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EDITOR'S ADDRESS.

We have shown in the preceding number, the necessity of correct conclusions. We shall now proceed to show, that truth and falsehood, belief and disbelief, depend upon *forces* more definite in their action, and more immutable in their operations, than the mere caprice of the human mind. There is nothing possessed of dimensions or qualities, but what is governed by undeviating laws; unless an effect may be produced without a cause. Could this be possible, however, discord would supplant harmony, and nature's works would crash together in awful confusion, and chaos would of necessity prevail!

As far back in the lapse of time as history will carry us, there appears to have been two great and universal *forces* recognized as pervading the universe. These *forces* have been variously modified by different individuals, parties and sects, of all ages and every clime, and suited to every circumstance, in good and evil, truth and error, belief and disbelief. Every thing of which the human mind can conceive, organic or inorganic, material or immaterial, appears to have its positive and negative *forces*, by means of which it may become Magnetic, exhibiting the phenomenon of attraction and repulsion.

It is, therefore, undoubtedly true, that these magnetic *forces* pervade all nature, animate or inanimate, organized or unorganized, differing, only in the degree of their manifestations. These *forces* could not be expected to exhibit the same appearance, when manifested through a gross substance, as they would when manifested through an ethereal substance. The shades of difference will be as various as the grades of matter or mind through which they are manifested. This is obvious to every observer, however limited may be his sphere of action.

These *forces* are constantly being manifested through the peculiar tastes of individuals, — their likes and dislikes. Attraction and repulsion are as obviously manifested in every feeling, thought, and action of the human

family, and the lower animals, ranging down throughout the whole vegetable tribes, when philosophically investigated — as has ever developed itself through the mineral. The principle is the same, manifested through the entire works of nature, only differing in their modifications by the variedness of organization in organized beings, or the various elementary compounds in unorganized substances, together with the quantity and quality of the matter of which both or either are composed. Every object, be it animate or inanimate, possesses feeling, or a degree of sensitiveness peculiar to itself; and by means of which, it may be agreeably or disagreeably affected. Hence, arises those *forces* which we call attraction and repulsion. These *forces* are known to exist in a high degree in the mineral kingdom, and a careful and critical examination will demonstrate their existence in every species of the vegetable tribes; and it is equally plausible, that the animal kingdom, being the highest in the order of creation, will manifest these *forces* in the greatest degree of perfection. Just in proportion, then, as the organizations of the vegetable and animal bodies become more complicated in their structures, do these *forces* become more extended and intellectual in their operations. Hence, in tracing these *forces* from the most simple form of the mineral, through the complex structure of the vegetable, and continuing our investigations through the animal up to its highest link, what fields for contemplation present themselves to our view? But in consequence of the complex character of the organization of these higher orders of beings, wielding attraction and repulsion through the medium of the will, by gesture, by word, and by expression of countenance, it has, therefore, been almost beyond the power of man to comprehend the infinitely varied effects of these simple, but universal *forces* of nature. The want of sufficient mental power in man to discover that these *forces* are the creative and sentient principles in matter, in whatever form and degree it may be manifested, keeping up action and reaction — by means of which the law of equilibrium is maintained, and all nature harmonized — has given rise to the belief of all the varieties of *satanic* influences: as witches, wizards, spectres, ghosts, and every manner of superstitious phantasms, to which the human mind has been subservient.

When we take this subject into due consideration, and give it that attention which its importance demands in philosophical investigations, we will discover that attraction and repulsion are manifested throughout the mineral kingdom, by means of an imponderable agent or cause, known and acknowledged to operate between all bodies; which can be nothing more nor less than the *spirit* of these bodies, acting upon each other by means of radiation, as light from a centre. What is here meant by *spirit*, is the

most ethereal of all matter, imponderable, invisible, unconfined, and never at rest;—filling all space with its presence—possessing the power of action and reaction. If the equilibrium of this ethereal matter had not been disturbed by the action of these *forces*, it is scarcely possible that tangible or gross matter in any form would have ever existed; but one expansive ocean of smooth, unruffled, ethereal matter, would have filled immensity with its presence; attraction and repulsion unknown, and the innumerable orders of the three great kingdoms of nature, with their beautiful attributes, which serve to adorn and embellish the whole economy of nature and of Nature's God, standing forth as ever living monuments of the all-powerful and ever-varied action of these grand and immutable *forces*, condensing and combining ethereal matter into solid and tangible forms, and again reducing these forms to their simple element,—ethereal matter.

This *spirit* may be called an atmospheric emanation, which radiates from all bodies, having an affinity for each other, tending to consolidate as matter round a nucleus, or a repulsion tending to separate the particles of matter, or bodies, as heat repels heat, when generated by two distinct bodies; the same principle holding good in cold bodies, force, of whatever kind it may be, will repulse that which is equal to itself. For illustration, take two hot balls of equal temperature, and place them sufficiently close, and the heat will radiate or be thrown off from each, with sufficient force to repel that of the other; and this repulsion, will be in proportion to their proximity, and the degree of their temperature. These opposite forces must of course repulse each other, upon the same principle that opposite currents of atmosphere, or of water, would repulse each other, and for the same reason. Two equal and opposing minds would repel each other upon the same principle, being strictly in harmony with the law of equilibrium. But if one ball should be positively charged, and the other negatively, the positive ball would part with its heat or caloric, and the negative ball would receive until an equilibrium would be established, in which state they would mutually repulse each other, for the reason, that their forces, or power, had become equal. The same phenomenon is produced by two cold bodies, although its action is not so perceptible.

The manifestation of these *forces*, or spiritual action in the vegetable kingdom, is much more complex in character, and modified as we find it here, it approximates what we may more properly call a vital action. Vital action it undoubtedly is, for without it matter, under whatever form it may appear, can neither possess sensation or locomotion. Did not *spirit*, under some modification, pervade all matter, one particle, or body of matter, would have no power to act upon itself, nor upon any other

particle of matter, or body, with which it was surrounded. Consequently, neither sensation nor locomotion could exist. This power of sensation and locomotion, is developed in proportion to the complexity of structure, and perfection of the organization of matter, through which this *spirit* is manifested. Hence, we find it very imperfectly developed in the mineral kingdom. One particle or body of mineral possessing little or no power to act upon itself, but a fair proportion of power to act upon other particles of matter, or bodies, with which it may be surrounded, as in attraction and repulsion. The vegetable kingdom possesses these forces in a higher degree of perfection; but with less power to act upon other bodies or particles of matter, it possesses far more power of acting upon itself, imitating man in his voluntary motions. The vegetable kingdom — occupying, as it does, the middle ground — filling up the intermediate space between these two extreme kingdoms of nature, the mineral and animal — extending the hand of fellowship equally to both — might naturally be expected to vary the modification, of these manifestations, as it approximates the one or the other.

A careful observation of the various vegetable orders, will satisfy any one, that what is here hinted at in a few general remarks, will bear the strictest scrutiny, even in the minutia. Mark one species of vegetable, the magnet plant, with its taper leaves, guiding the traveller in his way, by always pointing north and south; and another shrinking from his touch, as if conscious of man's destructive power. With what tenacity do plants adhere to light? Observe the sapling in the dense grove, striving to outstrip its fellows, that it may enjoy the light of the sun, and catch the first sprinkling of the refreshing dews and showers. The plant which has been so unfortunate as to be imprisoned in the cellar, shrinks from perpetual darkness, as an enemy robbing it of its green and healthful color, and exerts all its energies and powers of locomotion to meet the light which may be admitted through the windows and other interstices. Most plants possess sufficient intelligence to control their roots, change their course, and send them off in the direction of brooks, and fertile soils, that their food may be of the proper quantity; and some even possess the power of detaching their roots from one location, and floating upon the surface of the ocean, in search of a more desirable and bountiful rock, to which they may lay claim. It is worthy of remark, that the acacias, called the *mimosa eburnea*, which flourishes in the burning climes of India, possesses such extraordinary sensitiveness and foresight, that upon a dark cloud passing over, the leaves immediately fold themselves up, resting one upon another, like tiles on a roof, for mutual support and defence. The leaves of this

sensitive tree are so tender, that, otherwise, when the rains fall they would be pressed down and destroyed by the thorns underneath.

Here we perceive a remarkable degree of sensitiveness and foresight. Vegetable matter, with organizations sufficiently complex, manifesting these *forces* in that degree of perfection which entitles them to sensation and locomotion suitable to their wants. Thus we may trace this sensitive vital action, bordering on reason, from the simplest form of the mineral, up through the whole vegetable economy, conclusively establishing, that nature is and can be no other than a harmonious grouping of affinities, sensations and motions.

Hence, we must perceive, that sensation, locomotion, and reason, are manifested through matter in proportion to the perfection of those *forces* wielded by every particle, or body of matter, in acting upon itself, or on other particles of matter, or bodies with which it may be surrounded; as one man may act upon other bodies, or upon himself, either mentally or physically. One vegetable upon other bodies, or upon itself in controlling its actions. The power of one particle or body of mineral to act upon itself, is so imperceptible, that it probably could not be made sufficiently intelligible to the general reader, in such a limited article. But all know the power of one particle, or body of mineral to act upon other particles or bodies of matter, and that this power of action is in proportion to the quantity of this universal *spirit* possessed by the acting body. There is evidently a sympathy existing between the mineral and vegetable, and connecting both with the animal, uniting the three in one, in *spirit* and in substance; as is demonstrated by chemical analysis. The difference in the combination of their elementary particles, through which this *spirit* is manifested, varies the degree and manner of the action of their *forces*. The mineral through these *forces* acts upon the vegetable, and the vegetable through the same medium returns its modified action upon the mineral; and both exert a greater or less influence over the animal, which returns the influence of these *forces* over both in the highest degree of perfection, mentally and physically. The vegetable is supported and partly nourished by the mineral, and the mineral is produced again out of the decomposition of vegetable matter. The animal is principally dependent on both for his existence and support, and to both again does he return, showing a mutual dependence throughout the whole of nature's works.

I do not wish to be understood as affirming that minerals and vegetables are sensitive as animals; but that they possess sensation and locomotion, attraction and repulsion, the positive and negative *forces* as minerals and vegetables, and that these *forces* are possessed in common by all bodies, only in different degrees of perfection, which depends on the perfection of

organization in the vegetable and animal kingdoms, through which these *forces* are developed, and of the different compounds in the mineral, through which the same *forces* are manifested.

In tracing these *forces* through the animal kingdom, we find them much more complex in character, and more perfect in their operations. They are not only possessed physically but mentally. Mind not only acts on mind, but mind on matter, as well as matter on matter; and here in man, the highest order of beings, we find these *forces* manifested in the highest degree of perfection, and wielded for every variety of purpose, producing the most astonishing effects. How does one individual attract or repulse another?

We see one individual possess an affinity for another, who would probably repulse that person's most intimate friend. So it is that whole bodies of men, possessing similar views and feelings, having an affinity for each other in common, unite and form communities, repulsing those of different views and feelings, who unite and form opposite communities. The action of these *forces* between individuals and communities, are as essential to intellectual and moral improvement in the human family, as the action of the same *forces* between the poles and equator are to a congenial climate.

Without the action of these *forces*, individual existences would not be known. All materiality would return back to its *immaterial*, or original elementary principle, filling the immensity of space with a dead or inactive *spirit*, without any power to form new compounds.

These *forces* manifest themselves through the highest and most refined mental operations of man. There is not an idea formed by the mind through which these *forces* are not manifested. And here is the point which we wish to reach. Every proposition, the terms of which are understood, must necessarily occasion belief or disbelief, (*i. e.*) it is either positive with our feelings, or it is negated by them. These *forces* are as demonstrably manifested here, and act in harmony with as immutable laws, as they do in the mineral, vegetable, or in any of the physical operations of the animal kingdom. And it is in harmony with these *forces*, that we are agreeably or disagreeably affected, either mentally or physically, in loving or in hating, believing or in disbelieving.

The ultimate conclusion is, then, that there is a universal *spirit*, possessing the power of action and reaction, pervading all matter, however material or ethereal it may be, governing, directing, and controlling every thought and action, through the efficient agency of these immutable *forces*.

Hence, we believe, and how can we disbelieve, before our minds are convinced of our error? And how can we be convinced without sufficient

proof, which cannot be repulsed by the negative *force* of our minds? Or we disbelieve, and the same reasoning applies. Therefore, it is just as impossible for us to change our opinions, or our beliefs and disbeliefs, as it is for matter to change its negative and positive *forces* without a change of condition. Let any one try his power of changing his opinions, or to believe or disbelieve what he pleases, without a change of evidence, arguments, facts &c., and he will find it just as impossible, as to annihilate spirit, or to create matter out of nothing. Yet we find one half of the world abusing the other for their beliefs and disbeliefs, or the erroneousness of their opinions. When this part of our subject is more fully investigated, better understood, and more justly appreciated, we will substitute reason for abuse, deduced from proper evidence and undeniable facts.

PHRENOLOGY.

[We said nothing of Phrenology in our first number, not because we do not esteem Phrenology equally with Mesmerism, but for the reason that Mesmerism is less understood than Phrenology, and we should like to see them go hand in hand, like twin sisters, as we deem them inseparably connected. This subject shall receive a share of our attention henceforth.

It has been suggested to us, that many of our patrons may not be familiar with those facts which go to demonstrate the truth of Phrenology, aside from those discoveries which are made through the medium of Neurology and Mesmerism. To such we recommend the following article from the South Western Christian Advocate. And we must congratulate the friends of science, on the appearance of such an article in the columns of that paper,—one which has heretofore done no little in opposition to the claims of Phrenology.]

COMPARATIVE ANATOMY.

Man has, by general acclamation, been placed at the head of the animal creation; and it is in him we find that beautiful and complicated mechanism which conduces so much to the perfection of life. As the inferior orders of creation descend in the scale of animated nature, becoming more remote from the formation of man, we find them gradually losing their perceptive excellence, their instinctive intuition; and the long line of locomotive being is at last merged in the inertia of vegetable existence.

Were it really necessary, we might *speculate* on the probable and apparent *causes* of the gradual declination in the scale of animal being;

nor would such speculations be wholly irrelevant to the subject in hand. But a few plain, simple *facts* will set the matter in a clear view.

The whole animal kingdom has been divided into six great classes, and the distinguishing characteristics of each class drawn from the peculiarities of the *internal structure*. This classification is quite illustrative of our present design; and our object in calling attention to it is, to show that the gradual improvement of the animal race throughout its rising gradations, is dependant, for the most part, upon the concomitant development of one single system, the nervous, of which the brain is the very centre.

The first class to which we invite attention is Vermes or Worms. These have a heart with *one ventricle*, but *no auricle*; the blood is cold and white, and, the organs being very few and exceedingly simple, the phenomena of life have but little variety.

The second is Insecta, or Insects. These have a heart precisely like the first, and the composition and color of the blood is the same. They differ from the first class in having antennæ, or feelers.

Pisces, or Fishes, constitute the third class. Here the heart is a little different. In addition to the ventricle, the heart has an auricle. The blood is red and cold, and the bronchæ, or gills, are external.

In the fourth class, Amphibiæ, or animals that can live in two elements, the heart is very similar to that of the third; the lungs, however, are internal, and respiration is nearly voluntary.

The fifth class, Aves, or Birds. Here the heart has *two ventricles* and *two auricles*. The blood is red and warm, and its circulation is carried on through the pulmonary structure, by means of the right ventricle and auricle of the heart, while the left ventricle and auricle of the same organ propel the general or systematic circulation. It is only in this last class we find any considerable development of the *cerebral* organs, and accordingly *instinct* is here observed in great perfection. But, like the inferior classes, it is oviparous.

The sixth and last class is the Mammalia. This embraces all those animals that are viviparous. Here the organization is comparatively perfect, the organs of the body numerous, and the phenomena of life exceedingly complex and multiform. The volume of the brain is astonishingly increased in proportion to the size of the animal, and the nerves emanating from it are more distinct, their destinations more marked, and their offices more apparent.

According to Linnæus, man forms the first genus of the first order of the last class. The simia, or ape, constitutes the second genus of the same order and same class. Now, where the varieties of these two genera approach each other, they are absolutely so nearly blended, and

even mixed together, as to present no striking difference. For we are really informed that, in Sumatra, an island inhabited by a most degraded species of the human race, and where, also, the satyrus, or ourang outang, is found in great perfection, the two have, on some occasions, abolished the generic differences which nature seems to have placed between them, and, by consanguinity, have resolved themselves into *species* of the same variety. The Chimpanzee, or simia troglodytes, is said to resemble the human race even more than the satyrus, or wild man, as he is called. But this last variety approaches near enough to convince every one of his superior endowments over his less symmetrical brethren. It is said the inhabitants of the Ganges live in great fear of these animals, and regard them as a foreign nation, who do not speak for fear of being made to work. They frequently present sticks to travellers, and compel them to fight. Picard informs us, that, in the province of Sierra Leone, there is a species so strong-limbed and industrious, that, when properly trained and fed, they work like servants; that they walk on the hind feet, will pound substances in a mortar, bring water; and Shoutten remarks, they are taken in snares, and taught to use their fore feet as hands in performing different operations, as rinsing glasses, carrying drink round the company, turning a spit, &c.

Gaut says he saw a very extraordinary ape in Java. It was a female, and very much resembled the Hottentots at the Cape of Good Hope. She made her bed very neatly every day, lay on her side, and covered herself with the bed clothes. When her head ached, she bound it up with a handkerchief, and exhibited many other performances which he says were extremely singular. Wadstram mentions one that ate, drank, slept, and sat at table, like a human being.

We have taken the liberty to make this apparent digression for the purpose of showing, conclusively, that as animals approach the human form, they improve rapidly in the variety and perfection of their faculties; and what is undeniable, that change of structure consists in nothing so much as in the shape of the head, and, as a matter of course, in the configuration of the brain. We might inquire, What particular organization is invariably connected with the development of mind? Is it in any modification of the structure of the lungs? We are sure it is not. Is it resident in any of the tissues of the body, aside from the nervous? We answer, No. Does it consist in any conformation of the heart, or any other portion of the circulatory system? We are convinced it does not; for the heart of a goose, for example, is very like the human heart; but how astonishingly different is the brain! It must be evident to every one, then, that a structure so uniformly connected with mind as that of a large

and well shaped brain, must of necessity have something to do with it; for one unvarying cerebral structure is always found where the least trace of reason is observed.

It is a fact, that every part of the human system is so nearly simulated by the same organs of the inferior animals, that the anatomy of man may be advantageously studied by means of these alone. But the brain is *merely resembled*, not completely represented, by that of any other creature; and that resemblance consists much less in the external figure of the brain, than in its internal construction. It will be conceded, however, we think, by all, that the perfection of the simious animals is in the circumstance of their resemblance to man, and the superior size of the head, together with the consequent development of the other portion of the nervous system, is the main source of that perfection.

But, to lay aside all semblance of speculation on this subject, to what extent does our own observation extend? Have we not been accustomed to associate great intellectual strength with a large brain, with as much propriety as strong and well-developed muscles with a wrestler. And whoever saw a natural idiot, whose head, unless it was dropsical, did not, by the precipitate recession of the fore part, the general diminution of size, or irregularity of the shape, at once display the character of the individual? More than two thousand years ago, men were aware of the vast influence exerted on the intellect by the configuration of the brain. Accordingly, we find the ancients constructed the statues of Jupiter, their supreme god, with a forehead so prominent as to occasion a slight deformity. And we recollect to have heard a popular minister remark, that he had actually recognized the most able and talented of our senators in Congress from the size and figure of the head alone.

But there is another view we may take of this subject, if possible, still more conclusive and unanswerable. Wherever the seat of the intellect is in man, whatever organ is the instrument or medium of its conveyance, that part will necessarily present numerous morbid appearances in MANIA. Now, what part of the body, what organ of the whole system, invariably shows change of structure, and real disease, in derangement of the mind? We answer, without the least hesitation, the brain. It is true, madness has been ascribed to disease of the liver, and this opinion was advanced in the days of Hippocrates. But the fact is, numerous persons have been deranged in whose liver not the slightest original disease could be observed; and, on the contrary, in inflammations and abscesses of the liver, no mental aberration is present, unless through sympathy of the brain. Mania has been referred to the spleen, to the intestines, to the nerves apart from the brain. But the most unwearied anatomical investi-

gations have never confirmed either of these opinions, but the contrary. There have been some who have placed it exclusively in the mind. But there are equally weighty objections to ~~this~~ hypothesis; for we cannot understand how impressions can be made on the mind except through the medium of matter: and again, the brain is uniformly affected in persons who have died in a state of insanity. It is a fact which cannot be denied, that phrenitis, apoplexy, palsy, epilepsy, &c., which have their seats, in a great degree, in the brain, are the frequent cause of madness, and perhaps produce more instances of this disease than all things besides.

Can we hesitate, then, when we see the full development and healthy action of an organ so essentially connected with the display of mind; and again, when that organ is diseased, its structure changed, that same mind languishing in gloom and descending into driveling maniacy,—can we hesitate to assign to it the grand, the noble function of being the medium through which the sublime phenomena of mind are displayed?

But we are gravely told that the testimony of the Bible is in favor of placing the point of union between mind and matter in the heart! We are very far from undervaluing the authority of the Scriptures; yet we feel assured that vague and incorrect notions of certain passages have done much to retard the progress of literature.

We should be very cautious in quoting the Bible for authority in the support of any philosophical theory, as it rarely throws any light upon merely scientific subjects. One of the passages of Scripture relied upon to prove the heart to be the seat of the mind, is the following: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his *heart* was only evil continually." We cannot say what Greek word in the original has been translated "heart," as a copy of the septuagint is not at hand; but we think it might be "*kardia*," perhaps "*kear*," or even "*heter*." Now, either of these words, without the least violation, could have been rendered "*mind*." Then it would have read, every imagination of the thoughts of the *mind*, &c. But admit, for the sake of argument, it really and properly means the *heart*, let us observe the very next verse: "And it repented the Lord that he had made man on the earth, and it grieved him at his *heart*." Now, who does not see the imbecility of ascribing a fleshly heart to God? The truth is, nothing can be more conclusive that it should have an *immaterial* signification; and beyond the shadow of a doubt does signify the mind, or it never could have had a proper application to the spiritual God.

MEDICAL.

CASES.

For the want of room, we report only a few of the most interesting cases we have on record. But we shall not neglect to revert to this interesting part of our subject in each number, for the especial benefit and satisfaction of our numerous patrons. This we deem a duty which we owe to the cause of truth and humanity. It is not our purpose to monopolize this most successful of all remedial agents. We think the practice as well as the theory, and the fact that it is a remedial agent in most, if not in all cases of disease, should be made known to the people in general. The world at large should know the whole truth practically, and theoretically, if they would be benefited by it to the full extent of its efficacy. And if a philanthropic spirit and not a mercenary one prompts its advocates to action, this must soon be the case. Probably no discovery in the arts and sciences, has ever made more rapid advances among the mass of the people than the science of Animal Magnetism. It only made its entry in the United States, in the year thirty-six, with Mons. Poyen, and now eight years have scarcely elapsed, when a knowledge of it has spread over the whole vast country; and like our mighty fertilizing rivers in their onward course, it has broken down all barriers, and united the whole length and breadth of the land in its common cause. This is sufficient proof that the right spirit pervades its advocates in the main; notwithstanding too many of them may be mercenary in the extreme. This unfortunately has been the case with every new discovery, which has condescended to become terrestrial and abide with man. It would be very strange, indeed, if Mesmerism formed an exception to this uniform rule, when the Christian religion, with all the holy reverence which has been thrown around it, has bowed in strict obedience to its sceptre!

V. PHRENITIS.

A German boy in this city was severely attacked with this dangerous disease. The inflammation being seated principally in the organ of reverence, which was preternaturally hot. His conversation was then of God and angels. He was so frantic with delirium, that it required two persons to hold him while being mesmerized. His ravings, however, gradually subsided under the influence of the Mesmeric passes. After mesmerizing him some three quarters of an hour, the excitement left the organ of reverence and settled in that of destructiveness, which was fully developed. His conversation now changed to that of blood and destruction.

The manipulations being continued, he soon ceased his conversation and commenced singing. Upon relieving him of his musical fit, his individuality became quite excited — his power of observation became very acute, and every object with which he was surrounded, appeared to possess new and more attractive qualities. By continuing the mesmeric operations for some few days, the patient was perfectly restored to health, and when last heard from was at work as usual.

The manner of operation in this case, was to place the hands on the part of the head affected, and hold them there until an equilibrium of temperature was established, when the manipulations were made from the head to the lower extremities, resting the points of the fingers occasionally at the pit of the stomach, or epigastrium. The holding of the hands on the part affected, the epigastrium, and the manipulations, were made alternately through each sitting, which was continued from thirty minutes to an hour, twice a day.

This boy was treated by the regular practice of Calomel and the Lancet for some two weeks before I was called in. The family informed me that under this treatment, the patient had daily grown worse.

VI. SPINAL AFFECTION.

Mrs. A ——— was afflicted with this critical disease for some two years, in which time she had exhausted the ingenuity and skill of physicians far and near, as well as the efficacy of the drugs which they wielded. After despairing of all hopes of recovery, she was prevailed on to try mesmerism as the *dernier resort*, being assured that it would produce no bad effect, if it should do no good. After being regularly mesmerized for some three months or more, she was perfectly restored to health by mesmerism alone. Her strength gradually returned, till she had as good use of herself as she ever had. A general influence was produced in the first place over her system, by the common mode of magnetizing, which is explained in the first number of this work, in the article on "Magnetizing." The manipulations were then made from the back part of the head down the spinal column, letting the hands occasionally rest upon the affected part, which in this case was the dorsal vertebræ. The mesmeric sittings were continued each day about thirty minutes.

A LEARNED EDITOR.

We send the editor of the Sangamo Journal, the First Class Primer for children, a very pretty little picture book, in place of the Magnet, as he does not appear to be acquainted with science in its present advanced

stage. Neurology, Psychology, Magnetism, &c., are links in the chain which the *learned* editor has not reached, or he has otherwise overlooked them, as being too small matters to engage the attention of such a *grand* mind. The editor made one small mistake in quoting these "ologies" by substituting "Pegology" for Psychology, but even at this we were not surprised, as his *terrestrial* mind is undoubtedly better acquainted with pegs than souls.

These "ologies," to such a mind, are senseless expressions, which grate harshly upon the ear. The Sangamo Editor should not take an alarm at this, for it is usually the case, the first time children, or even men of small calibre, hear words spoken with which they are not familiar, or even see them in print, that they sound very barbarous and awkward, and to them, unmeaning terms. Like the child, with the expression Sangamo editor, the first time he heard it spoken, it was a very barbarous and complicated term, which created a great deal of confusion in his infantile mind, and the little fellow shuddered at the idea of mastering and becoming acquainted with its orthography, signification, &c., in all its various bearings. But his inquisitiveness prompted him to the task, and the word Sangamo was first taken into consideration and written down in large letters, S A N G A M O, and each letter in its proper order, &c., perfectly mastered. Then came its signification, which by inquiring he learns is a noun, the name of a county in Illinois, &c. The little fellow next took up *editor*, and finally mastered its orthography after the same fashion he did Sangamo. But, then its definition, "here's the puzzle" stammered the child — bursting out in tears! "But to the task," he sniffled, and a host of dictionaries were searched; — his mind soon became confused, his temples throbbed, his brain fevered, and he was compelled to retire to bed in hopeless despair! The next morning he appeared in the family circle, with a glimmer of hope beaming upon his waking senses. It had occurred to him that by inquiring of the wise heads of the day, he could have the difficulty solved, and he should yet become familiar with the definition of *the editor*. In this, the little fellow has assiduously persevered; but like the *ignis fatuus* it has still eluded his grasp. But, nevertheless, he has not yet condescended to ridicule *the editor*, because he could not understand it!!!

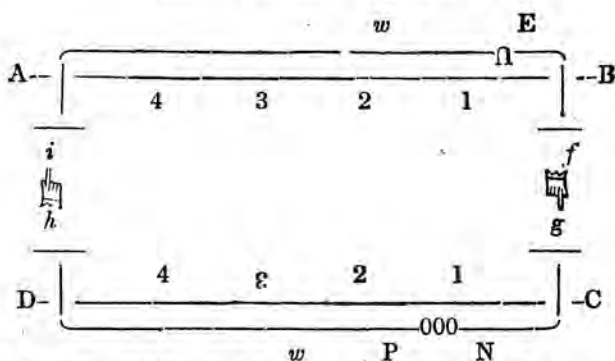
The number of "ologies" is another bugbear in the mind of the Sangamo editor. We recollect a little white-headed boy, a classmate of ours, at school. When he commenced the study of Geography, he cast his eye over the map on which he was to learn the names, locations and boundaries of the states, counties, towns &c., and with perfect astonishment at the multiplex character of his lesson, he cried out, "lame, master! I never can learn all this!" But his preceptor gave him some sugar plums, and encouraged

him by observing that "I can't, never performed any thing," and that by proper study and perseverance, his mind would expand, and become sufficiently capacious to grasp, recollect, and comprehend the whole. The preceptor's words proved true, the little white-headed boy persevered, and his mind expanded accordingly; — the difficulties one by one gave way, and finally were all surmounted!

So even may the editor of the Sangamo Journal take courage. A little perseverance will remove all the difficulties in relation to these "ologies" and he may yet become a *gentleman* and a scholar! In concluding our remarks to the Sangamo editor, we would present one other motive to induce him to become wise, and consequently *liberal* — honest, and consequently *respected*, — "Doing to others as he would wish to be done by" — which is, "*Sui cuique mores fingunt fortunam.*"

ELECTRO-MAGNETIC TELEGRAPH.

Our readers were made aware, some time since, that Mr. Morse had devised a plan for conducting the electric fluid across rivers by means of the water itself. As the particulars of this plan have not been presented to the public through the papers, we annex a description of it published and furnished, by Professor Morse himself, to the Secretary of the Treasury at Washington. But before doing so, it may be well to state the facts which led to it. In the autumn of 1842, at the request of the American Institute, Professor M. undertook to give to the people of New York a demonstration of the practicability of his invention, by connecting Governor's Island with Castle Garden—a distance of about one mile. For this purpose he laid his wires, properly insulated, beneath the water. He had just commenced operating, and received two or three characters, when his intentions were completely frustrated in the destruction of a part of his conductors by a vessel, which drew them up on her anchor, and cut them off. It was during the subsequent night, whilst suffering mortification at this failure, that he conceived the plan of arranging his wires along the banks of the river, so as to cause the water itself to conduct the electricity across. An experiment was made soon after at Washington, with success; and a series of experiments, made last fall, developed the law governing the passage of the electricity. The following diagram will explain the experiments referred to:—



A, B, C, D, are the banks of the river; N, P are the battery; E is the electro magnet; w, w are the wires along the banks, connecting with copper plates, f, g, h, i , which are placed in the water; when this arrangement is complete, the electricity, generated by the battery, passes from the positive pole P, to the plate h , across the river, through the water, to plate i , and thence around the coil of the magnet E, to plate f , across the river again to plate g , thence to the other pole of the battery, N. The numbers 1, 2, 3, 4 indicate the distance along the bank, measured by the number of times of the distance across the river.

The distance across the canal is eighty feet. On the 24th of August experiments were made showing that electricity crosses the river, and in quantity in proportion to the size of the plates in the water. The distance of the plates on the same side of the river from each other also affect the result. Having ascertained the general fact, I was desirous of discovering the best practical distance at which to place my copper plates; and, not having the leisure myself, I requested my friend, Professor Gale, to make the experiments for me. * * *

As the result of these experiments, it would seem that there may be situations in which the arrangements I have made for passing electricity across the rivers may be useful, although experience alone can determine whether lofty spars, on which the wires may be suspended, erected in the rivers, may not be deemed the most practicable. The experiments made were but for a short distance; in which, however, the principle was fully proved to be correct.

It has been applied, under the direction of my able assistants, Messrs. Vail and Rogers, across the river at Havre de Grace, with complete success—a distance of nearly a mile. [Baltimore American.]

MESMERISM AND THE DEVIL. X

The following extraordinary article, which originally appeared in the *London Tablet*, we copy from the April number of the *Catholic Cabinet*, published in this city. We had previously seen the article, but avoided noticing it in our first number, from the impression, that the Catholic clergy were too well aware of the intelligence of the people of the United States, to adopt it as the position of that truly learned and scientific body in this particular latitude: but its republication in the *Cabinet*, shows that we were mistaken, respecting the intelligence of the mass; and that the exploded ideas of sorcery and withcraft, are on the eve of being revived — or otherwise the author and its republishers have acted injudiciously in this matter.

MESMERISM.

To the Editor:—

SIR: Two excellent articles on Mesmerism have already appeared in the *Tablet*, which may serve as a prelude to the reflections on that subject which I now address to you, and which I beg you to receive favorably.

The more the public becomes interested in this novelty, the more necessary it is that it should be accurately characterized. Now, Catholic science has more light to shed upon this question than the admirers of Mesmerism are aware of; for, while they confess themselves unable to do more than simply to record the existence of magnetic facts, without being able to offer any reasonable explanation of their cause, we, thank Heaven, admitting these facts, are able to explain their nature and cause, their means and their end.

You, Sir, have done wisely in imposing on the amateur mesmerist the importance of prudence and caution; for, as you leave it to be inferred, the Evil Spirit may be in truth the actual operator. What you hint at under the form of a doubt, or state with some reserve, will be confirmed by the following reflections. If any thinking person should rise up against our explanation, we shall be very glad to be furnished with such an opportunity of developing the positive and certain convictions which we have upon the matter. For we feel that an explanation, taken from beyond the bounds of natural science, drawn from the spiritual order of things, must appear repugnant to many at a period like this, when men appear to explain all things without reference to God.

For a long time the known facts of Mesmerism were contested, and their truth denied. This was wrong. Without a doubt, it has produced what may be called *false facts*: no doubt, also, things which were capable of

a natural explanation have been sometimes imagined to be marvellous ; but, notwithstanding this, there remain facts, constant, well proven, irrefutable. It concerns not us, then, to deny the existence of the magnetic phenomena ; we must admit and consider them carefully ; we must see to what order they belong, in order to discover the veritable author of them. What say the magnetizers themselves, and how do they proceed in their explanations ? They all give as the efficient means, and the cause of the phenomena, those *passes*, which inject into the subject a certain fluid which they call magnetic. It is necessary that they should speak thus ; they see nothing else ; they are constrained to accept as the cause, the external forms which they have under their eyes.

But let us ask any man who has the least notion of psychology, whether there is any connection between the means employed and the effect produced ? Is this pretended fluid any thing more than a word, without any real meaning, offered by ignorance to fill up a void ? Who has ever proved the actual presence of this fluid ? and if it really exists — which we fearlessly deny — what effect does it produce ? This fluid, as well as the external forms which are said to excite it, being a physical matter, can produce only a physical effect ; that is to say, a soporific state ; a natural sleep, conformable to our nature ; a repose, more or less complete, of the organs, without intuition. Now it is altogether otherwise ; the effect that it produces — that is to say, the magnetic intuition — is of a nature and of an order altogether different from the cause to which they would attribute it. The best proof, moreover, that this fluid is but a vain explanation, is that the magnetizer can act upon his *subject* without contact, at a considerable distance, and even without his knowledge, by the sole action of his will.

Instead of proceeding, as they do, to lay down at once as a cause, a supposition without reality, to explain with such help the effects which are manifested, it is necessary to start with the effects themselves ; to judge of them in their nature ; to discover the agent which has given them birth.

Now, we find an effect which is supernatural — superhuman — that is to say, the complete exercise of the functions of the understanding or the mind, independently of the assistance of those organs to which their manifestation is subjected at their creation ; such an effect is not the order of human or natural things.

Bodies present no obstacle, except to the corporeal senses ; if, then, I see what walls or distance hide from me ; if I read that which my eye cannot perceive ; if I be present there where my limbs have not borne me ; if I hear what my ear cannot hear, it is no longer in the human state that

I am acting ; it is manifest that my spirit is freed from the servitude of the body ; it acts alone, without the mediation, independently of the service of my senses, beyond the limits of that order in which my place has been assigned. This visible world being, according to Scripture, but the shadow and the figure of an invisible world, I can easily conceive that the spirit set at liberty may not be stopped by this shadow. To the spirit I say, which belongs not to the visible world, although it may be united with it, neither bodies nor distance may present obstacles, if any competent power shall have disengaged it for a moment from its slavery to the senses.

But this state is not of the human order : for a reason which we may not dare to state before the Church shall have explicitly declared it ; the spirit has been placed by the Creator in this coporeal shadow, and it must depend upon it for all its functions, with the exception of thought ; although it may govern the shadow as its master. When he acts alone, without the mediation of the senses, like a pure spirit, he employs only the single organ of speech, to manifest to the witnesses of the phenomenon the functions that it fills ; he is even by that act momentarily in an exceptional condition, different from that of his union with a body, the ministry of which is necessary for him to exercise the same functions in the condition of humanity. This explains, also, why it is that the somnambule, when awakened, knows nothing himself of what the witnesses have learned from him. As man, he knows nothing ; because he has not acted in the order of humanity. He is ignorant of what his mind has done, because his organs have not lent any ministry. He, an organized being, knows only such things as his organs bear him witness of.

An exceptional condition, the momentary freedom from the slavery of the senses ; such is the phenomenon produced in Mesmerism. This it is that must be established, that we may know to what order, natural or supernatural, the phenomenon belongs.

Can such a change in the human condition be attributed to any *passes*, to fluids, to the will of the magnetizer ? Evidently not. The *passes* are a vain form, without effect ; calculated to conceal the true efficient cause ; the operators often neglect them ; the fluid is a supposition without reality ; and, if it existed even, it could produce no effect but one like itself, natural. The will is no stranger to the production of the phenomena ; it is, indeed, the means ; but it is not the author. The will is a command issued by one intelligence to another intelligence ; if it obeys, and obeys in spite of itself, in an order in which man has no power, we must needs acknowledge that it yields to a superhuman power. But beyond man, and all that belongs to his domain, there is only spiritual power. Yes, it is in the spiritual order that we must seek for the actual operator of the magnetic phenomena, since he cannot be found below.

But here two authors present themselves, God and God's enemy; for this enemy, that Jesus Christ calls King and Prince of the World, although he be not absolute master in his own house—although his power is subordinate to the Divine permission, possesses nevertheless all the power over spirits which is necessary to work out "the mystery of iniquity" of which the Scriptures speak.

From which of these two powers do the phenomena of Magnetism spring? Is it God or the Demon that produces them? Do they belong to the mystery of salvation, or the mystery of iniquity that the Demon pursues. This question is to be solved by an examination of Mesmerism in its instruments, and in the facts that it produces; it is a tree to be judged by the fruit it bears.

Now, who will affirm that the instruments of Mesmerism and the fruits it bears are such as to induce us to attribute to God phenomena that He nevertheless permits. No *subject* has ever been cited who is, in the opinion of the witnesses, a person living a life of grace, nor an operator who is reputed holy, or bearing the fruits of faith, virtue, or holiness. The portrait which the angel of Tobias gives of those over whom the Demon has power might well find its place, and apply, in greater number of cases, to the *subject* as well as to the operator. This opinion may give pain, but it cannot be overthrown by mere negations or denials. But let us add, that there is no necessity that there should exist, either on the one part or the other, any explicit agreement or contract with the Spirit of Darkness. For many have tried to produce the magnetic sleep without ever succeeding, and those who have succeeded know not why or how; they themselves are more astonished at their own success than any one else. Many subjects have wished to experience this sleep, without the power; others have experienced it without the wish to do so; and all equally without understanding any thing about it. The subject and the operator, therefore, may be perfectly ignorant what the power is that acts through them without their knowledge: they may not have any evil intention in acting, *but they know not of what spirit they are*. It is enough that their hearts range them under the influence of the Holy Ghost.

Of what value *are the fruits*, the facts of the subject, in the magnetic sleep? They are all connected with the present and material life, with the physical world—the indication of a place, of an event, of a cause of a disease—they do not go beyond the limits of the earth. They concern the present, the past, but never the future, at least if the future fact has not received a beginning of existence, which renders it already visible in the principle, in the mind which conceived it, or in the fixed determination of him who willed it.

To what profit does Mesmerism tend? It is for the operator a speculation; for the subject a matter of curiosity, or of gain, if he make a trade of it; for the witnesses an amusement; for human pride an aliment; for incredulity a reply to the mysteries of religion; a means of reducing to the rank of natural facts the Gospel miracles; a motive for throwing into doubt all religious verities by the supposition that some day all will be explained naturally. Behold its fruits! Some may grow from it more manifestly evil, but these we will pass over in silence. To what spiritual principle do such fruits belong? What say you of the tree? There is nothing for the mystery of salvation; and the problematical cures which are attributed to Magnetism will not change in any degree the judgment which we here deliver.

We might go to state why all men cannot magnetize; why every body is not a subject; why so few are found of an easy dependence on the will of the operator. These questions concern the composition of men, the hierarchy of spirits; questions too vast for this article, and which perhaps would be premature at present. Let us rather, for the present, state why Magnetism has displayed itself in our time and to what end.

Incontestably it is an extraordinary instrument, and for an exciting motive, must have extraordinary things to combat. For, we know—the history of the past attests it—that there has never been attempted a single important work for the salvation of the world which has not had its counterpart for perdition. Hell has opposed to the Holy Spirit, its Spirit of Error: to the Gospel, its Gospel of Heresy: to the Apostolate, its Apostolate: to the miracles, its illusions. It has, like the Church of Jesus Christ, its Apostles, its doctors, its prophets, its pastors, its doctrine, its devotees, and even its heroes of crime and impiety. In a word, the mystery of iniquity always goes on, side by side, with the mystery of salvation. He, whom Jesus Christ calls the king of this world, disputes the world with him, foot to foot; apes his works, and opposes means to means. This is a spectacle which should be closely observed; it is the key of the history of times; the explanation of this incessant struggle of good and evil on the earth.

What, then, is the special character of our epoch? what is now passing on the scene which necessitates, on the part of the enemy, the employment of a means so novel? Two things, which are very remarkable, but not sufficiently remarked.

1. Materialism has had its day; it is past, it is conquered. Spiritualism springs up on all sides: but if the world no longer assert that all dies with men; if it perceive that there is no tomb for the spirit, the consequence of this truth will lead it into the way of faith, if the enemy do

not hasten to obscure the entrance. The existence of God is confessed ; and behold, Pantheism immediately starts-up, and, to confuse the idea, makes a God of every being in creation. The existence of a spirit in man is confessed ; Mesmerism itself becomes proof of it ; it banishes materialism ; but mark the counterpart : In giving materialism its death-blow, mark whither Mesmerism conducts man ; astonishing by its phenomena, it prevents his comprehending any thing ; to hesitate about all religious truths ; to believe nothing firmly. Thus, thanks to this instrument, the former incredulity falls only to give place to an uncertainty of the mind more fatal than the preceding state. Study and reflection will, no doubt, execute justice on this illusion, but who is brought to reflect in the midst of the rapid industrial movement which now absorbs all thoughts ?

2. The second service which Mesmerism renders is this : Apart from this struggle of spiritualism against materialism, it spreads its veil over a great number of points, facts of spirituality, divine ecstasy, revelation, a very elevated education, all which it concerned the enemy to paralyze by analogous facts. In the hundred different ways which heaven employs in rousing men, whom it exalts even to itself ; whom it illumines with its own light ; it gives to some the voice of propitiation, to others the miraculous stigmata of the wounds of our Saviour ; it dictates to others its prophetic wishes ; extraordinary helps for extraordinary times !

Hundreds of thousands of witnesses have seen these prodigies — have published them ; millions of souls owe their conversion to these miracles, yet they are, as it were, unknown ; forgetfulness, pre-occupation, and doubt, paralyze them. In many places, the courts of justice have done to Government the service to imprison the important voices or the oracles ; but nothing has been more efficacious against such facts of spirituality than the species of imitation of them which Mesmerism supplies, by opposing spiritualism to spirituality ; magnetic intuition to the ecstatic vision ; prodigy to prodigy ; or phenomenon to miracle, and thus deceiving even souls of good will.

These magnetic phenomenon astonish, cause men to suspect the yet unknown secrets of nature — the properties of the human spirit, which, they say, science will sooner or later explain. Then they assimilate to these phenomena the miracles, holy ecstasies and prodigies which appear ; so that the listener is led to believe that these divine facts are no more than the facts of Mesmerism ; only natural facts which the ignorance of believers have exalted into miracles. Thus doubt and uncertainty struggle against all the holy reflections they experience. The end of the enemy is gained ; the Divine warning is counteracted ; whilst man, proud of the effects which he believes to be produced by Mesmerism, which is no

more than a blind instrument, speaks with pride of his age, and worships its genius!

Such, we say it fearlessly, is the nature of Mesmerism, the order to which it belongs, the true operator, its fruits, the motive for its appearance, and its definite results.

A PRIEST.

In the commencement of this article, if the writer does not confess, he at least leaves that to be *inferred*, which the Rev. I. T. Hinton so clearly proved during his lectures in Concert Hall not long since, that a knowledge of the power of Mesmerism as a remedial agent, and, to the uninitiated, strange and miraculous phenomena it exhibits, had for a long time been known to the priests and ecclesiastics of the Catholic church, and had been used for purposes unworthy their *professions of purity and disinterested philanthropy*.

The writer also as frankly acknowledges, that "the *known facts* of Mesmerism have been contested and denied." But at this late day, when truth has broken over this temporary barrier thrown in its course, and is irresistibly and triumphantly over-spreading the land, they have the magnanimity to acknowledge that "this was wrong," and the honesty (?) to admit that to be true, which they have not the hardihood still to deny. But why is this important admission made? Simply to make Mesmerism a target at which they can aim what they consider more poisonous and deadly weapons—superstition, and its consequent fanaticism.

We have not space in this number to review the entire article, and must leave the subject, after touching a few of the more prominent points. He fearlessly denies the existence of the nervous fluid! Would he deny the existence of a magnetic current which encircles the globe, and gives polarity to the needle? or an electric current in the galvanic battery, and that this current, when applied to the nerves, produces effects similar to those claimed for the *nervo-vital fluid*?—that when the involuntary nerves which lead to the digestive organs are tied off, and the course of this fluid impeded, digestion ceases? and that it can be restored by introducing a galvanic current to supply the place of this fluid?—Can he deny that polarity is given to the needle by the manipulations of Mesmerism, as certainly as by the Galvanic battery, the stroke of the thunder-bolt, or the touch of the load-stone?—that a bar of iron or steel, which has remained for a long time in a perpendicular position, with one end on the earth, obtains polarity by the unvarying laws of this same fluid which pervades all space? * These are facts established by our most learned and scientific men, and which not even a *priest* dare dispute, if he has any regard for his reputation in science.

If the same effects are elicited from these various sources, we would in candor ask, if it does not prove as conclusively that there is a similarity in the various causes, as that like causes produce like effects? Hence, we arrive at the unavoidable conclusion, not only that this fluid does

* This can be proved by a very simple experiment.—Take a fire shovel or poker which has been in use for a long time; tie a small thread in the middle, so that it will hang on a balance, and suspend it in a room where the motion of the air will not affect it, and it will settle north and south, with that which was the lower end pointing north. This simple and satisfactory experiment is within the reach of every one.

exist, but that it is identical with Galvanism, Magnetism, and Electricity, and that they are the same principle, variously modified by the different mediums through which they are manifested. A chain of proof is thus formed from which no link can be severed, until we are prepared to pronounce men who stand, as the polar star, to guide us in scientific investigation, visionary theorists and brain-cracked philosophers. If human magnetism is attributed to the devil, then the operations of the galvanic battery, the lightning's flash, and the thunder which utters His voice, and the needle which guides the mariner amid the trackless waste of waters, are also the work of Satanic agency. The position assumed by "A Priest" tends to ridicule and contempt, if not to the more serious charge of blaspheming the Architect of the universe, the author and supporter of the harmonious, though complex, laws by which it is governed. But why reason with men who write for selfish purposes, and not for truth? The following lines, by Miss Anna Savage, are so appropriate, that we cannot refrain from quoting them for the especial benefit of those who are so very susceptible of Satanic influences. J. F. S.

ON HEARING MESMERISM CALLED IMPIOUS.

Call not the gift unholy; 'tis a fair—a precious thing,
That God hath granted to our hands for gentlest minist'ring.
Did Mercy ever stoop to bless with dark unearthly spell?
Could impious power whisper peace, the soul's deep throes to quell?
Would Evil seek to work but good,—to lull the burning brain,
And linger in some scene of wo, beside the bed of pain;
To throw upon the o'erfraught heart the blessing of repose,—
Untiring watch the eye of care in healing slumber close,—
And as the agony of grief fell 'neath the Spirit's will,
O'er the wild billows of despair breathe tenderly—be still?
Speak gently of the new-born gift, restrain the scoff and sneer,
And think how much we may not learn is yet around us here;
What paths there are where *Faith* must lead, that Knowledge cannot share,
Though still we tread the devious way, and feel that Truth is *there*.
Say, is the world so full of joy,—hath each so fair a lot,
That we should scorn one bounteous gift, and, scorning, use it not,
Because the finite thought of man grasps not its hidden source?
Do we reject the stream, because we cannot track its course?
Hath Nature, then, no mystic law we seek in vain to scan?
Can man, the master-piece of God, trace the unerring plan
That places o'er the restless sea the bounds it cannot pass;
That gives the fragrance to the flower, the "glory to the grass?"
Oh! Life, with all its fitful gleams, hath sorrow for its dower,
And with the wrung heart dwell the pang and many a weary hour;
Hail, then, with gladness, what may soothe the aching brain to rest;
And call not impious that which brings a blessing and is blest.
The gladdened soul re-echoes praise where'er this power hath been,
And what in mercy God doth give, O, "call not thou unclean?"*

* "God hath showed me that I should not call any man common or unclean."