for themselves, may have an opportunity, probably, as inducements are offered to Mr. Gordon to remain here for a season.—*Hartford Times*.

**SOMNAMBULISM.**—The Greensburgh Press tells of a farmer named Hise, living in Decatur county, Ind., who sold his farm a short time since for \$1,190 in gold, which he put in a carpet sack, and hung it upon his bed post, and then retired to rest. In the morning the sack and money were gone—all he had in the world. To add to his misfortune, too, he had contracted for another farm, and was to pay for it the next day. During the day (Friday,) the carpet sack was found in a hollow poplar stump, near his barn, with the pocket book in it, but no money there—the thief had secured what he wanted. On Friday night Mrs. Hise was awakened by her husband getting out of bed. She arose and watched him. He went to the barn, and after searching a little while, came out with the money in his hand, and went to the stump where the carpet bag had been put. She now awoke him when to his great joy he found that all was not lost. He had doubtless, while in his sleep, become uneasy about his money on the first night, and got up and hid it; the second night, fearing it was not secure where it was, he was removing it to a more secret place. Fortunately for him, his wife detected him in his somnambulant wanderings, and saved their all.

**THEFT MANIA.**—The London Times of the 13th of April has the following in reference to a curious case in which a lady of high social position and great wealth in London had been tried for theft. The jury by whom the case was tried were unable to agree upon a verdict.

We were prevented last night, by press of matter, from offering any comment upon the case of Mrs. Ramsbotham. The report of the proceedings appeared in our impression of yesterday. Upon the facts of

the case it would be needless for us to offer any comment, so painful a notoriety have they obtained. Suffice it to say, that it appears to have been proved beyond all doubt that this lady did abstract from the shop of a draper named Moule, in Baker street, certain small articles—a pair of sleeves and four pocket handkerchiefs. The only question was, was she at the time of the commission of the act in her right mind? She had stolen, or rather was supposed to have stolen, the sleeves, and when she presented herself again, measures were taken to have her carefully watched. Of course, when the question of motive came to be considered, the case absolutely broke down. Motive there could be none in Mrs. Ramsbotham. She might, had she so pleased, have had all the sleeves and handkerchiefs in Mr. Moule's shop, and her husband would have paid the bill without much murmur. The fact is, that in commenting upon this case we find ourselves in a certain difficulty. The medical reasons alleged by Mr. Ballantine in his defence of the prisoner, were in all probability founded upon truth, but they are not of a character to bear much discussion. She had arrived at a time of life, when the whole nervous system of woman is altered, and, when the change is a morbid one, they are scarcely, if at all, responsible for their actions. There are among them persons who, "during that change, are in constant nervous excitement—under continual hallucinations—resulting from a morbid affection of the brain, superinduced by the change alluded to." Such was Mr. Ballantine's defence, and it appears to be founded on reasonable grounds.

**A LIVING NEEDLE CUSHION.**—A surgeon of Nantucket publishes in the *Inquirer* an account of a curious case. In July last, Jane James, aged 44, came under his care. Soon after, he discovered a needle or pin near the pit of the stomach, lying deep-seated flatwise. He cut down and removed a perfect needle. Since that time he has frequently removed needles—eight the greatest number, in one day. The whole number removed amounts to sixty-two needles and a pin, supposed to be a breastpin, with the head wanting. Probably quite a number remain to be removed. They have been found in a scattered condition in the region of the stomach, abdomen, and left side. As the needles have been removed, her sufferings have diminished. She swallowed the needles about twelve years ago, when in a state of insanity, although she has no recollection of doing so.

## HARRIET MARTINEAU.

Parker Pillsbury, in a late *Liberator*, writes of this eminent woman as follows:—

“Six months ago Miss Martineau was summoned by the most eminent physicians in London, to be ready to leave the world at a moment’s warning. So, at once, with the utmost serenity, she set about her preparations. No one ever arranged for a journey to the next town with more composure. But the call has not come; and I will dare say that no woman, ill, or well, in this country or America, has done more labor in six months past, or does more now, from day to day, than this same dear, but doomed woman; and her last work I hope will be her greatest and best—the record of her own illustrious life. She told me it only required two days more to complete it. So, by this time, it is doubtless done, and will make two large volumes at least when it goes to press. The disease is a fatal one; but her hold on life is too strong easily to be severed. She suffers little comparatively, has a tolerable appetite, is not pale or emaciated, and would sleep well at night, were her brain not too active and industrious. She writes many hours every day; she rises early, and, though she sleeps some during the day, never retires till one in the morning; she writes editorial still for the *London Journals*; has many correspondents, and devotes the most of her time, after all, to her autobiography. It is beyond belief what she does. Her disease progresses meanwhile. She must drop suddenly at last, and may do so soon. Her breath is labored; she speaks but in whispers; her circulation is irregular, making a fearful cold at times of the extremities; dropsy has already gone far; her feet and ankles swell continually, and she has frequent seasons of great bodily distress, when she seems approaching the final struggle, and in one of which she will very likely yield up the spirit at last. And in these conditions, she is still laboring for humanity with as much earnestness as though the salvation of the world depended on her single exertion! And her tranquility of mind is all that her most devoted friends could desire. If the departure of Mr. Estlin so calmly, and the serene and beautiful approach to the last scene of life on the part of Miss Martineau, would not deliver one from the fear of death, he must be faint-hearted indeed. But it must ever be remembered that this happy exit of these two dear friends has been earned only by lives of true and honest devotion to the cause of human redemption. Her compass of mind is truly astonishing. She runs over the present condition of the United States, and the causes which have led to the present state of our affairs, with an intelligence and fluency, such as

you would look for in vain among nine tenths of the Senate; and you might, I am sure, throw in the Presidents with them, since John Quincy Adams. Such women are the Queens of Britain, no matter who sits on the throne."



## THE DREGS OF PERSECUTION.

Public attention has from time to time been called to the fact, that the English Statute Book contains many curious enactments for the torment and correction of heretics, which modern liberality has left untouched. We commend to the study of our readers a speech by Lord Brougham, delivered on introducing a bill for the abolition *en masse* of these remnants of persecution, and lately published in a separate form. The speech is short and so is the bill; but not so the schedule to the bill, containing the titles of the Acts which it is proposed to repeal. The bill and schedule are printed with the speech, and the schedule is a monument of the research of Mr. Leonard Field, of the Chancery Bar, and his brother Mr. Edwin Field, who assisted Lord Brougham in its preparation. It is only necessary for us to give one or two examples of the kind of laws which still want repealing.

The first instance that we take is the 32nd chapter of the statute of the 9th and 10th years of William the Third. It enacts "that if any person or persons, having been educated in, or at any time having made profession of, the Christian religion within this realm, shall by writing, printing, teaching, or advised speaking, *deny any one of the persons in the Holy Trinity to be God, or shall assert or maintain that there are more Gods than one, or shall deny the Christian religion to be true, or the Divine authority,*" he shall be disabled to hold any office, *civil or military*, as well as ecclesiastical; and shall on a second conviction, be incapacitated to sue in any court, to be guardian of any child, executor or administrator of any person, and *to take any legacy or of gift*; and shall also suffer imprisonment for three years without bail.

As far as regards the denial of the doctrine of the Trinity, this statute has been for many years repealed, but on what earthly principle does the rest of it remain? Is it to be borne at the present day that men should be threatened with penalties for "maintaining" any view whatsoever as to the authority of any of the numerous contents of the Bible? What could become of many of our most esteemed preachers if an orthodox jury had to pronounce on their sermons respecting plenary inspiration? Would one of our readers consider it otherwise than grossly

oppressive to imprison Mr. Francis W. Newman or Mr. Holyoake for their flagrant violations of this statute, or expect any growth of religion in the popular soul from the institution of proceedings against them? If not, let a vigorous effort be made to help Lord Brougham in his good work? With regard to penalties on the expression of conscientious opinion—we would rather see them swept bodily away. At best they are but obsolete rubbish craving the funeral offices of the scavenger, and the tranquil repose of the dustbin.—*London Inquirer*.

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### THE MADSTONE.

In all popular opinions, superstitions, and usages, there is doubtless something instructive and worth examination. The notion that a peculiar stone called the Madstone, has the power of counteracting hydrophobia, appears entirely ludicrous to the man of science. Yet there may be some facts in connection with this notion, which are worth observation. The following narrative from an intelligent correspondent appears to indicate the source of Madstone.

*Greenville, Bond Co., Ill.*

DR. BUCHANAN:

DEAR SIR:—I herewith transmit you some information, which I believe will prove interesting to your readers, in regard to that natural curiosity, known as the Madstone.

These facts were communicated to me by a neighbor, Mr. Gracie, one of our old Illinois pioneers.

Mr. Balch had a young son bitten in the hand more than a year since by a mad dog. Mr. Balch's first prompting was to try the efficacy of the Madstone. So immediately mounting boy and self on horseback, he started to seek such stone—came on to the house of his friend Gracie. Gracie had heard of one near Marine, some twenty miles farther. Balch and son rode on toward that place—passed through Highland—could hear of no Madstone there—on to Marine—none there, but a physician four miles north of Marine—whose name Gracie had forgotten—was said to have one in his possession; so to this physician came Balch and his boy.

“Many imagine themselves bitten by rabid animals when they are not,” remarked the doctor. “But I can soon tell how the case stands with you.” He produced the stone—ordered a bowl of warm milk and water, and proceeded to move the stone about gently in it. When the stone had by this process become thoroughly warmed, it was applied to the wound, which was on the back of the boy's hand, where the dog's fang had torn down

the flesh about an inch. The bowl of milk and water was placed underneath the extended hand.

"If there is any virus in the system," said the doctor confidently, "the stone will adhere, otherwise it will fall off." The stone adhered. For thirty minutes it clung to the lad's hand, then loosened and fell into the bowl. The physician proceeded to move the stone back and forth therein for the same length of time it had adhered to the wound, "in order," as he explained it, "to make it discharge the poison it had drawn from the wound." Again he placed the stone. It did not remain on the boy's hand so long as at first, before it fell off. It was then soaked and applied a third time, when it clung only ten minutes. On the fourth application it refused to adhere at all. "Ah," exclaimed the kind physician, as the stone splashed back into the bowl, "you are rid of all poison now, my boy."

Mr. Balch wished to borrow the stone and bring it home with him, as one of his neighbors had been bitten at the same time with his boy. But the doctor hesitated. "I value the stone at a thousand dollars," said he, "and harm might come to it." Balch however succeeded in obtaining the loan of it from the owner, and on his way home stopped at Gracie's to show it.

Gracie described the stone to me as being perfectly round—color, a clear and beautiful buff, size less than two inches in diameter. "And this is a Madstone," mused Gracie, as taking it in his hand he turned it over and shook it. "Well! well! I saw one of them years ago, and didn't know it. Where did this come from?"

"The doctor said he bought it of a hunter in Missouri, who told him he found it in the paunch of an elk, for," added Balch, "all Madstones come from elks."

"I am sure I saw one from another place," replied Gracie.

And it seems some twenty-five years before, Gracie had helped a neighbor butcher a young heifer. While engaged in cleaning the paunch of the animal, preparatory to making tripe of it, the mistress of the house suddenly held up something which looked like a large orange, and cried out, "See what a pretty rock I found in the critter's paunch."

It was a beautiful stone resembling this one Balch had, only larger. It was examined with great curiosity, all wondering how it got into the heifer, "sure it was too large for her to swallow, &c." One endeavored to cut it with his knife. This he could only do as we can cut a common slate pencil. On shaking it there appeared something loose within. Curious to see what this might be, one submitted the stone to a heavy blow. It immediately flew into small powdery particles, and crushed in the centre," concluded neighbor Gracie, "we found a little mass of white jelly-like substance."

N. B. Mr. Balch's son never felt any ill-effect from the bite after the application as described. The wound immediately healed. o. s. w.

August, 1855.

## PROFESSOR HARE'S NEW WORK.

**"EXPERIMENTAL INVESTIGATION OF THE SPIRIT-MANIFESTATIONS, demonstrating the existence of Spirits and their Communion with Mortals. Doctrine of the Spirit-world respecting Heaven, Hell, Mortality and God. Also, the Influence of the Scriptures on the Morals of Christians. By ROBERT HARE, M. D., Emeritus Professor of Chemistry, in the University of Pennsylvania, etc. New York: Partridge & Brittan."**

This book has at length made its appearance. We have room this week for little more than the title and a brief synopsis of its contents. After a preface and an introduction on general theological and philosophical topics, the author proceeds to a narrative of his experiments in the investigation of Spiritualism. These were undertaken for the purpose of corroborating Professor Faraday's reference of the physical phenomena to involuntary muscular action, but resulted in an overwhelming demonstration of the contrary, and much more. The experiments were conducted by the aid of an apparatus ingeniously constructed for the purpose, (which is described and illustrated by engravings,) and managed with all the precision of an experienced manipulator. The results, therefore, were mathematically precise, and demonstrative—1st, of a power beyond that of human or any known mundane agency; 2d, of intelligence not derived from minds in the body. Having given his own observations, the author then quotes largely from the corroborative testimony of others, both in this country and in Europe. He next devotes a large space for communications from spirits, and to the presentation of his views of the philosophy of the spirit-world, of the moral influence of Spiritualism, mediumship, the Bible, etc., etc. Another large portion is occupied by further corroborative evidence of the existence of spirits. Then follows a philosophical inquiry into the nature of Matter, Mind and Spirit, in which Faraday, Whewell, Exley, Masoti, etc., are criticised, and electro-polarity, odic-force, etc., are examined. The religious and scientific errors of Prof. Mahan then come in for notice; and the volume concludes with observations on Bible testimony to human immortality. An appendix embraces the author's letter to the Episcopal Clergy, Faraday's speculation on Electricity and Matter, and the author's Memoir on Electricity. The whole forms a volume of 460 octavo pages, embellished with fine likenesses of Dr. Hare and Mrs. Gourlay, the principal medium of his investigations.

The chief value of the work doubtless lies in the precise and demonstrative character of the author's experiments, and the mass of corroborative testimony he has brought together, on the question of spirit-communion. It cannot fail to produce a sensation in the scientific world, which no previous work in favor of Spiritualism has caused. The author's opinions in Theology and Spiritual Philosophy will be differently received by different

minds. They are unquestionably honest, and such as a mind approaching these subjects from the field of physical science, and from a life-long skepticism as regards the ordinary dogmas of Christendom, might be expected to entertain. On these matters Spiritualists profess no creed but that of universal tolerance. The book may be had of Bela Marsh, 15 Franklin street. Price \$1.75; forwarded by mail for \$2.—*N. E. Spiritualist.*

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## OPPRESSED ITALY.

Italy, half as large again as Great Britain, inhabited by twenty-four millions of a race as finely organized as any in the world, one in language, one in the essentials of character, but never yet one in policy, is distributed into seven states, of which Piedmont alone is comparatively free. Even there, Radetzki menaces the soil, and may at any time, while the choicest of the Sardinian troops are absent, push an army over the frontier. In the Lombardo-Venetian territory six or seven millions of Italians await a conflict with his half-barbarous soldiers collected from central and eastern Europe. Six millions of the same race, in Naples, are ruled by the regal lieutenantry of Austria, whose cruelties have stung to sudden zeal the sensibility of Lord John Russell. In the Papal States two millions and a half submit to the unspeakable degradation of ecclesiastical government, and two thousand French soldiers guard the Holy Pope. Tuscany and the lesser states suffer under maladministration and bigotry, equally injurious to body and soul. The wealth of a fourth part of the land is drained into the Austrian exchequer to maintain Austrian functionaries and troops in Austrian uniform. Its youths are levied to serve on distant stations under alien generals. Its courts of justice are subject to Austrian control; its schools and colleges to Austrian censorship; its journals, with the exception of one or two official gazettes, are suppressed; its very catechisms and grammars are tintured to the Austrian taste; public assemblies of all kinds are prohibited; foreign sentinels patrol the streets; every man, and child is at the mercy of Austrian insolence.

Elsewhere, five or six states are absolutely governed by princes or grand-dukes, who in their turns are governed by Russia, Austria, and France. Only in Piedmont "can a man think, speak, or act as a being made in the image of God."—*London Leader.*

## THE SPIRIT WORLD.

The following description of the Spiritual spheres is given in the book of Prof. Hare as a communication from his father.

“The Spirit-world lies between sixty and one hundred and twenty miles from the terrestrial surface; the whole intermediate space, including that immediately over the earth, the habitation of morals, is divided into seven concentric regions called spheres. The region next the earth, the primary scene of man’s existence, is known as the first or rudimental sphere.

“The remaining six may be distinguished as the spiritual spheres.

“The six spiritual spheres are concentric zones, or circles, of exceedingly refined matter, encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws.

“You will understand, then, they are not shapeless chimeras, or mere projections of the mind, but absolute entities, as much so indeed as the planets of the solar system or the globe on which you now reside. They have latitudes, longitudes, and atmospheres of peculiar vital air, whose soft and balmy undulating currents produce a most pleasurable and invigorating effect. Their surfaces are diversified with an immense variety of the most picturesque landscapes; with lofty mountain ranges, valleys, rivers, lakes, forests, and the internal correspondence of all the higher phenomena of earth. The trees and shrubbery, crowned with exquisitely beautiful foliage and flowers of every color and variety, send forth their emanations.

“The physical economy and arrangements of each sphere differ from the others; new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity as they ascend.

“Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic and move with it about the ponderable sun, they are not dependent on that body for either light or heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations from his internal or spiritual correspondence, (a spiritual sun concentric with the sun of your world,) from that great central luminary whose native brightness and uninterrupted splendor baffle description.

“We have no divisions of time, therefore, into days, weeks, months, or years; nor alternations of seasons, caused by the earth’s annual revolution; those periods being observed with reference only to the affairs of earth.