THE

SAINT LOUIS MAGNET.

Vol. 1. SAINT LOUIS, JAN. 1, 1846. No. 9.

ELECTRICITY.

Electricity, of all sciences, has, during the present century, made most rapid strides, and stands pre-eminent in explaining the grander and more important universal phenomena of nature. It gives an explanation of the workings of a subtle and elastic fluid, called the electric fluid, which is distributed throughout all creation, remaining, while at rest, imperceptible to us, but when disturbed by mechanical friction, heat, or chemical action, producing all those effects called Electrical, Galvanic, and Magnetic.

The lightning, the Aurora Borealis, the waterspout, the whirlwind, the rolling pillars of sand of the desert, are but a few among the numerous effects of that powerful action of the fluid produced by friction, and which is usually called *free electricity; frictional electricity;* or *electricity of tension*, a science which from its first discovery has always been popular, not merely from its utility, but from the extreme beauty, and infinite variety of the experiments which illustrate it, most of which may be performed with but ordinary trouble, and at little danger or expense.

Singular it is, that a universal fluid such as this, should not have been known to exist until about 200 years ago; yet then were electrical appearances first observed, and the more surprising, as there is scarcely an action we can do, and scarcely a motion of inanimate nature can take place, be it mechanical or chemical, which does not in some manner disturb the equilibrium of the electric fluid. The impinging of cloud upon cloud—the evaporation of moisture from the earth's surface—the fall of rain—the rolling of the ocean—are all stupendous electrical machines, and it requires only a concurrence of favorable circumstances to render the disturbance perceptible to one or more of our senses.

The proof of the universality of the fluid, and the facility of its disturbance, will be evident by the following experiments; which are performed without the aid of a machine of any kind.

On Excitation.

Ex. 1.—Take a piece of common brown paper, about the size of an octavo book, hold it before the fire till quite dry and hot, and draw it briskly under the arm several times, so as to rub it on both sides at once by the coat. The paper will now be found so powerfully electrical, that if placed against a wainscot or the papered wall of a room, it will remain there for some minutes without falling.

Ex. 2.—If while the paper remain fixed to the wall, a light fleecy feather be placed against it, it will adhere to the paper in the same way as the paper adheres to the wall.

Ex. 3.—If the paper be again warmed, excited, and hung up, a thread attached to one corner of it, it will hold up several feathers on each side; should these fall off from different sides at the same time, they will cling together very strongly, and if after a minute they be all shook off together, they will fly to one another in a most extraordinary manner.

Ex. 4.—Heat and excite the paper as before, lay it on a table, and place upon it a ball, about the size of a pea, made of elder pith; this ball will immediately run across the paper, and if a needle be pointed towards it, the ball will again travel to another part, and so on for a considerable time.

Ex. 5.—Rub the end of a stick of common sealing wax, or a piece of amber, on the coat sleeve, when it readily attracts from the table, bran, filaments of linen, minute scraps of paper, &c., and holds them suspended in the air.

Ex. 6.—Take two pieces of white paper, warm them at the fire, place them upon each other, on a table or book, and rub strongly the upper paper with a piece of India rubber, the paper will now be found strongly electrical, so as to adhere together with such force that it requires some trouble to separate them, and when separated, and then made to approach each other again, they will immediately rush together a second time. If they be separated from each other in the dark, a flash of electrical light will be seen between them, most frequently accompanied with a cracking noise, which is the electric spark, and thus showing the electric fluid in sufficient quantity to be perceptible to the eye and ear.

Ex. 7.—Take two silk ribbons, one black, the other white, each about three feet long; warm them at the fire, holding them up flat against each other with one hand, and draw the thumb and fingers of the other hand briskly over them several times; they will thus become powerfully excited, and although the upper ends of the ribbons be forcibly separated, to the distance of a foot or more, the lower ends will still cling together.

Ex. 8.—Another instance of electric repulsion is seen when a bunch

of long hair is combed before a fire — "every particular hair will stand on end" and get as far as possible from its neighbor.

Ex. 9.— Support a pane of glass (first warmed) upon two books, one at each end, place some bran underneath it, and rub the upper side with a warm black silk handkerchief, or a piece of flannel — the bran will now fly and dance up and down with much rapidity.

Obs.— In this way electric attraction was first discovered. A glazier, cleaning some window-sashes laying on a table, observed the small particles of whiting underneath to jump up and down; but it was long afterwards before the cause of this was known to be electrical. *Magazine of Science.*

DIFFERENCE BETWEEN ANIMALS AND VEGETABLES.

When we compare together those animals and vegetables which are considered as occupying the highest stations in each kingdom, we perceive that they differ from each other in particulars so obvious and striking, as not to admit of question. The horse, and the grass upon which it feeds; the bird, and the tree in which it builds its nest; are so essentially distinct from each other, that we perceive at once that they belong to distinct classes of organic nature. But it is far otherwise when we descend to those animals and plants which occupy the lowest stations in vitality; here the functions to be performed are but few, the points of difference obscure, and it requires a correct knowledge of the laws of organization, and a careful application of that knowledge, to enable us to determine with precision where animal life terminates, and vegetable existence begins. The lichen which grows on the stone, and the flustra attached to the rock, present but little difference to the common observer; both are permanently fixed to the spot on which they grow, from the earliest period of their existence to their dissolution; and in the vegetable dried by the heat of the sun, and the coralline shrivelled up from the absence of moisture during the ebb of the tide, we might seek in vain for those characters, which would assign the one to the vegetable, and the other to the animal kingdom.

The more important character, which animals alone possess, is the faculty of sensation, communicated to animal matter by a nervous system. In vertebrated animals a brain and spinal marrow form the apparatus by which nervous influence is developed.

Thus when any objects come in contact with our fingers, we are sensible of their presence, and our fingers are said to possess sensation;

if we compress or cut across the nerve which passes from the brain to the finger, this faculty of sensation is suspended or destroyed: the same objects may come in contact with our fingers as before, but no feelings are excited indicating to us its presence. This phenomenon must be familiar, for every one must, in lying or sitting, have compressed the nerve of the arm or thigh, and occasioned a temporary numbness, and loss of accurate feeling in the limb. We perceive, then, by our own experience, that the power of feeling is inseparably connected with the presence and condition of the nerves; and that in man, and the higher classes of animals, this nervous influence is transmitted from the brain and spinal marrow.

In examining the other divisions of the animal kingdom, the presence of a nervous system, more or less developed, may be detected; in the animals of the higher orders, nervous filaments can be distinctly traced, from their origin to their distribution in the various parts to which they communicate sensation. But in proportion as the system of absorbing, secreting, and circulating vessels becomes less, a corresponding diminution takes place in the nervous fibres, till at length both the vessels and nervous filaments elude our finite observation, and we are left to infer from analogy, that, since sensation depends on the presence of the nerves, and the smallest animals evidently possess sensation, a nervous system exists in the minutest monad of animal organization.

In the largest and most perfect examples of the vegetable kingdom, no traces of nerves are perceptible, nor of any substance which can be considered as at all analagous in structure or function; it is therefore concluded, that as vegetables are destitute of nerves, they are likewise wanting in that faculty which in animals we term sensation.

But the nerves not only bestow feeling, they also confer the power of voluntary motion; and, if the construction of the organs to which such nerves proceed be suitable, they enable the animal to effect progression, or in other words, give it the faculty of changing its situation from one place to another. As we descend in the scale of creation, we find many animals destitute of that power, and living on the same spot from the commencement to the termination of their existence; and all these animals are inhabitants of the waters.

Such, then, are the essential characters of animal existence—an external form gradually developed, with an internal organization possessing circulating vessels for effecting nutrition and support, and capable of attracting and assimilating particles of inorganic matter combined with a nervous system, communicating sensation and voluntary motion; a certain term of existence being assigned to determinate forms—in other words, a period of life and death.— *Ib.*

MAGNETISM, MESMERISM, OR ANY OTHER "ISM" IN CONNECTION.

When these *isms* were in their infancy, we lent the aid of the Beacon as far as our experience had satisfied us of their truth—laying down as a safe guide, that men should only fully believe to the extent of their own experience; and that, without prejudice, they should experiment to the extent of their opportunity. At that time we gave it a very patient examination, and arrived at the belief that there was some truth in it, and that *all* which was claimed for it by its honest zealots *might* be true, but that those persons had no right to demand the acquiescence of others without their experience, or on hear-say evidence; and that the most philosophical state of mind on the subject was, neither belief nor unbelief, on points the most wonderful, till opportunity should afford convincing evidence on the one side or the other.

At an early period we had an impression that there could be nothing *unnatural* about its facts, however strange, and that by searching there would be discovered the same phenomena without magnetism which is claimed to be exhibited with it; and that magnetism, or mesmerism, &c., would be reduced to the discovery of effecting artificially what nature daily effected on subjects prepared by herself. In this light it was expected to be the means of illustrating mental phenomena, and animal and vegetable life, to an extent that chemistry had not reached; for somnambulism existed before the mesmeric sleep, which it resembles. We had seen persons in fits, with the limbs rigid and unfeeling as a board, and mesmerism effected the same in that department, and nothing more. Medical experience had recorded that in disease some of the senses became dormant, and that others received an unnatural degree of acuteness, and mesmerism showed us the same phenomena. We had seen individuals with but *one* idea, or under excitement, with enlarged faculties of body and mind; and it was well known that men turned grey with mental agony—that with fear the hair would stand on end—and that single spots became grey under the excitement of a particular phrenological organ. At the same time, a subtle agent employed, which we had before considered, if not the Creator, the very finger of Deity; for the galvanic fluid was connected with these phenomena—the same fluid which apparently connects the planets, perhaps all nature, and possessing powers gigantic and undeniable—witness the electric telegraph. With such, or similar agents as the*i imponderables*, apparent miracles are to be

expected; the phenomena of life, with the senses and passions, show them every day. Seeing, feeling, hearing, tasting, are referred to the nerves, and the nerves to the brain: but the phenomena are yet unexplained; but if human bodies, with a variety of organs, are magnetic, and these organs capable of excitement, separately or in combination, then many of the phenomena of human life are explained, and man in his *vagaries* becomes an object of pity—his love a physical weakness or an amiability—his hatred, with retreating step and strong expression of countenance, an amusing exhibition; some organ has been two highly charged, and his *contortions* are the consequence.

We are *satisfied* that what is called clairvoyance *may* be wrong; we have known it wrong in science! and in fact;—this, of course, destroys its mischievous qualities; for, if the clairvoyant, like the devil upon two sticks, could look through the roofs of houses into ladies' chambers; (to say nothing of gentlemens;) if the privacy of life could be laid open, and clairvoyants regarded as were witches of old, or as kings did soothsayers; if juries and people in authority believed these sometimes ravings of an honest but excited imagination, then of course the most depraved would imitate and assume the power, as did the supposed witches, and revenge themselves on their enemies, or become the paid assassins of others.

But, while we consider the probability of a clairvoyant's being wrong, there is also a possibility of his being right, or partly right and partly wrong; at least, the evidence has come in such a form, and in such quantities, as to demand attention, and without going beyond nature, to inquire into its powers.

Now sight is not confined to the eye as the only organ; the state of somnambulism, positive medical facts, and recent experiments, *prove* this. If, then, the vision of an object can penetrate a scull, (and some are very thick,) it is *uncertain* what limit to give to vision, especially if galvanism or magnetism be the means or instruments: and this is one element in clairvoyance. A brick wall, a few miles space, or some ribs and muscles, are not efficient impediments when the electricity of the whole body is concentrated on one or a few organs.

Again: the seeing into futurity appears at first sight supernatural. When the spirit of fanaticism arouses the dormant faculties of a weak, dull, or stupid man, and he sees heaven open, and all the glories of the kingdom to come, and the same strong spirit warms his heart and opens his mouth, inspiring him with super-human eloquence—the last effort of the spirit destroys the delusion of the first; for, as heaven is what is not seen, we could not directly contradict such a visionary as to what he saw; but when he speaks according to the ignorance of his character, and the

errors of his education, however eloquently, and when he ascribes this flow of language, his warm feelings, and unusually vivid imagination, to the Holy Spirit, he can be contradicted. An ignorant preaching fisherman once demanded of us, "how he, an ignorant, unlettered man as he was, could stand up and preach for an hour, without the assistance of the Holy Spirit?" We replied, *If the Holy Spirit taught you, would he permit you to say so many foolish things, in such bad language, and to be so long about it?* for he was wordy, full of unmeaning nothings, and error. He did not put us to the proof, and we believe he soon left off preaching. Now in this case the man *was inspired;* a poet, a politician, or an orator, is also inspired: that is, some of their faculties are excited, and assume, in consequenc, increased power. Ignorance, or presumption, prophesying of divine things, may then exhibit fanaticism or superstition; ☞ but the prophecies of a wise and intelligent man are different; they are based on knowledge of cause and effect, extensive information, and a powerful mind, which infers what will be from what has been. The prophecies of Thomas Paine were of this character; he *knew* the English court and the *state* of affairs, and he foretold the contents of a proclamation, and answered it before it was written, or at least before it arrived: and so remarkably correct was he on this occasion, that the American government *re*-printed and circulated the proclamation with Mr. Paine's reply. On another occasion Mr. Paine *foretold* that England would offer a separate peace. She *did* offer to make peace *without* making France a party; and the dishonorable proposition was replied to before it was made; and every American mind brought up to the point of honor.

A Supposition.—Now supposing no *new* faculties, but a vast increase of power in some of the old ones, from their greater activity, arising from the concentration of the galvanic fluid on particular organs while all that would distribute them, and all other senses, are rendered dormant by being deprived of their common share of the electric fluid. In such a state, (a possibility,) suppose, also, the power of vision not confined to the common organs—as in the somnambulic state—and greatly excited: such persons *might* see facts not discernible to others; and then, from a knowledge of cause and effect, from faculties rendered *extremely* powerful, a *series* of events could be seen running into futurity. We prophesy thus on a small scale every day. Life is a game of checquers—those absorbed or excited in the game, (if of equal faculties,) see farther into it than others not excited. The *daily* seeing into futurity, or correctly judging of sequences and consequences with precision, constitutes a prudent man, who by that means counteracts evils in prospect, or effects good; or these faculties may be perverted to selfisness; it may contribute to the art of

getting rich, by taking advantage of temper and circumstances which he *foresees* will be brought into play.

We shall now give a variety of natural facts from the St. Louis Magnet. We regret the connexion, because these facts would be more powerful without it; but some of them we have met before in medical works, (prior to the time of mesmerism,) and therefore presume that others are equally authentic.—*Beacon.*

[See Fourth number of the "St. Louis Magnet," article on "Clairvoyance," 78th page.]

FOR THE SAINT LOUIS MAGNET.

HOMŒOPATHY

May be considered a heresy in medicine, between whose votaries and the orthodox school a warfare, as bitter as it is *ungentlemanly*, has hitherto been waged. Because its enemies do not tell the truth about it, and because every thing vitally concerning human life and health is matter of deep moment to all; the writer proposes to state briefly and correctly what the claims of homœopathy are, to the favorable notice of the public. In doing this, he feels that his position is much like that of Galileo, when advocating the Copernican theory of the world. He is broaching doctrines which, though true, are unfortunately calculated to strike the common sense of mankind, as being *utterly absurd.* The idea that the sun was fixed, and the earth moved, was so directly opposed to every man's senses and experience, that it was *then* unanimously rejected, though it has since come to receive the universal assent. So it is with homœopathy; those who look beneath the surface of things, and have sufficient industry and ability to investigate and comprehend its great truths, *know* that its doctrines, though now rejected by the unreflecting multitude, are destined, ultimately, to be universally received, and to confer inestimable benefits on the human race. "Truth, though crushed to earth, will rise again." Unfortunately, too, for homœopathy, as with almost every other new discovery, its worst enemies are its inexperienced and incompetent advocates and practitioners. Its great lights cannot now, however, be extinguished by all these difficulties and embarassments, but *must* ultimately work an entire revolution in the principles and practice of medicine.

1st. Homœopathy claims first to have discovered the true principles on

which medicines should be given, and to have first established their true curative powers in all diseases, by the *Baconian method of induction.* (Thanks once more to the great lord Verulum). By experimenting with all medicines upon the healthy, their true curative powers on the sick are spread out to view, as it were, in a solar microscope, their minutest effect on every portion of the human organism being shadowed forth in clear magnified perspective. The great law, discovered and promulgated by Hahneman, "*Similia Similibus curantur,*" is as *true* as the Copernican system of the world, and, like that system, with gravitation added by Newton, it is destined to bring *order out of chaos,* in the science of medicine. The chaotic darkness, uncertainty, and never-ending fluctuation, pervading, till then, *all medical science,* has given place to a beautiful *order,* infallible while the world stands. It has operated in the medical world little less than the omnipotent fiat, "let there be light," once did in the natural world. This discovery of the great Hahneman is fully equal to the discoveries of Copernicus and Newton, and is destined to carry his name down to posterity, as one of the greatest luminaries of science, no less than the benefactor of his race; whilst the petty sneers of those whose minds are either too contemptible to comprehend his discoveries, or too dishonest to give him credit for them, will be buried in deserved oblivion.

The second discovery of Hahneman, scarcely less in importance than the first, is, that all medicines given in infinitesimal doses, are far more prompt and powerful in their remedial effects, than when exhibited in sensible quantities; and, indeed, that they never do produce their legitimate curative effects upon the constitution, except when they are thus diluted, *and by a process which charges them at the same time with human electro-magnetism.* When they are attenuated in this manner, so as to become what we may term, a "*subtle medicated magnetism,*" and are dissolved upon the tongue, they at once incorporate with the *nervous fluid of the system, and produce their effect directly on the vital powers of life,* removing their morbid condition. That this discovery is another great truth, is as certain as the Newtonian theory of gravitation. *It is one of the eternal principles of nature,* connected with human life, as fixed as the revolutions of the planets. Those who have any concern with healing the sick, and do not *know* these two great principles to be true, are blameably ignorant of what in this day they might know.

When these great principles are scientifically carried out in their application to the treatment of diseases, their beneficial effects on the health and longevity of the human race, will be a very *high per centage above* what the practice of medicine now exhibits. That homœopathy is,

to-day, altogether superior to Allopathy in the treatment of su
scarlet fever, measles, croup, cholera, typhus fever, ophthalmia,
diseases, even in the hands of the most bungling practitioner,
that the *community generally have a right to know.* That it is su
the treatment of all diseases, acute as well as chronic, in the ha
skilful practitioner, no good homœopathist, well versed in both
can doubt. That those pretended homœopathists who are too in
investigate diseases and idiosyncrasies thoroughly, and who use
dilutions on all occasions, because they are too lazy to pre
higher, do not always succeed, is very true. But it is sinning
the good gifts of heaven and the light of eternity, to charge these
to homœopathy, instead of charging them to the culpable negli
indolence of those who pretend to practise what they do not.
who does not legitimately carry out the doctrines and discov
homœopathy, should be permitted to dishonor it by assuming t
The stupid and senseless blundering of blockheads, in the
homœopathy, ought not to prejudice sensible people against t
truths of the science. These truths are fixed and eternal,
remain so long after they are forgotten.

A word as to the different effects of medicines in a crude s
when prepared homœopathically. Mercury and sarsaparilla, for
medicines that occupy a prominent place in Allopathy, meet
indications in homœopathy, and those far from being importan
indications of medicines in the two systems, indeed, are very g
different, and, in many cases, diametrically opposite. Homœop
a list of thirty alterative medicines, a large proportion of which
powerful than mercury. A curious fact developed by homœo
that those substances composing the great proportion of the mas
earth, are found to be the greatest medicines for chronic
generally. Such are silex, carbonate of lime, carbon, sulphur,
of lime, &c.; these, together with graphites and common salt
their crude state, almost inert, but when attenuated and ma
homœopathically, they are made some of the most powerful medic
have.

Homœopathy has been charged with being inefficient in the tr
of intermittent fevers. The writer has not found it so in upw
thirty cases which he has attended the present year. It is true th
labor is required in discriminating symptoms, and in discovering
Allopathic treatment in cases of relapse, but this carefully de
homœopathy is bound to triumph in the treatment of this scourg
Western country. The easy and safe manner in which fever a

can be gradually but permanently dislodged, by homœopathy, from the system, leaving it sound and uninjured, are such as to be highly satisfactory to its friends.

In conclusion, homœopathy says to suffering humanity,—"cease ruining yourselves with drugs. Do not injure your constitutions, and shorten your days, any longer, with heroic medication. Emetics, cathartics, calomel, quinine, and bloodletting, are *now* unnecessary. We have discovered an easier, safer, and better method of curing all the diseases that can possibly afflict mankind. Our medicines never weaken or injure the most delicate, while they are more powerful in arresting disease, than the strongest doses that can be given." These assertions are not put forth in the spirit of a quack advertisement, to deceive you, and get your money without any consideration, but to do you good. We come, like the good Samaritan, with oil and wine for your wounds.

C. H. H.

MEDICAL.

Green Street, St. Louis, Dec. 10, 1845.

Dr. McNair:

Dear Sir—I feel it my duty to you, to the science of Mesmerism, and suffering humanity, to present you with the facts in respect to my wife's case, for publication, should it meet your approbation.

The case, with which you are well acquainted, as you will recollect, was one of Asthmatic affection, and as difficult a case as is generally met with; at least, this was the character given to it by every physician whom I employed, and I may say, I think they were correct; for the paroxysms were frequent, of long duration, and of a very aggravated character. For six years she had never known herself well, and able to attend to her ordinary business, free from this terrible disease, but a few days at a time, especially in damp or cold weather, until I employed you to try the virtue of *Mesmerism*. I had, for some six years, employed the best physicians, with whom I spent a great deal of money, without, I may say, my wife receiving any particular benefit. It was some time in December, about a year ago, that I was induced to call upon you; having attended some of your lectures upon Mesmerism, I came to the conclusion that there could be no great objection in giving it a few trials, inasmuch as every other practice had failed. From the first time you mesmerized her, she commenced improving, and, in a short time, became able to

attend to her ordinary business, as usual, and, with little or no exception, has remained so ever since. This was something unknown to her, from the time she was taken, to the present. How others may feel, in respect to Mesmerism, I care not; but of one thing I am well assured, that nothing else will relieve my wife so quickly and so effectually, when attacked by one of these formidable paroxysms, as Mesmerism. Once mesmerizing now keeps her perfectly free from any difficulty of breathing, and leaves her able to attend to her affairs for weeks at a time; and when she feels the least symptom of the return of disease, I find all that is requisite is to have you come round and mesmerize her, and the whole difficulty is at once removed.

These are the facts with which you are acquainted yourself, and the only object I have in troubling you is, that other fellow beings, who are writhing under this or similar scourges, may be advised of a remedial agent, at once mild and efficient; one which, according to my little experience, does not make the well sick, nor the sick worse; but like the magic touch of the *Saviour* of the world, at once imparts health to the constitution — vivacity to the mind, and physical strength to the body.

Yours, sincerely,

R. E. Bolton.

[We are pleased to hear from our friend Bolton; he speaks out like a *free* man. Would to God there was more moral courage in our world! There is a super-abundance of that physical-animal courage that will cause one man to stand up and be shot at, knocked down, and dragged out — giving and receiving bloody noses and black eyes. These boisterous passions which generate strife — malevolent dispositions, which pull down and destroy, spreading abroad anarchy and contention — are cultivated and improved; in these mankind seem to take a deep interest; they enter into them with a soul and strength worthy a better cause. That meek and lowly disposition, that benevolent mind, through which nothing but peace and good will, love to mankind, manifests itself — which took delight in binding up the broken heart, soothing the afflicted, counselling the foolish, advising the injudicious, healing the sick, and instructing the ignorant, causing the lame to walk, and the sad to rejoice. Glorious philanthropic disposition! noble Christian principle! how sadly neglected! Few there are who dare to walk in thy holy footsteps. Here and there a glimmering star shines forth, casting abroad its genial rays, dispensing health and happiness to all around. But, alas! how soon its rays are repulsed by the *demon* elements with which it is surrounded — dragged forth before the judge of contempt — charged with the crime of humbuggery — prosecuted by derision, and *crucified* between persecution and malignity!!]

Pardon this digression, and we will return to the case of asthma. This patient was past the middle age, and of delicate constitution, quite susceptible of the mesmeric influence, but not sufficiently so to close the auditory nerve. The eyes would close, the head recline, and the arms become immoveable; when the influence was thrown off, she would recollect of having heard every thing that was said, but was perfectly incapable of opening her eyes, moving her arms, or, in fact, of changing her position in any respect whatever, until the influence was removed. I have mesmerized a great many patients who were much more susceptible to its influence, and many who could even be thrown into the *Clairvoyant* state, but I never mesmerized one who seemed to improve more rapidly under its influence than this patient did. We have been called in to see her when it was almost impossible for her to breathe, so severe was the paroxysm. From five to ten minutes was sufficient to remove every difficulty — throw her into a gentle slumber, awakening herself in from three to five hours, feeling quite well. In previous attacks, where the regular practice had been relied on, no relief was afforded. We have also used the magneto-electrical machine in this disease, with signal success. In one case, where, to all appearance, the disease was deeply seated, we succeeded in removing it entirely with the use of this machine alone, requiring but four or five applications. This disease is, however, rather difficult to remove, and, in most cases, requires some length of time.

We tried the virtue of this remedial agent in a case of very severe sprain. A young man fell, and struck upon his elbow joint, which rendered the joint quite useless, not being able to raise his arm without the assistance of the other hand. The pain was intense, and the swelling was more than usual in such cases. We applied the battery; the swelling could be distinctly seen to go down under its action; the pain soon subsided, and, in less than a week, the arm had regained its natural tone and vigor. In every case of a sprained or weak joint, we have found it equally successful.

In cases of griping and diarrhœa, this machine has proven equally successful in our practice. We have tested its virtues very effectually in this disease.

In bilious colic it has proven equally successful. We applied it in a very critical case, which gave immediate relief; removing all pain in some ten minutes, leaving the patient in a healthy condition.

In cases of consumption it has proven the most successful remedial agent ever wielded by physicians. It removes cough, and produces easy and free expectoration, rouses the system into action, equalizing the

circulation, giving great tone and vigor to the nervous and m
system. Any pain is almost immediately removed from the breast
or any part of the system, which leaves the patient free and easy,
the best condition for immediate return to health. We have tri
several instances, where the hectic flush was deeply, and, to all
ance, immoveably fixed upon the cheek, yet we have removed it i
minutes, to the perfect astonishment of all those who witnessed it,
by the action of this simple apparatus alone. By continuing to
it, by the action of the machine, once or twice a day, for a few
permanent cure is the result, where the vital organ has not bec
deeply involved in the disease as to render their return to health
sible. There can be no doubt that this machine will prove one
most salutary and effectual remedial agents ever wielded again
formidable disease.

A boy came into the room, a few days since, with one ear
frosted, while we were applying this machine. We immediately
some sponge in cold water, and passed the action of the battery t
the sponge to the ear. The frost was almost immediately extract
swelling and pain removed, and the ear immediately returned
natural condition. The patient, although quite a boy, never com
of pain, nor even very disagreeable feelings, through the operation,
however, only lasted some five minutes, so quickly does the ap
perform its work.

We might fill up our publication with cases which we have
successfully with this machine alone, were it advisable. The opi
becoming quite prevalent that it will supplant the use of drugs e
but this we are not quite prepared to admit, although, we must
that it produces in most, if not in all cases of disease, all the
which physicians desire to produce by their drugs; which are
increase of temperature; secondly, equalization of the circulatio
thirdly, tone to the nervous system. When these three effe
properly produced, health must, in most cases, be the result.
accomplished by this machine, in most cases, more quickly, more
ually, and more permanently than is usually effected by medicines
most judicious character, without being accompanied with any
deleterious effects of drugs, more especially of those which have
irritating influence on the vital organs and delicate membranes
stomach. This must decrease the bills of mortality at least one ha
there can be no doubt in the mind of the close observer, that tho
are swept off annually by the irritating influence of drugs upon th
organs.

GRADUAL ORIGIN OF BAD HEALTH.

The debility so generally complained of in Spring by invalids and persons of delicate constitutions, and which renders that season of the year so formidable in prospect, and in reality so fatal, seems in numerous instances to result more from the accumulated effects of neglect during the preceding winter months, than from any thing directly inherent in the season itself. At the commencement of winter, such persons feel comparatively strong from the beneficial exposure to the open air, light, and exercise, which they enjoyed during the summer and autumnal months. But, in proportion as they are deprived of these advantages by the advance of winter, and are subjected to the evil consequences of confinement, deficient exercise, cold, damp air, and deprivation of the stimulus of light, the stamina of the constitution become impaired, and debility and relaxation begin to be felt, and make progress from day to day, till, on the arrival of spring, they have reached their maximum, and then either give rise to positive disease, or again gradually disappear at the return of the invigorating influence of longer and warmer days. Where, however, pulmonary disease, or any unusual susceptibility pre-exists, this principle will not apply; for, in such cases, the east winds prevalent in spring are directly injurious.

If the above view be correct, it is obvious that, in most cases, the hurtful cause is not, as is commonly supposed, so much any positive quality of the season, as the accumulated mass of the winter influences then reaching their maximum; and this is not perceived, only because the effect from day to day, although perfectly real, is too small to attract notice, while the aggregate result of the many days composing winter is striking enough. The fact that those who deny themselves the delight of late parties and crowded rooms, and are sufficiently robust to undergo the necessary exposure in winter, suffer much less in spring, seems to corroborate the above explanation.

We must not suppose, then, that because a single excess of any kind does not produce a direct attack of disease, it is therefore necessarily harmless; for it is only when the nox-agent is very powerful indeed, that its deleterious influence on the system becomes instantly sensible. In the great majority of situations to which man is exposed in social life, it is the continued or the reiterated application of less powerful causes, which gradually, and often imperceptibly, unless to the vigilent eye, effects the change, and ruins the constitution before danger is dreampt of; and

hence, the great mass of human ailments is of slow growth, and slow progress, and admits only of a slow cure; whereas, those which are suddenly induced by violent causes, are urgent in their nature, and rapid in their course. And yet, so little are we accustomed to trace diseased action to its true causes, and to distinguish between the essential and the accidental in the list of consequences, that, as already observed, if no glaring mischief has followed any particular practice, within at most twenty-four hours, nine out of ten individuals will be found to have come to the conclusion that it is perfectly harmless, even where it is capable of demonstration that the reverse is the fact.

The benevolence and wisdom of this arrangement are very conspicuous. There are many casual influences from the agency of which man will never be able entirely to protect himself. If they are speedily withdrawn from him, the slight disorder which they produce quickly ceases, and health remains essentially undisturbed. But, if they be left in operation for a considerable length of time, the derangement which they excite gradually and slowly increases, till at last a state of disease becomes established, which requires an equally long or longer period, and a steady observance of the laws of health for its removal.

Such is the history of the rise and progress of most of the ailments which afflict the human family, and the source of the grand distinction between *acute* and *chronic* diseases. We are apt to wonder that a severe disease like inflammation should run its course in a few days, while dyspeptic and nervous ailments require months for their cure. But our wonder is diminished, when we attend to the fact, that the one generally dates its rise from a strong cause applied within perhaps a few hours or a few days; while the others are the slow and gradual results of months of previous anxiety, or neglect of dietetic rules and exercise, during which the ailment was maturing unnoticed and unsuspected. Had the real state of the matter been early perceived, and the causes been removed, the dyspeptic and the nervous invalids would have regained health and serenity in proportionally little time, and with proportionally little suffering. In such cases, nature kindly allows some latitude of action free of serious penalty, as if on purpose to protect us from being hurt by such occasional exposure as we are necessarily subjected to by the ordinary vicissitudes of life; but it is always on condition of returning to obedience the moment the necessity is over. If we presume on the indulgence being permanent, the evil accumulates, and the health is destroyed; but if we return in time to the right path, little inconvenience results. Where, however, the injurious influences are of a more energetic kind, equal latitude of exposure is obviously incompatible with safety.

Were they not to enforce immediate notice, our corporeal organs might be irrecoverably altered by disease before we took the alarm, and it is therefore the purest benevolence to attach immediate suffering to them, in order to insure that instant attention which alone can stay the rapidity of their progress. *Combe's Physiology of Health.*

ON PHRENOLOGY.

SIR: In order to redeem my promise I wish to say a few words on education.

A school is a family, whose sole purpose is *progression from* and *for* the Divine end; and to this purpose all possible discipline must be brought to bear. Theory, as far as mere intellectual conceptions are understood by the term, should be banished; all is practical. *Moral* precept should not be used as the principal, but the illustration of moral being;—intellectual images are not the supply—but the TYPES of genius, and physical prowess not, indeed, a treaties upon gymnastics, but wholesome and temperate action.

Our science is yet in its infancy—but does not everything perfect proceed from a like point?—The *infant* of to-day is the *man* of to-morrow, and it becomes the scientific teacher to deal with the infant so as to produce the improved and the improving man. Indolence, procrastination, or wrapt up selfish ignorant and assumed knowledge, will not meet with encouragement in any part of the world, in this day and age, and least of all in the United States of America. Here men even GUESS with a direct eye to the nature of things, and to moral probability, and seek for their STANDARD, demonstrative truth and certainty.

Lest the minds of some very well meaning persons should still be in doubt whether the phrenologist can keep them to the means of improvement with respect to their youth, I feel it right to caution the readers of philosophical systems, that they are to take no man upon his bare word, and in general to look for less, nor rest satisfied with any testimony short of proof positive. The phrenologist is in a condition to afford this perfect proof—this undeniable demonstration of scientific knowledge—at any place, at any hour of the day or night—in the darkest room, as in the lightest hall,—on the good as on the bad—on the wise as on the foolish. The man of much observation, regularity of life, and profound research, can alone arrive at the capability. He alone who practises virtue can successfully teach the youth of the age.

The phrenologist feels that the educator has taken in hand an affair

of paramount importance. As the florist who sows his seed, and during the process of germination and growth carefully tends it, that no hindrance may check its spontaneous vegetation, so the educator takes in hand a lovely plant, and acknowledges with the florist an identity of aim.

But parents even yet are frequently found too full of their own self-importance, to submit to be taught upon this subject, and insist upon their own OLD WAY. To such we can only say, that if you do not progress or move on with the rest of the world, the rest of the world will march off and leave you.

Phrenology has a high claim to attention on the subject of education — perhaps higher than any other. This science asserts that there are universal joys for which the educator must train his pupils accordingly; —these joys are physical, or belonging to the body —intellectual, or belonging to the soul — vital, or belonging to the spirit.

Phrenology therefore requires of the educator to provide his pupils with means of healthful exercise, and to establish them in habits of activity, temperance and cleanliness, in obedience to the physical or organic laws, so as to render his frame a structure of power and strength for light to energise and dwell in — as an instrument for joyful purposes and delightful uses.

Phrenology also requires of the teacher to unfold the whole or greater part of the mental and intellectual faculties, in perfect accordance or harmony with the spiritual laws, which always are in agreement with the natural laws when rightly understood, so that the mind may be *firm in purpose*, strong to act, free to think, and directed by the spirit of truth in all its pleasurable acts and joyful purposes. But, above all, the phrenologist calls upon the virtuous teacher of youth to recognise and cherish those vital sympathies which, deep in the root of existence, unite man with his God — and which it is the educator's bounden duty to use, to remove all obstructive conditions, so that love, in all its highest and holiest purity, may enshrine the soul in its hemisphere of brightness; and in all its loveliness soften the passions into peace, and all the affections into good will towards all men.

(To be continued.)

[*From the N. Y. District School Journal. By the author of the School Friend, &c.*]

LEARNING IN THE MIDDLE AGES.

Ancient books, when written on parchment or paper, were rolled up in scrolls; this parchment or paper was written only on one side, and was rolled on a cylindrical stick, much in the manner of modern maps. The ends of the roll or *volumen*, (whence our modern word *volume*,) were ornamented with knobs or balls of gold or silver, and the title was written on the outside.

At the present day, a large number of books — hundreds or thousands — are struck off at one impression, and dispersed among multitudes of readers, while some are placed in public collections, beyond the reach of accident, and thus may be preserved an incalculable time. The toil of writing out a book produced but a single copy, and books were not only rare, of necessity, but exceedingly dear, being valued sometimes at the price of a considerable estate.

Copying was a business followed in all the chief seats of learning in Egypt, Asia, Greece, &c. The persons so employéd, called "librarii," were hired either by booksellers, or those wealthy individuals who could afford to make collections of books. Literature was, in those days, the luxury of the rich. Theatrical exhibitions, or the songs of the itinerant poet or "raphsodist" afforded the poorer classes a substitute for those publications, which the happy invention of the press now disseminates all over the civilized world — to the poor as well as the rich.

Copyists among the Romans belonged to the class of slaves or freedmen. Among the Greeks they were citizens, and educated for this employment. Persons of fortune in the Roman empire were seldom without an amanuensis. Their own works, even their letters, were frequently dictated to the copyists. The Greeks far excelled the Romans in the art of copying.

That period in Europe from the conquest of the southern countries by the barbarians of the north, till the descendants of the conquerors became in their turn civilized men — a period of a thousand years (from the fifth to the fifteenth century) — is called the dark ages. During those ages the production of new books was almost unknown, the reading of such as existed was uncommon, and many of the ancient writings utterly perished. A few Greek and Latin authors, poets, philosophers, and historians, have been preserved.

The invaders of Southern Europe honored nothing that belonged to the conquered nations but their religion. More than four centuries had

elapsed since the birth of our Saviour, and the announcement of Christianity. The countries round the Mediterranean had received this religion in some very imperfect form, and had abandoned the worship of pagan gods.

The invaders destroyed, when they took possession of conquered countries, all collections of books that were not contained in monasteries.

The monks not only perpetuated the old learning, but were the historians of their own times—the friends, confessors, and teachers of princes, and other great men. Many among them were the best informed persons of their day, and they recorded for posterity the most important events that came to their knowledge. They were not always the preservers of learning; they delighted in writing the legends of their own superstition, and frequently erased writings from parchment that they might use it for the record of their fables and foolish superstitions. Thus, while they held from destruction many works of great value, they destroyed others equally precious.

In the fourteenth century, many scholars became aware of these depredations on the treasures of antiquity, and Petrarch and other restorers of learning travelled from convent to convent to prevent, if possible, any further demolition among them. The sentiment of reverence for them was extended, and the destruction stayed. The time, with its manifestations of respect for learning and science, and the new inventions that followed the revived study of the old classics, is called, "The Revival of Learning." How infinitely desirable is it that we should never suffer the work to languish which was thus renewed for the healing of the nations. Many of the religious men resided in monasteries, and collected libraries of Greek and Latin books. The invaders, while they destroyed private property, reverenced and spared the habitations and the possessions of the monks, with few exceptions. Heathens themselves, they revered and spared the treasures of religious men, and in the course of time adopted their faith, and acknowledged the Supreme Deity.

The study, the preservation, and the copying of manuscripts, were among the regular duties of the monks. In the larger monasteries, an apartment called the "scriptorium" was devoted to this business. All the ancient learning which remains was preserved in this way.

Besides copyists, there were in the convents persons called illuminators, whose duty it was to embellish the manuscripts by ornamented letters and paintings. Drawings and figures of great beauty were among the "illuminations." These often displayed, with exactness and elegance, the customs, habits, and implements of the age, used in peace or war, and such as remain in public libraries and collections of the curious are of value, as representing the manners of by-gone times.

At the time of the invention of printing, the practice of illuminating was so considerable that six thousand persons, in Paris alone, procured their subsistence by it. It has been followed by engraving, which does for pictures what printing does for thought.

Constantinople, from the fourth to the fifteenth century, was the capital of that division of the Roman state, called the Greek or Eastern Empire. Its last emperor was dispossessed by the Turks in 1453. The Greek and Roman learning had ever been cherished in that capitol. For a long time previous to the taking of Constantinople, its learned men had seen that their barbarous enemies were encroaching more and more, and would at length become their masters: they knew too well the ignorant and destructive spirit of the Turks, and, to escape from it, fled to the countries of Western Europe.

Princes and nobles, popes and scholars, received these learned men with liberal kindness. They brought with them many ancient manuscripts, and offered their services in Italy and France chiefly as the teachers of youth. This instruction taught the people of these countries the value of learning. The art of printing coming into operation soon after, the first works that issued from the press were the Scriptures and the Greek and Latin Classics. Thus were they rescued for ever. Innumerable literary works were burnt or otherwise destroyed in the wars of Egypt, Greece, and Italy, but much of the ancient learning remains — enough to connect past time with the present — enough to admonish us to hold fast to what is good, and to lose nothing through our own negligence and ignorance — enough to invite us to drink from the fountain of wisdom thus kept open to us — enough to urge upon us the duty to add to our virtue and knowledge, and to leave behind us the great inheritance of truth and learning, augmented by our own improvement, and our labors for those who shall live after us.

MESMERISM.

Some few weeks since Professor de Bonneville was almost mobbed, at Richmond, on account of alledged collusion in his mesmeric lectures and experiments. He is now delivering a second course there, by invitation of his friends, and considerable excitement exists among the believers and repudiators of the science.

ON THE PRESERVATION OF HEALTH.

THE GOOD EFFECTS OF FREQUENT BATHING.

With the mercury at ninety degrees of Fahrenheit, what can be more natural, than to spend a few thoughts on the means of *counteracting the ill effects of such excessive heat?* And how can this be better done than by frequent ablutions of the whole body, so that every pore may be kept open, and free passage given to matter which the system rejects, and would fain throw off by perspiration. We write in the full persuasion that bathing is too generally neglected in the country—either from want of thought upon its importance, or want of convenience for its enjoyment; but with a little trouble such convenience might be provided, wherever there is a good pump, or yet better, where there is a copious spring of water. The facilties should not only be afforded, but those who have charge of families should make it a point to see that they are availed of, by every member under his control. Ask the laboring man, him who labors with mind or body, and who is accustomed to being daily, or very frequently, refreshed with the shower or plunging bath, what would induce him to forego it? Rising in the morning exhausted and languid from the effects of oppressive heat, he comes out from his bath invigorated and capable of thinking so much closer, and working with so much more alertness and satisfaction, that he would much sooner relinquish one meal a day than *give up his bath.* He only who habitually enjoys it can estimate the privation when no means are to be had for the indulgence.

Those who have most studied the art of preserving health, dwell upon *cleanliness of the person*, as next in importance to be considered after *air and food.*

The happiness and success of every farmer depends so much on the health of all his household, that under the most fervid heat that has been felt here for the last ten years, we do not see that we could better devote the space it occupies than in giving to his perusal and reflection, the following paper, which seems to contain about all that need be said on the subject of it:

"This is not a mere matter of decency; it is one of the positive commands arising from the constituted order of things. Be it remembered, that every thing that lives, vegetable or animal, is wasting while life continues; and that all which is sent forth through the millions of openings by the skin has run its round, and is lifeless; and that more

than half of all the food taken comes forth in this manner. If perspiration, sensible or insensible, be permitted to rest on the skin, and stop the way of that which is coming, Nature is offended, and will show that she is so. Such neglect is one of the causes of disease. This fact was probably well known to Eastern nations, since it was part of their religious duty to cleanse the skin. These nations were ignorant of the modern comfort of wearing a garment next the skin, which can be frequently changed. The absence of this comfort was one of the causes of those dreadful diseases of which we read, and which are now unknown among Christian nations. There are classes of laborers and mechanics, whose health would be preserved, and their lives prolonged, if they knew how much depended on periodical cleansing.

It may be said that there is a connexion between cleanliness and moral feeling. Perhaps it may be going too far to say, that those who habitually disregard cleanliness, and prefer to be dirty, have no moral perception; but it may be truly said, that those who are morally sensitive are the more so from respecting this virtue. There is a close affinity between moral depravity and physical degradation. The vicious poor are always shockingly filthy; the depraved rich are visited by worse penalties; they may have clean garments; but what can wash away the impurities which vice has made a part of themselves? It is not for one's self only that the virtue of cleanliness commends itself.—Every one comes within the observation of others. However uncleanly one may be himself, he is not the less offended at the like neglect in those whom he observes. Now, it is every one's duty to himself to recommend himself to others, so far as he innocently and reasonably can, and to obtain their respect. Clean and costly garments may fall very short of doing this, if it be seen that they are a covering for the neglect of this important law. If there be a lovely object to the human eye, it is a clean, clear-faced, healthy, innocent, neatly clad, happy child. There are few children who may not, if they will, be neatly dressed, for this does not depend on that of which the dress is made. There are fewer who may not have a clear skin, and healthy look, if they are properly fed, and sleep in pure air. There are none who may not have a clean skin; for we speak to those who are old enough to judge for themselves. And let it be added, for their inducement, that, in obeying the command to be clean, they are performing a moral duty; in neglecting it they are inflicting an evil on themselves in two ways — first, in diminishing their own comfort, second, in losing the esteem of others. *Journal of Agriculture.*

☞ The article, "*Universal Typography*," is unavoidably postponed.

THE CORAL.

We know not a millioneth part of the wonders of this beautiful world.—LEIGH HUNT.

There's a living atom in the sea,
That weaves a flinty shell,
For itself a lasting shroud to be,
And a home in which to dwell.
In the briny wastes of the ocean waves
It builds its coral home,
And mocks at the beating surge that laves
Its dreary abode with foam.

There — there, in the deep cerulean gloom,
Unnumbered myriad swarms
Are forming a coral home and tomb —
A shield to their insect forms.
And the rocky sepulchres made fast
The leagues thus covered o'er;
They uprear a mausoleum vast
On the ocean's sandy floor.

'Neath the shallow waves of an inland sea,
Where gentler waters flow,
As bright as flowers on the upland lea,
The branches of coral grow;
And dredged from their watery element,
And wrought with skilful care,
To beauty's bower their hues are lent,
To deck the forms of the fair.

But the coral rocks of the tropic clime,
Built up 'mid the ocean wave,
And formed of the ocean's briny slime,
For the coral's home and grave:
How mean would the grandest work compare,
That pride of man can form,
With the mighty power in progress there —
The skill of the insect worm!

'Tis a wondrous work to mortal eyes,
And ocean's waves can tell
Of spreading climes that yet will rise
From the coral's rocky shell.
On the shores the wind and waves will fling
The wealth of other lands,
And in time to come their harvesting
Will be reaped by mortal hands.