

GEM OF SCIENCE.

Knowledge is the food of the mind; and without knowledge the mind must languish.

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[No. 12.

THE MAGNETIC TELEGRAPH.

Dissertation by Elihu Burritt, the Learned Blacksmith, now in England.

What imagination can contemplate that mysterious agency of man's invention without being awed into reverence before Him who made man so wonderfully and fearfully, in endowing him with a capacity to work out such wonderful and fearful things? As much as any one have we familiarized our imagination with the prospective possibility of human mind. As sanguinely as any one have we believed in great things to be achieved away ahead in the geometrical series of human nature. But the Magnetic Telegraph arises like an extra mundane column, to testify and terminate the farthest reach of finite minds. Our imagination dares not look beyond this monument of human genius for new conquests, or cannot in our imagination, even reach this, without a feeling of awe, as if treading within the fearful jurisdiction of Omnipotence. Still we cannot believe that it was profane in man to suborn this agency into his service. Was it not left in his way by Him who created it, and man, too, "a little lower than the angels?" It is awful to think of, and we think of it most reverently; but speaking of angels in these inspired terms of comparison, suggested almost an advantage on the part of man in connection with the wonderful medium for the transmission of thought. In the night visions of the mind, this apparition has crossed the list of our imagination. It might be said—we fear it was, but we must make a clean bosom of it.

We conceived that man had wedded the earth with a net work of magnetic wires; so that in the twinkling of an eye, he could thrill its entire surface, and all that dwelt thereon with an un-

whispered thought of the heart. And we fancied that he was standing at the grand junction battery of all these lightning lines, the Archangel, who had taken down his trumpet to proclaim through the world, that time should be no more, before he should put it to his lips, approached man, and touching his diadem, as to a compeer, thus addressed him "Human brother, the Great Father of Spirits hath made thee but little lower than the angels. In one respect he hath given thee eminence over Gabriel himself, and that respect the Angel of the trumpet bows to thee. I am sent to announce the end of time to all that dwell upon earth. With this trumpet I can blow a blast that shall fill the circumference of eternity with the voice of the summons. But I may not alter the laws of the Power of the Ear and the Creator of the air hath prescribed to sound. Days would elapse before the trumpet's voice could make the circuit of the globe. Our Omnipotent Father hath endowed thee with a quicker speech than '*Kol Elshim*' or the slow travelling thunder. Charge thy battery and thy netted wires with my awful message to mankind, that all the eyes of living men may read its summons in the same moment of time. Do this, for God hath made thee a fellow servant with me to do his will."

Has our imagination ventured too far in this conception? We fear it.—Perhaps we mistook the angel that stood by man at the grand junction battery of these lightning-lines. Yes, we were wrong; it was not Gabriel; it was the angel of the other trumpet—the one John saw flying through the midst of heaven with the everlasting gospel of Peace! Peace! on earth and good will to men. Yes, it was the angel of the rainbow diadem, descending

amid the choral allelulias, to proclaim that God hath made of one blood, and for one brotherhood all nations of men. That was the angel and this the message which shall thrill simultaneously the net-work of these magnetic wires, in which coppery-eyed Mammon is pursuing the earth to fill its greasy purse with lucre of the guinea's stamp. We are not dealing in fancy; they are stretching these ligaturing lines over continents already.

They are trailing them over the coal beds of the seas; down, down among the black skeletons of Phœnician argosies, shiprecked on a Columbus voyage to Britain, and all others that for three thousand years, have gone down unrecorded in the English Channel and the Sirates of Dover.

Paris and London will soon be bro't within the same whispering gallery, and the 'natural eumity' between the two nations be lost forever in the broken current of friendly conference, in the local identity, which these message wires shall work out for them. On, on, they are stretching the lightning train of thought; onward to the extremest Inde, over seas and deserts that have swallowed up navies and armies: knitting the ends of the earth together, and its inhabitants too, in the consentaneous sympathies, bringing the distant and half-explored continents of humanity with all their tribes and tongues, and colors and conditions, within the converse of an hour. Think of that for a moment! Compressing the solid earth, of twenty-four thousand miles in circumference, into a solid circle of a dozen furlongs in girth. If Christianity keeps pace with commerce, will there not be a glorious brotherhood, a nice family circle of mankind, by the time these literary lightnings shall be mounted and running to and fro over the whole earth?

Phrenology explains the true characters of men.

From the Mississippi:

SURGERY AND MESMERISM.

An interesting surgical operation was performed in our city on the 2d inst., by Dr. W. R. GIST, assisted by Dr. W. S. LANGLEY, of which the following description has been furnished us by one of the witnesses. The patient was the lady of Mr. James E. Mathews, Auditor of Public Accounts.

On the 25th June, Dr. Gist visited and mesmerized Mrs. M. for the first time, with the view of removing a cancerous tumor. He visited her again on the 27th and 29th of the same month, and mesmerized her on both occasions. The tumor was situated just behind the angle of the lower jaw, on the left side of the face, and over the lower half of the parotid gland. It was slightly inflamed and exceedingly tender, so much so that the slightest touch caused very great pain.

On the 2d inst., Dr. G. accompanied by Dr. Langley, visited the patient. She did not know that Dr. G. intended to perform the operation on that evening, but suspected it from the fact of Dr. Langley's being present, and was therefore much agitated. Dr. G., however, succeeded very soon, in placing her most fully under the mesmeric influence. At this time, Col. Mathews called in Chancellor Cocke, Gen. Clark and lady, and Mr. George Boddie, in whose presence the operation was performed. A portion of skin, one and a half inches in length and one inch in width was then removed—a cut was made about half an inch in depth, including the skin and cellular tissue, together with the tumor, taken away. It bled freely,

after which the wound was closed with stitches and adhesive straps; the whole operation occupying about twenty minutes. The pulse and respiration were counted by Dr. Langley, both before and after the operation, and it was found that the pulse had not varied a beat in a minute, neither had the respiration changed. Those who watched the countenance, could not detect the slightest change in the features, not even the contraction of a muscle, although the operation was (or would have been under ordinary circumstances) a very painful one.

About a half an hour after the operation was over, she was awakened from her mesmeric sleep—her attention called to some irrelevant subject, when she laughed heartily and *naturally*. Her attention was then called to the wound. She was perfectly astonished, and said she knew nothing of it, but, that it then smarted and burnt.—She is doing well, and will soon be entirely recovered.

Much praise is due Dr. Gist for the skilful and satisfactory manner in which the operation was performed. We learn that a full report will be made out for publication in some medical journal.

THE ACTION OF DIFFERENT DRUGS UPON THE MENTAL FACULTIES.

Each drug, besides its general and special action upon the organs of the body, exerts at the same time an action upon the mental faculties. The stimulants increase to a greater or less degree the quantity of blood which flows into the brain in a given time; as a consequence of this, the whole

brain is excited, provided the stimulation does not exceed a certain limit; but the local excitement differs according to the stimulant employed. Thus, ammonia, musk, castor, wine and ether, increase the power of imagination and perception; the empyreumatic oils cause peevishness, melancholy and visions. Phosphorus acts upon the generative functions; so also does iodine, and, at the same time, induces. Cantharides excite, and camphor diminishes, the sexual propensity. Arsenic causes melancholy; gold, hope; mercury, increased sensitiveness (mental); and carbonic acid gas, placidity.—Among the narcotics, opium stimulates the sexual desires, the intellectual powers, and the imagination. Belladonna dulls the mental faculties; hyoscyamus causes moroseness, jealousy and violence; cicuta weakens the understanding; digitalis diminishes, saffron increases, the sexual desires; canabis causes calmness; and amanata muscara, courage; tobacco operates in the same way as opium.—*Northern Jour. of Med., March, 1846, p. 179.*

[From the Journal of Health.]

THOUGHTS ON HEALTH.

Sir William Temple says, "A man has but these four things to choose out of: to *exercise* daily, to be very *temperate*, to take *physic*, or to be *sick*." In reference to these remarks, Dr. Bell says, "We may venture to assert, with a much later writer, that the principal secrets of health are early rising, exercise, personal clearness, and leaving the table unoppressed."

If a family rises early in the

morning, you may calculate it is well governed, and its members are industrious and healthy.

A proper use of water is as necessary as of exercise.—“Dispel the ill humors from the pores.”—Cleanliness is an important virtue.

Johnson, speaking of a book in which temperance was recommended, says: “Such a book should come out every thirty years, dressed in the mode of the times.” An old proverb says, “He that would eat much, must eat little.” But it should ever be remembered, that “temperance is not starvation, but moderation.” This has been one grand reason why much that has been written about temperance in eating has produced no more effect. The proper use of food has been discarded, and starvation, instead of moderation, recommended.—But radicalism always finds its true level soon.

It has well been said, “They are the most healthy who have mature for their cook; hunger for their caterer; who have no doctor but the sun and fresh air; and no other physic than temperance and exercise.”

TEMPERANCE.

TEMPERANCE ANECDOTE.

An old soaker had worn out the patience of his patient wife. In one of his sober moments, she told him that she loved her children, but desired not that they should grow up to be the object of scorn and contempt as the children of a drunkard. Therefore, she had resolved, that if he ever consented

to drink again, she would throw her infant child in the river that ran close by. John loved his children, and resolved he would be a sober man, but soon after, going to a raising, he was tempted to drink, and yielded. Staggering homeward, he thought of his wife's threat, and resolved to keep away until he became sober. But becoming cold, he resolved to venture home, and if possible, to conceal his condition. He entered his once happy home, now a drunkard's hovel. The keen eye of his wife detected him at once. Without uttering a word, she caught her precious charge from the cradle, wrapt it in a blanket, and ran to the river. John followed with as much speed as his paralyzed limbs would admit, crying, “Don't, Julia don't!”—Heedless of his importunities, she rushed to the water's edge, and hove the blanket, with the precious contents far into the hurrying current. The fond father, seeing his darling child drifting down to a watery grave, plunged in, and buffeted the waves with all the energy with which parental fondness nerves the sinews and invigorates the human frame. He reached the prize, and bore it exulting to the shore.

“How could you be so cruel, Julia?” he said, as with care he unrolled the blanket, when out jumped the old black cat and scud away to the house. John was crest fallen, and returned to his house a sober man.

The next day he took his jug and went into the village. At every corner boys and men met him with a smile, as if to say, “we know how you dove for the kitten, last night.”

Then turning away, they would cry "mew, mew." John was disheartened, turned upon his heel and went home with his jug—told his wife he could not live an object of public scorn, to have every ragged archin in the streets at his heels with, *mew, mew*. She advised him to put an end to it by signing the pledge, which he did, and became an active and efficient teetotaller.

BE TRUE TO THE CAUSE.

After Hannibal, the Carthaginian leader, had passed the Alps, and gained several of the most brilliant victories over Scipio and his Roman legions, but none ever been recorded in history, he passed to the beautiful city of Capua, around which lay the rich and fertile fields of Campania. In consequence of the severity of his engagements, his army was greatly reduced, and those that remained, were greatly enervated by the luxuries of this splendid city,—so that it has been said that Hannibal was defeated more by the wines of Capua than by the arms of Scipio."

In this state of affairs, Hannibal sent to the Carthaginian Senate for a re-inforcement, but his enemies having gained the ascendancy in that body, his request, if we except the small force under Hasdrubal, was denied him, and Scipio having carried the war into Africa, he was ordered home to defend the possessions of his own country.

Hannibal had hoped to conquer Rome. His unequalled victories, the courage and fortitude of his soldiers, and a full confidence in his own skill, with a remembrance of the solemn vow uttered when a boy upon his country's altar, inspired him with the hope that the power and glory of the city of seven hills would yet yield to the superiority of his arms. How sad, then,

were his hopes when the Senate refused him a supply of men, and ordered his return; to which he exclaimed in the bitterness of his soul—"Not Rome, but the Senate of Carthage has conquered Hannibal."

Like Hannibal, the friends of temperance have gained victory after victory, untroubled in moral grandeur by few if any that have preceded them.—They have climbed more than Alpine summits, they have defeated armies more powerful than Rome's bravest legions, and they are now encamped before the citadel of the city itself.—Let every man be true to the cause, and the power and wealth of a greater than Rome shall be ours. Let us seek a consistent and straight-forward course of action. Enemies, in the guise of friendship, may endeavor to draw us from the scene of engagement; pleasure and ease may be as tempting as the ar-famed delightful Campanian fields; but let us be true to our trust. The heroic Carthaginian declared that he owed his defeat to his own countrymen—"Not Rome, but the Senate of Carthage has conquered Hannibal," and if the Temperance cause shall ever be returned or suffer a defeat, it will be only through the instrumentality of its friends; in the language of Hannibal, it will not be through the treachery of "Rome, but the Senate of Carthage."—*Washington Journal*.

'LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL.'— Let us whom this prayer is addressed, would say to us, for one thing, raise the poor drunkard, reclaim, if you can, by truth & kindness; that will deliver him from evil.— At the same time use all your power to shut up the rum shop; that will keep him from being led into temptation.—

When I see a boy or girl always looking out for themselves, and his eye to snare evil things with others, I think it is a sign that the child will grow up a very selfish person.

Results of Investigation.

The communication given below is from the pen of a Deacon in the Presbyterian Church, a man of much talent and influence. It will be seen, that this gentleman is willing to acknowledge the true bearings of Phrenology, and have others benefitted, with himself, by them. If others occupying similar relations to the community, were as willing, on conviction of the importance of the science, to unite their influence and speak out their sentiments boldly, and without disguise, it would greatly aid the cause of reform, and a moral and religious influence would be handed down to succeeding generations. [Ed.]

CHICOPEE FALLS, MASS. NOV. 22, '46

MR. ROOT,

DEAR SIR:—With pleasure I communicate to you the change that has been wrought on my mind within a few days, and what has been the cause of such a change.

Having seen you in this place in company with a friend of mine, with what will be termed "yankee notions," I made inquiry with regard to you; and learning that you was Phrenologist. I determined to satisfy my mind whether any thing could be told for a fact by your science. Your being an entire stranger to me, afforded me precisely such an opportunity as I was wishing for. Therefore, without ceremony I put myself in a way to get a discussion with you. After getting your views of phrenology I took the ground of a skeptic and told you your theory proved infidelity. Then taking all I could get from your theory, and every thing else, I could think of, I played the part of a skeptic as well as I could, and how well that was, you well know. But it was well enough to cause you to think that I was an Infidel, which was all I wished. Your ignorance of my true character, and the impressions now made on your mind was just what I was aiming at. Now, thought I, is a good opportunity to satisfy my mind on this subject of Phrenology. Immediately you commenced a close examination of my head with your eye, which was what I wanted, although I said nothing. Soon you exclaimed "How can you be an Infidel? never in my life be-

fore did I ever see, a man, with your head who did not believe in the truths of the Bible!" Taking no notice of your surprise I told you I got my belief from some source (but in all this conversation I had kept my true belief out of sight) and if you could disprove my logic I should like to have you.—Thinking now that you was sufficiently satisfied of my skepticism to answer all my designs, I asked you to see what my Reverence and Veneration were. You now passed your hand over my head, and at once replied, "your reverence is good, you, sir, reverence the Deity and aged people,—you are a strange man," well replied I, you are pretty good to guess. "I don't want you to say I guess," you replied, "I guess nothing about it. I know it."—Finding I could not drive you from your statement, I proposed a few more questions, which were answered with perfect correctness. My object was now gained. You have proven to me beyond the possibility of doubt, that there was something in your science, and your head too, and here my skepticism ended.

I explained my motives for the abrupt manner I had accosted you, to your satisfaction, as I believe. I have only to say, that your views did not strengthen my borrowed belief in the least. But on the contrary *all* went to strengthen my *faith* in the truths of our Holy Bible, and its *Author*. And hence-forth, I shall not doubt the truth of Phrenology, but hope it will receive that attention from *all* which its importance demands, by trying to train up the rising generation, in the way they should go. Who but knows that no one can as well defend a city, as he who knows the weak places. And thus, the importance of this science may be *distinctly seen*, as it gives us the true character of the mind.

I am very respectfully
and truly yours

OLNEY ELDREDGE.

S. P. Root.

Ladies' Department.

ORIGINAL.
MORNING.

How cheering has it been to contemplate the merry charms of this beautiful world we inhabit. Above us has been spread the clear blue sky, and beneath our feet a beautiful carpet of green adorned with flowers of the most brilliant colors. How sweet and invigorating was the balmy breath of morn before the sun had peeped over the eastern hills—it passed almost with the quickness of thought along the meadow, unfolding the petals of the modest flowers and breaking the dew from their overflowing cups, and spreading their sweet fragrance through the air, while the feathered choir, with shrill harmonious notes, warbled their morning songs.

The world has been wrapped in the shades of night, and slumbering in the resemblance of death. How pleasant to see the sun-light breaking forth from the eastern sky! It gladdens the heart, and all-animate nature laughs on being awakened by the light of another day.

Sardinia, N. Y.

E. M.

SELECTED.

THE MOON.

Who can gaze upon this lovely orb as she rides in tranquil majesty thro' the azure vault of heaven without a feeling of rapture almost allied to adoration?

Surely, those, who are ignorant of the true God, could find no better object of worship; for there is not another, among the whole system of created things, that, to my imagination appears so transcendently beautiful.

Poets and philosophers have, in all ages, extolled the beauty of a moon-light scene; because it sheds such a gentle radiance over nature's soft repose.

This is also a season consecrated to lovers, who are frequently said to meet

in some delightful grove, to give and receive pledges of mutual constancy, beneath the gaze of the lovely moon.

If a moonlight scene is so exquisitely pleasing to us, what must be the rapture of a Sunarian gazing upon our earth.

The sight of such a resplendent orb, thirteen times larger than our moon, beautifully diversified with hills, mountains, valleys, &c. must fill his very soul with ecstasy! What a splendid scene! O that we could be permitted to visit that refulgent orb, to converse with its inhabitants and with them enjoy a cloudless sky, for we are informed by astronomers that the moon is destitute of water, consequently neither hail, rain or snow, ever disturb the serenity of its atmosphere. But these aerial visits can never be made except in imagination until this mortal shall put on immortality. Then shall our emancipated spirits drop this tenement of clay which chains us down to earth, and soar aloft from world to world, system to system, constantly learning more and more of the wisdom, power and goodness of that Being who stands at the helm of the Universe and orders *all things well*.

Perhaps some may inquire, how we could live in the moon if there is no water there. Constituted as we are it would be utterly impossible to live without it. But, our future organization will undoubtedly be very different from the present; and He who is able by the word of his power, to create worlds and fill them with inhabitants, always adapts the creature to the circumstances by which he is surrounded. "With God all things are possible."

Another thought. Why are the moon's rays so mild and lovely, while those of the sun are so brilliant that we have no pleasure in looking at them? Because the rays of the sun shining by its own light, are too powerful for our feeble vision. But when we see them reflected from an opaque body, we can gaze upon them with rapture and admiration.

THE GEM.

E. H. SANFORD, EDITOR.

ANN ARBOR, NOVEMBER 16, 1846.

Alimentiveness.

When we turn our observations to society we behold a great majority of mankind influenced in one way or another by the exercise of this organ.

A great lack of happiness is apparent. Ill health, feeble bodies, and feeble minds are seen on every hand.— There is a great want of uniformity in the operations of the bodily constitution; and this is the case also with the mental; for when the bodily functions are deranged, the mind suffers also.— Dyspepsia, and chronic diseases of all kinds are preying upon the bodies of men. Doctors are resorted to. Medicine that operates the quickest, and with the most power is taken into the stomach. The racking, deranging and tearing influence of this "kill or cure" experiment is borne with as much patience as possible. And it is ten chances to one if it does not do as much hurt as it does good.

While it is a notorious fact that doctor's bills increase year after year, and the health of the people is continually declining. It is unsafe to rely upon it for fear of a disappointment and consequent embarrassment. This leads to discouragement; the drive-a-head faculties lose their influence. The mind cannot think clearly. The thoughts are muddy,—a cloud gathers over the mind. The mind looks as if through a glass darkly, and is, in many instances, buried in dispondency. Indeed, as the wheels of time perform their rounds,

human life grows shorter. Generation after generation is less powerful and healthy. True, we live in an age of mechanical and other improvements.— But it results to no little extent from the great facilities surrounding us; the experience of by-gone ages are before us. Indeed it would be strange, if by the experience of one century, the next would not be greatly benefitted. So, adding the improvements of one century to another, till we get down to the present, we are actually *astonished* that we have not made still greater advances. And when we carefully weigh a majority of the circumstances we are driven to the conclusion, that on perfection, ability, health and happiness, men have placed to high an estimate.

Having seen therefore the downward tendency of mankind, physically, and mentally, and the increasing shortness of human life, we are induced to inquire

THE ORIGIN OR CAUSE.

1. The origin of all misery lies in the transgression of fixed laws. It is a law of the constitution of man's nature, that he should properly exercise the organ of Alimentiveness, by eating and drinking *moderately*. The great evil exercise of this organ, is a hankering for something to eat or drink, and results in eating and drinking whatever the appetite craves, without reference to the kind, or quantity of food and drink; thereby over taxing the digestive organs of the system, deranging the bodily functions, impairing the uniform exercise of the intellect and moral sentiments, appealing to, and exciting the organs in the basilar region of the brain, making the man an ani-

mal in disposition, producing disease, mental anguish and death.

2. It has been the practice of a majority, from time immemorial, to gratify, cultivate, and enlarge the appetite.

3. This necessarily enlarges the organ under consideration, and gives rise to the evils above enumerated.

4. This protracted cultivation of the organ, with its deranging influence, is hereditary, and has been handed down from generation to generation until now, when we *feel* and see its effects on the health and happiness of society. This transmission of qualities from father to son, is a principle in phrenological science that has long since been demonstrated by FACTS.

Having already spoken of the *cause*, and particularly, of its *effects*, we have only now to point out

THE REMEDY.

The effects of violated law upon ourselves consequent upon the transgressions by our ancestors, we must rid ourselves of, the best we can :

1. By a careful abstinence from all that can intoxicate. Alcohol powerfully stimulates and eventually, if persisted in, destroys the brain. In speaking upon this subject, Fowler justly holds the following language :

“Alcohol powerfully stimulates the brain and nervous system.—Apply it to an open wound, or bring it in contact with an exposed nerve, and it burns like fire. Let it be applied ten million times to as many fresh wounds or exposed nerves, and every application will be *painful* evidence of the truth of this proposition. Let those who doubt it, try the experiment. It burns the mouth, and hence the practice of taking water *with grog* and water *after grog*,

to quench the fire it always *kindles*.—There is something in the very nature of alcohol and the nerves, by which the former invariably irritates the latter.—No law of nature is more clear or universal than that by which alcohol excites the brain and nerves. As soon may one deny the effects of gravity, or question the phenomena of optics or chemistry, as attempt to controvert this proposition. As soon can he ‘carry coals of fire in his bosom and not be burned,’ as bring alcohol in contact with the brain or nerves without powerfully *exciting* them. Indeed, it is taken *mostly* on account of its stimulating qualities.”

It enters into every part and particle of the human frame. The bones, the muscles and nerves are alike affected by it, and must, as a natural consequence, strike at once, at the very basis of mind.

2. Men generally eat too much—more than either health and their labor demand. And the food eaten, is principally *animal flesh*, dripping in fat which operates to prevent digestion and consequently to *injure* the mind and body.

3. If we wish to labor for the benefit of the *next* generation, we should pay some attention to phrenological and physiological information.

Mothers should avoid the use of wine and all other intoxicating drinks while raising a young babe. The “brandy sling” is considered by many of our best physicians worse than useless in such cases. The infant is frequently given *fat meat* for nutriment, even before nature has provided it with teeth; nothing can be more wrong and injurious.

4. The organ in children should not be cultivated as it is, by getting them into *irregular habits* of eating between meals. Some parents literally stuff them continually, till a disposition to gormandize is actually forced upon them.

5. Alimentiveness is cultivated in too many instances by inducing the child to drink rum and brandy, with the father, or perchance by being persuaded to "take a little with its mother." This practice may have been innocent; but it was no less dangerous to the child's pecuniary welfare in after life, than it was *destructive* to the intellectual and higher powers of the child. By this means the child was dragged into misery by degrees, till an appetite was permanently fastened, and its future usefulness, blasted.

Let every parent in our country look well to the suggestions which the principles of phrenology and physiology are always ready to offer for the good of the young, and future generations. Let every lover of TRUTH, and of HUMANITY, do his duty towards checking the excited passions of men, and in unfolding the laws which govern mind and body, upon a knowledge of which, after all, rests the permanent happiness of society.

Further Developments.

Some of our readers have been acquainted with, and more have heard of, Laban Alverson, the Clairvoyant, who has for several years been susceptible to the influence of human magnetism. Those who are unacquainted with him, should be informed that his education,

knowledge of language, laws of nature and power of research are quite limited. But when *thoroughly* magnetized, he seems familiar with the nature of diseases, the laws of mind and matter, the natural sciences, and answers readily all proper questions.

On the 5th inst., several gentlemen organized themselves into a class under his directions, for the purpose of testing the truth of magnetism, and to determine the extent of the principles — Among the gentlemen who have been present at the investigations, we notice Dr. C. N. Ormsby, James Ludington, Thomas Keal Esq., Dwight Kellogg Esq., Rev. R. Thornton, and Hon. John Allen.

The clairvoyant as we have hinted, seems to have the power of ascertaining, (when properly magnetized,) the diseases of individuals, and prescribes suitable remedies. This he has done with wonderful success, demonstrating, beyond a doubt, the utility of the principles in relieving the pains consequent upon a transgression of the laws of health and in restoring persons to the enjoyment of society. His remedies however are mostly simple, but he explains unhesitatingly, the effects which each article prescribed will have upon the disease, whenever desired to do so.

His explanations of the principles of phrenology, and the laws of mind, are coprehensive and brief.

He deprecated, in strong terms, the usual practice of exciting the phrenological organs by magnetism. To tamper with the organs, he says, produces a derangement in the magnetic forces, impairs the uniform action of the mind; thereby impairing the clairvoy-

ant. That, he says, is a moral wrong, and is therefore sinful. He states also, that many magnetic subjects that might otherwise have been good clairvoyants, have had their visions partly, and sometimes wholly destroyed by such a sportive resort.

He remarks, *that is one* reason why some clairvoyants see some thing clearly and other things with less accuracy. He has spoken also of the influence of the weather upon the mind of a clairvoyant; and has shown in a philosophical manner why clairvoyants see the best in clear weather and less perfect in damp weather. His remarks respecting the supposed sight of many sympathetic clairvoyants, explain the wherefore of so many failures. Indeed his exposition of the principles of magnetism, the state he is in, and the medium of his knowledge, appear clear and reasonable.

During the course of these examinations, he has solved intricate questions on various subjects, giving the reasons for his conclusions. He has already described different planets, their inhabitants, &c. &c., and without any urging, or any solicitation from any one, he proposes to reveal, not far distant, the constituent elements of the sun, its origin, relation to, and effects upon and origin of our earth and other planets that move around it. He proposes also, when in the *positive state*, without being solicited, to point out the original constitution of man, how he became "a living soul," the origin of beings below man, their end, the philosophy of life and death, the destruction of man, his future identity and condition in, and the hitherto hidden mysteries

of the spirit world,—how and what Providence exists, and the relations which men occupy to the great **POSITIVE MIND**, and to each other.

We have here given only a mere outline of the startling developments resulting from these investigations.—The mind of this clairvoyant, like that of A. J. Davis, being wonderfully exalted above the sympathetic somnambulist, he seems to have almost an incredible perception and knowledge of things and their causes, and 'appears to receive truth directly from the fountain.' He is not influenced by his previous sentiments, nor the opinions of the magnetizer, and his descriptions are therefore, original, profound, and interesting.

Enlargement.

When our paper was first published, the quality of *paper*, and materials for printing were quite ordinary. Our patronage was small, and our means were limited.

But as *progression* is a law of nature, and our prospects are more favorable, we shall hereafter improve our sheet in *size* and execution. This we shall do without any additional charge to the subscribers or increase of terms, making the Gem one of the cheapest papers published in the United States.

The **ST. LOUIS MAGNET**.—This welcome visitor is received regularly. It is filled as usual, with new and interesting matter.

The Prospectus of the *Scientific American*, is necessarily deferred till our next number.

REMITTANCES RECEIVED.

Miss C E Armstrong, Miss Mary Marsh, Miss Mary B Dow, Abner Gould, E Howlett, M M Morse, Miss R M M Mooses, Merritt Woodruff, Isaac Shuts, J Manning, Simon P Snyder, J H McCray, Geo. W Webster. A Whipple, E F Gay, W M Houghton, Edgar Hicks, Benjamin C Boyce, Lesler Miner, G & L Beckley, T Lambert, Phebe Bradner, J W Redley, Mrs A W Folley, W O Pelham, A Peech, J Dunbam, Burroughs Holmes, Dwight Kellogg, John Skadden 50 cts, Rev. Brown 50 cts.

☞ A man in No. Royalton Cuyahoga co. O., by the name of Shepherd, 119 years of age, has never taken any medicine. Two years ago walked to the polls and deposited his vote for a candidate for the Presidency, and fought with Washington for American Liberty in the battle of Monmouth Plains, and Brandy Wine: he was always very active and industrious and still retains his mental faculties unimpaired!

Industry and a careful abstinence from useless and poisonous medicines with a clear conscience are pretty sure guarantees to health and long life.

SMALL POX.

The Small Pox is now at Saline, in this County, and would it not be well for those who have not secured themselves against it, to apply, without delay to some Physician prepared to vaccinate? Those who are in this immediate vicinity can be accommodated at this office, if desired.

EXAMINATIONS.

In another column will be seen a report of Mr. Alverson's ability and accuracy in making examinations. We have secured his services for a limited time: and those therefore who wish medical prescriptions can be gratified by calling at our office. Charges will in no case, be unreasonable.

COME AWAY.

O, come, come away! for time's career is closing;
Let worldly care henceforth forbear:

O, come, come away!

Come, come! our holy joys renew,
Where love and heavenly friendship grew;
The spirit welcomes you!

O, come, come away!

Awake! ye awake! no time now for reposing!
"The Lord is near!" breaks on the ear,

O, come, come away!

Come, come where Jesus' love will be,
Who says, 'I meet with two or three.'
Sweet promise made to thee!

O, come, come away!

Come where sacred song the pilgrim heart is
cheering;

Come learn you there the power of prayer;

O, come, come away!

In sweetest notes of sympathy
We praise and pray in harmony:
Love makes our unity;

O, come, come away!

Night will soon be o'er! and endless day appearing!

Away from home no more roam:

O, come, come away!

And when the trump of God shall sound,

The saints no more by Death are bound;

He owns our Jesus crowned;

O, come, come away!

O, come, come away, my Savior, in thy glory!

"Thy kingdom come, thy will be done,"

O, come, come away!

O, come, my Lord, thy right maintain,

And take thy throne and on it reign!

Then earth shall bloom again!

O, come, come away!

THE

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☞ Editors who will give this prospectus one, two, or three insertions, shall have their favors duly reciprocated.