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FRONTISPIECE.

We change the character of our Frontispiece for the second volume of the Magnet. Not for the reason that we believe in Mesmerism less, nor because we believe in Magnetism more; but for the reason that we believe in keeping pace with the vast developments in science. Mesmerism has probably opened a greater field for experiments in the imponderable agents, and which has led to greater practical discoveries in electrical science, than any other *ism* which has ever taken possession of the human mind. Its phylosophy has disarmed metaphysics of its mystical character, and reduced it to Natural Phylosophy. The vast and wonderful improvements in physics—the Magneto-Electrical Machines, by means of which Electricity—the thunderbolt of Heaven, is modified and rendered perfectly congenial to the human system, and converted into one of the most powerful and efficient remedial agents known to man, is the result of the enquiry excited through the agency of Mesmerism.

Every day's experience increases our knowledge, and strengthens our belief in these branches of Natural Phylosophy, and redoubles our confidence in their remedial efficacy.

Mesmerism has proved a mild and remarkably successful remedial agent in our hands. We have succeeded in removing a great number of diseases, with Mesmerism, which had resisted every other mode of practice. The patients had been abandoned and pronounced hopelessly incurable—doomed to drag out miserable existences, and consigned to premature graves! Who, now through the agency of Mesmerism *alone*, have entirely recovered their health, and have long since returned to their respective avocations with gratitude and delight. But Mesmerism is a very laborious method of practicing medicine; and although it is very congenial and soothing to the human system, and powerfully effi-

cient in removing diseases; yet, it is very debilitating, and, in fact, in many instances, very injurious to the operator. This difficulty is mostly, if not altogether, obviated by the introduction of the Magneto-Electrical machine into the practice of medicine; and which has, in our practice, superseded the use of Mesmerism, or Animal Magnetism, in far the greater number of cases. The machine is more powerful, and in most cases more efficient, with one fourth part of the labor, and without any prostration to the operator, which so frequently, if not always, attends the practice of Mesmerism. But, I am not quite so certain, that it is as congenial and soothing, in extreme nervous irritability as Mesmerism. We, therefore, in our practice choose to use both, exercising our judgment when to use the one and when the other.

A few days since in a case of extreme irritability of the stomach, which everything in the form of drugs had failed to allay—even cataplasms of mustard applied externally to the stomach failed to produce the desired effect, and the attending physicians became alarmed for the safety of the patient; and finally concluded that mortification would take place and death ensue. This was the unfavorable condition of the patient when we were called in. After being informed that this was the patient's condition, we immediately applied the machine, placing the negative pole over the region of the stomach, and passing the positive pole along the whole length of the spinal column. This action was continued for about ten minutes. We then changed the use of the machine for mesmerism, and applied one hand over the epigastric region, and the other over the forehead, letting the thumb rest on the organ of somnolence on one side, and one finger extending to the same organ on the other side, which is located nearly in the region of constructiveness, as laid down by Phrenology. The patient soon went to sleep, from which he was aroused in some three quarters of an hour, or more, quite revived. We then administered Croton oil in castor oil, together with enemas, which soon produced an evacuation of the bowels. The patient speedily recovered, but well convinced that under any other treatment he must have died.

In this case, we found both Animal Magnetism and the use of the machine, *neurologically* applied essentially beneficial and perfectly successful; and in a case, too, which had resisted every other method of treatment.

The difference between mesmerism and the action of the machine is, that mesmerism is a more congenial and soothing modification of elec-

tricity than the action of the machine. One is naturally generated by the animal body. The other is artificially generated by machinery. The one, is more powerful and efficient, the other, more mild and soothing. We choose to use both, as necessity requires.

Clairvoyant Examination of Miss ——. "Irritable and relaxed state of the nervous system, liver torpid, heart relaxed and feeble—the blood does not pass freely through the ventricles. Lungs irritable and somewhat decayed, having become so from the irregularity of the euterine secretions."

The prescription was as follows, viz:

"1-4 lb. cherry bark; 2 oz. dogwood bark; 2 do. pleuracy root; 1 1-2 do. Lobelia herb; 2 do. comfrey; 1 1-2 do blood root; 2 1-2 do. yellow dock; 3 do. lady slipper; pulverize, and add one gallon best Teneriffe wine. Let the patient take half a wine glass full three times a day."

2d. "Sulphate of iron; carbonate of potash, equal quantities; mix and make into four grain pills; let the patient take one three times per day for five days, then increase to two three times per day."

3d. "Sponge the system over every evening with cold salene water. Bathe the feet in hot ley water every other evening. The Magneto-Electrical Machine should be applied every day. The positive pole should be placed over the lower cervical vertabræ, and the negative alternately over the region of the heart and liver. The positive pole may then be placed under the bottom of the feet, and the negative to the back of the neck."

Under this treatment the patient rapidly improved for several days; but the medicine soon failed to produce the desired effect, and the patient rapidly declined. A second examination was made. But the clairvoyant developed nothing new in respect to the disease, sustaining the first description; but stated that the first prescription had lost its effect upon the system, and it was necessary to change it, which he did as follows: 1. "Vapor, bath twice per week."

2d. "2 oz. Solomon Seal; 1 1-2 do. Columbo root; 1 do. Peruvian bark; 1 1-2 do. yellow dock; 1 1-2 do. Sanguinaria; 1 1-2 do. black root; 1 1-2 do. mandrake; 2 do. Sarsaparilla, make into three pints syrup, and add one pint best brandy. Let the patient take a table spoon full three times per day."

3d. "Sulphate of iron, (*Ferri Sulphus*,) 2 drachms; iodide of potassium, 1 1-2 do.; carbonate of potash, 2 do.; gum myrrh, 1 1-2 do.; Spanish saffron, (*Crocus Sativus*,) 1-2 do.; aloes, 1 do.; mandrake 1-2

do.; make into five grain pills. Let the patient take one, night and morning, rub the spinal column and side with stimulating liniment, once a day."

The bathing was recommended to be continued as previously prescribed.

The patient again improved for a few days, but the medicine soon ceased to produce the desired effect upon the system, and the patient rapidly declined, and a third examination was made, which developed the following facts, in addition to what had been developed in the first examination, viz: "Not a sufficient determination of blood to the surface. Almost an entire inactivity of the vital organs. Heart very much deranged and contains some water."

The clairvoyant gave us distinctly to understand that the patient would not survive but a few days. He, however, prescribed what he stated would be very good for her, merely too sooth and palliate, rendering her as easy as possible while she lived.

1st. "Give of super tartrate of potash a teaspoonful morning and evening."

2d. "Tincture of Lobelia, 1-2 an ounce; 1-2 do. Sanguinaria; 1-2 do. Valerian, mix, and give ten drops three times per day. The dose may be gradually increased."

As stated by the Clairvoyant, the patient only lived a few days. Being present shortly after the patient expired, I indicated a desire to the friends of the patient, to have a post-mortem examination made, to which they willingly consented; observing, that, if it would conduce to the benefit of science, and the welfare of the human family, they saw no reason why it should not be done.

This, I must confess, was magnanimous and philanthropic. It indicated a degree of thought and intelligence far superior to that which is commonly developed on such occasions.

The two Drs. Knox, Clark, and Prof. Johnson were called in, with myself, and the examination was completed. The right lobe of the lungs was found to be very much decayed; and the heart very incompetent to perform its functions, and to our surprise about half a tea cupful of water was poured out of the heart, which fully sustained the description of the patient's condition by the Clairvoyant.

This patient had been under medical treatment for five or six years, in which time as many or more physicians had tried their skill; but the patient gradually declined in health, until all hopes of her recovery was

despaired of. About the fifth of last January we were consulted in respect to this case, and requested to make a clairvoyant examination, and treat her accordingly. The result of which we have laid before our readers.

P. S. We would further remark, that the Magneto-Electrical Machine, was frequently applied through the course of treatment, which, in every instance removed the urgent symptoms, and greatly improved the feeling of the patient; but it was too late to give permanent relief.

ELECTRICAL THEORY; OR DUODYNAMIC PRACTICE OF MEDICINE.

In order to carry out our views in respect to the electrical theory of health and disease—the Duodynamic practice of medicine; it will be requisite, *first*, to determine precisely what constitutes health? and *secondly*, what constitutes disease? and *thirdly*, the cause of the healthy body becoming diseased; and *fourthly*, the proper means of restoring the diseased body to its healthy condition.

These four propositions, in their solution, involves the whole philosophy of the practice of medicine; and simple as they may seem in themselves, they unfold the whole mystery of man organically considered. Without the proper solution of these problems, the organic law is not understood, and consequently cannot be obeyed; nor the punishment attached to its violation averted; neither by the individual who has violated the law, nor the Physician, who professes to mitigate, or expiate the punishment attached to the law, organic or physical. The physician, who practices independent of this knowledge, practices empyrically—He hopes to remove disease, upon the same principle, that our gamblers hope to become rich by buying *lottery* tickets. It may come up a prize; but there are many chances for a blank. This will not be the case when the laws which govern organic matter, are properly understood.

Organized bodies, are composed of organs, and these organs are composed of infinitely small particles of matter, which may still be subdivided, until the ponderable matter is lost in *etherial* matter; imponderable and invisable, which may properly be termed unparticled matter, or pure spirit. This spirit, by its electrical, or magnetic affinity, com-

bines in infinitely varied proportions, producing all the variety of matter in existence, organic or inorganic.

The human animal body, is a very complex organized body. Bodies are complex in proportion to the number of organs which compose them. Each organ performs a definite function, and the whole of the organs which compose the body, are intimately connected together, by nervous cords, (*Telegraphic wires,*) constituting one perfect body.

HEALTH, then, consists in, *first*, the proper combination of the molecules of matter, which compose the organs. *Secondly*, the perfect arrangement of the organs composing the body. *Thirdly*, the due proportion of each organ, to the other; and *fourthly*, the complete connexion of the whole. The first, would give proper texture, which would be indicated by the temperament. The *second*, would give proper form for the perfect exercise of their functions. The *third*, would give propersize for the exercise of the whole together; and the *fourth*, binding the whole in *one*.

A body thus formed, would be perfect, and consequently healthy. This solves our first problem. Now it is very evident, that the reverse of this would constitute disease, and that the degree of disease, would be in proportion to the degree of variation from this healthy or perfect condition, or adjustment of the molecules, which compose the organs; for in this consists the foundation of health and disease.

DISEASE, then, consists in the improper combination of the molecules, which compose the organs of the body diseased. This is new doctrine we admit, and not *orthodox*. We do not however, write for orthodox principles; but truth.

In what does disease consist? In the form of an "*evil spirit*," entering into the body, or as our orthodox contemporaries would say, "*Miasmatic effluvia*," or poisonous matter. But we would ask, what makes this matter poisonous to the human system? when it constitutes the very life and existence of other animal bodies. It is the very matter out of which insects are created, and upon which they feed. And why is not this matter poisonous to these insects? We answer, for the reason, that the same combination of the molecules, which compose this matter, and which is found to be so poisonous to the human system, enters into the composition of those animals, and consequently these animals being composed of this poisonous matter, are also poisonous to the human system; as, for instance, the bite of a musqueto, &c. And why are they poisonous to the human animal? For the reason, that the combination of the

molecules, in these animals, are very different from what they are in man. It is for the same reason, that certain atmospheres are so poisonous to man; as well as minerals, vegetables, &c.

Different ages of the globe, have produced, or given birth to different species of vegetables, and animals. When our globe was organizing its materials into proper order, it was *excited*, and the temperature was extreme. The molecules combined in very simple proportions—coarse and unwieldy. The vegetable and animal kingdoms, partook of the same nature, being created out of such coarse and loosely combined materials. The vegetables of that age, were coarse grained, and grew large and unwieldy, as is shown geologically. The same was true of the animal kingdom, as is fully proven by the immense size of their skeletons, which records the fact. Such is still the case in the Torrid Zone where the climate is extremely hot. The vegetables and animals, are of much larger grouth, and more unwieldly in their size.

In the primitive ages of our globe, the vegetable and animal kingdoms were more simple in their organization, less complex in their characters, and consequently, very little liable to disease.

But our globe gradually improved in its temperature, and the molecules of which it is composed, combined in more complex proportions, and consequently, became more solid and elastic in its texture. The vegetable and animal kingdoms, are governed by the same law of progression, and consequently, have become much more complex in their characters—solid and elastic. But the animal machine, like all other mechanical operations, the more complex the machinery, the more liable to derangement, and the more difficult to repair. For this reason, man is much more liable to disease, than the lower animals, and much more difficult to treat successfully when diseased.

We have now solved two of the propositions, but the most important to the medical practitioner, yet remain to be solved.

(*To be continued.*)

ELECTRICITY.

(*Continued from page 279, of the first volume.*)

In the early stage of electrical science, little more than a few trivial experiments were known, and then but imperfectly understood; but when the electric light had been seen, the noise of the spark heard, and still more when electricians by the discovery of the Leyden phial were

enabled to operate with accumilated electricity, its analogy with lightning was soon suspected, though means did not at first offer themselves to prove experimentally that the two fluids were identical. It remained for the comprehensive mind of Dr. Franklin, not merely to suggest means of proof, but to carry those means into the most successful operation. He imagined the nature of the fluids to be identical, by the similar forked appearance of the spark given off by the machine, and the zigzag flash of lightning; also by the same effect that each has on animal life, in melting metals, disturbing the power of magnets, and rending to pieces such imperfect conductors as they may have to pass through.

The first method which offered itself to his notice was raising in the atmosphere lofty metallic rods, and as a spire of very considerable altitude was at that time erecting at Philadelphia, he was waiting with some impatience its completion; when he thought that if a metallic pointed rod was attached to a kite, it would be an effectual conductor from the clouds to the earth. He therefore, after preparing a large silk handkerchief, took the opportunity of the first approaching thunder storm, and went into a field where there was a shed proper for his purpose. But dreading the redicule which he feared might attend an unsuccessful attempt, he communicated his intention to no one but his son, who assisted him in flying his kite. The kite was raised, a considerable time passed without appearance of success, when just as he was beginning to despair, he observed some loose threads upon the string of the kite begin to diverge and stand erect; on this he fastened a key to the string, and on presenting his knuckle to it, was gratified by the first electric spark that had thus been drawn from the clouds; others succeeded, and when the string had become tolerably wet by the falling rain, a copious stream of the electric fire passed from the conductor to his hand, a large quantity was collected, and in the shed he performed with it all the experiments then known.

These interesting experiments were, of course, repeated in almost every civilized country with variable success. In France a grand result was obtained by M. Romas, who constructed a kite seven feet high, which he raised to a height of 540 feet, by a string having a fine wire interwoven through its whole length.

Believing that some of our readers may wish to know somewhat more of this apparatus, and to perform the experiments adapted to it with certainty of success, and at the same time perfect safety to themselves.

THE ELECTRIC KITE.

Tie together in the form of a cross two canes, or still better two rods of deal about three feet long each. To the four corners of the cross-sticks fasten the corners of a large silk handkerchief; a loop must be made by piercing a hole in two parts of a handkerchief, and a string fastened to one of the sticks, in the manner of the loop of a boy's kite; indeed a common kite will answer the purpose quite as well as one of silk, except that if it is to be used in stormy weather, the latter will by wet soon become spoiled. The size also is of very little consequence, except that the larger the kite the higher it will usually ascend, and therefore for this cause, and this alone, a large kite is most effective. The kite itself being formed, and having a common kite tail attached to it, or else long stripes of calico sewed together, which will be found more convenient: it must be furnished with two or three pointed thin copper wires fastened to the loop, extending upwards a few inches above that part of the kite which flies highest, and projecting from each other.

The string is the next object of importance, that, evidently, is the best which has a fine wire or two passing down it. Most persons desiring this string, have taken the trouble to wind the wire around the whole length of string previously bought, not knowing that were they to take the fine wire to any string spinner, he would weave it up along with the hemp at once, putting a wire into each strand, if required, and at the expense of a mere trifle additional. Supposing a person should be in such circumstances or situation that this string cannot very easily be procured, the best substitute for the wire will be found in soaking a common string in salt and water for an hour or two previous to using it. It will thus imbibe sufficient moisture to render it a good conductor, even in a very dry atmosphere, where string wetted with water only would become useless. The upper part of the string must be carefully connected with the pointed wire carried above the loop.

The lightning, or electric fluid, being thus attracted at the kite, and led downwards by the string, it must be retained from passing silently to the earth beneath. For this it will be necessary that the lower end of the string be attached to a cord of silk, about three feet long, to be kept quite dry, and for convenience of operating, a large key is usually tied at that part where the string and silk are united. The kite being raised, the electric fluid will pass down to the key, here being stopped by the silk cord, will be given off in sparks or flashes, more or less powerful in accordance with the quantity of lightning which may be in the

air. The operator may easily conduct it elsewhere, or charge his conductors or batteries without difficulty.

No philosophical instrument is more simple in form and easy to construct than the electric kite, yet no one needs more care in its management. To fly it when a thunder storm is approaching would be attended with the greatest danger, unless every precaution be taken. In this state of the atmosphere the raising and lowering of the kite requires the utmost circumspection; to let the string wind out immediately from a ball in the hand, making thereby the body a part of the conductor is too venturesome, the string should pass over and touch an iron railing, or through a ring fastened to a metal rod driven deeply into the ground, whilst the person, who holds it, is placed upon a dry glass legged stool, or otherwise insulated; as for example upon a pile of books, or paper. When up a sufficient height, the remainder of the string may be fastened to the key, and the operator able to remove himself to a safe distance. It is advisable also, that the electric fluid should never be introduced into a dwelling house, for a thunder storm is a terrific agent to tamper with, and once invited into our houses, may occasion dreadful damage, ere it be allayed. We have seen flashes of four or five feet in length, and once when we left our kite up during a stormy night, the key appended to it seemed as it were a ball of fire illuminating all around, and the very kite and string appeard as if enveloped in lambent flames.

Fortunately to operate in weather like this is not necessary. The calmest and brightest evenings of summer, the densest fogs of autumn, and the clearest frosts of winter, yield mostly as much fluid, as is convenient to use; in either time *small* sparks will be visable, and may be felt by a nuckle presented to them, when they will be found very different from those usually afforded by the electrical machine. The air will be found *positively* electrified ninety-nine times out of each hundred, yet the sparks as given by the kite string will be red, comparatively short, make but little noise, and be felt so much more pungent when passing to the hand, that they rather resemble the *vibration*, or small shock, than that known as the electric spark.

Note.—To ascertain whether the atmosphere be charged positively or negatively, charge a Leyden jar (holding about a pint) with the fluid collected, and discharge it by a helix or open coil of wire, which has within it a sewing needle wrapped in paper. If the air be positively electrified, that end of a needle held nearest the inner coating of the jar will be found a north pole—if the air be negative, it will be a south pole.

(To be continued.)

DE OBFUSCATIONIBUS, OR A GLIMMERING LIGHT OF MESMERISM.

Col. ——, of the United States Army, has politely furnished us with a copy of the following work, entitled "De Obfuscationibus, or A Glimmering Light of Mesmerism;" drawn from documents known before Mesmer was born, in two letters, to a friend.

> Strange dream! that gives a dead man leave to think.
>
> *Romeo and Juliet.*

We cannot better introduce these valuable letters to our readers, which throw a flood of light upon the obsolete subject of witchcraft, than by calling the attention to facts, which are now forming the basis of a new and extraordinary science, by giving the preface to the work:

Preface—Reader—the title of this *important* work on Animal Magnetism was not devised until after the work was written, or rather copied,—for it is but a series of extracts from books already written,—and therefore, if the body of the work does not sustain the title—I mean the *classical* part of it—you will please to consider that the work is not responsible therefor, and you will accordingly bestow your dissatisfaction altogether upon the title; and yet not exactly on the title, seeing that I was obliged to have one. And the title in itself is a very good one, expressing but little or nothing of a subject about which but little or nothing is known.

Of course I am expected to assure you that these two letters were written exclusively for the satisfaction of a very ingenious and inquisitive friend, and not in the remotest degree with a view to publication; but you are mistaken, for I intended to print them as the most convenient and ready mode of multiplying copies for a few friends, for which purpose I have ordered them to press, together with this note, and have the honor to be,

Most respectfully, your very obd't. and humble serv't.,
to command,

* * *,
U. S. Army.

Fort Jesup, La.,
The Ides of March, 1845.

MESMERISM.

LETTER I.

Dear Sir:—You ask me for extracts from various books I happen to have supposed to have some tendency to prove Animal Magnetism or Mesmerism, and I have concluded to write them out; but before doing so I will explain that I am no convert, as yet, to mesmerism, though my doubts have begun to be shaken; in fact, one foot is off the ground and I expect soon to be *standing* upon my head, particularly if a certain experiment succeeds which I am desirous of having made on some clever clairvoyant. In right good earnest, I wish an experiment made of this nature: A mesmeriser, in communication with a clairvoyant, instead of addressing the latter in the usual language, is to use French or Latin, or some other language unknown to the clairvoyant, and see whether any and what answers will be made. If such an experiment has ever been made I have never heard of it; but from the pretensions of the science or art, it might seem that the clairvoyant, knowing the thoughts or mind of the mesmerizer, would answer questions so proposed as readily as if expressed in the vulgar tongue.

A successful experiment of this nature 'I am free to say' would actually turn me topsy turvy, and I would agree to see everything afterwards upside down, wrong side out, any way and every way except in a straight-forward old-fashioned way by the natural senses.

I am the more curious to see this experiment because it is a matter of history, that not many hundred years ago grave rules were established for the guidance of judicial investigations into accusations of magic and witchcraft, by which persons were said to be *possessed*.

It was the received opinion that persons might be *possessed* with spirits, both good and bad; and we may clearly infer that these opinions gained currency because the party affected or supposed to be *possessed* gave answers to questions which did not seem to proceed from their natural faculties, but they are represented as in *fits*, *trances*, *epilepsies*, &c. Now, in the rules prescribed, there was one that if a person, supposed to be possessed, made answer in the usual or current language, the possessing spirit was considered good or harmless, but if the answers were in Latin (the questions being in both cases proposed in Latin) the possession was deemed to be diabolical and judgment passed accordingly. This is a historical fact, and it is no very extravagant ex-

planation to suppose that some species of phenomena, now recognized as mesmerism may have been at the bottom of it.

There have been many extraordinary men in the world whose career has been utterly inexplicable upon ordinary principles, and it is not impossible that no small number of men whose lives have puzzled the world were in some sort mesmerized people. Some of these people do not pretend to explain, themselves, their own condition, but refer all to some mysterious agency of which they can give no clear account, but generally speak of being surrounded with an extraordinary light and of living as if in a halo; sometimes it is an "obscure splendor," and then again "luminous" in the highest degree, giving without any agency of their own, a clearness of apprehension as to natural things not in the remotest degree to be obtained by what is commonly understood by our natural faculties. There have been too many of these men in the world to permit a supposition that all of them have, in so many different ages, determined to cheat the whole world on this point.

It is not improbable that our friend Jacob Behmen, and possibly Swedenborgh, and the Lord knows how many others, have been, so to say, self-mesmerized, and while existing in what may be called a seperate state may yet have retained so much ordinary consciousness as not to be put absolutely into a straight jacket—though I am a little inclined to take a different view of Swedenborgh's character, system and purposes. I have sent for Swedensborgh's Heavenly Arcana, and mean to know something about him in due time, induced principally by what is said of him by Rossetti in his Discourses on the Antipapal Spirit, Vol. II, p. 177. * * * * * *

Meanwhile, having at hand a brief life of Jacob Behmen, published with his works, I will just set down, that he was born in 1575, in Upper Lusatia; that being "thoroughly awakened in himself * * he was at last, as is his own expression, environed with a divine light for seven days together, and stood in the highest contemplation and kingdom of joys." After this, about the year 1600, * * he was a second time surrounded by the divine light, and replenished with heavenly knowledge; insomuch that going abroad into the fields, to a green before Ney's Gates at Gorlitts, he there sat down, and viewing the herbs and grass of the field, in his inward light, he saw into their essences, use, and properties, which was discovered to him by their lineaments, figures and signatures. In like manner did he behold the whole creation, and from that fountain of revelation wrote his book *De Signatura*

Rerum." In 1610, it is stated, that he was a third time taken into the light. In giving an account of some of his works, he says himself: "Art hath not written here, neither was there any time to consider how to set it punctually down, according to the right understanding of the letters, but all was ordered according to the direction of the spirit which often went in haste; so that in many words letters may be wanting, and in some places a capital letter for a word; so that the pensman's hand, by reason he was not accustomed to it, did often shake; and though I would have written in a more accurate, fair and plain manner, yet the reason was this, that the burning Fire did often force forward with speed, and the hand and pen must hasten directly after it, for it cometh and goeth as a sudden shower. And further he saith, I can write nothing of myself, but as a child which neither knoweth or understandeth anything, which neither hath ever been learnt, but only that which the Lord vouchsafeth to know in me according to the measure as himself manifests in me. For I never desired to know anything of the Divine Mystery, much less understood I the way to seek or find it, and I knew nothing of it, as it is the condition of poor Laymen in their simplicity. I sought only after the Heart of Jesus Christ, that I might hide myself therein from the wrathful anger of God, and the violent assaults of the Devil; and I besought the Lord earnestly for his Holy Spirit and Grace, that he wonld please to bless and guide me in him, and take that away from me which did turn me from him; and I resigned myself wholly to him, that I might not live to my own will, but his; and that He only might lead and direct me, to the end that I might be his child in his Son Jesus," &c.

I find that the celebrated Henry More (called the platonist) was one of a temperament similar to that of Jacob Behmen. He wrote among other things an exposition of the Apocalypse and says himself, speaking of his own spirit, that "his nag" while engaged in that work "was but overfree, and went even faster than he almost desired; but he thought it was the right way, and further—that all the time he was writing that piece, he seemed as it were to be in the air." I have More's Life by his friend Richard Ward, published in 1710, and find a multitude of passages that seem to have a distinct and palpable meaning on the supposition of his being under the influence of mesmerism, though he lived before Mesmer was born. The following passage occurs at page 42. "He was once for *Ten Days* together, NO WHERE (as he termed it) or in one continued fit of *contemplation:* During which, though he eat,

drank, slept, went into the Hall (of instruction) and conversed, in a measure, as at other times; yet the thread of his contemplation for all that space was never once, as it were, *broken* or *interrupted*. And he hath been heard likewise unaffectedly to profess, that his thoughts would oftentimes be as clear as he could almost desire: and that he could take them off or fix them upon a subject in a manner as he pleased." Besides the passage above, the biographer says, page 134, "The Doctor hath seriously related, that from his infancy he hath this thing firmly all along imprinted in his mind; that lying one moonshining night in the cradle awake, he was taken up thence by a matron-like person, with a large Roman nose, saluted and deposited there again." This may have been only a dream. At p. 43, Ward says that "His very dreams were often regular; and he could study in them. And the constitution of his spirits was moreover such, if I may be allowed to mention it, that he could on design sometimes, by thinking upon distant external objects, bring them as to his view; and thus continue them or dissolve them for a time, at pleasure."

I mention this case of More in order to prepare the way for the more extraordinary account of the celebrated Cardan, born at Pavia in 1501. Bayle quotes from a work of his, written towards the close of his life, in which he says: "Nature has favored me with four endowments which I would never reveal, all of them, in my judgment, very extraordinary. Whereof the first is, that, whenever I please, I can transport myself out of my senses into an ecstacy. In the doing which I feel near my heart a sort of separation, as if my soul departed, and this affair is communicated to my whole body, as it were, by the opening of a door. The beginning of it is from my head, principally the cerebellum, and so diffuses itself all along the spine of my back, and is not stopped without great resistance; all I perceive is, that I am beside myself; and I can just contain myself a little with a certain considerable force. The second is, that I can at any time see whatever I please, with my eyes, not by force of imagination; (as those images I have mentioned my seeing when I was a child.) I can therefore see groves, animals, worlds, and whatever I please." Bayle states the other two peculiarities, not unlike the above, and then adds: "We must take notice, that *during these voluntary ecstacies, he felt not the most acute fits of the gout, and if any one spoke near him, he could hear a little the sound of the words, but understood not their signification.* For the rest, he would never boast of these

four singularities; but at last this grand secret was too hard for him and so he revealed it to the public in one of his works."

A believer in Mesmerism in reading this account irresistably infers that Cardan had some power of self-magnetism, and hence his extraordinary vision and his insensibility to gout, as also his partial deafness for the time.

Henry More was a visionary platonist of the dreamy sort; some may consider this the cause, while others may regard it as the effect of his peculiar experiences. It is true that no one can give himself much to the spirit of many of Plato's Dialogues, as for instance the Phædo, the 7th Book of the Republic, the Banquet, and I know not how many others, and not imagine himself almost in another world than this where we eat three meals a day; and may soon come to regard the most of life as but a sort of living death. I confess I have a strong predilection that way, though I am sure there is too much of the real about me ever to suffer me to be much transported into the ideal. I hear my dinner signal even now, and am actually about to quit this subject and take care of my outward man. After dinner I intend to copy out for you a portion of the Witch Trial, about which I wrote you some days since. Poor Jane Brooks! only think of her being publicly executed, on the 26th of March, 1658, as a witch, for unconsciously, as I suppose, mesmerizing, on the 15th of November, 1657,, one Richard Jones, "then a sprightly youth about twelve years old, son of Henry Jones, of Shepton Mallett, in the county of Somerset."

And now for the Witch Story. You have seen, I believe, the book from which it is taken, but not the story itself. The author, Jos. Glanville, was a clergyman and chaplain to Charles the II. He was evidently a man of great cleverness, an ardent convert to the then new philosophy of Bacon as opposed to what was called the scholastic system, and wrote a very able defence of the Baconian and Newtonian discoveries, in which he shows himself intimately acquainted with both the Aristotelian and modern philosophy. He was also an able divine, as a valuable volume of sermons, published in 1681, bears testimony.

The sermons are all excellent; but one on Catholic Charity is remarkable, considering the age in which it was published. Some of the heads of the discourses are:

1st. That "Love is a part of religion; but opinions, for the sake of which we lose charity, are not so;"

2d. That "Charity is certainly our duty, but many of the opinions, about which we fall out, are uncertainly true;"

3d. That "Christian love is necessary, but agreement in opinions is neither necessary nor possible;"

4th. That "Errors, of themselves, are infirmities of the understanding, and not enormities of the will; for no man is willing to be deceived."

These truths, so familiar in this day, were new when uttered by Glanville, and I have noticed them to claim in his behalf, that his report of witch stories is entitled to a respectful consideration. It seems that Glanville was very earnest in his religious faith, and had an idea that a belief in subordinate spirits good and bad (especially bad) was in some manner necessary to a belief in the One Infinite and Eternal Spirit. He therefore determined to prove the existence of inferior spirits by adducing authenticated cases of trial and conviction for witchcraft. I have two editions of his work—the first entitled "A Blow at Modern Sadducism, in some philosophical considerations about Witchcraft, and the Relation of the famed disturbance at the house of M. Mompesson, with reflections on Drollery and Atheism; the fourth edition, corrected and enlarged. By Jos. Glanville, Fellow of the Royal Society, London, 1688." The other edition is entitled "Sadducismus Triumphatus: or, full and plain Evidence concerning Witches and Apparitions," &c., &c. "By Jos. Glanville, late Chaplain in Ordinary to his Majesty, and Fellow of the Royal Society, London, 1681."

In the Epistle Dedicatory, he says, "I appear thus much concerned for the justification of the belief of Witches, it suggesting palpable and current evidence of our immortality, which I am exceeding solicitous to have made good." And he further shows his sense of the importance of the subject, by saying that "he that thinks there is no witch, believes a devil gratis; or at least upon inducements, which he is like to find himself disposed to deny when he pleaseth. And when men are arrived to this degree of diffidence and infidelity, we are beholden to them if they believe either angel or spirit, resurrection of the body or immortality of souls."

Referring to the numerous cases of witchcraft, fully authenticated as he supposes, he says, "I think those that can believe all histories are romances; that all the wiser world have agreed together to juggle mankind into a common belief of *ungrounded fables;* that the sound senses of multitudes together may deceive them, and laws are built on *chyme-*

ras; that the gravest and wisest judges have been murderers, and the sagest persons fools or designing imposters; I say those that can believe this heap of absurdities, are either more credulous than those whose credulity they reprehend; or else have some extraordinary evidence of their persuason, viz: that 'tis absurd and impossible there should be a witch or apparition." I make these extracts merely to show that the writer was in earnest in what he was engaged in, and if it be supposed to indicate a bias, this, according to common argument, can only go to discredit his opinions, and can in no degree shake his claims on the score of veracity. It may provoke a smile indeed that a sensible man, even 200 years ago, could suppose a belief in witchcraft necessary to a belief in God and immortality; but his frankness and earnestness are respectable, and ought to give us confidence in his integrity.

[*Continued.*]

MAGNETISATION OF LIGHT.

Royal Society, Nov. 27.—The Marquis of Northampton, President, in the chair. Sir Frederick Thesiger was admitted as a Fellow.

Mr. Faraday's paper 'On the Magnetisation of Light and the Illumination of Magnetic Lines of Force,' was concluded. For a long time past, the author had felt a strong persuasion, derived from philosophical considerations, that, among the several powers of nature which, in their various forms of operation on matter, produce different classes of effects, there exists an intimate relation; that they are connected by a common origin, have a reciprocal dependence on one another, and are capable under certain conditions of being converted the one into the other. Already have electricity and magnetism afforded evidence of this mutual convertibility; and in extending his views to a wider sphere, the author became convinced that these powers must have relations with light also. Until lately, his endeavors to detect these relations were unsuccessful; but at length, on instituting a more searching interrogation of nature he arrived at the discovery recorded in the present paper, namely that a ray of light may be electrified and magnetised, and that lines of magnetic force may be rendered luminous. The fundamental experiment revealing this new and important fact, which establishes a link of connection between two great departments of nature, is the following: A ray of light issuing from an

Argand lamp is first polarised in the horizontal plane by reflection from a mirror, and then made to pass for a certain space, through glass composed of silicated borate of lead, on its emergence from which it is viewed through Nicholas' eyepiece, capable of revolving on a horizontal axis, so as to interrupt the ray, or allow it to be transmitted alternately in the different phases of its revolution. The glass through which the ray passes, and which the author terms the dimagnetic, is placed between the two poles of a powerful electro-magnet, arranged in such a position as that the line of magnetic force resulting from their combined action shall coincide with, or differ but little from the course of the ray in its passage through the glass. It was then found that if the eye-piece had been so turned as to render the ray invisible to the observer looking through the eye-piece before the electric current had been established, it becomes visible, whenever, by the completion of the circuit, the magnetic force is in operation, but instantly becomes again invisible on the cessation of that force by the interruption of the circuit. Further investigation showed that the magnetic action caused the plane of polarisation of the polarised ray to rotate, for the ray was again rendered visible by turning the eye-piece to a certain extent, and that the direction of the rotation impressed upon the ray, when the magnetic influence was issuing from the south pole and proceeding in the same direction as the polarised ray, was right-handed, or similar to that of the motion of the hands of a watch, as estimated by an observer at the eye-piece. The direction in which the rotation takes place will, of course, be reversed by reversing either the course of the ray or the poles of the magnet. Hence it follows that the polarised ray is made to rotate in the same direction as the currents of positive electricity are circulating, both in the helices composing the electro-magnet, and also as the hypothetical currents, which, according to Ampere's theory, circulate in the substance of the steel magnet.

The rotatory action was found to be always directly proportional to the intensity of the magnetic force, but not to that of the electric current; and also to be proportional to the length of that portion of the ray which receives the influence. The interposition of substances which occasion no disturbance of the magnetic forces, produced no change in these effects. Magnets consisting only of electric helices acted with less power than when armed with iron, and in which magnetic action was consequently more strongly developed. The author pursues the inquiry by varying in a great number of ways, the circumstances in which this newly discovered influence is exerted, and

finds that the modification thus introduced in the results are all explicable by reference to the general laws above stated. Thus the effect is produced, though in a less degree, when the polarised ray is subjected to the action of an ordinary magnet instead of one that derives its power from a voltaic current, and it is also weaker when a single pole only is employed. It is on the other hand, increased by the addition of a hollow cylinder of iron placed within the helix, the polarised ray traversing its axis being then acted upon with great energy. Helices act with equal power in any part of the cylindric space which they enelose. The heavy glass used in these experiments was found to possess in itself no specific magneto-in-ductive action. Different media differ extremely in the degree in which they are capable of exerting the rotatory power over a polarised ray of light. It is a power which has no apparent relation to the other physical properties, whether chemical or mechanical, of these bodies; yet, however, it may differ in its degree, it is always the same in kind; the rotation it effects is invariably in one direction, dependent, however, on the direction of the ray and of the magnetic force. In this respect it differs essentially from the rotary power naturally possessed by many bodies, such as quartz, sugar, oil of turpentine, &c., which exhibit the phenomena of circular polarisation, for in some of these the rotation takes place to the right and others to the left. When, therefore, such substances are employed as dimagnetics, the natural and the superinduced powers tend to produce either the same or opposite rotations, and the resulting effects are modified according as they are cumulative in the former case and differential in the latter. In the concluding section of the paper the author enters into general considerations on the nature of the newly discovered power of electricity and magnetism over light, and remarks that all these powers possess in common a qualtiy of character which constitutes them a peculiar class, and afford an opening, which before was wanting, for the appliance of these powers to the investigation of this and other radient agencies. The phenomena thus brought to light confirm the views entertained by the author relative to the constitution of matter as being spheres of power, for the operation of which the conception of a solid nucleus is not necessary, and leads to the presumption that the influence of magnetism on bodies which exhibit no magnetic properties, consists in producing in them a state of electric tension tending to a current; while on iron, nickel, and other bodies susceptible of magnetism, currents are actually established by the same influence.

The author states that he is still engaged in the prosecution of these inquiries.—*Albion.*

MULLER'S PHYSIOLOGY:

Translated from the German, by Wm. Baly, M. D. (of Berlin,) and arranged from the second London edition, by John Bell, M. D.

This is an abridgement of a work which is spoken of by the American editor as "a vast repertory of facts and opinions in physiological science." . . . "And he who has gone over it without halt or pause, or indeed at all, may well speak as ever the indefatigable German student himself is said to do, of his having performed a feat." And, indeed, an ABRIDGEMENT which comprises a volume of 886 pages, presents a task which ought to afford a rich reward to him who performs it. Nor will the student who has toiled through the mass of scientific lore, find that he has labored in vain. If he have read understandingly, he will at the close possess many a pearl of true knowledge. Without pretending to have explored this mine of knowledge, we have yet found time to note here and there a passage, which may perhaps interest our readers, as showing the similarity of views on some very important points of one of the medical magi of the eastern world, and the falsely styled "quacks" of this western world; and the valuable evidence he continually gives against the popular medical theories and remedial agents.

Inflammation.—"Tiedeman remarks, that while an organ is in an excited state, the chemical changes in its substance go on more rapidly, and that it therefore, attracts more quickly, and in larger quantity, the blood, *which alone is able to render a part capable of increased vital action.* When, on the other hand, any organized part has suffered a lesion from change in its composition, *in that case also*, if the change in the organic matter has not been too great, *increased action ensues for the purpose of restoring the healthy state.* Organized beings have the power of preserving in all parts the composition necessary for the life of the whole. When the composition is disturbed, the *curative effect* of this power is manifested. This is a necessary consequence of the law that in organic bodies there is a constant striving to counteract chemical

affinities. Hence the increased flow of blood to an injured part arises from the *organic action* in it being increased. The antagonism of the increased organic process, and of the commencing tendency to decomposition in the part is seen in inflammation. Inflammation is not essentially (merely) a state of increased action, *but is compounded of the phenomena of the local injury, a tendency to decomposition in the part, and increased vital action striving to balance the destructive tendency.* When the degree of change of composition in the animal tissues is greater, reaction does not ensue, and inflammation is not produced; such is the case in death by narcotic poisons. [Lobelia, for instance! Ed.] When inflammation does occur, the change produced by the injury may soon become so great that the organic reaction is not able to counterbalance it, and local death ensues." Pp. 155–6.

"The force which restores the balance in the composition of the tissues after such a disturbance, is identical with that which preserves all the properties of a part during the constant process of nutrition and renovation of material. The phenomenon which ensues on the restoration of the balance, is constituted partly by the change produced by the external cause, and partly by the effort exerted to restore the balance." p. 55.

This is good doctrine, and indicates the plan of cure with great plainness—not by drawing off the blood in which the organic force resides, nor by any unnatural depletion, nor by poisons which aggravate the "tendency to decomposition," and weaken "vital action;" but by vibratory motion, produced by the action of the *Magnetic forces* of nature, or the Magneto-Electrical Machine, and passed through the part effected. Means which aid the "organic process" of "reaction," remove the causes of "decomposition," and "restore the balance of the system.

The Blood.—"The action of the arterial blood is as necessary to life as the decomposition of burning matter is to the phenomenon of combustion." p. 56.

To take the blood then, is to take the life.

How Mercury Cures.—"Mercury, by inducing a slight change in the organic matter of the body, MAY render it unfit for propagating the destructive progress of syphilis; *and then the natural vital process, and not the mercury, effects the cure.*" p. 60.

Who can tell when he gives mercury, whether the change will be slight or not? "Who can control it when it has once taken the reins

into its own destructive and ungovernable hands?" (Chapman.) But even should the change be slight, the benefit is but a possible and negative one. P. Thom.

Medical Intelligence.—Our distinguished fellow citizen, Dr. J. R. Buchanan, who has lately been lecturing at Cincinnati, with great applause, has been elected to fill a chair in the Eclectic Medical Institute, of that city. Dr. B. has accepted the appointment and will enter upon his duties next fall, as Professor of Physiology, the Institutes of Medicine and Medical Jurisprudence. This is a new Medical School, which held its first session during the past winter with a very respectable class. Its Faculty consists of seven Professors and its prospects are said to be quite flattering.—*Louisville Democrat.*

The Drummond Light.—It is often asked, by those who have witnessed the displays of the Drummond light in this city, why it is not used for lighting streets and public buildings? There are some practical difficulties in the way, not easy to get over. The formation of the oxygen and hydrogen gases is a troublesome and expensive process—then, to produce the light, they must be thrown in certain proportions and by seperate jets upon a piece of lime, burning at the point of juncture. The lime requires to be frequently renewed, and each burner requires constant attention. It is a very pretty light, but too complicated, and requiring too much nicety, for any ordinary purpose. Gas, properly made, and supplied at a reasonable profit, is probably the best—certainly the least troublesome—of artificial luminaries.—*N. Y. Atlas.*

A gentleman of Mayence, on the Rhine, is said to have discovered a mode of treating land, by which the most miserable soils, nay, arid sands, may be at once made to produce all the fruits of the earth abundantly.

Try—Keep Trying.—"I can't," has ruined many a man—has been the tomb of bright expectation and ardent hope. Let "I will try" be your motto in whatever you undertake, and if you press onward, you will steadily and surely accomplish your object, and come of victorious. Try—keep trying—and you are made for this world.

Electrical Phenomenon.—An account of human electricity was given in a number of Silliman's Journal some time ago, which might, if carried out, lead to some important conclusions in respect to human phenomena heretofore unexplained. The subject became so electric that sparks were drawn from and even spontaneously issued from the ends of her fingers. During this time an intense aurora borealis showed itself. The phenomena continued for several months, the sparks being readily given out whenever the lady approached any conductor of electricity. She could touch nothing metalic without emitting an electrical spark, which was an annoying circumstance to her. These appearances were proportionably heightened when the air was warm and the lady was in good spirits. During cold weather, and when she was in a melancholy mood, these phenomena were suspended. When sitting by a stove with her feet upon the metal edge, the sparks were drawn out at intervals of a few seconds, from three to six sparks per minute. The lady was about thirty years of age, of sedentary habits and rather sickly. She had suffered from rheumatic and neuralgic affections about two years prior to this time.

For the St. Louis Magnet.

I saw the beauteous stars arise,
And shed a light o'er land and sea;
Their dawn was made in brighter skies,
Than mortal eyes shall often see,
And presaged what their race should be.

I saw them high, and higher rise,
And watched their bright and sparkling train
With joyful heart, and tireless eyes,
'Till clouds, like some polluting stain
Came over them—they began to wane.

And oh, the gloom, that o'er them spread
Changing my joy, to inward pain,
To see their every beauty fled,
Proving the hopes, I cherished, vain
They set, but ne'er to rise again.

And thus these stars arose and set,
Whose brighter dawn, and dark decay
Have many a living symbol met,
Whose glorious morn, when merged in day
Have found a darker destiny.

Y. S.