

RELIGIO PHILOSOPHICAL JOURNAL

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Truth fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Biographical Sketch of Dr. Joseph Rodas Buchanan.

The following sketch has been furnished by a friend of Dr. Buchanan, one who was intimately associated with him in his early career, and who at once had the intuition to grasp the great truths of his system, and comprehend their vast import. As a professor, physician, lecturer and author, he has made himself well known, and as a thinker, has few peers. I deeply regret his positive command that his name be withheld from the public.

Dr. Joseph Rodas Buchanan was born at Frankfort, Ky., Dec. 11th, 1814. His father, Dr. Joseph Buchanan, was well known in Kentucky as a politician, editor, inventor, author of Buchanan's Philosophy, a work of profound speculation, and a gentleman of diversified attainments. His mother, Nancy Garth Ward, had brains much above the average development. In his early youth he was remarkable for his intellectual precocity and maturity of mind. He inherited from his father profundity, independence and originality of thought, with a passion for philosophical investigation, and an indifference to worldly prosperity and distinction, which have made him through life a pioneer in new spheres of investigation and a friend of every unpopular truth. He has no recollection of learning to read. At the first public school which he attended, at the age of seven, in Hopkinsville, Ky., he was engaged in the study of astronomy, geometry, history and the French language. At the age of eleven he was engaged in the study of mental philosophy, political economy and constitutional law; and at thirteen he had read Blackstone's famous work, and was designed by his father for the legal profession. But he expressed a decided aversion to this choice, and preferred, as his father was then editor of the *Times* and *Journal* (predecessor of the *Louisville Journal* and the *Courier Journal*) to adopt the life of printer and editor. His father's death at Louisville next year, 1830, left him destitute with a widowed mother, and he spent about ten years in a printing office at Lexington, Ky., to earn his own subsistence.

From the printing office he went to the flourishing institute of Rev. Bo Pun, a distinguished and enlightened power in educational progress, as a student and assistant teacher. While there, at eighteen years of age, by a curious coincidence, he threw out a challenge to the young men of the literary society to a public discussion. The most talented member of the society, Mr. Barton, accepted the challenge, taking phrenology as the subject and maintaining its truth. The discussion attracted attention. The venerable and distinguished Professor Caldwell, the father of phrenology in America, attended the debate, and complimented the speaker highly, pledging his reputation that if Buchanan would study the science of phrenology faithfully, he could become its supporter.

In his nineteenth year, Buchanan took charge of a country academy near Lexington. But not liking the situation, he engaged a position as private tutor in the family of his relative, Col. Wm. Rodas, of Richmond, Madison county, and subsequently in that of Maj. Thomas Shelby, near Lexington, that he might have more leisure for study than a public school permitted. Having become convinced that the duties of a teacher were incompatible with the health of a delicate constitution, he gave up his scheme of reforming education and realizing his father's philosophy in that department, to take up the profession of medicine. In the winter of 1834-5 he attended the lectures of the Transylvania school at Lexington, of which his father was one of the founders, and to which Caldwell, Dudley and Combe gave a distinguished and peculiar character.

The same difficulty which deterred him from the career of practical teacher prevented him also from pursuing the practical labors of the medical profession. His constitution was too delicately and sympathetically organized to enter the atmosphere of the sick chamber without imbibing a large portion of its morbid influence; not, as he thinks, from atmospheric infection so much as from direct sympathy with the patient. He would often, in sitting with a patient, discover new symptoms not mentioned by the same, through the impression on himself. After suffering in this way the translation to his own person of a severe neuralgia and a serious affection of the liver, he renounced the hope of being able safely to engage in medical practice as a daily occupation. But from the first he was attracted to the philosophy rather than the practice of the profession, and after a few months study in the

office of the venerable Dr. Coleman Rogers, of Louisville, he determined on the career of a student and a teacher of phrenology. Ever since the debate before Dr. Caldwell, he had been studying the science in books and in nature. His observations on the heads of all his acquaintances convinced him that the science, notwithstanding his objections to it as a system of philosophy, was substantially true, and that the form of the head generally indicated the character.

In the summer of 1835 he commenced his public career as a phrenologist, in company with Mr. L. N. Fowler, now of London, England, who, although deficient in lecturing capacity, had established a reputation as a practical phrenologist. After a six months' tour they parted at New Orleans, Mr. F. returning east and Dr. B. continuing in the southern states until the fall of 1841.

It was while he was on this lecturing tour that I became acquainted with Dr. Buchanan. I was not slow to perceive that in originality and comprehensiveness of intellect, he surpassed any person with whom I was acquainted. I recognized in him also a large and generous nature, abounding in hope and enthusiasm in behalf of the intellectual and moral progress of the race.

Having myself become interested in cerebral psychology, I was pleased to find Dr. Buchanan engaged in its propagation and study with a minuteness of observation and an unweariness of research that commanded my warmest admiration. With characterized originality, he had already begun to enlarge and remodel phrenology, as left by its great founder, Dr. Gall.

From the time that I became acquainted with Dr. Buchanan, now forty-three years since, I have been during the most of those years in correspondence with him; during several of them he was a neighbor and colleague, and during all I have watched his philosophic career with increasing interest and admiration.

Of his political action during the war, I knew nothing, but my information is derived from as trustworthy sources, as is that portion of his scientific labors and progress with which I had no journal acquaintance.

To those who may recognize the present writer as one of the editors mentioned in this sketch, I will say that I yield to Dr. Buchanan's wish in the matter and manner of the introduction of that notice, even to the words that preface it. As the journal mentioned had considerable circulation, however slight may have been the value of its editorials, and as the name of another physician of more reputation than myself, was associated with me in the editorship, I had no right to refuse to Dr. B. whatever influence in favor of his system, the notice quoted and the mention of the journal might exert.

During these six years Dr. B. became satisfied that there were several errors in phrenology which needed correction, and that many new discoveries were needed to make it a complete science. He found the mode of estimating cerebral development given by Mr. Combe and adopted by phrenologists generally, to be anatomically incorrect, and spent some time in dissections of the brain at New Orleans, to familiarize himself with its anatomy. He discovered important errors in the location of acquisitiveness, constructiveness, mirrorfulness, destructiveness and concentrativeness, and in the functions of adhesiveness, comparison, philoprogenitiveness and the cerebellum. At the same time seeing that Gall and Spurzheim had made no location in the brain of the organs of the external senses, he attempted to discover their location, and satisfied himself as to vision, hearing and tasting, by the study of comparative development.

In thus viewing the science which appeared to be a heterogeneous collection of facts without a philosophical organization, he became satisfied that the key to anthropology was to be found in the pathognomic law which governs the action and manifestation of all the organs, the great fundamental law, that every faculty in man has a certain line of action corresponding to the convolution in the brain, which governs all its impulses and manifestations in natural gestures, in actions and in physiological processes, the law according to which (for example) the superior organs of the brain, which hold relations with all that is lofty and heavenly, direct all their natural gestures upward, and control the circulation of the blood and the growth of the body, as well as the expression of the coun-

tenance and the tones of the voice. Of this law Gall had a general notion as to natural gestures. But in its applications he was very inaccurate, not even realizing the different effects of the two hemispheres of the brain, without which it could not be correctly understood. In fact, he did not attempt to make his doctrine conform to the law of pathognomy, for he had not discovered its value. Gall's errors in this matter elicited from Jeffrey, of the *Edinburgh Review*, the sarcastic inquiry whether friends were ever found drifting towards each other backwards, as they should according to Gall.

The hints given by Gall were lost to the world. Neither Spurzheim, nor Combe, nor Vinmont, nor Broussais, nor Caldwell, discovered them entire, nor made any correct application of them. Dr. Buchanan intuitively perceived that a law of nature cannot be partial or exceptional, but must be universal. After developing the hints of Gall into a complete system according to the anatomy of the brain, and studying the correlation of the innumerable pathognomic lines of the brain, with its psychic functions, and with the natural gestures, expressions of the face and tones of the voice, he became satisfied that the geometrical principles of pathognomy constitute the key to the entire science of man.

With this discovery he was as much elated as Gall was when he first discovered a parallelism between the organs and their gestures. But his discovery was not sudden; it grew upon him during the first three years of his investigation, during which he studied character and examined many thousand of the living heads and skulls in Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky, Illinois and Indiana—measuring the heads of all with callipers, and examining skulls brought to him as a test of the correctness of his doctrines. One of these examinations which occurred in 1841, in the sixth year of his career as a phrenologist, is so remarkable as to be worthy of presentation. The skull of Morgan Williams presented to Dr. Buchanan by Col. J. K. Taylor, was examined by him, and an opinion was given in writing, which is one of the most remarkable in the whole progress of phrenology.

From this skull he delivered the most minute traits of character and physical defects, explaining at each step the indications on which his conclusions were based. Had he known the notorious Williams from childhood, he could not have more accurately determined his character, habits and peculiarities.

While Dr. Buchanan was thus pursuing the path of the original investigation, having in six years remodeled the science of phrenology, and tested his discoveries by many practical observations, nothing of the kind was attempted by any of the followers of Gall and Spurzheim. The lectures of Combe and of Caldwell were simply expositions of the science as left by Gall and Spurzheim. The Fowlers who were merely popular illustrators of the science, made but little pretension to philosophy or originality, and were not in fact sufficiently familiar with the anatomy of the brain to be quoted as authorities on cerebral science.

The only gentleman really at work in the field of cerebral investigation, was Dr. Wm. Byrd Powell, of Kentucky, a professor in the New Orleans Medical School for 1835, who was lecturing in the Southern States at the same time as Dr. Buchanan, and whose really able and eloquent lectures and fine powers of observation created great interest wherever he went. Dr. P. and Dr. B. occasionally met on their travels, and full of enthusiasm would spend days in the animated discussion upon the discoveries they were making; Dr. Powell generally assenting and corroborating by his experience the discoveries of his younger friend, as matters of fact, though not familiar with the bold philosophic generalization on which they were based.

One of these minor discoveries of Dr. B. which he called chirognomy, was communicated to Dr. Powell at Niscolona in 1838, and recorded in his journal. This discovery was an application of the laws of pathognomy to the movements of the hand in writing, tracing each movement to the organ which prompted it, and thence inferring the development of the brain and the character of the writer.

Dr. Powell at once reduced the discovery to practice, and a few months after wrote to

Dr. B. that he had been entirely successful in chirognomy, not having made a single material mistake in the last fifty opinions he had pronounced. Dr. B. had acquired sufficient proficiency in the art to pronounce publicly upon the character indicated by any specimens of writing sent him. Chirognomy is an interesting illustration of the great pathognomic law that governs every moment of life and mind. During these six years of lectures and examinations, Dr. Buchanan was everywhere cordially received, and he profoundly impressed those who heard him with the truth of phrenology, which as based on cranial development or cranioscopy was a science of probabilities only, not of absolute certainty, and hence was resisted by materialistic scientists who neither appreciate psychic doctrine nor rely upon anything less than physical demonstration. It seemed necessary therefore, to get beyond cranioscopy as a basis and to subject the brain to some kind of experiment, as Magendie and Bell had done with the spinal cord, before phrenology could take rank as a positive science.

Impelled by these considerations he was led to the discovery, which was consummated in April, 1841, the sixth year from the commencement of his investigations, and which was publicly announced at Little Rock, Arkansas, that the organs of the brain can be excited by the human hand in the normal condition of the individual, when the temperament has the requisite sensitive impressibility, which is true of from five to ten per cent. of society, and thus the functions of each organ demonstrated as clearly as if the brain had been exposed to experiment like the spinal cord.

This was the crowning event of his career as an original scientist, as it gave the means of determining the functions of the brain with certainty and accuracy, superseding the laborious investigations and problematical results of Gall and Spurzheim, by those of positive experiment.

If the discovery is fallacious, it certainly is one of the most plausible fallacies the world has ever seen, as the numerous and intelligent classes that have attended his lectures during the past thirty-five years, and especially during the ten years of his medical professorship, have uniformly approved his teaching and verified its truths by their own experiments. If it be a true discovery, as attested by all who have repeated the experiments, including a number of able medical professors, it furnishes the key to the mysteries of human life.

The entire problem of humanity is found in the brain in which the soul is lodged and by which the body is controlled. And he who masters its functions masters all philosophy by establishing a complete anthropology.

Louisville was the first place at which Dr. Buchanan, after leaving Little Rock, challenged attention and investigation on the part of the medical profession. The faculty of the Louisville, Ky., Medical College, were nearly the same, whose lectures he had attended, just seven years previously at Lexington; and though they had no disposition to investigate his discoveries, they were sensible of the distinction he had honorably attained and conferred upon him unsolicited, the honorary degree of doctor of medicine. Soon after his arrival in Louisville, his lectures enlisted the attention of Dr. Caldwell, the founder of the medical school, and of Judge Rowan, a most distinguished citizen and most eminent member of the legal profession, whose cordial endorsement contributed much to his reputation. An acquaintance with the Judge's family, resulted in his marriage with Miss Anne Rowan, whose social distinction and accomplishments were such as to make the marriage a notable event, occurring as it did, in the presence of the most distinguished citizens, and followed by a brilliant round of social entertainments. Introduced by Judge Rowan and Dr. Caldwell, to some of the most eminent citizens of New York and Boston, Dr. Buchanan visited those cities in the winter of 1842-43, addressing the public and demanding the rigid scrutiny of eminent scientists.

It was in 1843, after the editor of the *Democratic Review* had witnessed Dr. Buchanan's experiments in calling into activity the different regions of the brain, that the *Review* used the following language: "To Dr. Buchanan belongs the distinguished honor of being the first individual to excite the organs of the brain by agencies

applied externally directly over them, before which the discoveries of Gall and Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors, will dwindle into comparative insignificance. This important discovery has given to us the key to man's nature, moral, intellectual and physical. For, by these means in *impressible* subjects, have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

The following extract from the report of a class of students of the Eclectic Medical Institute of Cincinnati, 1849-50, a number of whom have since occupied a high rank in the profession, is a specimen of the testimonials from gentlemen of culture: "While therefore, we gratefully accord distinguished honors to the labors of Dr. Gall and his coadjutors, we do at the same time regard the contributions which have been made to anthropology, by Dr. Buchanan, as far exceeding those of his predecessors. We have personally performed many of the experiments set forth in the *Journal of Man*, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not been published to the world."

As this discovery comprises the development of all the functions of nervous matter by which life and mind are manifested, the first name given to his discoveries by Dr. Buchanan, was the comprehensive term *neurology*, but as the functions of the nervous system in man are more comprehensive, interesting and important than in animals, he subsequently adopted anthropology as the most appropriate term. His discovery was soon published throughout the United States and made known abroad. His experiments were repeated by many. Dr. J. K. Mitchell, the distinguished Professor of the Jefferson Medical College, Philadelphia, repeated the experiments on the head of the artist, Joseph Neale, with brilliant success. If Dr. Buchanan had rested here and made no application of his discovery, he could still have been the leader into a new field of science of vast extent and interest. His name would have ranked with those of Galvani and Franklin, as the pioneer to new paths, for the exploration of nature's mysteries. But he did not rest upon this discovery. He immediately began a systematic investigation of the brain by the new process, and called public attention to the results, inviting the most rigid scientific scrutiny, first by the faculty of the medical department of the University of Louisville (1842), then distinguished by such names as Caldwell, Gross and Cook, and subsequently by the Academy of Science at Boston, headed by Drs. Warren and Jackson, who stood at the head of the medical profession of that city.

It is a remarkable fact that the most important discovery of the age, when thus honorably presented for critical investigation by the leaders of the medical profession, was passed by with indifference. But it is nothing new in medical history. It is the same old story that is continually repeated. A few years later, the discovery of anaesthesia, by Horace Wells, of Hartford, was brought before the same tribunal, the medical profession of Boston, and it met so cold and hostile a reception that the discoverer retired in despair, and ended his life by suicide.

The trustees of the Louisville University appointed Professors Caldwell, Cook and Cobb, a committee to investigate the discoveries of Dr. Buchanan. The two latter declined the task, and Professor Caldwell thought it inexpedient to proceed alone, as he had already publicly expressed his favorable opinion of Dr. Buchanan's claims. But I will mention, as illustrating his interest in Dr. Buchanan's investigations, that I afterwards met him at Dr. B.'s, in Cincinnati, whither he had come to make himself more fully acquainted with the new science that he might introduce it in a paper which he was preparing for the American Medical Association; unfortunately death stepped in and cut short his work. And here I may be permitted to pay my poor tribute to the candor and large-mindedness of Dr. Caldwell, whose learning and ability I learned to prize, when listening to his lectures on physiology, in the Louisville, Ky., Medical School, some forty years ago. The respect which I felt for him, was greatly heightened

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Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extraordinary Prophecies Through Mr. Colville.

Mr. W. J. Colville, the well known inspirational medium, held a reception at 159, Strangeways, Manchester, on the evening of Friday, the 4th inst., when upwards of thirty ladies and gentlemen were present. The meeting was in many ways one of the most remarkable that has ever taken place in connection with modern Spiritualism.

Spiritualism a Religious Science.

Until the spiritual philosophy is recognized and accepted as the religion of the future, its principles carried into the details of every day life, making all men honest and truthful in their business transactions with their fellow men, making them just and generous in their social relations, imbuing them with a spirit of charity for all, and energy that grasp them as food for their famishing souls.

A SERMON ON SPIRITUALISM. A Presbyterian Divine Asserts His Belief in the Existence of a Spirit-World.

The Rev. William Lloyd, pastor of the Madison Avenue Presbyterian Church, New York, preached, on last Sunday evening, on the subject, "Are the dwellers in the spiritual universe still intelligently interested in us?"

There is but little said in the Bible upon this subject I admit; but that little is suggestive of much more. The first conclusion that I arrive at is—the Bible reveals the existence of an inhabited spiritual universe. The scientific principle of continuity and the belief in a future state would have supported by it, necessitate this belief.

HYGIENE OF THE BRAIN AND NERVES, AND THE CURE OF NEUROSES.

This volume abounds in practical knowledge, which it would profit every man and woman to read. About the most neglected organ of the human body is the brain. It is the seat of the intellect, the seat of the emotions, the seat of the affections, the seat of the will.

The British National Association of Spiritualists.

This association meets semi-monthly at No. 38 Great Russell street, London. The following comprise the date of meetings, names of the principal speakers and subjects:

Nov. 4, Mr. Bonwick, F. R. G. S.—Soul Ideas amongst the Ancient Egyptians; Nov. 18, Mrs. Fitzgerald—Experiences in the Home Circle, No. 1; Dec. 2, Capt. Burton, R. N.—Spiritualism in Eastern Lands; Dec. 16, Mr. St. Aubin—Mysticism; The Intelligent Operator at the other end of the Line; Jan. 6, 1879, Baroness Von Vey—Visions in a Vessel of Water; Jan. 20, Mr. W. H. Harrison—Hauntings; Feb. 3, Miss Killigrew—Apparitions of the Living; Feb. 17, Dr. Carter Blake—On the Nature of the Ether; Feb. 24, Mr. W. H. Harrison—Occultism; March 17, Mrs. Ellis—Experiences in the Home Circle, No. 2; April 7, Dr. Bloede—Psychometry; April 21, Mr. C. C. Massey—On Some of the less-known Facts of Spiritualism; May 5, Mr. D. Fitzgerald, M. S. Tel. E.—Recent Research in the Phenomena of Spiritism; May 19, and June 9, these days are left purposely free for the discussion of any subjects of importance that may arise; June 16, Mr. Stainton-Moses, M. A.—Review of the Session.

ITEMS OF INTEREST FROM THE QUAKER CITY.

The Great Storm—The Spiritual Society—The Prophetic Dog, Etc.

Permit me to give your readers a kind of desultory letter, just as a man may write who has but little time, and is annoyed by constant interruptions. The great excitement in the Quaker city now, is occasioned by the destructive storm that has swept over it.

The storm commenced about five o'clock A. M., Oct. 23rd, and by eight o'clock hundreds of houses were unroofed, steeples toppled over, and human life sacrificed; such a storm was never known in this locality by the oldest inhabitants.

The First Spiritual Society, Academy Hall, 810 Spring Garden street, is in full operation, with Mrs. Hyzer filling the room for October. In November we are to have J. Frank Baxter, and I am sorry to say that the hall will be too small to hold his constantly increasing audience.

I lately paid a visit to the First Spiritual Society, meeting at 626, North Second street, in Quaker City, Camden, N. J. They are a harmonious and working people, with a well organized lecture, Brother Daugherty as Chief Moulter, and Brother Rodgers as Demonstrator.

Can spirits control animals? A case is given in Scripture; let me give one also: A German keeping a bear saloon on South 2d street, a few months ago, had a neighbor's dog come and howl at his door; he chased him away, but some dog returned, and he was never seen there before, nor since.

Thus we live, dear JOURNAL, and thus the great cause is borne forward, and Spiritualism, though little heeded by the noisy crowd, is silently working its way into the hearts of the masses.

Science has already modified the literal interpretation of the Scriptures in several important particulars. Modern theologians, after severe and obstinate struggles, have given in their adhesion to science, or rather they have welcomed science into the church.

John Wilmshurst, author of a work entitled "Philosophical Ideas," writes: "I cannot refrain from adding my testimony and expressing my admiration for your persistent and consistent fight for the right in regard to exacting satisfactory conditions from public mediums, as well as to the brave and noble part you have taken in defense of such a cause in opposition to a powerful contemporary, a spiritualist impostor."

Spiritualism.

What a vast theme! How wonderful the field which it opens to the human mind.

What a vast theme! How wonderful the field which it opens to the human mind. Everything that relates to spirits, here or hereafter, belongs to the very fact that we know there is such a subject as Spiritualism, gives unmistakable evidence that we are spirits; man as a spirit is distinct from all other created beings and above them all.

The manifestations of the last thirty years, have not only unfolded many wonderful and sublime truths in regard to the spiritual world, but have made clear many points which had been but little understood. The first and most essential point in this investigation, namely, that man is a spirit now and here, has been clearly proved by the facts of mesmerism, clairvoyance and other spiritual phenomena of our own time.

It is, however, very pleasant to contemplate the immense progress which has been made in spiritual knowledge in the last 30 years. An entire revolution has been produced in the minds of millions of earth's children, even those who have rejected and opposed Spiritualism, have found themselves carried along into higher spiritual conditions by the powers which have been moving the world.

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Mrs. E. S. Fairchild writes: I see by the little printed monitor that it is nearly time for me to renew my subscription to the good old JOURNAL, that never deserts its friends; for more than a long time I have not been able to find it.

He said, "Why do you doubt, Oh, ye of little faith, and feared sorrowfully away. My father and the three boys had their hands commenced swelling a little after half past one on the morning of the 9th of April. At another time while taking a ride with my brother, C. S. Wetmore, among strangers to me, we met an old gentleman by the name of Fenn, of the Shaker persuasion.

He said, "I wish to say that I am always in my normal condition when giving tests." Have Mankind Souls? The RELIGIOPHILOSOPHICAL JOURNAL, of this city, which is a good strong club, in the shape of a leading editorial, against the doctrine of the non-existence of the soul, as recently promulgated by Professor Simeon Newcomb, the noted astronomer, in a lecture at St. Louis.

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Extract of Letters from a Spiritualist to an Orthodox.

It is becoming quite a question whether modern "science" and scientists are better than did Paul, who warned the people against the assumptions of "science, falsely so-called."—Chicago Evening Journal, Nov. 6th.

I met some friends last Sunday evening in a public parlour with a good medium. We improvised a curtain in the corner of the room, and put the medium in it; he was bound in a moment by some invisible intelligence. I saw a guitar float around without human contact.

Dr. M., of this city, who has been exposing Spiritualism for the last three years, lately visited this city, and now publicly confesses his entire confidence in the truth of it, and that he himself has been the real fraud. He was bitter and very cautious before, but like an honest man now acknowledges the force of stubborn facts.

I mail you two Graphies. You ought by this time to agree with the editor, that the subject is one of "prodigious importance," and can "no longer be sneered, laughed nor coughed down."

I am not one of those who set up their prejudices and unlearned wisdom against the verities of a religion that is so true, so kind, and so good. The world would not think and believe as I do. The bitterest opposers of truth and investigation are generally the most injudicious explorers themselves.

Christ doubtless had a beautiful spirit of "charity toward all, malice toward none; he who has not the spirit of Christ, ye are not of him." The fact is, these church members are all right and peaceful, and Christ-like as long as you don't tread on their theological toes.

Question: If all the rest of the world were murdered by wholesale because of their unbelief, would not another flood have been gotten up for their extinction because of his after-sin? And were the rest of the animals of the world drowned because of their sins?

Then again those who have no faith in anything else but that they accepted without question in case, contented for what is agreeable, not for what is rational. For instance, some wives who want their own way, will tell you they believe every word in the Bible was printed by God.

There is an animal that cannot long be left in safety without occupation; the growth of his fallow nature is apt to run to weeds.—Hilgard. The whole duty of man is embraced in the two principles of abstinence and patience; temperance in prosperity, and courage in adversity.—Seneca. The art of being able to make a good use of moderate afflictions is the greatest wisdom and forms more reputation than real merit.—Rochefoucauld. Temperance and labor are two best physical aids, and superior above the appetite, and temperance prevents him from excess.—Rousseau. Absence, like death, sets a seal on the image of things here for the sake of a more perfect and enduring change which time may have effected.—Goldsmith.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Life of Thos. Paine. Paper. 50 04
Light and Color. E. D. Babbitt. Paper. 4.00 00
Beyond the Stars. Paper. 2.00 00
Illumination of the Bible. Paper. 1.50 00
Mental Cures. Paper. 1.50 00
Wedding Gift. Paper. 25 00
How and What to Read. Paper. 25 00
Mystic Staff. A. J. Davis. Paper. 1.25 00
Mystic Staff. A. J. Davis. Paper. 1.25 00
Mystic Staff. A. J. Davis. Paper. 1.25 00
Mystic Staff. A. J. Davis. Paper. 1.25 00
Mystic Staff. A. J. Davis. Paper. 1.25 00

Agents Wanted. Business Cards. Physicians. Psychological Practice of Medicine. Jehovah and Satan Compared. THE SPIRITUAL HARP. THE ETHICS OF SPIRITUALISM; MORAL PHILOSOPHY. THE WATSEKA WONDER. ANGELIC VISITATION. MARY LURANCY VENNUM. HUDSON TUTTLE'S WORKS. MENTAL DISORDERS; Diseases of the Brain and Nerves. MANIA, INSANITY AND CRIME. THE CHICAGO PROGRESSIVE LYCEUM.

Psychological Practice of Medicine. Jehovah and Satan Compared. THE SPIRITUAL HARP. THE ETHICS OF SPIRITUALISM; MORAL PHILOSOPHY. THE WATSEKA WONDER. ANGELIC VISITATION. MARY LURANCY VENNUM. HUDSON TUTTLE'S WORKS. MENTAL DISORDERS; Diseases of the Brain and Nerves. MANIA, INSANITY AND CRIME. THE CHICAGO PROGRESSIVE LYCEUM.

