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PHILOSOPHY OF SLEEP.

Having, in a preceeding number, given our readers some of the facts and reasons upon which we base our belief in respect to Clairvoyance, we shall now call their attention, in a brief manner, to the philosophy of sleep, both natural and mesmeric. It is not necessary to bring forward a long array of facts to prove that the state of being called mesmeric sleep does exist. No individual, who makes any pretensions to keeping pace with the developments which are daily and hourly taking place in the arts and sciences, doubts that a person may be put to sleep by the process of magnetizing. This has become too rational and conclusive, to leave a doubt upon the mind of any candid and reasoning individual. Natural sleep takes place in accordance with a rational cause,—which is the difference between the electrical state of the atmosphere and the animal body; there being a greater quantity of the electric fluid on the side of the globe which is illuminated by the sun, than there is on the opposite side;—hence we are naturally inclined to sleep at night. The action of the rays of light through the atmosphere excites the electric fluid into action, and the atmosphere becomes more highly charged through the day than it is through the night. The human body gradually becomes of an equilibrium with the surrounding atmosphere, and by evening would become equally charged. The human body, is then positive—night immediately succeeds, and the atmosphere becomes negative. Hence, the body is more densely charged with electricity than the atmosphere, and we are consequently less animate, and sleep follows as a natural consequence of this sudden reaction, which occurs as alternately as night succeeds day.

The atmosphere is then *positively* charged through the day and *negatively* charged through the night—the human body is *negative* through the day, and *positive* throughout the night. Upon this principle the magnetic fluid passes from the atmosphere into the nerves throughout the day, and from the nerves to the atmosphere throughout the night,

keeping up a constant action and reaction, by means of which the law of equilibrium is maintained.

Hence, we perceive when the magnetic *forces* are passing from the surrounding nature to the brain, animation, locomotion, perception, reason, &c., is the result; but when these *forces* are passing from the brain to the surrounding nature, suspended animation, perception, reason, &c., is the result.

The vegetable kingdom is similarly governed by the same law of nature. The cause of the different states in which plants exist, during day and night, has never been satisfactorily solved. That there is a perceptible difference, all botanists agree, as well as the most common observer of the works of nature. That these differences are effects, the result of causes operating in nature, must be acknowledged by every candid mind. It is evident that nature possesses a universal stimulus, by means of which animation is produced and sustained. It is further evident that the sun has much to do with its operations, as it governs nature in these changes. All nature rises to animation with the sun, and sinks to rest as it sets beneath the western horizon. Hence, this stimulus of nature becomes excited into action during the day, by the action of the sun, plants, as well as animals, are aroused into a state of activity, which develops their growth, their physical and their mental powers. The want of the action of the sun diminishes the action of this stimulus through the night, and plants and animals sink into repose — their fibres become relaxed, they are weighed down as if the sustaining principle which kept their energy was suspended, and torpor, or sleep, the result.

These facts being known, sleep, natural or artificial, is no longer a mystery; and must soon be as well understood as any other principle of cause and effect in nature.

We shall now return to the position from which we have apparently digressed, and solve the problem of awaking. The fluid in the nerves having been reduced during the night to an equilibrium with the atmosphere, the atmosphere being again illuminated by the rising sun, it is evident that the fluid in the atmosphere will be more dense than it is in the nerves. Hence, we will be awoken by the sudden reaction which takes place in the system, which is produced by the returning of the magnetic fluid from the atmosphere to the nerves.

Believing this to be the true solution of natural sleep, we now are prepared to enter understandingly into the philosophy of artificial sleep, or the mesmeric state. Having become acquainted with the philosophy of natural sleep, it requires no great stretch of the understanding to comprehend that of the mesmeric. If our readers' organizations will per-

them to reason from analogy, the problem is already solved, with the exception that in the mesmeric there is a mental action, — a moral force, — operating in conjunction with the different electrical states of the body, as compared with surrounding nature.

One person sits down, a *passive object*; a second places himself in contact with the *passive object* as an *active agent*, holding his mind intently upon the *passive object*. The aura of the nervous system, or the magnetic fluid, being under the control of the will, (which we shall prove in a succeeding article), is put in motion, directed and accumulated upon the *passive object*, by the determined will of the active agent. The body of the *passive object*, who soon becomes more densely charged than that of the active agent, or any other object with which he is surrounded. Hence, we find that *artificial sleep* is the effect of a rational cause, and upon the same principle as that of natural sleep.

Again; it is admitted that heat expands, and that cold contracts; matter. By laying quiet upon our beds, there is a coolness steals over the brain; this coldness contracts the nervous substance, which continues gently to shrink until it presses upon the living fluid which it contains, and stops its motion. That instant all thought ceases. This living fluid is known by different names, as aura, nervous fluid, magnetic fluid, or living galvanism.

Mind is that substance whose nature is living motion; and the result of that motion is thought, reason, understanding, &c.

By pressure, by force, its motion is stopped, and thought ceases until the force is removed. This theory is sustained by experiments made on the living brain, where the scalp and skull-bone have been removed, and pressure applied to the dura matter, or external membrane. Richerand reports a case in which he made experiments of this kind. A lady, who by an accident received an injury on her head, which caused the removal of the scalp and skull-bone: when the patient lay in dreamless sleep, the brain sunk motionless within the crania; but when her mind was disturbed by dreams, the brain resumed its motion in proportion to the vividness of her dreams. When awake, and in sprightly conversation, the brain would protrude without the skull. In this condition, Richerand placed his finger on the dura matter, causing slight pressure, — the patient instantly ceased her conversation. The pressure being removed, she resumed the conversation where she left off.

Such experiments sustain our position that contraction of the brain takes place in sleep, and expansion in wakefulness. This accounts for the fact, that a person cannot sleep soundly of a very sultry night, or when the mind is very actively employed: each expands the nervous

substance, which leaves the mind free and active. When our reason is complete, and the magnetic fluid commences to flow from the atmosphere to the nerves,—a warmth steals over the brain,—the nerves expand,—the mind disengaged; it resumes its living motion, and thought and reason, &c., is the result. Now, as cold contracts the nerves, and heat expands them, we alternately sleep and wake under this double action. The mind is, therefore, a living, self moving, indivisible substance, capable of being sufficiently compressed to prevent its motion.

MESMER MESMERIZED.

DR. MESMER AND HIS EARLY EXPERIMENTS IN MAGNETISM.

ANTHONY MESMER was a native of Austria, and studied medicine at the University of Vienna. He was always remarkable for a dreamy, imaginative turn of thought, and was indefatigable in his application to study. At a very early age he obtained the degree of Doctor, and in his inaugural thesis he introduced the hypothesis of a fluid, which he termed *electric*, and subsequently denominated *magnetic*. In a short time the young doctor began to attract public attention in Vienna, where he was regarded him as an inspired physician, a learned *illuminato*—in short, he became an enthusiastic magnetizer, and the most miraculous cures were attributed to him. The faculty of Vienna, annoyed at the prizes bestowed on Mesmer's alleged skill, began to manifest their disapprobation of him, by declaring him a quack, and a disgrace to the medical profession. After a time, Mesmer lost the popularity he had so rapidly gained in Vienna; he was no longer regarded as a regular University Doctor, but as an empiric or a madman. This was only a few months before his triumphal visit to Paris, where the establishment of the Mesmer School speedily raised him from poverty to wealth; where he was revered like an ancient oracle, and worshipped as an almost divine benefactor of the human race.

Meanwhile, the opposition which Mesmer encountered during the latter months of his abode in Vienna, served only to confirm the enthusiast's faith in his own theories; and an incident which occurred at the Prater, in the presence of a considerable number of persons, had the effect of restoring some portion of his lost popularity. Mesmer was walking beneath the shady trees of the promenade, apparently forging

for a while, the hallucinations which occupied his hours of study and solitude. His impatience was evident. He stamped his foot on the ground angrily, then stopped short, and cast a searching glance among the groups of promenaders. He had all the air of a lover suffering under disappointed expectation, and tortured by the absence of a mistress, at the time and place of rendezvous. And Mesmer was a lover; he was deeply enamoured of a lady—a lady of high rank—one to whom he had never spoken, but whom he saw every day, either in the umbrageous avenues of the Prater, or on the grassy bank of the Danube. He now looked for her in vain.

Mesmer was wending his way homeward, in the moody feeling naturally created by this disappointment, when suddenly turning through one of the thick clusters of trees which adorn the Prater, he beheld a young female seated on the grass. She was very pretty, but pale, and evidently suffering under the langour consequent on protracted illness. Her dress, though neat and becoming, betokened poverty. Mesmer, struck with her appearance, stopped and fixed his eyes earnestly upon her. The young lady modestly cast down hers, but continued to sit motionless as a statue. A sudden thought flashed through the mind of Mesmer; the genius of occult science moved him with inspiration, and he resolved to mount the tripod of the oracle.

Advancing towards the young female, and gently taking her hand, he said, "You seem to be ill, Fraulein?" "I am," she replied, in a faint tone of voice. "I am a doctor," replied Mesmer, "and if you are disposed to follow my directions, I think I might assist your recovery; whilst you, in your turn, may render me a very great service." "How?" inquired the young woman, with an expression of astonishment. "Merely by remaining seated where you are, and looking stedfastly in my face." The girl timidly raised her eyes, and fixed them on the countenance of Mesmer, who stood gazing at her with a look which seemed to absorb her inmost thoughts and feelings. He then passed his hands repeatedly over her forehead, her face, and her arms, first with a gentle undulating motion, and afterwards with a rapid, jerking movement. The eyes of the patient closed and opened again several times, as if struggling against the subduing force of the fascination. She seemed to suffer from the influence of mental anguish, for she sighed deeply, and tears rolled down her cheeks: but this sadness was merely transient. A bright smile presently lighted up her features,—her head fell back, and she sunk into a gentle slumber. It was a magnetic sleep!—the sleep of somnambulism!

But this was not enough for Mesmer, to whom magnetism was a

valuable phenomena, only as far as it tended to excite and produce in the magnetized subjects other phenomena and still greater prodigies—viz: clairvoyance, spiritual vision, and ecstasy.

"What are you thinking of?" inquired Mesmer, addressing his subject.

"I am thinking," answered she, hesitatingly, "of the anxiety you suffered this evening."

"You know, then, that I was looking for something on the Prater?"

"I know that you were looking for some person."

"Can you tell me where he is at this moment?"

"I can tell you where *she* is."

"Well, then, where is *she*?"

"Stay—no—no—I cannot—I do not see quite clearly."

"Look again—very far away, perhaps. Endeavor to see, for I much wish to know where the young lady is."

"Ah!" exclaimed the somnambulist, "now I see her! she is in the Imperial Theatre."

A prolonged murmur of surprise, mingled with expressions of incredulity and admiration, was heard among the crowd of promenaders who had by this time gathered round Mesmer, but of whose presence he had hitherto been unconscious, so intently were his thoughts occupied with the experiment in which he was engaged.

The magnetizer awakened his subject, and hurried away to the Imperial Theatre, where he passed the remainder of the evening, his eyes being turned from the stage, and directed toward the box where was seated the lady ever in his thoughts.

A short time after this scene, which chance rendered in some degree public, a messenger knocked at Dr. Mesmer's door, and requested his immediate attendance on a young lady, who was dangerously ill, and who entertained the conviction that he alone could cure her. He immediately hastened to the patient, in whom he recognized the young female who he had seen on the Prater.

It was at the latter end of autumn, a season when invalids wither with the leaves. Margaret had been given over by the physician who had previously attended her. She appeared to be in the last stage of illness, and her sorrowing relatives were looking for her death. Nevertheless, Mesmer felt an inward confidence that he should save her.

He every day submitted the patient to magnetic influence, and while so doing, he performed miracles, at which he was himself astounded. Whilst in the mesmeric sleep, the patient afforded the most extraordinary evidences of mental vision, accurate clairvoyance, and lucid ecstasy.

Along with these prodigies, an improvement, scarcely less miraculous, was wrought in the patient's health. Her feeble frame acquired strength — her languid spirits became buoyant. Before, she was merely pretty — she had now become strikingly beautiful. She had imbibed a new life, like that of the winged butterfly, when it bursts from the torpid chrysalis, Margaret now felt that she lived, or rather she experienced, for the first time, the enjoyment of existence.

This rapid and unlooked for recovery was a two-fold triumph to Mesmer. To have saved the life of a young and beautiful woman, was naturally gratifying to the feelings of the man, whilst the phenomena disclosed during the magnetic treatment, were not less deeply interesting to the physician, who aspired to found a new school of medical science. He felt grateful to the patient, who had been instrumental, though unconsciously, in converting to his theories, many of those who had previously avowed unbelief or scepticism. By degrees, gratitude ripened into a more tender feeling, and at last Mesmer began to discover that the presence of Margaret tended to banish the remembrance of the high-born dame who once held his heart captive.

About this time, he was agreeably surprised by the receipt of a letter, announcing to him the probable return to Germany of an uncle, who had realized a handsome fortune on colonial speculations. The uncle had no heir, and there seemed little reason to doubt that his return to Europe would be the means of raising his nephew from poverty to affluence, or at least to independence. He rejoiced at this circumstance, chiefly because it would enable him to confer some adequate reward on Margaret, who, like himself, was poor. Nevertheless, he carefully concealed from her knowledge the hopes raised by the letter he had received from abroad.

At the appointed hour he went to pay the daily visit to his patient, who still continued under mesmeric treatment. As soon as sleep was produced, the phenomena of clairvoyance presented itself.

"Oh! how delighted I am," exclaimed the somnambula, in her magnetic ecstasy; "your rich uncle has left Surinam, and is returning to Europe."

"My uncle returning? — who told you so?"

"Nobody! But I see him now. He has just embarked on board the Statholder. The weather is fine — the wind favorable. How the sails fill! What a glorious sea! What a brilliant sky! The vessel glides over the sea like a bird!"

Suddenly Margaret paused, her radiant brow was contracted by a movement of surprise and grief. A cloud of inquietude seemed to over-

spread her countenance. She looked anxiously forward, and stooped down, as if to see more distinctly; then seizing Mesmer's hand, she murmured—"What a terrible change! A storm has gathered. Hark, how the thunder rolls! Oh! what a conflagration—what flames! There is not in the sea water enough to quench them! Stay! the fire is sinking beneath the waves—it is no longer visible! But where is the ship? It has vanished! Nothing is discernible but sky and water!"

A few weeks after the Mesmeric vision, intelligence was received at the Hague, announcing the loss of the Dutch brig *Statholder*, which was struck by lightning, and had foundered.

Mesmer's attachment to Margaret was becoming daily more and more confirmed. He regarded her as a triumphant evidence of the truth of his theories and his science. No consideration on earth could have induced him to separate from her. In his eyes, she was a magical creation of his genius; and in restoring her to life and health, he had endowed her with beauty and intelligence. Thus, Mesmer heard, not without a severe pang of regret, that it was the intention of Margaret's parents to quit Vienna, and to retire to their native village, some leagues distant. Margaret was, of course, to accompany them: but she had said nothing of this intended removal to Mesmer. "This is strange," thought he; there must be some secret which she wishes to conceal from me—I must endeavor to discover it."

He guessed rightly: there was, indeed, a secret; and in one of her mesmeric trances, Margaret disclosed it in the following manner:—

"When do you propose to depart," said Mesmer, addressing the somnambula.

"Whenever I feel that I have sufficient courage to go."

"Will it, then, require much courage to depart?"

"More than you will require in parting from me."

"How so?"

"Where you remain you will love some one; where I am going I shall love no one."

"But then, on the other hand, Margaret, every one who knows you will love you! What would you say, supposing I were to go and live in the village to which you are about to remove?"

"Alas! that might prevent me from going thither."

"Then you think our separation indispensable! Why so?"

"Because our eternal union is impossible."

"And if your absence should render me unhappy?"

"Then I will return."

"Will you stay, if I declare I love you?"

Whilst he was uttering these words, Margaret awoke, and found Mesmer on his knees at her feet, passionately gazing on her, and holding her hand in his.

Shortly afterwards they were united in marriage. Madame Mesmer accompanied her husband in his visits to various parts of Europe.

She died while they were travelling in Switzerland, in the year 1806, and was interred in the churchyard of Franensfeld, in the canton of Thurgau. To that place Mesmer himself retired in his latter days; and died there in 1815—His ashes repose in the same grave with those of his beloved wife; and a humble monument marks that grave.—*Eng. Mag.*

MAGNETIC DEVELOPMENTS.

The following article, by Edgar A. Poe, was originally published in the *Columbian Magazine*. We copy it from the *American Phrenological Journal*, with the subjoined remarks of the Editor, O. S. Fowler, and would recommend our readers to peruse it attentively, as it will be found to contain the elements of much thought.

It will at once be perceived, that the philosophical portion of the revelation agrees with the philosophy of mesmerism, as now understood and taught by the believers in the science.

That there is an imponderable agent, or invisible fluid, pervading all matter, and that this agent is God, is the sublime doctrine of the Bible, giving majesty and force to its teachings; placing it on an eternal and immutable basis, which gives it such superiority over heathen mythology. It is true that God is called a spirit in the sacred volume, to distinguish Him from tangible gross matter. This led to a grievous error. Theologians, not comprehending the various and almost imperceptible gradations of matter, from its grossest forms to its most ethereal, and from its most ethereal to its grossest, pronounced this spirit to be *immaterial*, a nonentity—*nothing*, controlling, governing, and giving motion, sensation, reason, &c., to *something*! An absurdity so palpable in any doctrine could but elicit opposers, and many and well contested have been the battles fought, for no other reason than that neither party understood the terms in which God has revealed himself. Pope seems to have caught the idea, and expresses it in this beautiful couplet:—

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul.”

But St. Paul teaches the doctrine more explicitly : " God is all and in all, and without him there is nothing." If without him there is nothing, how absurd to say that this immateriality, this nonentity, is God! Absurd? Yes! more; it is impious!

In introducing the article, Mr. Fowler remarks —

"Of one thing, however, the Editor is fully satisfied, namely, that a correct knowledge of *God* lies at the foundation of all correct knowledge of any thing and every thing. We must *first* know the *mode* of the being of God, in order to know his works; and as all science is but a delineation of these works, we must *know God* before we can comprehend science, or successfully prosecute its study. An atheist cannot be truly scientific; nor can a bigot. Dismissing both sectarian bigotry on one hand, and atheism on the other, we must, in order to understand either the operations or the laws of Nature, *first* comprehend the being of her and our *AUTHOR*. Neither are now fully understood; as is evident from the *conflicting* notions respecting them generally entertained. Truth is one, and all who are in the truth, will see *eye to eye*, and *face to face*. And when the true light *does* arise, and appear to men generally, all will, all *must*, see it, and see it *alike*. Not that the Bible does not reveal it; but such revelation is not generally understood.

"The idea more particularly intended here is this: In order to arrive at a correct knowledge of Nature, we must begin *at the beginning*, and that beginning is God. Fully to know *Him*, is to know all about Nature; is to know *universal science*; for is there *any* knowledge which does not appertain to that which He has made and done? In what consists a knowledge of Chemistry, or Geology, or Natural History, or Botany, or Astronomy, or Anthropology, Phrenology, Physiology, Anatomy, and Magnetism, included; but in a knowledge of the various departments of his work? Even a knowledge of history, news, human nature, moral philosophy, &c., are but a knowledge of the constitution of man, and what he has done with or by means of such constitution. I repeat, therefore, "A knowledge of any, or of all, science, is but a knowledge of the *works* of God," and, therefore, of his *Character and Attributes*; for what better knowledge of the character, attributes, power, &c., of any being can be had than that furnished by a knowledge of his works? Are the works of any man (as are those of Colt, the gun inventor,) *destructive* in their designs and legitimate effects, we correctly infer, that his *character* is also destructive, and so it is. Are they promotive of happiness, we argue correctly, that his character is benevolent. Are they all wise, perfect in plan and operation, we infer correctly his possession of Causality, in just that proportion in which his works evince this quality.

Are they beautiful and perfect, we argue therefrom that he, too, is perfect, and that exquisite beauty pervades his character. And thus, if they evince mechanism, or mechanism which involves causation, or mechanism directed to the greatest good of the greatest number, or mechanism full of perfection, of causation, of beauty, general happiness, &c., all united. Thus Nature is but a transcript of its AUTHOR. And the true study of that Author, is in the study of its works, not separately from the study of its Author, but as a *part* — the *main inducement* of such study. Religion and science are twin sisters — we mistake — are *husband and wife* — “*ONE BONE AND ONE FLESH.*” The Schoolmaster and the Divine should be both *one and the same person*. This separating religion from science has engendered that sectarianism which bears the *name* of religion, without being the *thing*. Nor can those sectarian vagaries, which this division has engendered, be cured by that *re-union* of divinity and science here contended for. This idea runs through the Editor’s works, and deepens as they proceed. He therefore *urges* it upon his readers; and quotes this article, if, perchance, it shall lead inquiring minds to ruminate on this subject — the being and character of a God.

“It may with propriety be added, that the views and character of God here presented, are identical with those given by Mrs. Woodcock, of Haverhill, Mass.; a clairvoyant of great merit, though little known, and now probably in a higher state of being. Still, these go much further into the *rationale* of this matter than she did.

“The Editor may be allowed to add, as man is the highest piece of divine architecture extant, the study of man — and, as the studies of Phrenology, Physiology, and Magnetism embody the *science* of such study, of course the whole of these sciences — will reveal more of the being and the character of a God than the study of all nature besides. But they must be studied *religiously* — with the earnest desire of thereby learning the great lesson of DIVINITY, which embodies all lessons and all truth. Touching the perfection of man’s nature, and the extent of his capabilities, we have much to say in another place.

“Suffice it at present to say, that the following was written by Edgar A. Poe, a man favorably known in the literary world; so that it may be *relied* upon as authentic. Its mere literary merit, the reader will perceive, is by no means inconsiderable. Read and re-read.”

MESMERIC REVELATION.—BY EDGAR A. POE. X

Whatever doubt may still envelope the *rationale* of mesmerism, its startling *facts* are now almost universally admitted. Of these latter, those who doubt are your mere doubters by profession — an unprofit-

able and disreputable tribe. There can be no more absolute waste of time than the attempt to *prove*, at the present day, that man, by mere exercise of will, can so impress his fellow as to cast him into an abnormal condition, whose phenomena resemble very closely those of *death*, or, at least, resemble them more nearly than they do the phenomena of any other normal condition within our cognizance; that, while in this state, the person so impressed employs only with effort, and then feebly, the external organs of sense, yet perceives, with keenly refined perception, and through channels supposed unknown, matters beyond the scope of the physical organs; that, moreover, his intellectual faculties are wonderfully exalted and invigorated; that his sympathies with the person so impressing him, are profound; and, finally, that his susceptibility to the impression increases with its frequency, while, in the same proportion, the peculiar phenomena elicited are more extended and more pronounced.

I say that these—which are the laws of mesmerism in its general features—it would be supererogation to demonstrate; nor shall I inflict upon my readers so needless a demonstration to-day. My purpose, at present, is a very different one indeed. I am impelled, even in the teeth of a world of prejudice, to detail, without comment, the very remarkable substance of a colloquy, occurring not many days ago between a sleep-waker and myself.

I had been long in the habit of mesmerizing the person in question, (Mr. Vankirk), and the usual acute susceptibility and exaltation of the mesmeric perception had supervened. For many months he had been laboring under confirmed phthisis, the more distressing effects of which had been relieved by my manipulations; and on the night of Wednesday, the fifteenth instant, I was summoned to his bedside.

The invalid was suffering with acute pain in the region of the heart, and breathed with great difficulty, having all the ordinary symptoms of asthma. In spasms such as these he had usually found relief from the application of mustard to the nervous centres, but to-night this had been attempted in vain.

As I entered his room, he greeted me with a cheerful smile; and although evidently in much bodily pain, appeared to be, mentally, quite at ease.

"I sent for you to-night," he said, "not so much to administer to my bodily ailment, as to satisfy me concerning certain physical impressions which, of late, have occasioned me much anxiety and surprise. I need not tell you how sceptical I have hitherto been on the topic of the soul's immortality. I cannot deny that there has always existed, as if in that very soul which I have been denying, a vague, half sentiment of its own

existence. But this half sentiment at no time amounted to conviction. With it my reason had nothing to do. All attempts at logical inquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his works, as well as in those of his European and American echoes. The "Charles Ellwood" of Mr. Brownson, for example, was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions which were not *merely* logical, were unhappily the initial arguments of the disbelieving hero of the book. In the summing up, it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Trinculo. In short, I was not long in perceiving that if man is to be intellectually convinced of his own immortality, he will never be so convinced by the mere *abstractions* which have been so long the fashion of the moralists of England, of France, and of Germany. Abstractions may amuse and exercise, but take no hold upon the mind. Here upon earth, at least, philosophy, I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent—the soul—the intellect, never.

"I repeat, then, that I only half felt, and never intellectually believed. But latterly there has been a certain deepening of the feeling, until it has come so nearly to resemble the acquiescence of reason, that I find it difficult to distinguish between the two. I am enabled, too, plainly to trace this effect to the mesmeric influence. I cannot better explain my meaning than by the hypothesis that the mesmeric exaltation enables me to perceive a train of convincing ratiocination—a train which, in my abnormal existence, convinces, but which, in full accordance with the mesmeric phenomena, does not extend, except through its *effect*, into my normal condition. In sleep-waking, the reasoning and its conclusion—the cause and its effect—are present together. In my natural state, the cause vanishing, the effect only, and perhaps only partially, remains.

"These considerations have led me to think that some good results might ensue from a series of well directed questions propounded to me while mesmerized. You have often observed the profound self-cognizance evinced by the sleep-waker—the extensive knowledge he displays upon all points relating to the mesmeric condition itself; and from this self-cognizance may be deduced hints for the proper conduct of a catechism."

I consented, of course, to make this experiment. A few passes threw Mr. Vankirk in the mesmeric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasiness. The

following conversation then ensued. V. in the dialogue representing Mr. Vankirk, and P. myself.

P. Are you asleep?

V. Yes—no; I would rather sleep more soundly.

P. (*After a few more passes.*) Do you sleep now?

V. Yes.

P. Do you still feel a pain in your heart?

V. No.

P. How do you think your present illness will result?

V. (*After a long hesitation, and speaking as with effort.*) I must die.

P. Does the idea of death afflict you?

V. (*Very quickly.*) No—not!

P. Are you pleased with the prospect?

V. If I were awake I should like to die, but now it is no matter. The mesmeric condition is so near death as to content me.

P. I wish you would explain yourself, Mr. Vankirk.

V. I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.

P. What then shall I ask?

V. You must begin at the beginning.

P. The beginning! but where is the beginning?

V. You know that the beginning is God. [This was said in a low fluctuating tone, and with every sign of the most profound veneration.]

P. What then is God?

V. (*Hesitating for many minutes*) I cannot tell.

P. Is not God spirit?

V. While I was awake I knew what you meant by "spirit," but now it seems only a word—such, for instance, as truth, beauty—a quality, I mean.

P. Is God immaterial?

V. There is no immateriality—it is a mere word. That which is not matter is not at all, unless qualities are things.

P. Is God, then, material?

V. No. [This reply startled me very much.]

P. What then is he?

V. (*After a long pause, and mutteringly.*) I see—but it is a thing difficult to tell. (*Another long pause.*) He is not a spirit, for he exists. Nor is he matter, as you understand it. But there are gradations of matter of which man knows nothing; the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or modifies the electric principle, while the electric principle permeates the

atmosphere. These gradations of matter increase in rarity or fineness, until we arrive at a matter *unparticled* — without particles — indivisible — *one*; and here the law of impulsion and permeation is modified. The ultimate, or unparticled, matter, not only permeates all things, but impels all things — and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word “thought,” is this matter in motion.

P. The metaphysicians maintain that all action is reducible to motion and thinking; and that the latter is the origin of the former.

V. Yes: and I now see the confusion of idea. Motion is the action of *mind* — not of *thinking*. The unparticled matter, or God, in quiescence, is (as nearly as we can conceive it) what men call *mind*. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omniprevalence; how, I know not, and now clearly see that I shall never know. But the unparticled matter, set in motion by a law, or quality within itself, is thinking.

P. Can you give me no precise idea of what you term the unparticled matter?

V. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace all matter in a general definition; but, in spite of this, there can be no two ideas more essentially distinct than that which we attach to a metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with spirit, or with nihility. The only consideration which restrains us is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom, possessing an infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution, and we should no longer be able to regard the ether as an entity, or, at least, as matter. For want of a better word, we might term it spirit. Take, now, a step beyond the luminiferous ether — conceive a matter as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in spite of all the school dogmas) at a *unique* mass — at unparticled matter. For although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point — there will be a degree of rarity, at which, if the atoms are sufficiently numerous, the interspaces must vanish, and the mass absolutely coalesce. But the consideration of the atomic construction being now taken away,

the nature of the mass inevitably glides into what we conceive of spirit. It is clear, however, that it is as fully *matter* as before. The truth is, it is impossible to conceive spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely rarefied matter.

P. But, in all this, is there nothing of irreverence? [I was forced to repeat this question, before the sleep-waker fully comprehended its meaning.]

V. Can you say *why* matter should be less revered than mind? But you forget that the matter of which I speak, is, in all respects, the very "mind" or "spirit" of the schools, so far as regards its high capacities, and is, moreover, the "matter" of these schools at the same time. God, with all the powers attributed to spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter, in motion, is thought.

V. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say "in general."

V. Yes. The universal mind is God. For new individualities of matter is necessary.

P. But you now speak of "mind and matter," as do the metaphysicians.

V. Yes—to avoid confusion. When I say "mind," I mean the unparticled or ultimate matter; by "matter," I intend all else.

P. You were saying that "for new individualities matter is necessary."

V. Yes; for mind, existing unincorporate, is merely God. To create individual, thinking beings, it was necessary to incarnate portions of the divine mind. Thus man is individualized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnate portions of the unparticled matter is the thought of man; as the motion of the whole is that of God.

P. You say that, divested of the body, man will be God?

V. (*After much hesitation.*) I could not have said this; it is an absurdity.

P. [Referring to my notes.] You *did* say that "divested of corporate investiture, man were God."

And this is true. Man thus divested *would* be God—would be unindividualized. But he can never be thus divested—at least never *will* be—else we must imagine an action of God returning upon itself—a purposeless and futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrecoverable.

P. I do not comprehend. You say that man will never put off the body?

V. I say that he will never be bodiless.

P. Explain.

V. There are two bodies—the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call “death,” is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design.

P. But of the worm’s metamorphosis we are palpably cognizant.

V. *We*, certainly—but not the worm. The matter of which our rudimental body is composed is within the ken of the organs of that body; or, more distinctly, our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls in decaying from the inner form; not that inner form itself; but this inner form, as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said that the mesmeric state very nearly resembled death. How is this?

V. When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life.

P. Unorganized?

V. Yes; organs are contrivances by which the individual is brought into sensible relation with particular classes and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited apprehension in all points but one—the nature of the volition, or motion of the unparticled matter. You will have a distinct idea of the ultimate body, by conceiving it to be entire brain. This it is *not*; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with

the external world; and this external world is limited, through idiosyncrasy of the organs. But in the ultimate, unorganized life, the external world reaches the whole body, (which is of the substance of the brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; and to this—in unison with it—the whole body vibrates, setting in motion unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly universal perception of the ultimate life. To rudimental beings, organs and cages necessary to confine them until fledged.

P. You speak of rudimental "beings." Are there other rudimental thinking beings than man?

V. The multitudinous conglomeration of rare matter into planets, suns, and other bodies which are neither nebulae, suns, planets, is for the sole purpose of supplying *pabulum* for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the need of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, the creatures, enjoying the ultimate life, and cognizant of all secrets, pervade at pleasure the weird dominions of the infinite.

As the sleep-waker pronounced these latter words, in a feeble voice, I observed upon his countenance a singular expression, which soon alarmed me, and induced me to awake him at once. No sooner had I done this, than, with a bright smile irradiating all his features, he fell back upon his pillow, and expired. I noticed that in less than a minute afterward his corpse had all the stern rigidity of stone.—*Columbian Magazine*.

MEDICAL CASES.

CLAIRVOYANT EXAMINATION OF A PATIENT BY MR. ACRE.—*Intermittent Fever of the Congestive type.*—The patient feels great oppression in the region of the stomach, with difficulty of breathing, and severe pain in the small of the back. The derangement in the system is very great, producing deathly sickness. Fever very high, which continues from four to six hours in twenty-four, preceded by a slight chill. The principal cause is a very morbid state of the liver, which has thrown a large quantity of biliary matter into the blood, impeding the circulation, and causing congestion of the stomach, heart, and lungs; producing great difficulty of breathing.

REMEDIES:—First, five grains of calomel, added to ten grains of Dover's powders. In five hours after, give one tea-spoonful of finely pulverized mandrake root. (*Podophyllum Pellatum*.) One hour after this is given, prepare a medicated bath of bitter herbs, over which the patient should be steamed; at the same time let the patient drink freely of warm herb tea. The patient should have her feet well bathed every evening, in hot water made caustic with sal-soda. The extremities being well rubbed with a coarse cloth. The following tonic may be given after the above prescription has been complied with. One oz. peruvian bark, (*Cinchona Officinalis*), half do. ginseng, half do. colombo root, (*Menispermum Palmatum*), one drachm cloves, two do. cinnamon, one do. Dover's powders, one quart best port wine. This tonic may be given in small doses at first, and gradually increased to half a wine glass full, as the patient increases in strength.

There probably never was a more happy result following a course of treatment than there was in this instance. The patient was dangerously ill. No person could have anticipated her recovery. The extremities were cold, and the patient was fast sinking under the destroying energies of the disease. This examination was made at two o'clock, P. M., and at four, two hours after, I commenced and gave the medicine as directed by the somnambulist. At two, A. M., I left the patient free from pain, perfectly easy, and without the least symptom of disease lurking in her system. Respiration being now free and easy, the patient, after a very mild application of the magneto-electrical machine, fell into a gentle slumber, from which she awoke much refreshed, complaining of nothing save weakness. The application of the magneto-electrical machine, with the use of the tonic prescribed by the somnambulist, very soon restored the patient to more than her usual health, which had been rather on the decline for some months previously.

I have practised with somnambulists in a great number of critical cases, and have ever found them correct, when properly mesmerized, and judiciously managed. Many still continue to treat somnambulist revelations with contempt, but, fortunately for truth, a laugh or a sneer is not argument. It will finally be found much easier to test truth by experiments, than to discard it by ridicule. Truth ever has, and ever must, triumph, however it may be retarded by the ignorant, selfish, and unprincipled part of community.

In concluding these remarks, we cannot say too much in favor of the use of the magneto-electrical machine, which is described and illustrated by an engraving in the preceding number of the Magnet. We have used it for several weeks in our practice, in which time we have successfully

applied it to a great number of diseases; a few of which we may give for the satisfaction of our readers, and the benefit of the afflicted.

In Chill and Fever we have pretty thoroughly tested its virtue. We have applied it while the patient was shaking with the ague, which removed the chill in a few minutes, and produced perspiration. With the aid of a little medicine, and where the system was considerably deranged, too, we have not known the chill to return in a single instance. In Neuralgia, (*Tic Douloureux*), we have applied it successfully. The case was a severe one, and had resisted every other treatment. It was thoroughly removed in some five applications of the machine. A spinal affection, which prevented the use of one leg, was effectually removed in less than two weeks. This case had been treated for a length of time by one of the first physicians of the city, without any beneficial result. A child of some three years of age, having its lower extremities paralyzed, so as to be perfectly helpless, is gradually improving under its application. The spinal column was materially affected just below the lumbar vertebræ, producing much pain in that region, and rendering its legs useless. The pain and irritability in the spinal column is principally removed; the back is becoming quite strong; the child can now be handled and moved about, without causing pain or uneasiness; and the lower extremities are gradually gaining strength; leaving no doubt in my mind as to its restoration in a few weeks more. In cataracts of the eye, the machine is a very powerful remedial agent, and is successfully used in Europe for the removal of that critical disease, which has hitherto so generally baffled the skill of the physician. We have one case under treatment, and one of long standing, which is happily improving.

In head-ache, tooth-ache, pleurisy, &c.; finally, we have never applied it, in a single instance, where there was pain present, without giving instant relief. We have one remarkable case of chronic rheumatism, which beautifully displays the power of this machine as a remedial agent. A gentleman, from Illinois, placed himself under our care some weeks ago, whose case was certainly a very hopeless one. The legs and arms were drawn to angles of between forty-five and fifty degrees; the joints fixed and useless; and the flesh principally wasted away. In this hopeless condition of the patient we commenced the application of the machine, and, we must say, we have been agreeably disappointed at the remarkable improvement which has been produced in so short a time. The pain is principally removed, the joints are becoming pliable, and the legs and arms are nearly straight, and, in every other particular, the health of the patient is good, and only requires a little time to correct and

strengthen the knee joints, to place him upon his feet, and restore him to his anxious family, in health, prepared once more to enjoy life's sweet existence and its pleasures. I might enumerate a great number of other cases in which we have either applied this machine advantageously, or are now applying it, producing the best results. It is thought by many that it will only prove to be advantageous in nervous diseases. This we will grant, provided they will admit the obvious fact, that there is no disease, strictly speaking, that is not nervous. Independent of the nervous system, there is neither sensation, motion, nor life; and without life there can be no disease.

We have never applied this machine, in a single instance, in which benefit has not been received and mostly acknowledged; and how can it be otherwise, when it never fails to restore diminished temperature, and equalize the circulation.* In every case of disease the circulation must be more or less deranged, and its equalization must always prove beneficial. For the practical application of this machine, we would advise our readers to peruse Dr. Sherwood's manual, published in New York, and for sale in this city, price sixty-two cents.

Any orders with which we may be favored, for the Magneto-Electrical Machine, Savage Rotary Magneto Machine, or Vibrating Magneto Machine, together with Dr. Sherwood's Manual, will be promptly attended to.

[FROM THE KENNEBEC JOURNAL.]

SUCCESSFUL APPLICATION OF MESMERISM TO A SURGICAL OPERATION.

Mesmerism, or animal magnetism, is attracting, at the present day, no inconsiderable and unimportant part of attention and investigation from all classes of the community, in both hemispheres. It finds advocates and opposers among the learned and illiterate, the profound and superficial, philosophers and physiologists. By many its power and influence are doubted; by some denied, and by others derided as imposture. Whilst a cautious remove from that credulity which would swallow with avidity the most ridiculous absurdities, deserves the highest commendation, that scepticism which closes every avenue to conviction, and discards a belief

* See the laws of Galvanism, by Professor Grantham, of London, in the preceding number of the Magnet.

in facts without investigation because the human mind cannot comprehend them, merits reprobation. Our present knowledge of its nature and power is confined to narrow limits, and the discovery is a goal yet to be reached by some future voyager, that is subject to the same universal laws that govern matter. To the future belongs the development of its destiny; to the present, scrutinizing investigation into its concealed mysteries. Suffice it for my present purpose, to narrate facts presented to my own observation, without entering the broad field of hypothesis, or ascending into the regions of fiction; to relate, in brief and simple phrase, one benign visitation of this incomprehensible agent, which, like an angel of mercy from the skies, bore on its mission not only comfort and consolation, but entire immunity from the pain and torture attendant on a severe surgical operation.

As the object of this communication is simply to report the fact that animal matter has been disintegrated without pain and without the knowledge of the patient, the particulars relating to the nature and progress of the disease will not be necessary.

Miss Cromett, the well known subject of the operation, which has excited a large share of curiosity and interest in this place, possesses an exalted nervous temperament, with the least possible share of fortitude and firmness; acutely sensitive to painful impressions, aggravated at the time by an accumulation of morbid nervous irritability.

When first advised by her physician, that incision was the only remedy to arrest the disease and stay the advance of death, so repugnant was the remedy to her feelings, that she avowed her preference for the latter alternative, rather than submit to the torture of the knife.

In this state of painful anxiety and suspense three months elapsed, adding vigor to the disease, at the expense of the patient's welfare. Representations of the dangers of delay, of the certainty of a fatal termination, remonstrance and persuasion, were alike impotent to overcome her opposition and dread of the operation. At this critical juncture, some friend advised and aided her in procuring the services of Dr. Josiah Dean, of Bangor, an experienced and successful operator in Mesmerism. He came, remained five days, and favorably succeeded in magnetically subduing the patient. Untoward circumstances at this time forbade the operation, and a short delay was recommended for the removal of local inflammation.

After an interval of ten days, the local disease beginning to assume a more inauspicious aspect, Dr. Dean was again called in on June 28th, but owing to some adventitious illness, prudential considerations recommended a delay until July 3d, at 10 A. M, when the tumor, involving the whole of the right breast, was removed by Dr. H. H. Hill, of this village,

in presence of Dr. Hubbard, of Hallowell, Drs. Snell, Briggs, Myrick and Nichols of this place, Rev. Mr. Burgess, of the Episcopal church, J. L. Child, Esq., counsellor at law, Mrs. Smith, and some other ladies.

The urgent solicitation of the patient prevailed over the concealment previously determined on, and she was apprised on the day previous of the hour appointed for the operation. Notwithstanding her fancied fortitude forsook her, so irresistible was the power of magnetism, that in about ten minutes she was beyond the control of fear, and secure from the influence of pain.

The operation was performed by two incisions, measuring, on the line of curvature, 12 inches each, the whole enlarged gland removed, (weighing two and a half pounds,) the arteries secured, the wound carefully examined, the surfaces brought into apposition, and partly secured by sutures, without a motion, a groan or a sigh, or even the most remote indication of pain or sensibility. It would have appeared to an observer, "that life itself was wanting there," had not respiration given assurance the spirit had not departed.

At this period, when a few more stitches would have completed the whole operation, the mesmerizer unintentionally permitted his attention to be withdrawn from the patient, when she awoke to the consciousness of having passed an ordeal without a pang, which, without the oblivion of magnetism, would have severely tried the fortitude of the firmest, and have convulsed with the keenest agony every fibre that had been reposing in softest slumber. The acute sensibility to pain betrayed by the introduction of the remaining stitches, would, I think, convey conviction to the mind of the most obdurate disbeliever, that such a result could be produced by no art of legerdemain, nor by any other known agent.

The circulation was slightly accelerated, the respiration natural, and an entire freedom from the faintness, exhaustion and prostration so often attendant on severe corporeal suffering.

The facilities furnished by this quiescent state essentially aided the operator in abbreviating the time usually required in such operations. The writer was present during the whole process, has visited and conversed with her since, and up to this date (July 9th) she has been rapidly convalescent, having been visited by no secondary hemorrhage, no inflammation, pain, sleeplessness, nor disquietude, and with better health than the last two months have afforded.

AUGUSTA, July 9th, 1845.

The case of Miss Cromett, above described, fell under our observation, and the material facts are truly stated.

H. H. HILL,
ISAACHAR SNELL,
HENRY L. NICHOLS,

JOHN HUBBARD,
CYRUS BRIGGS,
LOT MYRIK.

Having been present during a part of the operation, and had an opportunity to verify the facts above stated, I have no hesitation in certifying to their accuracy.

July 9, 1845.

JAMES L. CHILD.

CLAIRVOYANCE.

TO THE EDITOR OF THE TRIBUNE:

Dear Sir:—There is in this place a Clairvoyant, Jackson Davis, whose wonderful powers have for a long time astonished many of our citizens. This young man is eighteen years of age, is uneducated, and has resided here for the last six years, and is very generally known.

What is perfectly astonishing is, when in the clairvoyant state, he is complete master of the general sciences, such as physiology, pathology, anatomy, geology, hydrology, phrenology, astronomy, medicine, &c. He is conversant with all these sciences, distinctly points out their fundamental truths, and exposes their incidental errors. He has spoken, also, in as many different languages, and, whilst in that state, is able and willing to give instruction on any subject which will be of benefit to mankind. He has already explained many phenomena in nature which the learned have been unable to fathom, such as, for instance, the cause of the *variation of the Magnetic Needle*.

Of late, he has given us four lectures on Animal Magnetism. The theory of Magnetism, as given in these lectures, is entirely new, and beautiful beyond description. He shows, in a clear and lucid manner, that Mesmerism is a science, and that all its phenomena are accounted for on natural principles, thus removing all the mystery in which the subject has been shrouded, and completely reversing all former theories which have been put forth; and he has given Mesmerism a new name, expressive of this fact—that of “*Clairmativeness*.”

Within the last twelve months, this young man has examined and prescribed for upwards of a hundred persons, and has restored them to health.

Very respectfully, yours,

GIDEON SMITH,

POUGHKEEPSIE, Feb. 16, 1846.

Pastor of the First Universalist Society.

A NEW KIND OF LIGHT.—A new mode of procuring light has been communicated to the French Academy of Science, which is to obtain and use the spirit resulting from the distillation of wood. Four parts of this spirit are to be mixed with one part of essence of turpentine.