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PROSPECTUS
FOR THE SECOND VOLUME
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The first volume of the St. Louis Magnet is about drawing to a close, and the time has arrived for making arrangements for the continuation of the work. We most sanguinely expect that the friends of *truth*—of scientific research—of moral reform, and progressive improvement in those departments of knowledge which particularly scrutinize man, rendering anthropological science comprehensible, and beautifully practical to the general reader and the most superficial thinker, as well as presenting it sufficiently concise and deep-toned to satiate the more cultivated minds, will aid us in our undertaking.

The object is, to present the public with a cheap work, within the reach of all—the poor as well as the rich—the uneducated as well as the educated;—like the *magnetism* of nature, it may permeate all classes, and become the connecting link which will tend to unite the heterogeneous masses of society, constituting one grand, one perfect whole.

Electrical science is destined to revolutionize the world of error which is abroad in the land. We have an electrical theory of the universe—of agriculture—of mechanics; and an electrical theory of disease and health—the practice of medicine, must soon supplant the present conflicting and absurd theories in respect to one of the most important departments of science; connected with man and his happiness—the *science of healing the sick*.

Progressive improvement is the order of the day, and he who does not rouse every energy to keep pace with the times, must soon lag far in the

distance, ranking with those who were, in contradistinction to those who are, or are to be.

It is the periodicals of the day which are in advance of the times. It is to them we have to look for the first glimmerings of great discoveries. They constitute the connecting link between men of genius—the deep-thinking and original minds—and the general reader,—the teacher and the pupils.

Practice is maintained to be superior to theory; but it is impossible to practice that in any degree of perfection which we do not understand, and we cannot understand anything without theory. To cause people to perform, without knowing the why and wherefore of what they do perform, either mentally or physically, would be reducing them to a level with mere machines; it would be burying their reasoning powers—the noblest talent with which the mind is endowed. To cultivate this power to any degree of perfection, it is absolutely necessary to become acquainted, not only with this power, but with the causes upon which it depends for existence.

Reasoning is an effect of the action of the brain; the action of the brain is an effect produced by an ethereal fluid manifested through the brain. This ethereal fluid is a universal principle which fills all space—

“Spreads undivided,

And operates unspent”—

the peculiar modification of which depends upon the organization of the matter through which it is manifested; and the difference in the organization of matter depends upon the peculiar combination of the molecules of this ethereal fluid; and the disposition in these molecules to combine in different proportions, producing the various modifications of organized matter, is inherent in their constitution, and as eternal and immutable as the molecules themselves.

A beautiful analogy exists in the numerals 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, which may be combined *ad infinitum*, expressing every variety of number, from one to the highest point the mind can grasp, and as much beyond this limited degree as eternity is beyond the conception of mind fettered by organized matter; and these ten figures depend upon the simple unit, (1,) independent of which they could have no existence.

Hence, we perceive, to become theoretically and practically acquainted with the noblest power pertaining to man—that which should govern all others, we must first take into consideration the *motive power of the universe*—that ethereal principle which pervades all matter, giving it first a tangible existence, which we recognize as matter; 2, form; 3, weight; 4, size; 5, motion; 6, sensation; 7, perception; 8, retention; and lastly,

reasoning, the last, highest, and noblest principle, added by the Creative power of the universe to any being who has emanated from His hands — the crowning perfection of all His labor, created upon the principle of progressive improvement, and as much more subject to the immutable laws of nature as it is superior in perfection. Hence, the severity of mental anguish over physical pain.

In accordance with these views, to improve man's reasoning power, we should become familiarly acquainted, 1st, with the great principles of the organic law; 2d, the moral law; (for I hold no man can reason correctly on mental science without being moral;) and lastly, the intellectual law, which governs reason. Upon these laws are based, 1st, the science of Physiology; 2d, Phrenology, or Neurology, which properly embraces both; and lastly, Magnetism, which is the motive power of the whole — the crowning perfection of anthropological science.

Now, all we have to say in conclusion, to the inquiring public is, should they be desirous of investigating these highly interesting and instructive subjects in this beautiful order, the ST. LOUIS MAGNET offers as cheap and perfect a medium as any publication of the day. It has now been in existence nearly a year, depending entirely upon its merits for its support. Its circulation is growing rapidly, and it would be superfluous to add, that no pains shall be spared to make it what it should be in both theory and practice. *Its object is physical improvement, moral reform, and intellectual culture, not in any narrow contracted point of view, but PANTOLOGICALLY.*

The cause is a noble one, and it shall be the object of the work to as nobly do its duty. We ask none to lend it their support, nor even their countenance, who do not conscientiously believe they would be advancing the great object of nature — the cause of humanity, by exciting inquiry, encouraging investigation, and eliciting conclusions which must tend to beneficial results.

We rest the work on its merits, and, in accordance with this principle, we wish our friends to view it with unprejudiced minds, and act accordingly.

We think we have now demonstrated to the public that the St. Louis Magnet is no *humbug*. It came out under very unfavorable auspices, without any hireling support, or any undue effort on our part to increase its circulation. It has gone abroad to the public accompanied by no misguided zeal — no abusive slang heaped upon any school, party, or sect, or their opinions. In strict accordance with the spirit of CHRIST, it went not abroad to destroy — to tear down, but to build up. It went not abroad to save the wise, but the unwise, from their folly.

TERMS.—The St. Louis Magnet will be issued in monthly numbers of twenty-four pages each, at \$1 per single copy, or six copies for \$5. Any person obtaining ten subscribers, and forwarding the money, will be entitled to the first and second volume, or two copies of either vol. No future number will be forwarded until the subscription price is advanced.

All those who design becoming subscribers will forward their subscriptions by the first of April, so we may form some estimate as to what number it will be prudent to print.

Address T. J. McNair, 92 Chesnut street, St. Louis.

CORRESPONDENCE.

WESTON, January 23d, 1846.

Mr. Editor: There is nothing more characteristic of the age in which we live than the discoveries in Physiology, Neurology, &c., and the great interest taken in them by the public at large. The St. Louis Magnet furnishes a cheap and convenient medium for the investigation of all these subjects, and by directing the public attention to them has excited a general interest to know more of their singular phenomena. In the January number I find several articles on electricity, magnetism, preservation of health, &c., and it occurred to me I would make to you a suggestion of another application of electricity or magnetism as a medicine and preventive of disease, which I am not aware has ever been tried. From our knowledge of this fluid, it exists in all bodies, but not in equal quantities at different times, at least its presence is not at all times equally made manifest. We may conclude, from reasoning in similar cases, that a certain proportion in each human body is necessary for the preservation of health—and that either more or less than this quantity would derange the circulation, the nervous system, or some portion, which would result in disease of more or less violence in proportion to the excess or deficit. Now, if you had a magnetico-electric bed, with a gauge attached thereto, placed upon non-conductors, could you not measure the quantity in a healthy person; and then by making the same experiment when sick, could you not ascertain whether there was a redundancy or deficit, just as you determine whether there is too much blood or bile, or too little; and by repeating the experiment upon a number, could you not tell whether this fluid is the cause of disease or not? You might have the bed simply a non-conductor, and a jar similar to the Leyden, with corks attached, to move on a scale similar to a thermometer, which the subject could hold

in his hand. The galvanic pile has the astonishing power of disuniting the elements of several combinations: it decomposes water, salts which are insoluble, &c.; and may not an excess in the human system be productive of this effect? This can only be determined by ascertaining the quantity in the same person in health and in sickness; and I would suggest to you the propriety of making the experiment. The only difficulty is to invent the apparatus; and, I think, something similar to the above would answer. I leave you to determine all the minutiae of the apparatus necessary, which your knowledge of the subject will enable you to supply. In the course of the Spring, I expect to be at St. Louis, and would like if, in the meantime, you would turn your attention to this subject: when I come, perhaps I can be of some assistance. I would have you send me the Magnet, but I am about to make a change of residence, and cannot tell as yet how to have it directed: when I see you, I can also attend to this matter.

Yours, &c.,

JUVENIS.

The modest and philosophic spirit in which JUVENIS suggests so important an experiment, entitles him to our highest respect. Notwithstanding the youthful name which our correspondent assumes, the idea savors of a deep reflecting and a highly cultivated mind. It is a suggestion which will one day rouse from their lethargy the most powerful minds in the scientific and philanthropic world. To determine so nice a point as is involved in ascertaining the electrical condition of the animal body, would require great scientific skill and judgment in electrical science. An electrometer, showing the nicest shades of difference in the electrical or magnetic state of the body, would be required in order to make successful experiments. This may all be succeeded in, upon the principle which our correspondent has so ably suggested.

Electrical science is yet in its infancy, particularly in its application to disease. Much thought and many experiments will be requisite to make a fair and correct exposition of such critical points. The imponderable agents—light, heat, electricity, magnetism, &c., are too ethereal for the gross thoughts of the grosser multitude to reach; hence, but little yet is known of them. But now there is a spirit of investigation roused throughout the length and breadth of the philosophical world—a stone cut out of the mountain of mind; not with hands, but by the facility of the interchange of ideas, produced by the freedom and cheapness of the press, which will roll on until the whole world is made alive through the instrumentality of science, to the vast importance of these powerful agents. To these agents we have got to look for the perfecting of agriculture, mechan-

ics, and medicine. The study of these agents has, in the last few years, thrown more light upon the operations of nature generally, and abstractly, than all the metaphysical disquisitions that have ever preceded electrical science. It is to this science we have got to look for the solution of the difference between matter and spirit, physics and metaphysics; and in short, there can be no doubt but what it is destined to solve the most sublime problems pertaining to the laws of nature and to *Nature's God*.

We shall be pleased to unite our feeble efforts not only with our correspondent, but with all who may feel an interest in the development of truth, and consequently the improvement of man, physically and mentally.

We have no doubt of the fact, that there is a difference in the quantity of electricity in the healthy body and the diseased body, and that different parts of the body may be in different states of electricity; and this may not only account for general disease, but local disease also. If the body was too positively charged with this ethereal and powerful fluid, it would undoubtedly prove detrimental to the healthy action of the vital organs, and the consequence would be disease in proportion to the excess of the fluid: this would most probably produce a highly inflammatory action in the system, which we call fever, and hence probably the true philosophy of fever. If, on the other hand, the body were too negatively charged, it would also prove detrimental to the healthy action of the system, and the consequence would be disease in proportion to the want of this *vital galvanism*, and this probably solves the cause of these low chronic diseases. Without designing to discuss this subject in the present article, we would state one fact as strongly corroborating these views. When the atmosphere is in a negative state of electricity, we feel languid, dull, and stupid, and generally complain of feeling unwell. The system is relaxed, much like that of an individual who is chronically diseased. But when the atmosphere is positively charged with electricity, the body feels strong and vigorous, and the mind buoyant and active, which, if not always, is very frequently, the result of fever.

Here is a new field for inquiry, in which the philosophic mind may rove—a field abounding in new and wonderful facts, not mused over by rude and superficial hands of preceding ages.

The Chinese, however, seem to have recognized some such principle, which will be seen by a perusal of the following article, translated from the pen of Father Amiot, the result of his researches into the principles of mesmerism, while on a missionary tour in China.

MAGNETISM AMONG THE CHINESE.

Extract of a letter of the Count of Mallet, Marshal of the camp, to the Marquis of Puysegur.

PARIS, Oct. 8, 1787.

For a very long time, sir, before the appearance of doctor Mesmer, I believed in an aerial, celestial medicine, which the ancients knew and expressed under the name of *Rapha-el*, (or the medicine of God.) I believed in it, more particularly, when I observed the *Rapha-im* announced as the powers of the world; and what men are able to be as powerful as the primitive antediluvian people, if it is not those who pay every attention in procuring the advantages of health? It was already possessed by all beings before they abused the gifts of a strong nature, and the powerful resources which Deity had distributed throughout every thing for the preservation of his works.

After some knowledge of electricity I likewise believed this medicine applicable by fire; it is, without doubt, modified in a manner analagous to living nature, pretty nearly as we respire it with the air which serves it as a vehicle, without imagining how we communicate it, because, I feared the ordinary electrical machine, as operating with too much rapidity and power. Finally, Mesmer appeared, and I suspected that he had one of these *Rapha-im* which I sought. All that was said for and against only augmented my hopes, and the desire of seeing the Adamic medicine revived. I had seen a medicine of attitudes, or postures, in some Chinese memoirs, which had caused me some reflection. I, therefore, made a small collection of works on Mesmerism, and sent it to Pekin to father Amiot, a missionary of very great talents, whom I knew had the truly apostolic love for the progress of the sciences and the happiness of humanity, and I begged him to inform me if the *cong-fou* would not agree to all therein contained. His first letter, which, unfortunately, I have not with me, was very satisfactory, and he promised me a still further account in the following year. You will find accompanying this, an extract from the second; and, with your permission, I will trace from memory the particulars of the first, which will serve as an explanation to the kind of exordium in that which I afterwards received.

The Chinese picture Nature, which they call *Tay-ki*, under the form of an eye, nearly resembling that of Isis. This general agent, this *Tay-ki*, forms a whole, male and female, that is to say, it contains opposite principles which they name *yang* and *yn*, and it is by the action of this *yn-yang* that every thing is produced, that all is born to be destroyed, and is destroyed only to be reborn under new forms.

From Father Amiot, Missionary in China, to the Count of Mellet.

SIR: I had only time last year to say a few words on animal magnetism, announced in Europe for the first time by Mesmer, and I promised to speak of it sooner or later, provided that in the course of this year I acquired any new light on that which concerns this important subject. I have reflected, I have informed myself, and I have had an opportunity of instructing myself by reading with attention the pamphlets which you had the goodness to send me by M. de Bertin, for which I thank you with sentiments of the most perfect gratitude.

The fruit of my researches has been a thorough conviction of the existence of a universal agent which influences every thing, to which every thing is submitted, and which, from the first moment of its existence even to when it ought to cease to exist, acts constantly by laws the most simple possible; and has produced and will produce without cessation all the secondary causes which constitute the vast universe, as well as all the physical agents, which are necessary for the preservation and maintenance of order in it, so long as it will please the Creator to allow it to exist. This corporeal, but invisible agent, occupying all created space, is named by the Chinese *Tay-Ki*. We may give to it any name we choose. This name of *Tay-Ki* in the Chinese idea, signifies, *first material principle, grand comble, that in which, and of which every thing exists, &c.* It encloses in its nature the *yn* and the *yang*, which are the two great movers of it, and a *ly*, which is the first author (*moteur*) of it. This *yn* and *yang*, put into play by the *ly*, seek to join, or unite themselves; they mingle and combine alternately, in large, small, and equal quantities; and from this mixture they form an infinity of beings, who partake more or less of the nature of their *constituents*. I speak as clearly as I can, of a thing, which, in itself, is not wholly very clear; but there are intelligent persons who understand at half a word that which others would not comprehend after the most lengthy explanations; as you, sir, are among those of the first, I will continue in the same tone.

Each of these particular beings receives only the kind of being which is proper to each of them, because of the less or greater quantity of *yn* or of *yang*, of which they are constituted; and it is this less or greater quantity which renders them more or less dependent on the one or the other of the two universal agents, *yang* and *yn*, which, in communicating to them the virtue of acting on other analogous beings subordinate to them, impresses upon them an action which they communicate to all around them, to other similar beings even to infinity. I have equivalently told you this in my first letter, but I have to repeat it here, that I may enter upon that which I wish to mention.

The agent has two poles, which, from this circumstance, Mesmer named *animal magnetism*, and it is only the one of these particular and subordinate beings submitted to the *two general agents yn and yang*. Its functions are limited in the animal kingdom, and we cannot draw from it any benefit for the cure of diseases which afflict the human race, without having previously a perfect knowledge of *yn* and *yang*. It is further necessary to know the subject on whom we wish to direct its sanative virtue; and, in my opinion, it is that in which lies all the difficulty, or, at least, the greatest difficulty; for example, if the subject is affected by an excess of *yang*, the physician adds to this superabundance by directing towards the patient the *yang* instead of the *yn*, he is certain that, instead of lessening or extirpating the evil, he increases and strengthens it, and may produce death instead of a cure. It is, I think, for this reason, that Mesmer assures us, that unless we are acquainted with his secret, we cannot employ animal magnetism with any success. This is also expressed in other terms by the Chinese, when they say, that without a perfect knowledge of the actual condition of the *yn* or the *yang* in a patient, we cannot flatter ourselves with being able to perform a cure. It is to acquire this knowledge, that, for more than four thousand years, all those who wish to make a public profession of the art of curing, consecrate their laborious studies; but whatever may have been their success at different times, it does not appear that, like Mesmer, they have ever been able to arrive at the point of doing without ordinary medicines. They serve themselves with these medicines as so many conductors of *yn* and *yang*, in convenient proportions of the one or the other as will remove the disease, and restore to health. We find in their medicinal works, only one example of cure operated by means of *yn-yang*, without any other remedy whatever, without any other conductor than a simple tube, and without touching or even seeing the patient. The following is the fact as related to me by a physician who had read it in a work made under the *Soui*, or at the latest under the *Tang*, that is to say, within, at least, ten centuries.

"A mandarin of high rank, it is stated in this work, had a dearly beloved wife, whom he saw wasting away from day to day, and rapidly hastening towards a dissolution, without complaining, however, of any pain or sickness; he wished to submit her to the examination of a physician, but she opposed him, saying, that in entering his house she had taken a firm resolve never to allow herself to be seen by any other man, and that she did not want any, she would sooner die. The madarin begged, pressed, and solicited very much,—all was useless. He consulted the physicians, who told him that they could give him no advice unless

they had, at least, some indications of the disease which affected the person for whom they were consulted.

"An old man of letters presented himself, and assured him that he would cure her without seeing her, without even entering into the apartment where she was, provided, however, that she would be willing to hold in one hand one of the ends of a long tube of bamboo, while he held the other end. The mandarin regarded this as a curious expedient; and without any faith in the promised cure, he proposed it, nevertheless, to his wife, rather as something which would amuse than as a remedy.

"The patient entered into it with a good feeling—the old man came with his tube, of which he held one end, while the lady held the other, and applied it to that part of her body where she suspected her disease to lie, removing it from one place to another until she experienced painful sensations. She obeyed the directions, and when she had carried the end of the tube towards the region of the liver, the pains manifested themselves, and made her cry out loudly. 'Do not remove it,' said the old man, 'you will infallibly be cured.' After having continued in this state of pain for the space of more than fifteen minutes, he withdrew, and promised to return the next day at the same hour; and so he continued each day, until a perfect cure was effected, which was produced on the sixth day.

"The mandarin, full of acknowledgments, recompensed him liberally, but exacted a promise that he would frankly state if his method were not a *sie-fa*, that is to say, a superstitious art, or as we term it, a witchcraft. 'My art,' answered the old man, 'is in the most common laws of nature, and it is for this very reason, that it is always efficacious. It consists only in the knowledge that I have of *yn*, and of *yang*, which are in my body, likewise in my skill in directing the one or the other, as may be proper, towards any one in whom the *yn* and the *yang* are not in equilibrium, in order to re-establish them, &c.'"

This history, true or invented, proves, 1st, that, *at least*, there have been ten centuries during which the Chinese have had the idea of an agent concentrated in each individual under the name of *yn-yang*, depending upon the universal agent diffused throughout space under the same name; 2dly, that every individual can, at his will, dispose of this peculiar agent, provided he has acquired the necessary knowledge so to do; 3dly, that he can, in directing it properly, make any quantity of it whatever pass to another individual, in order to unite it to the particular agent of this other individual, and, that he can, finally, make it serve him, as a very efficacious means for the cure of diseases.

If I am not deceived, it is this which Mesmer attributes to that which he calls *animal magnetism*. I say more, the *yn-yang*, this universal agent which produces and modifies all bodies, which submits every thing to them in general, and to each of them in particular, to the general laws to which it is itself submitted, is the only key which can open to us the sanctuary of nature. It is in it, only, and by it, that we are able to give a reason for all the phenomena which we meet with, at every step, in the obscure regions of physics, and by which we may be enabled to form a clear idea of the true theory of the world. Acknowledge, sir, that your presumptuous learned men, who regard the Chinese as such philosophers and physicians, may well be astonished, if they, necessarily, have to adopt the system of these same Chinese, as being, if not the truth, at least the most satisfactory, and approaching nearer to truth than any other; and as this system is very ancient with them, so that we cannot name its author, and as we likewise have it only by tradition since the first age of the monarchy, it is necessary to conclude from them, with M. Bailly, that they have received it from an anterior people, from a lost people; in a word, from the antediluvians, who were, probably, more advanced in the sciences than we of the present day possibly can be.

J. KING, M. D.

DR. BUCHANAN'S LECTURE.

The third lecture being in reference to the utility of Neurology, presented some highly interesting practical features of the science, and bore heavily upon the absurdities and deficiencies of medical science. A crowded audience received these remarks with evident gratification, and the physicians who were present will doubtless find in Dr. B.'s criticisms, much food for profitable meditation.

The lecture (which we believe was about two hours long) was heard with unflagging interest from beginning to end—but, on account of its great length, we can give but a very partial outline of the topics.

Dr. B. began by regretting the necessity of speaking in detail of the *utility* of the science. Some things are, or ought to be, self-evident—that knowledge is the one thing needful to human progress—that the knowledge of man is the highest species of all knowledge, and that a true and complete SCIENCE OF MAN would be worth all other knowledge—did not seem to need any argument with those accustomed to reflection. Neurology claiming to be this science, was either false, and therefore

worthless, or true, and therefore *invaluable*. It reduced all sciences of man to the test of experiment:—to rely upon speculation in mental philosophy, now, when mind itself was in our power, by experiment upon the brain, would be as visionary as to resort to the ancient speculations about the four elements, when we have experimental chemistry with galvanic analysis—or to speculate about the sidereal heavens, when we have the telescope within our reach.

The practical value of Neurology might be judged by the vast amount of labor which it superseded. The vast libraries filled with books, illustrating the science of man in its various aspects, were sufficient evidence of the value attached to such knowledge, and of the amount of wealth, time and talent consumed in attempting to form a science of man, while the signal failure or deficiency, was shown by the fact that there was no *science of man* in existence, and the only word which signified such a science—**ANTHROPOLOGY**—was scarcely ever brought into use, because there was nothing completed to which it could be applied. The science of man consists of four departments—1. Psychology—the science of mind or soul, with reference to spiritual principles alone; 2. Phrenology—the science of the relations of the mind to the brain; 3. Cerebral Physiology, the science of the relations of the brain to the body, as the source of the various functions; 4. Corporeal Physiology—the science of the bodily functions in connection with the anatomical structure and physical agents. Of these four departments we have but three at present. The fourth has been highly cultivated—the third almost totally neglected. In the second department we have the foundation of a great science, laid by Dr. Gall; and in the first we have many valuable materials for a science, collected by philosophers and mesmerists. Neurology would perfect the first, second and fourth departments, and would erect the third as almost a new creation.

To illustrate the improvement upon Phrenology, he referred to the numerous organs upon his diagram, discovered by minute experiments upon the brain, which presented a complete portrait of human nature, and not a mere charcoal outline of the principal features. These experiments, by exploring the internal and basilar regions of the brain, obviated the old objections against Phrenology, and brought to light a “terra incognita,” while all the defects of practical Phrenology were obviated by exploring character through the sympathetic diagnosis—persons of the impressible temperament being able to feel and describe, with the utmost accuracy, the action of another’s brain when they feel its influence by contact with the organs.

The improvements upon Physiology and Therapeutics, were illustrated

by a reference to the philosophy of the circulation, counter-irritation and the *materia medica*. Our knowledge of the circulation of the blood, based upon Harvey's discovery, was exceedingly defective—it was but a mechanical knowledge—a knowledge of the hydraulic apparatus, and not of the laws of its action. Health depended upon the proper balance and distribution of the circulating fluid. The great practical question was, what is the cause of the various determinations of the blood, and how can they be controlled?—knowing this, we would understand the philosophy of disease and the philosophy of its treatment—but while we merely looked at the circulation as a physical fact, without knowing its controlling powers—we could not have a philosophical knowledge of disease and its treatment. The laws of the circulation could be demonstrated by experiment upon the brain, producing any condition of the circulation desired, and producing innumerable modifications of the pulse.

This discovery of the moving power and philosophy of the circulation, was of more importance, philosophically and practically, than the mere discovery of its mechanism.

The sympathies of the mind with the brain, and through the brain with the body, were very important in medical practice, but these relations between the brain and body were left to accident and ignorance. All recognized this sympathetic connection, but no one attempted to specify its exact laws. It could not be made a matter of accident or confusion,—for the laws of nature are definite and exact;—there is no confusion in the human system. Neurology, for example, would prove, that the portion of brain in front of the ear was connected with the action of the heart, and that operating upon this organ, would affect the pulsation of the heart—it also shows that this organ is connected with the mental emotion of Fear. Fear, in the mind, affects this organ, and this organ affects the heart. The three are connected together—hence disease of the heart produces fear, and makes men cowardly,—an expression of anxiety and alarm in the countenance, is one of the diagnostic symptoms of inflammatory disease of the heart. The symptoms of pericarditis are widely different from those of hepatic diseases. Disease of the liver is associated with depression of spirits; and, so long has this been known, that this depression is indicated by the term *melancholy*, which etimologically indicates the existence of black bile. Why does language thus associate dejection and black bile together? Because this organ in the brain, (in the middle lobe,) which is the source of hepatic action—the excitement of which will excite the liver—is also in its mental influence, the organ of sadness, dejection or melancholy. But disease of the lungs has no such melancholy tendency; the lungs sympathise with the upper and frontal regions of the brain, in

which lie the organs of virtue, of hope, of intellect and of refinement. Hence the frequent serenity of mind in consumptive patients upon the verge of the grave, and the spiritual beauty of character which we often see developed in them as life is passing away, and the spirit plumes its wings for immortality.

By a definite knowledge of these direct and reverse sympathies of all parts of the frame, counter-irritation might be made a matter of exactness and success. But physiologists as yet have no scientific knowledge of this subject, and they never can have except by investigation of the relations of the brain to the body. Their counter-irritation is perfectly empirical. Where there is local disease, they blister upon the spot over it, or upon a place very near it, or upon the most remote part of the body, or upon an apposite location, or — somewhere else — in short, wherever fancy and undigested experience may dictate. Thus the sinapisms, vesications, cups, cataplasms, and moxas, ice, leeches and cautery, are freely and boldly applied, in a style which speedily satisfies the patient of the great powers and formidable resources of the *healing* art. This portion of the practice may well be illustrated by the anecdote given by a French writer, to illustrate his views of the practice of medicine. A traveller, at midnight, in a storm, is passing along the highway; he is nearly lost, and greatly alarmed, when of a sudden he is attacked by several robbers. In terrible affright, he screams for help, and his cries bring to his help a police officer, who rushes on bravely in the dark, with his drawn sword, and as soon as he reaches the scene of conflict, lays about him manfully in every direction, to quell the disturbance. He cuts and thrusts — kills a robber, wounds the traveller, and lays them all prostrate upon the road, perfectly incapable of resisting his onset. The traveller is the poor patient; the robbers the disease, and the officer the physician. Such is our practice of counter-irritation; a midnight battle — a striking in the dark — an attempt to regulate machinery without ascertaining its springs and cords. These can be ascertained only by the experimental method of exciting the functions in the brain and body.

Our *materia medica* is a confused and fluctuating set of opinions. Our knowledge of medicines is derived from the use of them in certain diseases by way of experiment. The result of their use was so mingled with the effects of the disease itself, of idiosyncrasy, of food, nursing, time, climate, clothing, &c., that nothing exact could be learned in this manner, and accordingly, every article had a reputation for many years, as uncertain and fluctuating as the mode of inquiry was empirical. Instead of these confused investigations and fluctuating opinions, *Neurology* proposed to establish a rational system, by trying the effects of all articles upon persons

of high suceptibility, in health, with whom the results would be accurately and perfectly developed in a few minutes, so as to give the pure and exact physiological results or effects of its use, with a fullness and accuracy not otherwise attainable. He had made many such experiments upon intelligent persons—physicians and others, who could feel and describe the influence of any medicines, food, or poison, without knowing at the time, what it was, with extreme accuracy. Thus he proposed an entire revision of the *materia medica*. There were many other important results, to which he could not allude this evening—but he could not omit to observe, that we could find in any community, ten, twenty, or even forty persons of that class of constitutions to which it is almost unnecessary ever to swallow medicine—manipulations, to excite the organs and change the action, would control disease in all impressible constitutions, and to such it was highly necessary to possess this knowledge which furnishes a key to health—while it was a solemn duty with physicians, especially in southern climates, where impressibility abounds, to understand the impressible constitution, and to impart that safe and harmless assistance which is so easily given to that temperament without resorting to heroic medical treatment.—*Botanico-Medical Recorder*.

MORE CLERICAL DELINQUENCY.

The New Orleans Picayune has the following:—

EXPULSION OF A PREACHER—MESMERISM AND SEDUCTION.—The Methodist Episcopal Conference, now in session in this city, has expelled the Rev. H. H. Shropshire, who last year travelled the St. Helena district, from the ministry. He was charged with the flagrant offence of having attempted the seduction of a young lady upon whom he was practising some mesmeric experiment in July last. He fully confessed his guilt, and did not attempt to justify his conduct. The venerable bishop Soule, president of the Conference, strongly reprehended the practice of Mesmerism, and admonished his hearers to avoid it as one that was disgraceful, degrading and ruinous to those who meddle with it.

Will this "venerable bishop" carry out his logic, and apply it to some other cases that are of frequent occurrence? Will he "reprehend" the priesthood, where such cases as the following occur? Scarcely a day passes without showing such facts. We clip the following from the Democrat of this city:

"ELDER WHITMAN.—We mentioned, a day or two ago, that Elder Whitman, pastor of the Baptist church at Parma Corners, had been charged with criminal intercourse with the wife of one of his parishioners. We have since learned that he confessed guilty to the charge, and has been expelled from the church. The husband of the guilty woman has commenced a suit for damages."

We can see no reason for avoiding *Mesmerism*, because a lustful priest used it for the gratification of his perverted passions, any more than we should abandon writing because men counterfeit other's names, or figures because men make sometimes a bad use of *them*. The bishop shows about the same judgment in his profound recommendation as a certain "presiding elder" we once heard preach a long sermon against Phrenology, who wound up by saying, "*by the help of God, they never get their hands on my head!*"

Phrenology and Mesmerism are both *new* sciences, and such cases will be seized upon by those whose religion fears science to prove their "dangerous tendencies," while they forget that the world is full of Vanzandts, Onderdonks, and Whitmans, who would equally prove that the office of the priests and bishops should be "avoided."

GAMBLING AND ITS CONSEQUENCES.

Communicated by J. H. Green, the reformed gambler; with an account of his phrenological developments.

In February 1845, at the close of one of the editor's lectures on phrenology, in Clinton Hall, the subject of this article was brought forward and examined in public. We described him as being capacitated for making a good man, or the reverse, according to his associations and education; as possessed of great force of character, yet comparatively regardless of consequences; as exceedingly determined, resolute and independent; as capable of being adroit and cunning; as calculated to make money very fast, yet illy calculated to keep it, because he had the *back* portion of acquisitiveness, which *gets* money, yet not the *fore* part, which keeps it; as altogether too generous ever to lay up money, and as exceedingly shrewd, knowing, apt, quick-sighted, practical, and off-hand, yet not profound. We also found constructiveness, which gives *manual dexterity*, to be very great. Hope was found to be immense, marvellousness small, the social organs all amply developed, with veneration large, and the perceptive mostly large, and some very large.

His head, as compared with his history, is truly interesting. He has been one of the most expert gamblers of the age, and was universally known as such among his fraternity. And he has just the organs which, perverted, would enable him to gamble successfully; namely, prodigious individuality, eventuality, locality, comparison, hope, and combativeness, with large secretiveness, and small cautiousness, and not so much conscientiousness as to exert a controlling influence over his character. His constructiveness and exceedingly active temperament rendered him essential service, the former in playing those deceptive sleight-of-hand tricks so essential in gambling, and the latter, to render him quick in both his movements and his mental operations.

Being afterwards informed who he was, we solicited an article for our columns on the evils of gambling, that we might effectually expose this vice. With that request he has kindly complied, in having sent the following communication on this subject. To some of his remarks we shall append some notes, and wish to say two things; one, to our youthful readers, namely, *never, on any account, visit the card table, or billiard table, or faro bank, or participate in ANY game of chance where stakes are played for*; and the other is addressed to all, namely, *help on this good brother*. He is doing a great and much needed work, and has not been duly *sustained and encouraged*. Hold up his hands. Give him audiences and influence, and thus aid his cause.

He had accumulated, when he determined to quit his business, \$27,000 in money, mortgages, &c., all of which he returned to those from whom he obtained them, besides much that he had before returned. He once gambled a man's house, furniture, goods—every thing—away from him, so that, from being well off in the world, he became pennyless. His wife was of course rendered most miserable by the change. Her distress wrought so powerfully upon Green's sympathies—a practical illustration of his great Benevolence—that he gave her back, the next morning, all that he had won the night before from her husband; meanwhile giving him a regular lecture on the evils of gambling, and telling him never again to be caught at any game of chance. His sincerity, no one, after this *practical* proof of it, will doubt, nor the importance of the cause in which he is engaged.

A SHORT ADDRESS TO ALL.—BY J. H. GREEN.

It has now been more than three years since I resolved to quit and expose the villainies of a profession which, for its demoralizing tendencies, heartless atrocity, and wide-spread mischief, has no equal. Perhaps it may be, by some, considered presumption in me to come forward and

attempt to enlighten the public in relation to the workings of this most heinous vice of any age, and to offer my humble aid to the furtherance of the moral reforms of the day. It is taken into consideration that there are many in the field who are immeasurably my superiors both in literary acquirements and abilities as public speakers; and against whose early lives no immoral course of conduct can be referred to by those who are not disposed to act with them, for the purpose of lessening the influence they may exert. But as the testimony of him who has been personally engaged in a transaction is justly considered of more importance than that of a mere spectator, who perhaps could only now and then, as it were, obtain a glimpse of some portions that escaped concealment; I hope that what I may say, at least in relation to the most formidable vice of gambling, may not be entirely lost. Whatever may be thought of my movement, certain it is, that had I been controlled by considerations of pecuniary gain, preferring a life of warring for a dishonest possession of other people's money, a warfare in which friends and foes are indiscriminately sought to be plundered, deprived alike of the respect of honest men and rogues—for however much a similarity of calling may bind rogues together, they can never really love and respect each other,—had I preferred all this, and the continual sacrifice of every consideration by which men's happiness in this world may be augmented, I should have remained a gambler. Some may say, if a man gets money that is all he wants or need care for. To this I would reply that, aside from religious considerations, to which many will not hearken, money dishonestly obtained may serve to gratify or forward to some extent wicked and misdirected ambition, but not to augment the happiness of one who has a particle of one moral feeling remaining. It is a source of great satisfaction to me to know that my humble efforts have not been destitute of good, both in restraining some and reforming others. Many who were on the verge of ruin have become aware of their danger, and retraced their steps. Others who were the gambler's dupes, who spent or were robbed of all they could earn, borrow, or get as they might, in the resort of these vultures, have manfully come out from among them, and publicly denounced this calling, so destructive to their business, health, morals, and domestic happiness.

I would here more particularly address myself to the young, for on them all the affairs of this world and their management successively devolve. Are you a young man to-day? Ten years hence you may be in the councils of the nation, preparing and originating laws to perpetuate that form of government which you prize and deem best calculated to promote the greatest good of the greatest number. Or you may be in

the educational assemblies, considering the best means of promoting the intellectual and moral culture of your juniors. This being the case, are you not in duty bound to second the efforts of those, who, while you are young, are making every exertion to better the condition of things? Should you not link together as one man to free the country and the world of the great hindrances, or at least most powerful enemies, of any permanent or wide-spread moral advancement? The monster vices of the day are intemperance and gambling! Surely when you shall become participators in the management of the affairs of your country, as you must, your tasks will be lightened in proportion as general evils shall be expelled. I need not now tell you that the twin vices of gambling and drinking are the two great mammoth evils of the day—the great fruitful fountains from which nearly all minor evils flow. They are the two great enemies of man's moral advancement, and continually at war with him in his pursuit of happiness, and often silently but effectually spreading misery, death, and desolation in their wide, unbounded track.

Some, from having taken only a superficial glance, suppose that drinking is a greater evil than gambling. This is a mistake. My experience warrants me in saying that where one family has all its earthly prospects totally wrecked by drinking alone, ten have been ruined by gambling. Drinking is more openly practised, and comes more immediately under public observation. It is practised and countenanced by thousands upon thousands who condemn gambling in toto. What is the inference? That they hold gambling to be the greater evil. In all civilized communities there are more or less laws against gambling, and in some places it is held as a misdemeanor, or punishable with imprisonment in the Penitentiary.

But I have yet to learn, that drinking to any extent, or vending liquors, is so regarded. These remarks are made to forcibly remind you that though you can see less of gambling, though its workings are not so often and so tangibly brought before the public, yet it is in truth a far greater and more dangerous evil than drinking, as our moralists and lawmakers testify when they permit, and to some extent encourage, the one and condemn the other.

Such is the infatuation of this vice, that often he who is at one moment possessed of all that earth can give to ensure happiness, wealth in abundance, and friends who respect and love him, will in a few hours be reduced to the miserable condition of a beggar, an outcast from his once happy home, and a reproach to his friends. Amid ruined prospects, and disappointed ambition, he is ever haunted by remorse for past follies and fearful forebodings of the future, or hopeless of any amelioration of his

condition, conscious that he has brought lasting degradation upon himself and family, and perhaps of a temperament that disdains to survive the disgrace, he ends his own life, and is laid in a suicide's grave.

This is not merely fancy's sketch. It is a truth that is indeed poorly portrayed, and falls far short of the reality. Every gambler knows this, for he is constantly becoming acquainted with such sad and mournful events which have their origin in his villainous and diabolical machinations. Avoid every overture of the gambler as you would the plague. Shun him as you would "a roaring lion going about seeking whom he may devour." I will here use somewhat the language of another, who, though he lacks personal experience, is gifted and eloquent, and portrays with great truthfulness the evils of this horrid vice. This picture is not exaggerated: language fails to paint this vice as horrible as it is:

"The young man who, from spending an hour at the gaming table, advances to spend the night, and then to encroach upon the hours due his employer, will very possibly be led to encroach upon that employer's property—in short, from being *UNJUST*, may become *DISHONEST*. This is no wide or unusual leap. What! will he who can wrench the very crust from his starving family, and pawn the bed from under them, and rush out despite their prayers and tears to throw the paltry stake that the articles have procured upon the gambling board—will such a man spare the property of another, think you, when opportunity aids? He who can thus deaden the sentiments of affection and duty, will suffer the unholy flame that burns within him to scorch up every feeling of honor and probity. All, all will be sacrificed to this intense, absorbing excitement. The vice of dishonesty, then, will very naturally accompany that of gaming. Then there is intemperance. How many have been led to drink deep and fiercely in the thirst of intense passion kindled in this pursuit! The gamester and the drunkard—how often joined in one individual! Disappointment, rage, despair—all seek to drown their fires in the intoxicating draught that reinforces and doubly heats them. Temptingly, too, to the young man—to the novice, reluctant, fearful, abashed—temptingly is the wine-cup proffered to his lips that, in a season of false hardihood and self-forgetfulness, he may hazard the fatal die. In all the degrees and mutations of gaming, from the fearfulness of the first trial, through the eagerness and excitement of hope, the flush of triumph, and the phrenzy of despair, intemperance is a vice that naturally, very naturally, accompanies it. There is usually an extreme show of order and decency about a gambling house. There are beaming lamps and ruddy wine "moving itself aright" in the crystal cups, and gay ornaments and appendages, to make the rooms showy and attractive. There cunning

Fraud sits demure in all save that keen, rapacious glance that, fastened upon its victim, evinces that it will have his last coin though with it comes his last heart-drop too. There congregate all kinds of men, from the keen, tried sharper, with marked cards and loaded dice, to the inexperienced, beardless youth. There bloated dissipation clutches the die with trembling hand, or sweeps the forfeited stakes. There hoary profanity fiercely clinches an oath with hands that have reeked with blood—in an HONORABLE way, for those who sit there are, forsooth, GENTLEMEN. They have a nice, a VERY nice, sense of HONOR, yea, would pink you with pistol ball or sword-point if you should doubt it, and write their HONOR in your blood.

“Young men have been ruined, often ruined, by the vice of gaming! And when you look upon them, the greatest woe, after all, was not that health was gone, was not that property was wrecked, but that the affectionate heart was changed, changed to cold, stony ice—the tender sense of honor lost—the pure aspiration stifled by low, grovelling, unholy appetite. Oh, this we felt was the deepest evil of all!* How has the mother looked on such a son, her only son; who went forth with a good strong heart to battle with life's destinies for life's great ends! She hoped to see him one day with sparkling eye and his flushed cheek come home laden with the proofs of his toil and his victory. And he DID come home. Oh, how changed! His frame worn—his cheek pale, very pale—his eye wild and fevered—his lips parched and steeped in inebriety—his hopes crushed—his very life only the motion of excitement and passion—his very soul shattered so that if the music of affection still lingered there, it quivered uncertain and discordant upon its strings.”

Now young man, as one of experience, let me warn you of the danger of the first step toward either of these giant vices, not only in view of your own immediate safety and welfare, but in view of the great responsibilities that will devolve on you in after life as the guardians of the morals and institutions of your country. There is no time to waste. Every day is bringing you nearer and nearer to this responsibility, and every moment's delay is leaving many to fall victims to these vile destroying vices.

I cannot close this short appeal without a word or two to parents and guardians—those who watch over and instruct our youths. Know, then,

* No man can gamble without utterly dethroning all moral feeling, and enthroning the propensities; besides perverting his whole nature. Nor can this be done without blunting all the purer, finer, better, moral feelings and aspirations of our nature. This moral deterioration—not the loss of the property sustained—is THE GREAT evil of gambling in all its hydra forms.

that with you a great responsibility rests. From experience and observation I know that the guardian is often too lax in his authority over his ward—too neglectful of his morals, too apt to think his duty done if he sets him no VERY bad example. Masters who have apprentices seldom care aught about them except during their usual hours of labor. At other times they are left to follow their own inclinations without even so much as a gentle hint from those who are most certainly responsible for their moral training. Think you, when you have stepped between the child and its parents, and taken the place of the latter, that the responsibilities of the latter fall not upon you? Can a reasonable excuse be framed why a youth, whose most impressible time of life is yours, should be left to pursue his pleasures and inclinations, unguided and undirected save by the idle, wild, and dissolute company which is continually hunting up recruits, and into which he is more than likely to fall for want of a knowledge of its true character and tendency, and proper incentives to seek company of a different character? Perhaps some of you may find difficulty in believing that the evil or the amount of evil flowing from these things is as great as I would represent it to be. Would to Heaven that I could find language that would represent it to you in all its deformity! You perhaps have never spent years among a set of men who make it a great part of their business to go about hunting up just such cases, knowing them to be the young men most easily seduced into their villainous snares. Young men have been allowed to contract a love for unholy excitement, the excitement of the bar-room, the ten-pin alley, the race-ground; yea more, an excitement that often eventually leads them to stake their all upon the cast of a base, deceptive die, which is sure to turn against them, beggaring the loser, but not substantially enriching the winner, inasmuch as he only seeks it to riot and revel upon. I will not say that you can prevent all this, but I will leave it to your calm, dispassionate consideration, how far you can prevent it. How much good you can do to save young men, not only by teaching them to love to do good, but by showing them in the most vivid colors the great importance to them and the community, of their leading virtuous lives, teaching them likewise to abhor evil in whatever form it may show itself, with all their might.

All the fortification youth can possibly have is necessary to enable them successfully to resist the invitations and allurements of vice and vicious company, which is never satisfied with its present circle of votaries, but is ever appealing to the pride and passions of man, especially the young and inexperienced, to swell its already far too numerous ranks.

MEDICAL.

Clairvoyant Examination of Mr. John O. McCaslin.—"This gentleman has rheumatism in the tissues of the arteries; spinal column sympathetically affected, which may be easily removed; capillary vessels very inactive; the organs which take up and deposite the fleshy matter is very much deranged, which causes a wasting away of the flesh; liver torpid, and stomach quite weak; the nervous system is very much impaired; the nerves are irritable, and withal very weak; the patient has little or no use of himself in any respect, but more particularly of his legs and hands; the fingers are considerably drawn, and also the toes. This want of control over the muscles and limbs—the relaxed and feeble condition of the whole system—is caused by the deranged condition of the nervous fluid, which is improperly and insufficiently secreted."

"Cause—Cold and exposure."

Remedies.—1. "Take one-half drachm mandrake, (*podopholium peltatum*,) one do. black root, one-half do. hydriodate of potash, ten grains extract of stramonium, twenty do. extract of chelidonium, one-half drachm gum myrrh, one-half drachm saltpetre. Make into five grain pills, and take three every other evening."

2. "One-fourth pound sarsaparilla, (*Aralia nudicaulis*,) one-fourth do. burdock seed, (*Arctium lappa*,) one-half do. prickly ash bark, (*Xanthoxylum*,) one-fourth do. Virginia snake-root, (*aristolochia serpentaria*,) one and a-half ounce guaiacum shavings, (*guaiacum officinale*,) one-half do. black root, two drachms capsicum, one-half ounce mandrake root, (*podopholium peltatum*,) add water, and boil down to three pints; then add one-fourth pint best brandy and sugar, to make a syrup. Take half a wine-glassful three times per day."

3. "The patient should be steamed over the medicated bath every third evening for two weeks."

4. "His system should be bathed, or spunged over every other morning with cold alkaline water, and for the intermediate mornings cold saline water may be used. His body must be rubbed thoroughly dry, and immediately covered up warm. The medicated bath will serve to open the pores, and throw off the refuse matter which has lodged in the system. The alkaline water will serve to remove the gummy matter which may remain on the surface. The saline water will stimulate the capillary system, giving it sufficient tone and energy to perform its functions properly."

5. "Take one-half ounce camphor, one-half do. tincture capsicum, one

do. oil organum, one-half do. oil red cedar, one-fourth do. hemlock, one-fourth do. sassafras, one-half do. sulphuric acid, one-half pint alcohol. Compound these ingredients and form a liniment. Bathe the legs, arms, and spinal column with this liniment every evening. The magnetic machine should be applied every day till cured. The positive pole should be applied to the feet, and the negative pole to the back of the neck. The action of the machine should also be passed through his knee joints and ankle joints, and along the spinal column, and through from the region of the liver to the lumbar vertebræ. This last operation should be performed quite lightly. The whole of the operation should not occupy more than from twenty to thirty minutes. This course, rigidly pursued, will remove the disease, and the patient will recover."

This patient was brought to us from Bond county, Ill., some fifty or sixty miles from St. Louis. When he was first placed under our care, he was unable to help himself in any respect. He could not lift a foot, nor even work his toes. His hands were drawn so closely shut that they had to be forced open to admit the poles of the magneto-electrical machine. In this condition he came to us last October. He is now at home, quite well, and able to ride about and attend to his business. This patient had been in this perilous condition nearly a year before he placed himself under our care. He was first attacked with fever, and taken through a course of strong medicine by an allopathic physician, under whose treatment he became senseless and speechless, and lay in this condition for some time, his life being entirely despaired of. When he came to, he found himself in this helpless condition which has been described.

FOR THE ST. LOUIS MAGNET.

LOVE'S PHILOSOPHY.

The fountains mingle with the river,
And the rivers with the Ocean;
The winds of heaven mix, forever,
With a sweet emotion;
Nothing in the world is single;
All things, by a law divine,
In one another's being mingle—
Why not I with thine?

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the mountains kiss the sea;—
What are all these kissings worth,
If thou kiss not me?