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PROGRESS OF SOCIETY.

[Continued.]

In noting the principal features of modern progress, nothing has struck us as more capable of guiding and assisting the cause of improvement, than the development of the philosophy of man. Knowing the nature of his powers, we may hereafter train them to better advantage. Understanding his sympathetic relations to his fellow beings, this knowledge may be made tributary to the philosophical arrangements of society and government. Understanding the laws of his constitution, we may arrange the training and physical influences to produce the best development of body and mind. In every way the philosophy of man's constitution will prove an admirable assistance to every plan for the promotion of his happiness. In fact it is as necessary to his prosperity as geometry to building, or astronomy to the navigation of the ocean. We say it is one of the most encouraging things we know, that the science of man has made so rapid a progress within the last fifty years. The numerous improvements and discoveries in the medical science, have done much even to change the rates of mortality in many populous regions, and to disarm the most formidable diseases of their terrors. But the discoveries which have been made in relation to man's constitution as a rational being, have been far more wonderful, and we believe are calculated to have the most powerful effect upon his social progress. First among these, we place the discoveries of Dr. Gall, in relation to the brains of man and the animal. We believe it is now pretty generally admitted, that this remarkable man was one of the greatest anatomists of his century, and that his dissections of the human brain have done more to throw light upon its structure than the labor of any other man. But he was also a great physiologist. His doctrine of the functions of the brain is admired by thousands of the most enlightened and learned men of Europe and America. Those who receive the doctrine of phrenology, with all its details, as entirely accurate, regard him as the author of the most important science that exists, and those who receive

only the general principles, distrusting the accuracy of all the details, regard him as a great philosopher. The latter class of persons, who constitute the majority, regard phrenology rather as a philosophical doctrine, or speculation, than a practical rule or exact science. The former regard it as a science of wonderful completeness, considering its sudden growth. I am disposed, upon this subject, to take a medium position, and regard the science of phrenology, as taught by Gall and Spurzheim, as a beautiful discovery, but too incomplete for a full display of its merits. I think that it was a great advance in philosophy to treat the mind of man in different portions of brain, which are considered its organs of manifestation. It was one of those steps in advance which are decisive. It was crossing the rubicon, and leaving the regions of mere speculation for the open field of physical demonstration and inductive research. There is a French adage, to the effect, that the principal difficulty of any undertaking lies in taking the first step—that accomplished, the rest costs no great effort of the will. So, in the study of the mind, the first great step to take was to connect the mind in some definite manner with the brain. From this the *metaphysicians* shrank back. The practical physician—it was the man of patient physical observation who linked the mind with the brain, and this brought it within our grasp, as a subject of inductive investigation.

This new philosophy, arising from this investigation, throws great light upon every department of anthropology, or morals. The moral philosophy of phrenology would make a subject for a most interesting treatise. The old subjects of inquiry assume an entirely new aspect when illumined by the physiological light of Dr. Gall. The whole edifice of philosophy is re-modelled, and assumes a new aspect, when we recognize the doctrine of the special organs in the brain. For example: it has been debated whether a man could be justly held accountable for his conduct, and whether he was not the creature of a destiny which stamped upon his constitution its controlling passions, and thus determine his fate. Viewing this question as phrenologists, we perceive that man is endowed with native passions, by the peculiar conformation of his brain. The animal appetites, the passions, the intellectual faculties, are bestowed upon different persons in different proportion, and hence it is more difficult for some to pursue a virtuous career than their more fortunately organized companions, in whom the passions and appetites are less imperious. But this does not lead us into a mechanical fatalism; for the same science shows that the different organs endow us with all the passions, and with the moral sentiments which inform us of the proper course, and with a power to judge between different motives, to choose the proper course, and to pursue it with firmness. All men have the moral sentiments, and hence all may be held

responsible for pursuing the right course, since they have a constitutional, innate capacity for deeds of virtue. But still it might be affirmed that man was limited by a physical law, in his destiny, and incapable of doing right or avoiding the wrong, his organs strongly inclining in an evil direction. This impression was counteracted, by showing that man was not exactly the creature of his organs, for he can use which ever he prefers, and by using any set of organs, may strengthen them so much as to give them a decided preponderance. The skull and brain change frequently, in the course of life, or the character undergoes a change, and no organ can be long kept active, without producing an excitement, activity, and growth of the part of the brain in which it lies. This excitement becomes habitual, and the growth of the organs increase their powers; hence, we have the power of exercising any faculty, to give a preponderance to that faculty, and an increased development to its organs. We are not, then, controlled by any fixed necessity, determinable by the form of the head, but have the power ourselves of remodelling our own mental structure by perseverance in the proper self-culture. Such is the phrenological view of this question—a view enforced by an appeal to facts, and much more clear and satisfactory than any views derived wholly from abstract reason, and not enforced by physiological considerations. Upon all questions that relate to man, phrenology thus sheds a peculiar light, and tenders its assistance to the teacher, the moralist, the statesman, the lawyer, the divine, the philanthropist, or even the man of the world. To all who study man, it tenderers its guidance.

I commonly speak and write in accordance with the experience which I have gained by the past, though it be limited—yet I write now upon this particular point as prompted by the recollections of things which have really occurred. At the bar, nothing has been more useful to me than the limited information which I have upon this science. By it, I learn the character of the witnesses, and know how to deal with them,—the jurors are also familiar with me, and I know how and when to exert myself for my cause. I weigh each one's head in the scale of phrenology, judge his temperament and the structure of his body in conjunction with the skull, and then I am enabled to know what each man is, and when to pull the cords to accomplish the desideratum in contemplation. As a politician, I have found it to be of no less usefulness than at the bar. When engaged in political warfare, I act according to phrenological conclusions, relative to the character of those whom I may address. In performing the more important duties devolving upon me as a creature of the Creator, I have also found it to be of the greatest utility. It is often the case, that we desire to make calm the troubled heart of a near friend, whose soul is

overwhelmed in grief, and we know not how to approach them while in their serious mood. Phrenology teaches how to administer the healing balm of a sincere and sympathetic heart to the wounded and sorrow-stricken fellow-being—to buoy up the widow's heart with the hope of meeting him who was dearer on earth than all other things here, and participating with her departed companion in drinking from the fount of pure enjoyment, circled with pearls and gems, and illumed with the glory of God, and singing praises with the redeemed on high. In my walks in life, and on every occasion, I consult with the science, and in no language can be expressed, either with a pen or the tongue, my admiration and faith in the unbounded usefulness of the science of phrenology of the mind. But scarce had the discovery of Dr. Gall been able to assert its place, and receive the countenance of scientific men, before we are called upon to witness a more astonishing discovery, by which his principles are confirmed and carried out beyond even his anticipations, and by which a system of philosophy is built up on a more gigantic scale than has ever been attempted. A system peculiar in this, that it is based upon experiments. I need scarcely say that I refer to the brilliant discoveries of the much celebrated Dr. BUCHANNAN, of Kentucky, in relation to the functions of the brain, and the laws of its connection with the body. Dr. Buchanan is sufficiently known both in Europe and America to require not from me, an obscure individual, any praise or recommendation. If he required such, the best and most talented sons of Kentucky would rise, and say he was a man of wonderful abilities, and deserves the respect and confidence of all gentlemen of science and learning. There is not a citizen in the city of Louisville, who is acquainted with him, would ever allow his character as a gentleman of unquestionable probity and strict moral integrity to be brought in question. He is well known among us, and by all duly respected. The discoveries which he has made have been so extensive as to constitute a new and ample science in themselves, and have been presented under the title "Neurology," or the science of the nervous matter. They have been demonstrated before many intellectual and learned men, and have been fully received by those who have enjoyed the opportunity afforded by his private demonstrations. They are less extensively known to the public than they should be, because they have not been made subjects of popular exhibition, or carried about the country by ignorant men. But if they have not the notoriety which might thus be gained, they have also escaped the degradation of being presented in so improper a manner before the public. It is by the discriminating few that the merits of a science are to be determined, and the merits of Neurology in its present stage, are determined by such a tribunal. It is a science of

no ordinary or moderate pretensions, and one which is destined to play a most important part in the history of the present century. The principal discovery by which these results are to be attained, is the great discovery published by Dr. Buchannan in the Spring of 1841 — that the human brain was capable of being powerfully excited by external means, in the natural state of man, without any previous mesmeric process, and without any preparation whatever. Dr. Buchannan, when he made this discovery, had no practical acquaintance with animal magnetism, and was led to it by his investigations of phrenology and physiology, which convinced him that the brain was excitable, and that through its excitability the most important discoveries might be made. Following the suggestions of his own inventive mind, he discovered various modes of exciting the living brain, and put them in practice among his friends, with the most astonishing effects. Persons of a certain impulsive temperament he found could be acted upon in that manner to such an extent as to excite any of their passions or faculties to an extent bordering upon insanity. Carrying on these experiments in private, and with great caution, upon intelligent persons who were capable of giving an interesting account of the effects, he soon found himself in possession of a magazine of facts of the most beautiful and wonderful character. He carried his investigations into every department of phrenology, physiology, and the ultimate laws of life and mind. Gradually he brought forth some of his doctrines before the public, and stated them in brief publications and lectures. He demonstrated the power of controlling the action of the heart and arteries, of regulating the pulse, the breathing, the muscular strength, and the animal heat, by stimulating various organs in the brain which possess the power of regulating the system. He made his patients illustrate all the laws of life by his experiments upon the brain. He would stimulate one portion, and they would become highly intellectual — by another he would make them stupid and drowsy. By one organ he would make them gay and good humored, by another morose and quarrelsome — by one, active and strong — by another trembling and relaxed. He would make them temporary lunatics, and with perfect ease and safety restore them to their natural condition. But no sooner were these discoveries announced than the cultivators of animal magnetism began to make similar experiments upon patients in a somnambulic state, and found them so beautiful and interesting that they combined their neurological experiments with their mesmeric exhibitions throughout the country. These mesmeric experiments upon the brain have been witnessed by a great number of persons. They have been made in almost every village of our country, and although they depart widely from the mode of experimenting introduced by Dr. Buchannan, they may give some idea of the effects produced.

CLAIRVOYANCE.

Having been repeatedly solicited to give our view of the philosophy of Clairvoyance, we proceed to the arduous, but pleasing task. We wish it to be understood, however, that we make no great pretensions to originality. We shall avail ourselves of the writings and opinions of others, as far as they accord with what we believe to be correct philosophy, sustained by undeniable facts, and most especially by the Rev. Dr. Dodds, of Boston, whose views, we are proud to say, harmonize with our own.

In the first place, we think proper to present our readers with known facts as a foundation upon which we will base our philosophical conclusions.

The first case which we shall present for consideration, is one of catalepsy, reported by Dr. Patterson, of Lynchburgh, Virginia. A young lady was taken sick. Her physician, who lived some ten miles distant, was sent for. He found her in a state of catalepsy, and without the least sensation in the body; but she would have occasional fits of talking. He prescribed, stated he should be there the next evening, and left. The next evening came, and with it a most tremendous storm of rain and high winds. The darkness was profound. The family were seated, in silence and anxiety, in the room with the patient, when some one observed, "Well, the Doctor will not be here to-night." The patient answered—"Yes he will, he is coming now; he is all drenched with rain." The family, supposing this to be a mere reverie of the brain, a touch of delirium, made no reply. Nearly an hour elapsed, and the storm continued with unabating violence, when one of the pensive group again broke the silence, exclaiming, with a strong feeling of regret, "Well, it is certain the doctor will not be here to-night." The patient again answered—"Yes he will, he is coming now—there he is, hitching his horse—he is now coming to the door." They heard the rap, the door was opened, and in came the doctor.

I now ask, how did this patient, in a state of catalepsy, see the physician several miles distant, through the walls of a house, and in the darkest night, but with the internal sense, and the magnetic fluid as a medium; the same as in the mesmeric state? Dare physicians deny the innumerable cases of this kind, which have been witnessed by the most learned of the profession, and by whom they have been authentically reported. Now, I appeal to the profession, if it is possible for the nervous system, by disease, to be thrown into a condition, so that the patient may see in a man-

ner entirely distinct from the ordinary mode of vision; then how can they, without presumption, affirm that a person cannot be thrown into a similar state by Mesmerism? It is proved by medical works, that such a state of the brain is possible, and who will take it upon himself to prove, that it cannot be produced by any other means than disease?

As a state of catalepsy is thus frequently attended with clairvoyance, and with total insensibility, so that amputation could be performed without pain; then why should we marvel, when we see the same identical phenomena produced by Mesmerism? The body may be thrown into the same spasmodic condition; in fact, the two conditions are very similar—one produced by disease, the other by art.

We have only to add, the great surprise manifested by physicians, at the development of these phenomena, is wholly gratuitous; for, in so doing, they display an unbounded deficiency of information, in relation to the nervous system, either in a healthy or diseased condition. We must say, after having scrutinized the human system, particularly the nervous, in all its various phases of health and disease, natural or magnetic; and after taking into due consideration all the phenomena pertaining to the nervous system of the human animal which have fallen under our observation, as well as those which have been authentically reported by medical gentlemen of the highest order of talent, and upon whom every reliance can be placed, that if such phenomena were not exhibited under certain conditions of the nervous system, we should be horrified at the irregularity of Nature's laws.

We will give a few more cases in point, and pass on to the *rationale* of these effects. The nature of this article, and the work for which it is designed, will not permit us to enter fully into the subject. We have, however, written this subject out at full length, in the form of twelve popular lectures, which we shall shortly publish for the investigation of the public.

It is well known to physicians, that numbers of patients, in nervous excitements, have distinguished the smallest objects in the dark; others have developed as much acuteness in the sense of hearing. Dr. Phillips, of France, reports a case of a patient, by whom he was distinctly heard to relate the fatalness of his disease, though several rooms intervened between the one occupied by the doctor and the patient.

The case of Miss Jane C. Rider is one beautifully in point; one well authenticated, and with which every physician must be acquainted; and one, too, which I have never heard a physician deny, except one who had never read but one work on *materia medica*, and that one was published in the latter part of the sixteenth century. But some of them have marvellousness sufficiently developed, to believe that an effect can take place

without a cause—that God and his laws are not immutable; but that He interferes occasionally, and throws out a marvellous hint in the form of a phenomenon, to frighten his gaping *children*, and to strike amazement and terror into their very souls, that they may shrink back into the dark, with fear and trembling, working out their salvation with awe and reverence! In this marvellous manner do they get round what *they* call exceptions to the laws of nature!!!

When Miss Rider was attacked with this spontaneous magnetic condition, or a modified form of catalepsy, she would attend to her household duties as well in this condition as when in a healthy and natural state, though her eyes might be bandaged, through which she could not see a particle, as was fully tested, at least sufficiently to put to rest all doubt. Pads of cotton were prepared and fitted close over her eyes, and over these were applied thick bandages, so that it was absolutely impossible that any one could see through them in the natural state; yet in this condition Miss Rider developed a power of vision beyond anything that was possible in her natural state, with her eyes wide open. She saw and knew everything that was going on, and would perform anything required of her, even to the finest needle-work, with admirable facility. A book was placed in her hands upside down, in which she would read correctly. Her eyes being bandaged, and the book closed was no barrier to the acuteness of her internal vision, when her attention was called to a particular page. But it may be asked, What has this to do with Magnetism, it being a diseased state of the nervous system? When, however, we become acquainted with what the mind is, and where it is located; and when we take into consideration the external senses, and their relation to the mind, and that the concentration of the whole at the nervous centre give rise to an internal sense, which is as much superior in power to any one of the external senses, as the focal point of a pencil of rays is to the power of a single ray of light; and that the determination of the senses to the nervous centre may be produced by disease, as is frequently the case in catalepsy, somnambulism, &c.—by art, as in Mesmerism; or by a spontaneous action of the nervous system, which can scarcely be called disease, as in the case of Swedenborg, Tasso, as well as many others who, according to history, have figured in the world from time to time. No effect without its rational cause. When we are prepared to recognize this fact, there will be but little difficulty in solving all these perplexing problems. Prejudice laid aside for marvellous follies, and we should soon be as wise as the serpent, which deceived and led us into the broad and frequented road of error, crime and misery.

We again appeal to the medical profession. Have you never witnessed a case of natural somnambulism? There are numbers of such cases occur in this city; and in every town and neighborhood there are persons who rise in their sleep and perform labor, and return to their beds without knowing it. In this condition they have manifested all the varied phenomena of the mesmeric subject. And how do these somnambulists see to perform these operations? Surely not through the external senses, the natural organs of vision. A young lady at boarding-school was learning to paint miniatures, and on preparing one for examination-day, found she should be excelled by the other pupils. This perplexed her very much; her picture absorbed her whole attention: she retired to bed, and went to sleep with the picture strongly fixed in her mind. The magnetic fluid which acts upon the external senses throwing the individual organs into action, connecting the external senses with the nervous centre by a concentrated action of the mind, would be thrown upon the nervous centre, producing an internal sense, possessing the power of seeing, hearing, feeling, tasting, smelling, &c., independent of the external senses. Now, this young lady, with her mind in this condition, arose and performed her painting with the touch of an experienced artist. Her preceptress took a light, entered the room, and witnessed that lady finish her picture. Now, the query is, to those who deny the mesmeric power, How did this lady see to mix her colors, and give the nicest touch to a delicate drawing, where no human eye could discern an object?

The archbishop of Bordeaux states, in an English Encyclopedia, the case of a young clergyman who was in the habit of rising during the night, in a state of somnambulism, and writing his sermons. When he had finished writing one side of his manuscript, he would read and revise it. In order to ascertain whether he made any use of his natural eyes, the archbishop held a piece of pasteboard under his chin to prevent his seeing the paper; but he continued to write on, without being the least incommoded.

Dr. Dwight mentions a case of an individual who would, in the somnambulic state, go to the water and bathe, and return to bed, without the least knowledge of it when awake.

Judge Everett, formerly one of the judges of the circuit court of Indiana, and now a resident of Platte City, in this State, related a singular case of somnambulism to me, one evening after the close of a lecture on Mesmerism, of a young lawyer who travelled with him round the circuit. This young lawyer got up one night, went to the Wabash river, which was convenient, waded through water more than four feet deep, reached a large sawyer which lay in the middle of the river, and seated himself on

its very point. The night was cold, yet his external senses were insensible to its effects, as he recollects nothing of the circumstance when awake.

The celebrated Mrs. Baker, of New York, who is usually denominated the sleeping preacher, is another remarkable instance of natural Magnetism. This lady would go through with every part of the Presbyterian service, from the psalm to the blessing. This lady has been known to preach excellent sermons when in the somnambulic state, a volume of which has been published.

In this condition individuals have been known to speak as never man spake in the natural state—to prophecy, and to hand down revelations which were found to be astonishingly true. The most eloquent and moral discourse I ever heard delivered was by a young man from Kentucky, a cabinet-maker, whom I mesmerized, excited the proper organs, and requested him to choose a subject and make a speech. He chose the Bible for his subject, upon which he made one of the grandest efforts that man ever made;—his gravity of manner—his deep-toned voice—his powerful but graceful gesticulation—the grandeur and sublimity of his ideas—the beauty and purity of his language, all conspired to waken up the latent soul of every hearer, as if touched by an electric shock of the great galvanic battery of nature. We might fill volumes with well authenticated cases of catalepsy and somnambulism, to sustain the effects manifested by mesmeric patients, which we shall now maintain to be philosophically correct.

The different degrees of physical and mental exertion depends on the density of the fluid contained by the nerves compared with the density of the fluid contained by surrounding objects. If that in the nerves be more dense than that contained in the atmosphere, the mind will not be excited by surrounding objects, and sleep, whether natural or artificial, is unavoidable.

Persons while in this condition can describe objects and places with which they have not previously been acquainted. As the fluid in the person mesmerized is far more dense than in the surrounding atmosphere, it must be evident that the fluid would pass from the nerves more rapidly to seek an equilibrium, and the objects with which it would come in contact would be seen by the person magnetized.

When a quantity of the nervo-vital fluid is forced into the nerves, the mind ceases to perform its functions through the external senses, as is the case when the body is in the natural condition; therefore the body becomes inactive, and remains in a dormant state till the fluid becomes less dense in the nerves than in the atmosphere.

Should the nerves be highly charged, and any force calculated to produce pain be applied to the body of the individual mesmerized, no sensation will be produced, and the independent power of vision will be in proportion to the quantity of this fluid forced into the nerves, in comparison with that of surrounding nature. For illustration, the sun is the great centre of light, and, so far as the solar system is concerned, fills all space with its presence, through the agency of the minute particles of light which radiate from it in all directions, tending to produce an equilibrium of light throughout all space; and this is more particularly effected by these minute particles coming in contact with every object within the bounds of its sphere.

We can now more readily understand the principle of clairvoyance, when we recognise the brain as the nervous centre, from which minute particles are constantly flowing to produce an equilibrium with surrounding objects. Now, through the agency of these minute particles coming in contact with other objects in nature, those objects are visible to the nervous centre, from which those particles emanate.

The mind of the operator will act as a guide in directing the mind of the individual mesmerized, but the mind of the person mesmerized will see independent of the operator's. Those who are acquainted with the laws which govern the motions of fluids, will find no difficulty in comprehending this philosophy.

The wind blows towards any place where the atmosphere is most rare, and the greater the difference in the density of the atmosphere, the faster will be its motion to find an equilibrium. The same principle governs the fluid when passing from the nerves. This fluid renders any object with which it comes in contact transparent, hence the individual magnetized can see through opaque substances. The thickest walls—the densest substances, all become beautifully transparent to the magnetizee, through the agency of this subtle fluid, which penetrates and passes through all bodies, and connects the universal whole in one.

"What can control the busy, chainless mind?

The iron bar, the bolt, affect it not.

Free as the unconstrained—the viewless wind,

It wanders to each oft-frequented spot;

No, ye cannot chain the soaring mind:

Huge walls and grated cells constrain it not;

The massive chain, the body frail, may bind,

But *freedom* is the soul's peculiar lot."

That opaque bodies are rendered transparent by this fluid is susceptible of demonstration by a simple experiment. Charge an orange, or other

opaque body with this fluid, and it will momentarily render it transparent. The most opaque body is as beautifully transparent to the clairvoyant subject, when perfectly in the mesmeric state, as the most transparent glass is to him when in the natural state, and for the same reason.

By what means is glass and other bodies rendered transparent? Is it not for the reason that those bodies are so chemically constituted that atmospheric light is freely admitted to pass through the pores, with little or no obstruction. It is generally admitted that all bodies, opaque as well as transparent, contain about one million of pores per square inch. If this is so, it may be asked, why are not all bodies transparent? The answer is, that opaque bodies are so chemically constituted, that atmospheric light is excluded, absorbed, or reflected.

But, suppose there is light, as much more subtle in its character, than atmospheric light, as electricity is more subtle than atmosphere, and that the mind possesses an internal sense sufficiently acute to perceive this light when brought into communication with it. Then the skull—the densest walls become as beautifully transparent to this internal sense, as the thinnest glass is to the external organs of vision. The electric or magnetic light, is nothing less than Heaven's own light, which penetrates all bodies; immaterial how dense the substance, or fine its pores. The subtlety and brilliancy of the magnetic light is beyond description. Is it necessary to prove that this light does exist, and that it can be produced by art? or, are not all sufficiently acquainted with this fact already? Who does not know that the electric flash can be seen when the eyes are perfectly closed. A vivid flash of lightning is frequently seen by persons when asleep. The light finds its way to the mind's eye, without the direct agency of the external organs of vision. Individuals are frequently awakened by the lightning's flash, when the noise without the flash would not have aroused them from their slumber. Persons, by receiving a severe blow on the head, will frequently see a flash of light. This light is undoubtedly an electric effect caused by the concussion of the brain.

We may give a simple experiment, which must set all quibbling at rest; one which I recollect of having read an account of some time since, as having been made by a scientific gentleman of Europe. * And the Rev. Dr. Dodds, of Boston, a few evenings since, in Concert Hall, produced the same experiment to the entire satisfaction of a large and intelligent audience.

The experiment simply consists in taking a piece of zinc, and placing it between the upper lip and the gums; then take a piece of silver, a half dollar, and place it on the tongue, let the individual upon whom the experiment is tried, close his eyes, and bandage them as tight as he pleases;

then let him bring the silver in contact with the piece of zinc, by an upward motion of the tongue and under jaw, and a flash of light will be seen. Now, we ask, by what means was this light seen? by the natural organs of vision? No! this was impossible; for the light did not come in contact with these organs, but it passed immediately through the pores of the matter which here intervened between the light and the mind.

Hence the clairvoyant is able to discover objects and things which would appear impossible to any one not acquainted with the principles of this science. A person magnetized will tell the time by a watch, while it is enveloped in an opaque substance, or describe articles in another room, with which he had no previous acquaintance. And, I repeat again, the internal power of vision will be in proportion to the magnetic condition of the nervous system, in comparison with other objects with which he is surrounded.

But the urgency of the subject demands that we dive to the very *ultimate*, and develope the whole truth, or we should still leave this god-like problem unsolved. We have commenced with first principles, and gradually approximated the very *ne plus ultra*, which has been glanced at by philosophers in all ages; but seems to have eluded the grasp, when just upon the eve of being snatched from oblivion! Philosophy, truth and reason compel us to develope the very ultimate of all philosophy: that God is all in all, and without him there is nothing. Hence, God possesses the attribute of omnipresence, and as a natural effect of the first, a second must follow, which we call omniscience. Hence, too, there is no vacuum in space, for He fills all space with His presence, and, of course, all things must be within the perview of his vision.

When, then, man was spoken into existence, by the Great I AM, we are taught that He "breathed into his nostrils the breath of life"—the very spirit of the ever-living God.

That spirit, then, which animates man, and unites him, to all *eternity*, with his Creator, God, is an emanation from the grand whole. This fact being recognized by the whole intelligent world, from the lowest and humblest order of believers in a God, up to the most pious and intelligent Christian, who bows the penitential knee upon the pure altar of faith, and pours forth his contrite spirit from the secret closet of his god-like mind. What follows we shall soon see.

Man being an emanation from that being who possesses the attributes of omnipresence and omniscience, must, in the very nature of things, possess those attributes in a degree, and that degree must be in proportion to the magnitude of that emanation in comparison with the grand whole. We may add *ceteris paribus*, being, however, always understood in philosophical

solutions. Hence, the different powers of vision, as well as every other talent, in different individuals, either in the natural or mesmeric condition. To bring the solution of this beautiful problem within the purview of all, we shall bring in the following illustrations, which must render it familiar to every mind:—

The sun is the great center of solar light, and fills, so far as man is concerned, immensity with its presence, by throwing off minute particles of light, which emanate from itself. The sun possesses the property of light, so do the rays of light, or particles of matter, which emanate from the sun: But, would any one contend, that these minute particles possessed that property or attribute, in as high a degree as the sun from which they emanated? Most assuredly not. All, however, will confess, that they do possess that property, and that, too, in proportion as their magnitude approximates that of the sun.

Once more, in the same chain of reasoning: All admit that a coal of fire possesses the attribute or property of heat, and that the heat will be in proportion to its size, *ceteris paribus*. Now, should a spark fly from that coal, it would be an emanation from itself, and hence, it must possess the property of heat; but would any one presume to contend that it possessed heat in as great a degree as the coal from which it emanated? To do so would be the very climax of absurdity. But, that it did possess heat in a degree, and that that degree would be in proportion to the size of the spark, in comparison with the size of its parent coal.

We have now developed the conclusion, from which there is no appeal, that man possesses, in degree, the attributes of his Creator, God—the Parent of the universe, and all things contained therein.

Does any one deny that man possesses the power of being present in mind at any place with which he has become acquainted, through the medium of the external senses, and immaterial how far distant his body may be from the spot which he desires to visit in mind? Can he not, at any time he chooses, direct his mind's eye to any far distant, but oft-frequented spot—as, for instance, the place of his nativity—the old farm cottage—the green-swarded door-yard, shaded with his beautiful shrubbery—the farm, with its many fields—the rippling brook, leaping joyfully along, shaded by the many willows which spontaneously spring up to enjoy the scene—the old frequented school-house, where his boyish days were spent in childish play—the forest, in which he encountered the bleak and chilling winds in the exciting chase—the orchard, in which he took his evening strolls, side by side with his girlish sister, who amused him with her prattles of flowers and fruits—in all these, as well as in a thousand other instances, can he be present in mind, and almost feel as if

his body, too, were there. Yes! all these things, in almost the twinkling of an eye, can be seen just as they have taken place, by casting the mind's eye (the internal sense) back to the old farm upon which he was raised.

Once more, we may familiarize ourselves with the description of any far distant place; as, for instance, the city of London, in Great Britain; then we may close our eyes, if we please, and, if it were possible, all our external senses, and then cast our mind's eye, by an effort of the will, to the very spot where London is located, and we can see the streets and the alleys;—here, the magnificent cathedral of St. Paul's, with its Grecian architecture, capped with its domes and spires; and there, the Westminster Abbey, a noble specimen of Gothic structure; and yonder, the monument, with its blazing sun, towering more than two hundred feet in the air, standing forth as an ever-living record of the destructive fire of 1666; and not far in the distance is presented to the view the magnificent New London bridge, stretching its strong and beautiful architecture, composed of five semi-elliptical arches, across the well-known Thames; and still scattered in the distance round is the splendor of courts and palaces. This may appear almost as vivid as if we were present in both mind and body. Any one can make the experiment, and satisfy himself that it is philosophically true.

But I am well aware that too many will call this association of ideas by comparison. But what is association, memory, &c., but partial omnipresence and omniscience with all things with which we are, or can be, acquainted.

Again, the mind of man is as perfectly omnipresent, so far as his own body is concerned, as God is omnipresent in respect to the universe. The point of the finest needle cannot be put down upon any part of the whole surface of the body, but what the mind is present there; for the mind radiates forth from the nervous centre, ramifying the whole system, just as the rays of light from the great fountain of light radiate forth throughout the solar system. And shall we come to the conclusion, with all these facts staring us in the face, that the mind of man possesses no portion of the attributes of his Heavenly Father—the God of nature, from which he emanated? We dare not harbor so impious a thought—so objectionable an idea—so irrational a conclusion.

MESMERISM IN ST. LOUIS.

In continuing our remarks on the progress of Mesmerism, it might be judicious to state some of the obstacles which have impeded its progress, and why it has not elicited as much inquiry here as in the East.

Every age of the world has been characterized by some great leading principle, which appeared to form public opinion, and give direction to the energies of the human mind. In barbarous ages, heroism, military glory and personal prowess appear to have been the power which moved the mass, and made them subservient to the wishes of their masters. Transmitted to the descendants of these men, it gradually merged into an aristocracy of birth, until he who could trace his genealogy from a distinguished source was entitled to rank and consideration, although he might be a consummate blockhead, or a cowardly poltroon. The discovery of the New World, and the consequent expansion of commerce, and the general diffusion of knowledge, introduced a new element into society. Wealth became the lever which moved the world, and may still be said to be the governing principle of the age in which we live. But the far-seeing eye of reason can already discern another great principle, which, although scarcely visible in the dim mists of the future, is destined in turn to supplant its predecessors. *Intellect—mental power*, is already grasping the helm, and giving direction to the physical and mental energies of the human race.

Progress appears to be a fixed law of *mind* as well as *matter*. Mind can no more retain a fixed place of rest, and retain its present existence, than the solar system preserve its harmony after the planets shall have ceased to revolve in their respective orbits. The march of mind has been steadily onward. Personal prowess and heroism became powerless unless sustained by illustrious origin; illustrious origin, in turn, became contemptible, unless sustained by wealth; and wealth, in its turn, will sink into insignificance, unless sustained by intellectual power.

These changes have kept pace with the progress of knowledge. When we look abroad in the world, we find societies still existing, in all these various grades, according to the advancement they have attained.

With these preliminary remarks, we are prepared to answer the question, Why Mesmerism has not made as rapid progress in the West as in the East.

The West has been settled by those restless and enterprizing individ-

uals, who were dissatisfied with the more slow, plodding, quiet of the East; men whose very existence appears to depend upon the excitement of that telegraphic celerity of change and improvement which characterizes the West, where towns, cities and States spring into existence, as it were, by the magic touch of the sorcerer's wand. Men move by steam, work by steam, and think by steam. An immense amount of labor is accomplished in a comparatively short space of time; but in the excitement of progress they neglect to polish and refine what is constructed. The work is blocked out and rough hewn, and the workmen pass on to other undertakings, leaving the finishing and polishing to those who may follow, after this mania of change and progress has died away, for lack of material to perpetuate its existence. We would not be understood to say, that the mental energies of the people of the West are less than in any other section of the country, but that they are more exclusively employed in giving direction to physical efforts, from the nature of the circumstances by which they are surrounded. They have not acquired a taste for philosophical and intellectual investigations. In a word, wealth has the supremacy; money is the great motive power which propels the complicated machinery of society. A glance at the popular political orators shows this difference of taste. At our mass meetings, the orator who can best *amuse* is most loudly called for, while a broad grin sits on every countenance, in anticipation of the glorious sport which is to follow. In the East, only the orator who can instruct gains a hearing on great occasions, while the operations of those of a light and amusing character are confined to the primary meetings and the club rooms.

The most interesting portion of the discoveries of Mesmerism are, the causes of the various physical and mental operations of life. Philosophers of the old school have reasoned and written hundreds of volumes on this subject, without arriving at any definite conclusions. It is true, they have obtained momentary glimpses of the great and important facts, but, as Dr. Paley expresses it, "there is a veil intervening which no human eye can penetrate." Have physiologists explained why the blood circulates, or how mind can act upon matter, or even how it can act at all, or what creates the living principle of animal and vegetable life, and how it is maintained and carried on? Certainly not. The philosophy of Mesmerism has rent this veil asunder, and opened to our view the secret laboratory of nature. It is true, the science is in its infancy; the mental vision is still dazzled by the brilliancy of these discoveries; but, from what has already been achieved, we are led to believe, that when, from familiarity, the mental vision shall be enabled to look calmly and intently upon these wonderful phenomena, we shall be enabled to solve all the operations

of *nature's laws* with as much certainty as we can a geometrical problem.

This being the character of the discovery, the preceding remarks in reference to the difference of taste between the East and the West explain why it has elicited more inquiry, and its doctrines been more generally received, in the former than the latter place. In physical energies the West is equal, if not superior, to the East, while in mental culture we are far behind the age. True, we have men of genius, men of sterling talent and of cultivated taste, but when we compare the great mass, we fall far in the rear.

In the East, mental power is dethroning the aristocracy of wealth, and catching the breeze of popular favor; consequently, philosophical lectures have become *fashionable*, and, as a matter of course, are admired by all, even if they do not understand a single sentence, or never had an original idea in the course of their lives.

But this is not the only cause which operated to retard the progress of the science. Men of inferior talents have thrust themselves before the public, putting men of science to the blush, with their fantastic tricks, while their own self-esteem and vain-glory prevented their being aware of the ridiculous figures they cut, before an intelligent audience. It would be strange, indeed, if intelligent men, who looked only at public exhibitions for the *proof* of the science, did not become disgusted with these frivolous and clownish tricks, and abandon the subject, as unworthy of a second thought. We would not wish to discourage those who have devoted their best energies to the advocacy of the cause; but justice to the friends of the science, demands that we should not screen from censure those individuals who are doing more injury to the cause than all the sceptics in Christendom. Isolated facts, without a *why* or a *whence*, or a reason for their existence, may excite wonder and marvellousness; make the ignorant stare, and puzzle the wise, for a brief space; but other objects intervene, and they are either forgotten, or lie dormant, like an incubus, on the mind. On the other hand, when, from reasoning from effects to their causes, we become satisfied *why* these facts exist, it makes a lasting and permanent impression on the mind. The course of *some* medical men is to us an enigma. How men who *profess* to stand at the head of this learned profession, should treat with contempt and ridicule, a cause which, on the most respectable authority, lays claim to such important results, which are so intimately connected with their practice, that its establishment would revolutionize their whole system, is inexplicable. We cannot account for their course, except on the broad principle laid down by Dr. McDowell, in a lecture delivered in the Baptist Church, on the subject of Mesmerism, Millerism, Magnetism, Mormonism, and all the other *isms*:

viz., "That mankind are divided into two great classes — the humbuggers and the humbuggees." We leave the Doctor to consult his own self-esteem, and take his position accordingly. If this principle is correct, we easily solve the problem of these would-be great men; — knowing their professions to be a humbug from their own experience, and judging others by *themselves*, (which is righteous judgment), they come to the conclusion that they are of like character, and considering them as rivals in the same great and scientific art, treat them accordingly.

Our limited space prevents our continuing this subject in the present number, but we cannot close without paying a tribute to Rev. I. T. Hinton. He not only had the independence to investigate this subject, but dared to advocate it, both in the private circle and in public. He stood forth, and boldly contended for those principles which he knew to be true, disregarding the sneers and ridicule which were heaped upon him, regardless of his honesty as a man, and as a preacher of the Gospel being called in question, by the opponents of Mesmerism, in consequence of the stand he had taken. His integrity and firmness rose superior to all. Conscious of the rectitude of his intentions, and satisfied of the benevolence of the object, he pursued his course, regardless of the poisoned shafts of malice and detraction, which were hurled against him in his career. The petty malignity of his enemies was carried to such lengths as to force him, in justification of his course, to come out and defend himself; which he did in three lectures, in Concert Hall. The host of evidence wilded by his eloquence on that occasion, may be said to have established Mesmerism in Saint Louis, and given it that importance which commands the respect of those who do not even yield it their credence.

J. F. S.

COLUMBIAN MAGNETIC COLLEGE.

The following transactions, in relation to the above institution, which is now in successful operation in Boston, was handed us by Dr. J. B. Dods, of that place, who has, during the past month, been successfully lecturing in this city. Dr. Dods' talents are so well known in the United States, that encomium from us would be superfluous, as he is able to maintain the reputation which he has already attained. Having, for a long time, felt the necessity of such an institution, we hail its establishment as a propitious omen, and will gladly give place in our pages to any communication that may tend to the promotion of its interests: —

"At a meeting of several of the friends of Mesmerism, held in Boston, on Thursday evening, May 29th, 1845, to deliberate on the importance of a thorough co-operation among the believers in the science of Mesmerism, with a view to guard the community more effectually against imposition, it was, after considerable discussion, *Resolved*, That a committee be appointed to prepare some plan of organization, and report to an adjourned meeting, to be held on Tuesday evening, June 3d, 1845.

"At the adjournment, the following preamble and articles of regulation were unanimously adopted:—

"PREAMBLE.

"Whereas, Mesmerism, notwithstanding the war of opposition which has been waged against it, has nevertheless continued to progress with a firm and steady step, and to gain popular favor, until at length it is embraced by minds of the first class of talents in both continents, and is not only acknowledged to be one of the most sublime and important sciences yet discovered, but is more and more claiming the attention of philanthropists throughout the Christian world—and whereas, it is acknowledged by its advocates to be a most important aid to medical and surgical science; and whereas, it has been abused by ignorant and designing persons, who have practised imposition upon the public, by attempting to lecture upon this science, and also to examine and treat diseases, who were utterly unqualified therefor: It is therefore deemed and felt to be an important duty which its friends owe the public, to establish a College, whose location shall hereafter be determined, and all the necessary arrangements made. But, until the funds for erecting or purchasing suitable buildings for said College can be obtained, by collections and donations, it is deemed advisable and important that the following immediate action should be taken, so that the public may know on what to depend.

"ART. 1st. It shall be called the '*Columbian Magnetic College and Mesmeric Institution.*'

"ART. 2d. Its officers shall consist of two Presidents and nine Trustees, and as many Professors as the business of the College may require. The Presidents and Professors shall be chosen once in four years, after the College building shall have been purchased—and the Trustees once in two years. But previous to such time they shall be chosen annually. One President shall reside in the place where the College may be located, while the other may travel and lecture, or reside in any other section of the United States.

"ART. 3d. It shall be the duty of the President and Professors to grant diplomas to applicants, who, on examination, shall be found qualified,

medically and scientifically, to become public lecturers on this science, and Mesmeric Physicians, so that the public may hereafter be guarded against impositions.

"ART. 4th. As there are but few Mesmeric subjects who are capable of examining diseases thoroughly, a license shall be given to each applicant, signed by one of the Presidents and the Professors, or a majority of them, who, on a faithful examination and trial, shall be found to possess this gift, and also the necessary physiological qualifications to constitute a good subject.

"ART. 5th. The officers, who are to constitute the Faculty, shall be chosen by the proprietors and donors of said Columbian Magnetic College, after said building shall have been completed by them, and until then, the choosing of the Trustees may be dispensed with.

"ART. 6th. For the time being, and until the location be chosen, and the College building be reared, Dr. Gilbert and J. B. Dods, of Boston, are appointed Presidents, with power to appoint three Professors, who, for the present, shall constitute a board of directors for the College.

"ART. 7th. The annual meeting of the College proprietors shall be held on the first Wednesday in June.

"ART. 8th. The College shall at present be located at No. 42 Billerica street, Boston, and will be in charge of T. K. Taylor and W. S. Tarbox, as Mesmeric Physicians.

"After the adoption of the foregoing Articles, it was Voted, that the interest of the College and of the science, require that at least two Corresponding Secretaries should be appointed to communicate with the friends of the cause, and request their aid in behalf of the College. E. J. Cutter, Esqr., of Boston, and Dr. Halstead, of Rochester, N. Y., were accordingly appointed.

T. K. TAYLOR, Secretary.

BOSTON, June 3d, 1845.

MAGNETIC ACTION.

FOR THE ST. LOUIS MAGNET.

Inquirers into the phenomena of Mesmerism, who may be in doubt as to the reality of any magnetic action by one human body or mind upon another, may obtain a fact strongly corroborative of the mesmeric theory, by an experiment slightly varied from one which was first introduced to the public by, I believe, Sir David Brewster, in his work on Natural Magic. Let any individual extend himself flat upon the floor, and let

four others stand around him, (two on each side), with their hands slightly elevated; let the five simultaneously exhale their breath, during the time which might be occupied by counting, moderately, one, two, three, four; and as they exhale, let the four stoop gently, bring down their hands, and place the two first fingers of each hand under the shoulders, arms, thighs and legs of the subject. As their fingers are thus placed, let all five simultaneously commence drawing in their breath: the four rising, at the same time, will find that the subject can be raised upon the points of their fingers, while they are thus breathing, with an ease which will astonish those who are not familiar with the experiment.

It will require some little practice for the five to breathe and move in a simultaneous manner, and with the seriousness which is demanded by the experiment; but if, after this shall have been acquired, the subject will lay himself down across the platform of a common balance, and be accurately weighed, and the operators shall then go through with the same ceremony, excepting that they shall only touch the subject without lifting, an actual loss of weight will be indicated by the balance, which certainly cannot be accounted for by attributing it to the "imagination" of the scale beam.

W. C. P.

New Harmony, Ind., July 10, 1845.

The suggestions accompanying the above communication are kindly received, but too late to profit by them in the present number. W. C. P. has our most sincere thanks for the interest which he manifests in our welfare. We should be happy to hear from him as often as would suit his convenience.

EDITORS.

MEDICAL CASES.

Mr. McC——, of this city, having labored under the influence of some unknown disease for a length of time, which baffled the skill of those physicians who are necessarily dependent on external indications for their knowledge of internal diseases, called at our office and requested to be examined by our clairvoyant, the result of which we take a pleasure in laying before our readers.

Disease.—Digestive organs weak; stomach much irritated, the membrane of which is considerably drawn; small fleathy excrescence in the lower part of the stomach; liver rather inactive.

Cause.—Injurious medicine taken into the stomach.

Remedy.—1st. Light emetic. 2d. The vegetable hepatic pill should be taken in doses of from four to five every other evening for two weeks, after which the dose may be reduced to three pills twice per week. 3d. Half ounce spikenard root, (*Aralia racemosa*), half do. columbo, (*Trasera verticillata*), half do. liverwort; these three articles should be boiled in water till the strength is all obtained, the liquid strained and boiled down to one pint; then take half a gill of good brandy, to which must be added two tea-spoonfuls of British oil; then both added to the preparation while boiling. Dose—table-spoonful before each meal.

This prescription proved entirely successful. The gentleman's bad feelings all left him in the course of three weeks. He became entirely healthy, and has remained so up to the present time. This examination was made December 24, 1844.

[COMMUNICATED.]

Mrs. M——, of this city, was last winter severely attacked with tic dououreux. The muscles of the face were affected to such a degree that she could not bear to have it touched, not even slightly with the ends of the fingers while making the manipulations. The complaint was entirely removed by Mesmerism in the course of one week, there being a gradual improvement from the first sitting.

The mode of procedure was, in the first place, to produce a general influence over the system by the usual method of Mesmerizing; then make the manipulations downwards over the part affected, which, in the first place, had to be done without contact.

J. T. M.

CAUSES OF APOPLEXY.

Any thing calculated to hurry the circulation, and to increase the force of the heart's action, is apt to act as an exciting cause of apoplexy, simply in augmenting the momentum of the blood against the sides of the cerebral vessels, which in advanced life are so often diseased and weak. Strong bodily exercise, therefore, is a thing to be avoided by all persons in whom the predisposition to apoplexy has declared itself. It is of much importance to make patients aware of this, for many persons think, when they labor under uncomfortable bodily feelings of any kind, they may get rid of them by brisk walking, or galloping some miles in the country, on horseback. Another dangerous state of such persons arises whenever the free escape of the blood from the head is subsequently obstructed. Certain diseases, chiefly thoracic, which tend to keep the veins of the head inordinately full, rank among the predisposing causes of apoplexy.—*Med. Gaz.*

POETRY.

"These are thy glorious works, Parent of good."—*Milton*.

Throughout the vast expanse of blue;
Through all that's known to mortal ken;
From all the lore the ancient's knew;
By all that's now revealed to men—

We learn some latent power's control,
A law that fills the Universe,
And while it holds the heart and *soul*,
Its *forces* through the whole disperse.

I asked, "What holds the whirling spheres
Within the even path they tread?
What measures to each star its years,
Or marks the cycles which have fled?

"What power renews our mother earth,
And spreads a beauteous mantle o'er;
Each season bringing into birth
The charms we had not seen before?

"What power imparts to manhood's form
The iron nerve and dauntless soul?
A heart to breast the fearful storm,
And spurn the bands of weak control?"

Again I asked the earth and skies
"What hidden power, whose force reveals
All that the most inquiring eyes
Desire—and yet itself conceals?"

"It is the *spirit*, oh terrestrial son,
Of Him who formed thee out of earthly clay
Who, breathing in thy nostrils, life begun;
Yet ere thyself desir'st, will pass away.

"It is the *soul* of Nature, thus arrayed—
The animating spark which warms the whole,
Replenishing the new from the decayed—
Causing the earth to bloom, and oceans roll."

P.S.