

THE SAINT LOUIS MAGNET.

Vol. 1.

SAINT LOUIS, JULY 1, 1843.

No. 3.

PROGRESS OF SOCIETY.

Did *etherial* matter at one time constitute the universe? — and did that *etherial* matter possess within itself the power of condensing those *etherial* particles into gross and tangible substances? Did all nature as we now behold it, emerge from this *etherial* or chaotic state instantly? — or was it progressively developed? Was it first aroused by the internal action of its own *forces* from a latent to a sensible state? — and when it thus became sensible, was it light? — and was light condensed into atmosphere? — and was this atmosphere gradually condensed into water? — and by means of light acting on water, was it rendered turbid — and therefore competent to produce animalcula? Did the decay of animalcula produce earth? — and did earth, light, and water, — these three in one, possess the power of giving birth to vegetation? Did the earth continue to solidify, and improve in form and temperature? and did its appendages, the vegetable and animal kingdoms, improve and keep pace with the earth? Is the same cause still in action which commenced the existence of tangible matter and sentient beings? — and if so, is it still continuing to improve — tending to greater perfection?

These are grave questions, and require some philosophical research to come at any thing like definite and philosophical conclusions. But such is the nature of mind, that it moves on from one degree of perfection to another, without ever exhausting the illimitable resources of nature's God; any more than the dial which marks the time, will exhaust the hours of eternity! We might proceed with these reflections — we might investigate those grave questions, and draw conclusions, from observations based on geological and chemical facts. But to be plain, our mind reels at the thought of plunging into the boundless schemes of creation! We feel like we were standing on a point, suspended in the midst of immensity, from which we dare not move, lest we become engulfed in nothingness!

We cannot do better, in the continuation of this subject, than quote the following able article from the Odd Fellows Covenant:

By that germ of reason which the Almighty implanted in man he is enabled to accomplish wonders and makes an era memorable for its inventions and improvements. Every year we hear of some new discoveries or improvements either in machinery or in some department of the arts and sciences. New subjects are brought before the people for their consideration, started afloat by the reasoning soul — the inspiration of the Almighty.

The first man must have been dependent on the spontaneous fruits of the earth. Previous to that knowledge — which is the slow acquirement of time and experience — man, as our first parents are represented to have done, could only pluck and eat, — neither his intellectual capacity nor physical abilities, independent of the former, were sufficient to enable him to accomplish more than this simple and natural action. The next generation took another or the second step in the progressive ladder. They tilled the earth and kept flocks and herds, on whose milk and whose flesh they might feed, and with whose skins they might clothe themselves. But to accomplish all this it was indispensably necessary to have machinery, consequently a knowledge of this fact prompted his wisdom and intelligence to construct machines as auxiliaries in doing that which they desired. Wood and other materials, together with the sinews of animals, were suggested to him and were accordingly used. Hence the invention of the spade, &c. The art of hunting was next practised to a considerable degree, and in order for him to succeed in this new business it was necessary for him to have weapons of offence — the spear, the arrow and the knife were suggested to him and also used.

The age arrived when the discovery of iron was made and the process of reducing ore into metal, and the metal into tools. This was a wonderful achievement of a rude age, and the great omnipotent instrument of the advancement of mankind. It seems to the writer of this, that at this or the present age, iron is the right hand of reason, or the pillar of strength in the great edifice of civilization. Without the aid of this great auxiliary, we should be thousands of years behind the present advancement of science. The use of this article was the greatest discovery, or the most important one, that was ever made — for the simple reason that it has been the great instrument of the developement of the mechanical powers of nature.

The art of cultivation progressed as time passed off; next to this came the means of transportation. In olden times it was common for the sheaf of wheat to be carried home by persons, but now we see a very different state of things, the wagons with tons of burthen are seen winding their way along the ridges or sides of mountains, or we see the long train of cars, filled with the inhabitants of a country many miles distant, and tons upon tons of burthen, winding in a flying gate along the little ravines or valleys

to some destined point, where they arrive in a few hours—to have accomplished the same distance a half century since it would have required weeks! I have not time nor space to even take a railroad glance at the progress of science and the improvements in learning in their various departments. The wonderful achievements which the intellectual faculties of man have accomplished are more easily seen than expressed. The invention of steam and its application to machinery, has advanced the arts and sciences too far ahead for a graphic computation. The names of Fitch, Fulton and others, who have by their ingenuity contributed so much in accomplishing this wonderful and grand desideratum, are engraved in golden capitals upon the temple of fame. By the application of steam to mechanics, facilities in travelling are enhanced so far that we are not able to enumerate the per cent. In a few days we can now travel from Maine to Iowa,—through the central route—a distance of between two and three thousand miles, and nearly the whole distance by steam. Europe and America are so close together at this day that we might call them like joint tenants of the same freehold. These wonderful achievements in our country create in an adamant heart a pride for his nation's honor and fame.

The most hasty survey of the progress of the human race in the various species of improvement is highly gratifying to every one who possesses the spirit of philanthropy. It gladdens our hearts to see that the unborn energies of humanity are ever struggling onward in the peaceful career of invention and enlightenment. Like a mighty river going to mingle in the sea, the great currents of humanity are calm and deep. You may stand upon the shore and see no apparent motion, but it is clear to the eye of reason—there is no stagnation, no reflux from the mighty mass of waters. You and I and many others may go down to the margin and dip our hands into the water and feel no current—nay, we may plunge in and bathe for hours and believe that it is but a stagnant lake. But let us look beyond our own sensations, look at yonder bark floating amid the stream—yesterday she was not there, for she had not arrived—to-morrow she will not be there, for she will have passed on. Where is she this morning? Where will she be this evening? Her evening is beyond her morning station. Her movement is invisible to the eye of sense, but to the eye of reason it is clear, and but more sure since it is slow and governed by the great laws—the general movement. Such is the progress of society. Look at the science of medicine as it now stands, and compare its present condition with that of a period just elapsed, when patients in fever were oppressed with hot and heavy clothing and deprived of fresh air and cool water, for which nature imperatively called. Look at the state of public opinion from century to century, and see the undoubted evidences of progress.

Look at the most civilized portion of the globe — the residence of the Caucasian race. But two centuries ago men and women were condemned to death for witchcraft — now — who would dare even to avow a belief in that exploded superstition. The *divine right of kings*, which was then the practical doctrine enforced at the point of the bayonet, is now suspended by the divine rights of man, which have been proclaimed aloud, and which will yet be enforced in spite of all the legions which can be arrayed by governmental craft against the people. Look at that period when the small pox ravaged the earth unchecked, which has been stayed by the immortal discovery of Jenners. Look at that recent period when the flowing bowl was the vehicle of death to thousands. We can scarcely speak in the past tense of the scourge of intemperance from which we are just escaping. Public opinion formerly sanctioned those sensual indulgences which kept in society this terrific scourge, corrupting the morals, ruining the domestic happiness, wasting property, destroying the constitutions of thousands, or rather millions of our fellow-beings. It was truly a great step in progress when a higher tone of public sentiment was created and it was determined to crush this mighty evil by the simple means of exerting a little self-denial and abstaining from the social use of intoxicating drinks. If there were no other fact than this in the history of man to encourage our hopes of his progressive improvement, we might still believe from this one fact, that the destruction of so formidable an evil would not repose until still greater works had been accomplished.

A power which exists and has been brought into action will not be quelled. The physical and mental energy which converts the wilderness into fields and gardens, does not cease until it has built up the rich and crowded city. The mechanical talent which constructed the spade and plough has made a thousand other inventions. It has given the steam engine, the spinning and weaving machines, and in so doing it has placed a sceptre in our hands to command the elements, but it is still at work as actively as ever, and every year man approaches nearer and nearer to absolute dominion over the globe which has been given him to possess, to govern and to enjoy. If progress then be the law of humanity — if all the arts and sciences and means of enjoyment or improvement are undergoing daily increase, who shall predict the termination of that stream of which he has just seen the beginning? The stream of science and literature has just emerged from the superincumbent darkness and barbarism of the ante-feudal days, or strictly speaking, from the deep darkness which preceded Egyptian and Grecian civilization — and like a fountain from a subterraneous depth, it has, in its brief and irregular course, gradually become a wider and deeper stream, receiving accession on every hand, and begin-

ning to give promise of what it will be hereafter — its depth and its power. But that it will yet be a totally different stream, and will end far away from its original source, we are authorized by all analogy to believe. Whatever may be the grand cycle of human destiny, the events which have yet been developed are barely sufficient to inform us that it is beyond our calculation. In the sweep of the mighty circle of which we are a part, a thousand years would scarcely give us knowledge of its course or proportion. Let the cold and skeptical philosopher limit his views to his own generation, and believe the world is stationary because he does not feel its motion, — he may even sometimes be startled by events which break in before the tenor of his own experience for which he is totally unprepared. He sees not the shadows of coming events and the revolution is upon him before he has ceased to wonder what were the signs of the times. But he who observes the progress of man is not astonished, for he sees that even now the springs of mighty movements lie in the nature of man, and wait their time to burst forth in startling deeds. Whether a revolution in science or government, he is well prepared to welcome its arrival. To him the French revolution was a long expected event. The American declaration of independence was a natural and gratifying end to the colonial. The discoveries of Fulton, Arkwright and Duquesne were the happy realization of what he had long hoped to witness. Believing that this is the true spirit of philosophy — ever hopeful — ever ready to advance, we have no backwardness in hailing the advent of any improvement. There are many desiderata yet to be attained, and when the invention or discovery for which we hope is brought forward, is it not our duty to give it a ready welcome? That a great mass of philosophy and science is yet to be given in from the boundless stores of nature, we cannot for a moment doubt, when the philosopher comes with his original ideas and sterling facts, we are ready to meet him at the threshold with a cordial greeting and cry aloud — *let him be heard*, LET HIM BE HEARD — NOW, HERE — THIS IS THE PROPER PLACE. Let him not be driven by opposition and contumely from the sight of his fellow-men — let him not be compelled to look to posterity for an audience. Let him speak to his own generation, and let each generation be ready to hear and receive the knowledge which its more gifted ones obtain.

[To be Continued.]

MESMERISM IN ST. LOUIS.

A feeble effort was made to introduce the subject of Mesmerism in St. Louis, some five or six years since; but from the want of ability, and the lack of knowledge of the subject, the individual who made this feeble effort, failed to even elicit inquiry, or attract attention. But as is the case with almost every new subject brought before the public, the failure was attributed to the science, rather than to its advocate. Dr. Boynton may be said to have been the first to bring this subject into general notice in this city, in a course of lectures with experiments, at Concert Hall. As a general thing, it was looked upon with wonder and incredulity; still, some were convinced of the reality of the phenomena. It, to say the least, attracted sufficient attention and interest, to cause Dr. McDowell, with his characteristic shrewdness in seizing every possible hobby, by which to make himself conspicuous as a *great* man, to come out in lectures in opposition. We will not inflict upon our readers the vulgar wit and bombast of the Doctor's objections; but simply state, that we then (at that time being a disbeliever) considered as satisfactory and unanswerable, his position, in relation to the identity of Electricity, Magnetism and Galvanism, on which Dr. Boynton had founded his theory; which he totally denied, and quoted Dr. Franklin, and other scientific men of reputation, to support him in his position. But circumstances which have since transpired, prove, that he was not honest in this opposition, for last winter, in his course of lectures in the Centenary Church, he undertook to prove that not only Galvanism, Magnetism and Electricity were identical, but also that, in all probability, caloric and light were a modification of the same principle, and that he had known this fact for fifteen years(?) We regret that the Doctor had not laid claim to these important discoveries at an earlier day, that on his brow might have twined the laurel, and on him devolved the honor, of so important a discovery. But alas! by the injustice of the world, and the blindness of the fickle goddess, who confers riches and honors, we are denied the privilege of boasting, that the discovery was made by a fellow-townsmen, or a citizen of the West, or even of the United States.

Dr. Underhill was its next advocate; his lectures were well received, and a class was formed to investigate, and become acquainted with the subject, all of whom became converts to this new and wonderful science, and the general impression was favorable. Professor De Bonville immediately followed. It soon became evident that *money* was his object, rather

than advocacy of the cause. In order to keep up that excitement in the community which was necessary for the accomplishment of his purpose, he enshrouded the subject with a kind of mystery and necromancy, which excited the wonder and marvelousness of the unthinking; while it disgusted the well-informed, and cooled the ardor of its friends. His course produced an unfavorable impression, which required much time and labor to remove. In fact, Mesmerism has received more injury from its would-be friends, than its enemies. From this time the public appeared to have lost sight of the subject; it had a few firm friends, who in their own private circles advocated its truth, and used its healing powers, to relieve "those ills which flesh is heir to." Last winter Messrs. Hedges & Ellet again brought the subject before the public. Having experienced its benefits in their own persons, and by observation in those of others, they prosecuted their undertaking with that energy which its importance led them to believe it deserved; in fact, their enthusiasm led them to commit inadvertencies which the interested enemies of the science wielded skilfully against them. They made no pretention to scientific knowledge, nor attempted to account for its effects, but appealed directly to facts, as a friend of ours, formerly a skeptic, observed, "that he refused every evidence, until he had it effectually pawed into him;— he would not yield the point, until Mr. Ellet, through its influence, fastened him in his chair, and would not allow him to move, until he acknowledged its truth.

By their indomitable perseverance, they succeeded in effectually arousing the community to investigate, until, as was facetiously remarked by our friend, Dr. McDowell, "There was nothing but paw, paw, paw, from one end of the city to the other." Finally, they succeeded in pawing up the indignation of the Doctor, and he again came out in a course of lectures, during which he acknowledged the effects of Mesmerism, and came to the conclusion that, as it to him was inexplicable, it must, of consequence, be a humbug; or, in other words, that any thing beyond the comprehension of *his* gigantic intellect, must be beyond the precincts of philosophic research, and, as a matter of course, unworthy of investigation by a candid and intelligent community. A *sage* conclusion of a *great* man! Who dare gainsay it?

The general course of the city papers has been neutral on the subject: the majority acknowledging that they had not investigated the subject, and consequently were not prepared to give an opinion. The Organ was the only paper that took a decided stand against Mesmerism, without the magnanimity to investigate the theory, or the honesty to give the facts,—made it a target at which to direct its *characteristic, pointless* sarcasms, vulgar wit, and low billingsgate abuse. We willingly yield them the laurels they have won. "Sufficient unto the day is the evil thereof."

The Reveille took a decided stand in its favor. We would not say it from the prejudicial notice which it gave our first number, but from a sense of justice, that it cannot receive too much credit for the candor of its course, and the ability with which it has repelled the vulgar abuse and unwarranted attacks which this much abused science has had heaped upon it by those who are *bigoted through interest, and ignorant by design*. To the biting sarcasm and stubborn facts wielded by the able editor of that journal, may be attributed the total silence, at least in public, of the opponents of Mesmerism. Quietly and unostentatiously, it is working way in the community, with all the certainty and potency of truth. As well might the crowned heads attempt to stay the onward course of Liberty, and the universal rights of man, which are now sweeping over the earth, and levelling them with their fellows, as check the onward course of this heaven-born gift, which has only to be applied according to the design of the benevolent donor, to become a universal blessing to mankind.

J. F. S.

MESMERISM AND THE DEVIL.

We feel disposed to call the attention of our readers, once more, to the article on Mesmerism, signed "A Priest."

We give the following quotation from that quaint article, upon which we design making a few comments:—

"Hell has opposed 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."

Mesmerism, then, is like the Church of Jesus Christ; therefore, the Church of Jesus Christ is like Mesmerism! To what other conclusion can we come. We find a complete parallel drawn between the two! And what are the arguments and conclusions drawn by this sapient reasoner? Do they not as effectually prove the Christian religion tinctured with "*Satanic agency*," as the science of Mesmerism? The conclusion of "A Priest" is this: "Ye shall know the tree by its fruit." Hence, Mesmerism is of "*Satanic agency*" because some bad men have been engaged in its operations. We may, for the sake of brevity, throw the argument into a syllogistic form, and see what it will amount to. Every thing which ha

any bad men connected with it, and consequently liable to produce bad results, is of "*Satanic agency*." Mesmerism has some bad men connected with it, and in bad hands may be abused; therefore Mesmerism is of "*Satanic agency*!" But "A Priest," in the same article, says—"There has never been attempted a single important work for the salvation of the world, which has not had its counterpart for perdition"—Therefore, we must conclude, reasoning *a priori*, that there never has been an evil design, which has not had its counterpart for good. The proposition may then be stated thus: Mesmerism has some good men engaged in its operations, and in such hands it is productive of much good; therefore, Mesmerism is of God, the author of all good.

Would the same arguments apply to the Christian religion? Why not?—The opinion of a "A Priest," notwithstanding, probably, to the contrary. But, shall we say that the Christian religion is of "*Satanic agency*," because some bad men, through selfish motives, have become connected with the Church, and through whom evil has resulted! Monstrous argument! Impious conclusion! Let "A Priest" put *his* finger upon any thing with which fallible man has to do, which is not liable to abuse, and we will then surrender the point, that, not only Mesmerism, and *his* Holy Catholic religion, but every thing else, has been subservient to selfish purposes, and is, consequently, of "*Satanic agency*!"

"Incontestably," *Satanic agency* "is an extraordinary instrument, and for an exciting motive," is far more effectual, with one class of minds, than common sense!

Truly, "*Satanic agency*" is a wholesale actor in all work, most particularly in every case of necessity. Numberless are the problems solved by a reference to this potent wand!

The whole world's a stage, and one and the same interpretation, "plays in its time many parts."

"*Satanic agency*" once came forward in the character of an old woman, removing diseases by means of senseless words, accompanied with manipulations—*passes of the hand*! Again it appeared in the character of a Jesuit, scowling darkly around, curing chills and fever with cinchona! His Satanic Majesty appears again, with his powerful and omnipresent "*agency*," in the character of Lady Wortley Montague, importing inoculation from Turkey, arresting the fearful ravages of the small-pox! Again "*Satanic agency*" presents itself in the character of Dr. Jenner, consulting the College of Physicians, and saving myriads of infants through the instrumentality of vaccination! "*Satanic agency*" again presents itself in the character of Dr. Faust, publishing the *Bible* in beautiful printed volumes, reducing the price from *six hundred* to *thirty* crowns per copy—thus pla-

cing the *Bible*, the embodiment of the Christian religion, within the reach of all! "At this people first became astonished, and then alarmed, at the mysterious number, cheapness and uniformity of his Bibles. It was soon rumored that he was a magician, and in league with the Devil! He was accused of magic, and his lodgings searched by the officers of the police. Several copies of the Bible were found, together with some red ink, which was pronounced to be the blood of Dr. Faust! Of course this confederate of the Devil's had to flee for his life, avoiding the inevitable fate which in those superstitious days was reserved for all who were reported to be necromancers!

Credulity caught the dark rumor, and the story of the Devil and Dr. Faust, translated into all the European languages, and circulated by the harmless necromancy of his invention, in various versions, bristled the hair of the populace over all Europe. The substance of the most commonly received version seems to have been this: That Faust entered into a compact with the Devil that the latter should aid the former to produce books, as many and as rapidly as the former could sell, in consideration, after a specified time, that the Spirit of Darkness should possess Faust, body and soul; that the contract on either part being faithfully performed, at the expiration of the stipulated period, Faust paid the consideration of his immense gains by resigning himself to the Devil, who flew away with him into the air, scattering his limbs in all directions as he flew, and carrying his disembodied soul to his own infernal home!!!"

But, to cut short our remarks upon the ridiculous conclusions of "A Priest," it is enough to state that, every new and wonderful discovery which has been made in the arts and sciences, has met with this same calumnious objection; alike degrading to the character of the Author of all things, as well as of those who are so imbecile as to raise an objection requiring arguments to sustain it, which would disprove the hypothesis they wished to enforce!

Hence, we discover that Satan is the hero of a certain class of men who would willingly make themselves appear ignorant, that they might entail ignorance on the mass, and consequently keep them in vile servitude, through the means of this most degraded sophistry; upholding the initiated few, who pretend to teach how to save — what? That which, unfortunately, we fear, from the course they pursue, they do not possess themselves — a *soul*! But, lo and behold! the Devil, when he found he could not overthrow the works of God by any other means, turned Mesmerizer, and performed all the miracles upon which "A Priest" depends for the establishment of his religious tenets: and still further, to show that there is nothing supernatural in relation to their creed, he has accounted for these

wonderful effects upon strictly philosophical principles; showing, conclusively, that there is no effect without its rational cause. Verily, this Devil is a wily fellow — wonder if he does not turn priest, cross himself, and preach to the people in Latin? At least, we think him not inferior to a particular order of the Catholics, who, when they found they could not put down Protestantism by the rack, fire and faggot, they turned school masters, and meekly went forth and taught the Protestant children; imbuing the infantile mind with the principles of Catholicism — thus effecting by craft what they could not succeed in by force!!!

PHRENOLOGICAL INVESTIGATIONS.

[From the London Phreno-Magnet.]

DEAR SIR, — It was with great pleasure that I heard you had commenced a publication on Phreno-Magnetism, considering it myself a subject of great importance to the human race. It is another bright and verdant spot amidst the mazes of human mystery. It affords the opportunity of collecting, concentrating, and disseminating the wonderful discoveries in an important science, which has slept so many ages in obscurity, but which will, ere long, unravel many secrets of man's nature that have puzzled philosophy through so many ages of past history. I am happy to see the time when a power is found to prove indisputably the invaluable principles of Phrenology, and hope there will not be wanting noble minds and generous hearts to transmit them to the community at large.

Considering that every new evidence bears testimony of its truths, and having been often amused and instructed by its wonders, I take the opportunity of transmitting to you an account of my own experiments, in the hope they will add another weight to the scale of substantiation.

When first I had the pleasure of producing the Magnetic sleep, I had never seen any thing of the kind. I produced it first on a youth of seventeen years, in fifteen minutes, by passes over the head. I cataleptised the limbs by drawing my hand down them, and restored them by the reverse. I made passes towards him, and it attracted him — I threw my hands from me, and it repulsed him. I then tried the cerebral organ of Imitation with Language, and its manifestations were clear. I then caused a number of persons to link hands, and placed one of my own hands on the stomach and joined the chain of persons with the other. The endmost person of the chain spoke something on the nuckle of his finger, so low

that the one next to him could not hear him, and the magnetized patient repeated every word correctly, notwithstanding the number of persons intervening. Since then, I have magnetized many, from the ages of four to sixty, and have tested all the organs originally published by Sunderland, Buchanan, yourself, and others, besides a number which I have found myself, in all amounting to near two hundred. I have likewise satisfied myself of your following propositions: — First, that there is no species of thought, feeling, or action which is not the manifestation of a distinct organ. Second, that all the organs exist in groups, each group being an aggregation of functions. Third, that each organ has a contiguous negative organ. And for the illustration of these principles, I will furnish to you an account of the manifestations of all the organs I have become acquainted with, as nearly as the nature of the case will admit, in the order observed on the common busts, passing No. 1 (*Amativeness*) with brevity from motives of delicacy. This organ has three distinct divisions and their negatives; — one entirely sensual — one for pure, elevated, connubial affection — and one for sensual admiration, with which are associated physical repugnance, sensual dislike and modesty.

Immediately above the occipital spine is the *Philoprogenitive* group. The manifestation of its components is clear and distinct. In one we see the patients imagine they are nursing children, and playfully rocking and kissing, and (with *Language*) blessing them. Near this is the organ which gives a dislike to children. When acted on, we observe the turning up of the nose and the curl of the lip. If *Language* be excited in conjunction, they repeat with contempt, "Take your brats away," &c. Another faculty in this region is *Love of Pets*. When excited, the patients commence as if hugging something to the bosom. If asked what they have got, they will tell you something they are very fond of, and imagine they have got it in their bosom. It is this organ that gives fondness for domestic animals. The negative organ to this gives just the reverse manifestation.

On one side these, I find an organ of *Aquaticness*. When excited it gives a disposition for the water. The patient imagines he is on the banks of rivers, and prepares to jump in, &c. It appears to possess great Magnetic sympathy with the mechanical organs of swimming, &c.; for it not only gives a disposition for the water, but to perform various aquatic exercises. Near to this is the negative organ, which gives a repugnance to the water, &c. [Tested in one case only.]

Near to *Philoprogenitiveness* is the organ of *FILIAL LOVE*. This organ develops itself in the most tender and affectionate manner. To see, with *Language*, the subject imagine the presence of his mother, and take some

one affectionately by the hand and look tenderly and wistfully in the face, and repeat *dear mother* in the most pathetic and affectionate tones, is a manifestation so touching as almost to move an observer to tears. On one side is the negative organ, which gives a carelessness with regard to parents.

Near this is an organ for CHILDISHNESS. When acted on, it throws the patient into a complete childish state. It is almost impossible for me to describe the pitiable change which is created in a moment. To see an upgrown person so wonderfully altered is astonishing. So soon as acted on, you may observe the relaxation of the features — the dropping of the arms — the lolling of the head — the dimness of the eye — and the childish tone of voice and general simplicity of manner. The patient slips from the chair on the floor, and commences playing with any thing within reach. To questions in such a case, "playthings" is all I have been able to obtain in reply.

Approximate to the foregoing is the organ of MANLINESS. If this organ be excited, the patient rises with a firm and manly action, and in appearance and deportment, has all the noble dignity of *man*. Above, is the organ of *Patriotism*. This organ gives a *noble spirit of freedom* and love of country. With Language, "I will free them;" which is delivered in such a manly spirit as can only be truly pictured by nature herself. [I have not as yet clearly detected the negative of this.]

Near to Patriotism is the organ of INHABITIVENESS. When this is excited, the individual feels a propensity for home. With Language, "I will go home." With Tune, "Home, sweet home," &c. One modification gives a disposition to sit still where they are, then say they are at home.

Approximate to the organ of Inhabitiveness is the organ for RAMBLING. When excited, the individual gets up and marches off. If asked where are you going? he replies, "going a walking;" "I will not stay at home; you would always have me at home," &c.

Above is the organ of CONCENTRATIVENESS. When this organ is excited, the individual jumps up with a firm step, and concentrates his physical and mental energy on one object; and it is impossible to distract his attention. Thus much for the present.

I am, Sir, yours respectfully,

JOHN SPURR.

Hermitage-lane, Sheffield, Feb. 11th, 1843.

REMARKABLE CASES OF SUPERSENTIENCE, AT GLASGOW.

[From the London Phreno-Magnet.]

A VISIT TO A CLAIRVOYANT PATIENT.

By the kindness of a medical friend, the writer of the following statement was one evening last week admitted to visit and examine a case of mesmeric influence; as the phenomena attending it were of a truly singular nature, and as the case itself can be very well authenticated, some account of what was witnessed may perhaps lead to a more careful attention being paid by scientific men to mesmerism.

The patient, who is a lively intelligent girl of apparently about twenty years of age, has been in delicate health for a long period, and having been latterly subject to fits of a cataleptic nature, was considered by her medical attendants to be a fit subject for the magnetic influence. On entering the apartment on the evening referred to, she was already in the state of trance, but was awakened (by the operator rubbing her forehead with both his hands) in order that we might see and converse with her in her usual state. She was again thrown into the sleep by the operator holding her hands and looking steadfastly in her face for about a minute, when a deep drawn sigh announced that the change was effected. Her head sank back upon a pillow placed for its reception, while the expression of the face and the position of the whole body became all at once highly characteristic of the most perfect repose. The eyes remained slightly open as in somnambulism, but this is said to be only the case when the patient is mesmerized more than once at a sitting. A few passes down the head and face closed the eyes; and in this condition a hand or limb placed in any position, however awkward in her usual condition, remained immoveable, which state was described as that of pliant catalepsy. A few passes down any particular limb produced what the operator styled a rigid catalepsy, in which the muscles appeared distended by some powerful nervous influence. On inquiry, we were informed that her pulse, which, in ordinary cases, beats quickly, falls regularly about twenty beats while in this condition. Her eyes were now bandaged so as to prevent the semblance of collusion or conspiracy, and a loud noise having been unexpectedly made by striking two books together, showed that she continued insensible to external influence of such a nature. At the same time a cord fifteen yards long having been fastened to her right hand, and carried to an adjoining apartment, and from thence down a stair to the court below, the doors being all shut, served as a means of communication

between the patient and one of the medical gentlemen. Orders or commands, written by spectators in the apartment on a slip of paper, and handed to the latter, were whispered by him upon his end of the cord, and promptly replied to by her in the performance of the commands. Conversations held with her, by means of the operator whispering upon the back or palm of her hand, elicited the facts that she was possessed of a double consciousness, answering to a different name from that given in her usual condition, describing her situation as one of great mental quietude and happiness, and looking upon herself as a totally different individual from what she really is. The operator continuing to hold her hands, one of the spectators slipped behind him and pulled his hair, upon which the patient called out that some one pulled her hair; when he was pinched, she complained of being pinched in the same place, although she was in her own person quite insensible to pain. When the operator held her hands, and imitated the motion of swallowing, the muscles of her throat and mouth assumed the appearance of the same action. The effect of such experiments impressed upon our minds the fact of a community of sensation.

The room was now completely darkened, and the fire covered up with a large board, the interstices being filled with cloths, to prevent a single ray of light. In this state she was asked to describe the appearance of the room, and the position of the different parties present, which she did very minutely; and one gentleman present described his sensation as almost overpowering, when, in a whisper (with her eyes still bandaged,) she described the altered position in which he placed himself to test her powers.

It appears that this power of clairvoyance is greater in proportion to the absence of light.

One of the strangers present, having been requested to place himself in communication with the patient by holding her hands, she described accurately and anatomically the appearance of his system—asserting, in answer to the questions of the mesmerizer, that the stranger was in perfect health; and on being pressed by a physician present to examine the stomach minutely, declared, after a few seconds, that it was affected in a very slight degree, and had been so affected for about two days.

This gentleman afterwards assured the company that such was literally the fact, but that the indisposition was so trifling that he did not consider it necessary to be mentioned previously. What renders this incident the more striking is, that when the physician pressed the inquiry, he imagined that a different spectator (the room being dark) was under examination, and for whom he had prescribed for indigestion and bilious headache only a short time before.

In short, the experiments, of which only the leading ones can be detailed in a paper of this kind, were of such a nature and so conducted as to leave us no alternative — unless we were inclined to doubt the evidence of our senses — but to believe that the science is entitled at the least to a proper share of attention. Experiments were tried to show that it might be possible to lead the patient to visit in imagination, and to describe, places and persons whom she had not previously seen or conversed with — for instance, houses, streets, and even the interior of public buildings ; which we were assured, by the father, mother, and brother of the girl, she was in her usual state utterly ignorant of. Whatever explanation the scientific may offer of these phenomena, enough has been seen by the writer to satisfy him that mesmerism presents many features well worthy of investigation. The able portion of the medical faculty are, unfortunately, for the most part, so busily engaged in the active duties of their profession as to be unable to find leisure to prosecute such studies ; while such an investigation carried on by non-professional parties is exceedingly likely to bring down upon their heads the imputation of tampering with the credulity of mankind.

Since the commencement of the mesmeric treatment, the patient's symptoms have gradually and steadily abated, and, what is very curious, they have done so exactly in the reverse order of their accession. She has now been for three weeks entirely free from any return of the fits, while her health and spirits daily improve. The patient declares herself to be better than she has been for many years, and her medical attendants feel assured she will be ultimately and permanently cured.

It is to be hoped that a complete account of the case, in a more scientific form, will, by-and-bye, be laid before the public.

PHENOMENA OF THE BRAIN.

One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it, from the injured part, be divided, we become, instantly, unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced ; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus calosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality,

but has no longer a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellect and faculties, whether of the low degree, called instinct, or of that exalted kind bestowed on man, the gift of reason.

MEDICAL.

CASES.

Mr. B ———, of this city, was rendered almost incompetent to attend to his business, through deafness. He had been gradually losing his hearing for some fifteen years, caused by severe ear-ache, attended with discharges of matter. He had tried almost every thing, but found no relief, and it became evident to him, that he soon must lose his hearing altogether, unless he should speedily meet with relief. This gentleman called at our office, and inquired if we thought Mesmerism would be any advantage in his case? We replied, if it did no good, it could do no harm; upon which he desired we should make an effort. We then advised him to syringe out his ears thoroughly, with Castile soap and water every evening, after which, he should use one drop of British oil in each ear, call at the office, and get Mesmerized once a-day. This course was strictly adhered to. At the end of three weeks he left the city, observing that "he would not have begrudged one hundred dollars, as he considered himself cured of his deafness." When we first undertook his case, the voice had to be raised to the highest pitch, in order to make him hear, and understand what was said. When he left, he could hear as well as persons usually do, by paying strict attention. The manner in which we remove deafness, is difficult to explain — it requires a practical illustration.

We give the following extract of a letter, from our friend Thomas H. Estis, of Pleasant Hill, Clay county, Mo., as the respectability of the source from which it comes, must give it due weight with the public.

"As it respects Magnetism, I am convinced of its good effects in a great many cases in our family. One of my negro women was troubled with rheumatic pains. I magnetized her, and she has never complained of them since, it being over twelve months ago.

"Another was troubled with a bleeding at the nose, and she has been cured in the same way. Yet there are a great many who laugh at it, and do not believe in it at all — notwithstanding, it will one day be of great benefit to the human family."

We willingly give place in our columns, to the following interesting communication. We would be pleased to have all the friends of the cause add their testimony, thus forming a breastwork of *facts*, which will bid defiance to all assailants.

Messrs. Editors:— Having become satisfied, from practical experiments among my friends, of the power of Mesmerism in relieving many who are suffering from diseases, which the medical faculty have pronounced incurable, I consider it a duty that I owe the public, to communicate those facts, not that I wish to claim any credit for myself, but from a sympathy that I feel for those who are suffering under similar complaints. If you consider the following case of sufficient importance, you are at liberty to use it, in any manner that you may think best calculated to advance this great and benevolent cause.

Mrs. J. ———, wife of Dr. R. A. J. of this city, was afflicted with a disease of the spine, for a number of years, during which time, in addition to the treatment of her husband, she had consulted some of the most eminent physicians in the country, without obtaining any permanent relief. Her symptoms were, a weakness in the back, and nervous headache, which often terminated in convulsions. Three joints of the spine were so tender that she could not have them touched, even slightly with the fingers, without giving acute pain. A temporary relief was obtained, by the application of tartaric plasters, for producing a counter irritation, which were repeated every few days.

Last December, while attending Messrs. Ellet & Hedges lectures, to witness the experiments before the class, she was persuaded by her friends to undergo an examination by the clairvoyant. It might not be amiss to state, that both she and her husband were, at that time, skeptical on the subject of Mesmerism. The examination was entirely satisfactory. The seat of the disease was pointed out, and the symptoms accurately described, with the assurance that it could be permanently removed by Mesmerism, and the method of procedure was pointed out. The clairvoyant also stated, that she was suffering under an enlargement of the spleen, which had been occasioned from receiving an external injury, which was strictly true. The lady was an entire stranger, to both the mesmerizer and the clairvoyant. Being at that time a member of Dr. J's. family, and wishing also to test the truth of this wonderful science, I proceeded to mesmerize her according to the directions. She found herself improving from the first sitting, until she was entirely relieved, in less than two weeks, of both complaints. The mesmeric sleep was induced at the third sitting. The lady assures me that she is now enjoying better health than she had for the last twelve years previous to the mesmeric treatment.

Yours, &c.,

J. T. M * * * *

ELECTRICITY APPLIED TO VEGETATION.

Some very interesting experiments have recently been made in the north of Scotland, to test the effects resulting from the application of galvanism to the growth and production of plants, and applied upon an extensive scale. The experiment was tried, says the *New York Gazette*, upon a portion of a field of barley, which produced at the rate of thirteen quarters and a half to the acre, while the surrounding land, similarly treated in all other respects, produced the usual quantity of five or six quarters to the acre, the *electrical* barley weighing, moreover, two pounds to the bushel more than the other.

The mode in which the fluid is collected and applied, to influence the land, as detailed by the *Gazette*, is very simple. The field is divided into oblong squares, 70 yards long and 40 wide—containing, therefore, just one acre. At each of the angles of the square, pegs are driven into the ground, and four strong iron wires were attached, communicating with each other, so as to form a square of wire, and sunk three inches below the surface; at two points, directly opposite, in the centre of the *short* sides of the oblong, poles are fixed in the ground fifteen feet high, and a wire, communicating with the cross wire beneath the surface, is carried up one of the poles, and along the centre of the square to the other, down which it is conducted, and attached to the cross wire beneath the surface at that point, the square being so formed as to run from north to south, so that this upper wire shall be at right angles with the equator. As a considerable body of electricity is generated in the atmosphere, and travels constantly from east to west, with the motion of the earth, thus electricity is attracted by this upper wire, and communicated to those forming the square under the surface of the ground.

It is suggested, however, that any quantity of electricity can be generated by placing under the ground, at a point in the centre of one of the *longer* sides of the oblong, a bag of charcoal, and plates of zinc at the point directly opposite on the other side, connecting the two by a wire passing over two poles similar to those mentioned in the preceding account, and crossing the longitudinal wire passing from those poles.

The cost at which this application can be made is computed at *one pound* per acre, and it is reckoned to last ten or fifteen years—the wires being carefully taken up and replaced each year.

This discovery, continues the *Gazette*, is certainly one of the most important of modern days, and would compensate fully for the giving out of Ichaboe, even were poudrette, and other methods of manuring the ground, also exhausted.

POWER TO LIVE OR DIE.

The most singular instance of the power of the will over the functions of the body, and, taken altogether, perhaps the most remarkable case on record, being supported by the testimony of unquestionable authority, is related by Dr. Cheyne, in his "English Malady." It is the case of the Hon. Col. Townsend, who for many years had suffered from an organic disease of the kidneys, by which he was greatly emaciated. He was attended by Dr. Baynard, Dr. Cheyne, and Mr. Skrine; and these gentlemen were sent for one morning to witness a singular phenomenon.—He told them he had observed an *odd sensation*, by which, if he composed himself, he could die or expire when he pleased, and by an effort come to life again. The medical attendants were averse, in his weak state, to witness the experiment; but he insisted upon it, and the following is Dr. Cheyne's account:—"We all three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture some time; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any by the most exact touch; Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine the least soil of breath on the bright mirror which he held to his mouth; then each of us by turns examined his arm, heart, and breath, but we could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and all of us judging it inexplicable and unaccountable, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last were satisfied that he was actually dead, and were just ready to leave him. This continued about half an hour, by 9 o'clock in the morning, in autumn. As we were going away, we observed some motion about the body, and upon examination found his pulse and the motion of the heart gradually returning; he began to breathe gently and speak softly. We were astonished to the last degree at this unexpected change, and after some further conversation with him, and among ourselves, went away fully satisfied as to all the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it. He afterwards called for his attorney, added a codicil to his will, settled legacies on his servants, received the sacrament, and calmly and composedly expired about five or six o'clock that evening." His body was examined, and all the viscera, with the excep-

tion of the right kidney, which was greatly diseased, were found perfectly healthy and natural. This power of the will to live or die at pleasure, is, perhaps, one of the most remarkable phenomena connected with the natural history of the human body. Burton alludes to cases of the same kind, and reports that the celebrated Cordan bragged that he could separate himself from his senses when he pleased. Celsus makes reference to a priest who possessed the same extraordinary power.

ANECDOTE OF A SLEEP WALKER.

During the revolutionary war, there was a gentleman of large property residing in Brooklyn, who was addicted to the habit of walking in his sleep. Panic-struck at the invasion of the enemy, he daily expected that his dwelling would be ransacked and pillaged. Under the influence of these fears, he rose one night, and taking a strong box, which, awake, he never attempted to lift without assistance, he proceeded down stairs, furnished himself with a lantern and spade, and in a deep wooden glen, about a quarter of a mile from his house, he buried his treasure, carefully replacing the sods, so as to create no suspicion of their having been removed. This done, he returned, undressed, and went to bed. Next morning he was the first to discover the absence of the "strong box," without having the slightest remembrance of what had passed. Enraged at its loss, he immediately accused his domestic of the robbery, as no traces of violence were perceptible either on the locks or doors of his house, that could induce him to suspect strangers. Month after month elapsed, and still the mystery was not solved, and his family began to want the necessaries of life without having the means of procuring them. At that period of public calamity, no money could be raised on real estate, and it was at that season of the year when agricultural labors had ceased, which left him no means of earning a support for his family. To augment his misery, his only son lay confined by a violent fever, without any one of those comforts which his situation demanded. The despairing father was strongly affected by this melancholy view of the future; his rest became more frequently broken, and he would often wander from room to room all night, with hurried and unequal steps, as if pursued by an enemy. His wife and daughter, who were accustomed to these nightly wanderings, never attempted to disturb him, unless they were fearful some accident might befall him; in this case it was necessary to employ the most violent means to awaken him, upon which he would exhibit so much fear and distress, that they usually suffered him to recover from the trance, which was succeeded by drowsiness, after which he would sink into light and natural sleep, which generally continued for several hours.

One night, as his daughter was watching at the couch of her sick brother, she heard her father descend the stairs with a quick step, and immediately followed him. She perceived he had dressed himself, and was lighting a lantern at the hearth, after which he unbolted the door and looked out; he then returned to the kitchen, and taking the lantern and spade, left the house. Alarmed at this circumstance, which was not usual—though it sometimes occurred, as above related, without the knowledge of his family—she hastily threw on a cloak and followed him to the wood, trembling with apprehension of she knew not what, both for herself and her father,

Having gained the place where he had three months since buried the box, he set down the lantern so as to reflect strongly upon the spot; he then removed the sods, and striking the spade against its iron cover, he laughed wildly, and exclaimed—"My treasure is safe, and we shall be happy," and shouldering his heavy burden with the strength of a Hercules, he stopped not as before to replace the sods of the earth, but snatching up his lantern, pursued his way directly home, to the joy of his daughter, who could scarcely support herself from the fears she had experienced, which were that he was about to dig his own grave, and either commit suicide, or murder some of his defenceless family. Inexpressible, therefore, was her joy on seeing him ascend the stairs, and place the box in its former recess; after which, as usual, he retired to rest. His wife and daughter, however, were too anxious to sleep themselves: the one sat impatiently watching the dawn of the day, and the other returned to the apartment of her suffering brother, to relieve his mind by the joyful event, and her consequent hope of his immediate recovery.

When the gentleman awoke in the morning, his wife observed the gloom upon his countenance, as he anxiously inquired about the health of his son, and expressed his sorrow at not being able to procure those comforts for his family which were so much needed. Finding him perfectly unconscious of all that had passed the preceding night, she watched the effect which the restoration of the box would have upon his mind; and as she expected, with an astonishment almost amounting to phrenzy, he exclaimed—"Who has done this? whence came the box?" Not until he had listened to the evidence of his daughter, could he be convinced of the possibility of his performing such an act while asleep. Suffice it to say, that now health, peace and competence were once more restored to his dwelling, and the result of this blessing had a very salutary effect upon his mind; and although he still continued his midnight excursions, yet his friends were gratified to find them less frequent than formerly, and his future dreams, also, to judge by appearances, seemed to partake of the mild, serene character of his waking thoughts.

ANECDOTE.

An amusing incident occurred with one of our agents while soliciting subscribers. He called upon an old lady, and inquired if she wished to subscribe for the *Magnet*; and proceeded to enumerate the various subjects of which it was to treat. She listened very complacently until he mentioned Mesmerism, when she jumped from her chair, exclaiming No! No!! No!!! keep those spells and charms away from here—don't bring those awful books into my house. Then looking him full in the face, while anxiety and alarm were depicted in every feature, and devoutly crossing herself, she inquired—"Are you one of those terrible magnetizers?" When assured he was not, she took a long breath, and added, in a compassionate tone, "Ah, poor dear young man, you have been deceived, you have been led away to do the works of the Devil without knowing it—take my advice, and have nothing more to do with those wicked men, nor those awful books. They got my dear young boy and bewitched him; but I caught them at it. Would you believe it, young man, they had the spell on him, and he wouldn't speak to his dear old mother—'tis true, and then he looked so pale, and sat so still, like as if he was dead. Oh! it's awful to think of, that there should be such doin's in a Christian country. But he is attending church now every day, and I hope by the grace of God he will get over it."

NEW DISCOVERY IN RELATION TO STONE.—It is stated in the *Sheffield (Eng.) Mercury*, that a scientific gentleman residing at Ipswich, Mr. Frederick Randsome, engineer, has lately discovered a method whereby the hardest stone can be brought into a consistence resembling common putty, so that it can be cut off and moulded into any shape, for useful and ornamental purposes, without altering its general character and appearance; for it becomes as hard, and in some instances even harder, than when subjected to the process. Another peculiarity of the process is, that any color or variety of colors can be imparted to its solid substance, so that an endless variety of shades can be produced, and, as it is capable of being polished, it effectually resists the action of the weather. It can also be used as a cement, and can be bruised over the surface of wood, so as to render it fire-proof.

MESMERISM BY NO MEANS A DISCOVERY OF YESTERDAY.—Among the chambers of the pyramids, is a chamber of hieroglyphics devoted

to medical subjects; one of which exhibits a patient sitting in a chair, while the operator describes the mesmeric passes, and an attendant waits behind to support the head of the patient when asleep.

THE CHEMIST TO HIS LOVE.

I love thee, Mary, and thou lovest me;
 Our mutual flame is like th' affinity
 That doth exist between two simple bodies—
 I am Potassium to thine oxygen.
 'Tis little that the holy marriage vow
 Shall shortly make us one. That unity
 Is, after all, but metaphysical.
 O, would that I, my Mary, were an acid,
 A living acid; thou an alkali
 Endowed with human sense, that, brought together,
 We both might coalesce into one salt.
 One homogeneous crystal. O! that thou
 Were Carbon, and myself were hydrogen;
 We would unite to olefiant gas,
 Or common coal, or naphtha. Would to Heaven
 That I were Phosphorus and thou wert lime!
 And we of Lime composed a Phosphuret.
 I'd be content to be sulphuric acid,
 So that thou mightest be soda. In that case
 We should be Glauber's salt. Wert thou Magnesia
 Instead, we'd form the salt that's named from Epsom.
 Could'st thou Potassa be, I aquafortis,
 Our happy union should that compound form,
 Nitrate of Potash—otherwise, saltpetre.
 And thus, our several natures sweetly blent,
 We'd live and love together, until death
 Should decompose the fleshly *tertium quid*,
 Leaving our souls to all eternity
 Amalgamated. Sweet, thy name is Briggs,
 And mine is Johnson. Wherefore should we not
 Agree to form a Johnsonate of Briggs?
 We will. The day, the happy day, is nigh,
 When Johnson shall with beauteous Briggs combine.