THE

SAINT LOUIS MAGNET.

VOL. II. SAINT LOUIS, DECEMBER 1, 1846. NO. 8.

SIMILARITY BETWEEN PHYSICAL AND MENTAL PHENOMENA.

We have now shewn that the physical system is built up and sustained in harmony with the two great forces of Nature—the positive and negative—and that it is also finally decomposed—the infinitesimal particles of which it is composed, separated, thrown off, and returned back to their elementary state by these same forces, or laws of nature modified.

But that the mind is subject to these forces in nature, is not sufficiently considered by the philosophic world. When this subject is properly understood, it will banish many popular errors which are now sapping the very foundation of the morals of society, and has finally brought society to its present degraded and immoral condition. The violation of the moral law leads to violations of the organic law, and the violation of *this* law subjects us to most of the miseries—the pains and aches to which we are liable, and of which we so much complain. Could man become thoroughly instructed in the laws of nature, and the necessity of strictly obeying them—then would he become moral, healthy, and consequently happy.

But as long as the operations of nature are mystified, and man kept in doubt as respects his true situation in a state of being, and the immutable laws which govern him physically and mentally through all his changes of form in nature, and position in space, he must necessarily be subject to the unhealthy and demoralizing influences of a great amount of error, which renders him the miserable, superstitious and unhappy being which we find him, surrounded as he is with all his boasted improvements in the arts and sciences. It is impossible for man to become acquainted with these laws of nature, especially so far

as *Theology* and *Political* economy is concerned, without first understanding himself and his mode of acting in a state of being; and until he takes his own mind, the motive power of all his actions, fairly and dispassionately into consideration, there is little probability of coming to any thing like correct conclusions upon any of these subjects, especially those pertaining to mind, for they have been rendered sombre and obscure by the metaphysical world.

There are only two correct and proper modes of becoming acquainted with nature in any of her operations; first by observation and comparison; and secondly, by reasoning from effects to their causes. All other modes would be extremely liable to error; and in the devising of other modes much error has been accumulated, which prove very burdensome to society, causing many of her members to stand entirely, or principally aloof, and gives rise to innumerable sects in religion, parties in politics, schools in medicine, and grades or classes in society, which are anti-moral, and anti-republican, for the reason that they create much animosity among the people, and draw lines of distinction which are not founded in justice.

But man is endowed by nature with the powers of mind, which places him in harmony with these beautiful modes of action; and hence, his accountability. He possesses perception, which renders him capable of observing surrounding nature, and all her operations, necessary for him to obey—to contrast and compare her physics, and trace many of the sublime causes which produce the innumerable effects with which he is surrounded—rendering him intelligent, comfortable and happy.

The great similarity between the physical and mental phenomena has not, however, been snfficiently observed by the generality of mankind. We observe that the body starts at a point, gradually grows, develops its parts, matures, and after sustaining its physical powers for some years, commences to diminish in size—the well developed limbs become shriveled, and the physical powers in general have decreased in force until the strong athletic man is seen tottering with his cane scarely able to move about his room. The body, where the organic law has been obeyed, thus gradually goes down to the grave without ever suffering a *single pain*, and is gradually decomposed—returned to its mother earth, to replenish her of the strength which he had extracted from her while living. This enables the earth to give birth to other *forms* in a greater abundance, and thus the eternal round of nature is kept up in all her physical operations.

We observe upon the same principle that the mind starts at a point—gradually grows, develops itself upon the various subjects of the age, and finally matures with the body—is strong and soars in to the hidden mysteries of philosophy, and solves problems which brings to our view the most distant planet which revolves in our system—is liable to disease, becomes feeble and unable to enter upon deep and intricate subjects, and finally *ceases* to be manifested through the physical system, and returns back to the great *reservoir* of intelligence which fills the Universe, and is inseparably connected with all its operations.

ATMOSPHERIC ELECTRICITY.

The appearance indicating an approaching thunder storm are generally a dense, low, black cloud, in one direction, and a few ragged, light clouds, in the opposite part of the heavens. These latter gradually approach the former, stretching out long filaments until they collapse with it, and thus form in the air an immense charged conductor, possessing the same powers upon the bodies it passes over, or meets with in its passage, as our common conductor has upon those presented to it. If a cloud of this kind meet with another cloud, differently electrified from itself, the electric matter flies off to all parts: hence arises flashes of lighting, and the air which has been divided by the passage of the fluid collapsing together, causes the awful report of thunder, or what is still more frequently the case, the charged cloud passes over some part of the earth in a different state from itself, when the lightning darts downwards or upwards, to restore the equilibrium—upwards if the cloud be negative, which is very rarely the case; or downwards if the cloud be possitive; or if the elemental strife be between the two clouds, the fluid passes from the one to the other without touching the earth, and therefore is not to be apprehended. The resistance of the air occasions lightning to appear zigzag or forked, sometimes it descends in a straight line, and rolls along the ground like a ball: this is most to be dreaded, as it shows the fluid to be very near us, and also in vast quantity. In a thunder storm also we find that its violence increases, until a very vivid flash, and consequently a very loud clap of thunder, expends the violence of the storm and then soon subsides. It is thought by many, that at the time of this vivid flash, a body falls to the ground, which has

been called a thunderbolt. This opinion, however, is quite erroneous: no body whatever of a metallic nature attends any passage of the electric fluid—the substance thus consecrated by superstition is a nodule of sulphuret of iron.

The very appearance of lightning induced philsophers long to believe that it was only a grander species of electricity, excited without the intervention of human art; but the proof that they should be actually the same fluid, and should arise from the same cause, and be subject to the same laws, was reserved for the comprehensive and active mind of Dr. Franklin. He made the bold assertion, and with a common kite brought lightning from the clouds, and proved his assertion by performing with it all the experiments then known.

The identity of lightning with the electric fluid does not depend for proof upon appearances only, their similarity is observed throughout all their numerous effects.

1. Lightning destroys animal and vegetable life, so does the electric fluid.

2. The rapidity of the passage of both tends to show their identity.

3. Lightning sometimes renders steel magnetic, so does electricity.

4. Lightning melts metals, so does electricity.

5. Lightning rends to pieces trees, houses, and other bodies opposed to its passage, so does electricity.

6. Lightning sets fire to stacks, ships, buildings, &c., and these effects are easily imitated by an electrical machine.

Their identity therefore is firmly established, and it becomes us next to consider by what means the electric fluid becomes so disturbed, as to give rise to these effects. The greatest cause, and one fully adequate to produce all these appearances, is evaporation.

Ex.—Place upon the cap of a gold-leaf electrometer a tin cup, in which place a piece of hot iron, or cinder from a coal fire, and sprinkle upon it a few drops of water. Immediately the latter rises in vapor the gold leaves will diverge with negative electricity.

Thus it is proved, that whenever water is rarefied by heat its capacity for the fluid is increased, it therefore carries up with it a large quantity, thus increasing what already exist there. The whole amount of the fluid thus disturbed may be imagined, by stating that 5,280 millions of tons of water are, as is supposed, evaporated from the Mediterranean sea alone in one summer's day. It must be observed, that other causes are also in action, as currents of wind impinging upon

the earth's surface, the motions of all bodies, chemical change, &c., sometimes adding to this accumulation, sometimes decreasing it, and thus it is, that different parts of the air are differently electrified at the same time. When this takes place to any great extent some phenomena occurs to restore the equilibirium between them. In pursuance of these ideas, it may be observed, that

1st.—Electrical phenomena take place in all climates whenever the sun's rays have accumulated a considerable quantity of vapor, and in the hottest climates these phenomena are produced on a scale of the most tremendous magnitude.

2d.—When evaporation is assisted by collateral causes, electrical changes occur with greater activity. The eruption of a vulcano is always attended by lightning, and the regions that surround the extensive sands of Africa, where the action of the sun's rays is assisted by reflection from an arid soil, are remarkable for violent storms and tempests—the air roasted in its passage over these sands, producing a rapid evaporation of the first water it meets with, and becoming thereby so loaded with moisture as to evolve copious streams and showers on any sudden diminuation of temperature: thus when it reaches the surface of the ocean on the W. of Africa, it occasions the dreadful hurricanes and terrific lightnings so common on the coast of Guinea; and such are also the electrical phenomena of all high ranges of mountains, for their icy summits occasion a condensation of the heated and moist winds which pass over them: hence the magnificient lightnings of the Cordilleras, and the coruscations of the Alps. In the tropical regions, the NE. and S W. trade winds are continually bringing masses of cool air towards the equator. The electric fluid is therefore disturbed, and thus are occasioned those universal electric diffusions which give the sky the appearance of being covered in every direction with one continued sheet of lightning.

3d.—Electrical changes are most frequent when evaporation and condensation succeed each other most rapidly—for instance, when a quick succession of rain and sunshine occurs, such variable weather is most frequently attended by thunder storms. Even the diurnal changes of heat and cold are amply sufficient to account for those ruddy tints and streaming flashes which are known as summer lightning.

The following article is the first chapter of a well written treatise on the subject of Animal Magnetism, "by Alphonse Teste, M. D., member of several learned societies in Paris, translated by D. Spillman, A. M., M. D., fellow of the Dublin College of Physicians."

The article is well worth a candid consideration.

ANIMAL MAGNETISM.

CHAPTER I.

1. Mesmer and his Theory.

It is now well nigh sixty-five years since animal magnetism made its *entree* into the world. Its discovery is generally attributed to Mesmer, a physician of Vienna. The nature and limits of this work will not allow us to give in this place a detailed history of this discovery, with all the changes it underwent in Germany from the first practical attempts of Mesmer in 1773 to 1778, in which year he came to France. It may be well to mention, however, that it was in almost total despair of the cause that Mesmer left his country, where the artful misrepresentations of Father Hell, and of Ingenhousz, had brought discredit on it. However, he was indebted for several cases of success to the employment of his new method; and in the year 1775 he published, in his *Letter to a Foreign Physician*, the complete exposition of his theory. We shall present to our readers the twenty-seven propositions which comprise it, under the form of aphorisms:

1. There exists a mutual influence between the heavenly bodies, the earth, and living bodies.

2. A fluid universally diffused and continued, so as to admit no vacuum, whose subtility is beyond all comparison, and which, from its nature, is capable of receiving, propagating, and communicating all the impressions of motion, is the medium of this influence.

3. This reciprocal action is subject to mechanical laws unknown up to the present time.

4. From this action result alternate effects which may be considered a flux and reflux.

5. This flux and reflux is more or less general, more or less particular, more or less compound, according to the nature of the causes which occasion it.

6. It is by this operation (the most universal of those presented to us by nature) that the relations of activity occur between the heavenly bodies, the earth, and its constituent parts.

7. The properties of matter and of organized bodies depend on this operation.

8. The animal body experiences the alternate effects of this agent; and it is by insinuating itself into the substance of the nerves that it immediately effects them.

9. There are manifested, more especially in the human body, properties analogous to those of the magnet; there are distinguished in it poles equally different and opposite, which may be communicated, changed, destroyed, and restored; even the phenomenon of inclination is observed therein.

10. The property of the animal body which renders it susceptible of the influence of the heavenly bodies, and of the reciprocal action of those which surround it, manifested by its analogy to the magnet, has made me to call it *animal magnetism*.

11. The action and virtue of animal magnetism, thus characterized, may be communicated to other bodies, animate and inanimate: both, however, are more or less susceptible of it.

12. This action and this virtue may be reinforced and propagated by the same bodies.

13. There is observed, by experiment, the discharge of matter whose subtility penetrates all bodies, without preceptibly losing its activity.

14. Its action takes place at a remote distance, without the aid of any intermediate body.

15. It is increased and reflected by ice, like light.

16. It is communicated, propagated, and increased by sound.

17. The magnetic influence may be accumulated, concentrated, and transferred.

18. I have said that animate bodies were not equally susceptible of it; there are some even, though very few, which possess a property so opposite, that their mere presence destroys all the effects of this magnetism in bodies.

19. This opposite virtue also penetrates all bodies; it may also be communicated, propagated, accumulated, concentrated, and transferred, reflected by ices, and propagated by sound; a circumstance which constitutes not only a privation, but a positive opposite virtue.

20. The magnet, whether natural or artificial, as well as other bodies, is susceptible of animal magnetism, and even of the opposite virtue, without, either in the one case or in the other, its action on iron or on the needle undergoing any change; which proves that the principle of animal magnetism differs essentially from that of the mineral.

21. This system will furnish new illustrations with respect to the nature of fire and light, as well as in the theory of attraction, of flux and reflux, of the magnet and electricity.

22. It will shew that with respect to diseases the magnet and artificial electricity have merely common properties with several other agents presented to us by nature; and that if any useful effects have resulted from these, they are owing to animal magnetism.

23. It will be seen by facts, from the practical rules which I shall establish, that this principle is capable of curing diseases of nerves immediately, and other diseases mediately.

24. That with its aid the physician is instructed with respect to the use of medicines; that he perfects their action, and excites and directs their salutary crisis so as to make himself complete master of them.

25. By communicating my method, I shall prove by a new theory of diseases the universal utility of the principle which I oppose to them.

26. With this knowledge the physician shall judge with certainty of the origin, nature, and progress of diseases, even the most complicated; he will arrest their increase, and attain their cure, without ever exposing the patient to dangerous effects or fatal consequences, whatever be the age, temperament, and sex. Women, even in the state of pregnancy, and at the time of their accouchment, will enjoy the same advantage.

27. This doctrine, finally, will enable the physician to judge accurately of the degree of health of each individual, and to preserve him from the diseases to which he might be exposed. The art of healing will attain its ultimate perfection.

Heaven grant that this hope may one day be realized; but we much fear, for the sake of humanity, that Mesmer's prophecy is still far removed from the period of its accomplishment. Be this as it may, the propositions which have been just read, a true imbroglio where we meet a little of every thing, of the absurd and the true, of facts and of metaphysics,—these propositions, I say met but little sympathy in the learned world of the time; and their author, from being too refined in his theory, passed as an eccentric in his practice. Besides Mesmer had no right to claim to himself the honor of his doctrine, since we find all the elements of it scattered through works more than a century anterior to his birth; an assertion whose truth may be readily appreciated by turning over the writings of Paracelsus, Van Helmont, Santanelli, and especially of Maxwell; we may say further, that the philosopher of Weiler shows himself, in more places than one, a rather servile copyist:

for, as we might prove by comparing with the enunciation of his principles certain texts quoted from the work of Bertrand, he does not scruple to transcribe his models almost literally.

However, if we think we can dispute with Mesmer the glory of having discovered animal magnetism, we cannot refuse him the merit of having made a dexterous and able display of it. It is still a disputed point whether this man possessed genius; but certain it is that his philanthropy was never denied. Some arch persons assure us even, that he sold it very dearly; witness the two hundred and fifty thousand crowns which he received, it is said, from his pupils in Paris. But this is not all: to the honor of teaching his method to the physician d'Eslon, and several other persons, Mesmer joined the still more profitable honor of *treating*, whether sick or not, all the great nobleman at the court of Louis XVI. It is plain, that, in order to excite the enthusiastic population of our new Athens, there would have been no necessity for such strange and such extraordinary innovations as the therapeutic processes which he employed. We may form an opinion of them by the description which the reporters of 1784 have left us of them:

"They (the commissioners) saw in the midst of a large room a round oak chest, raised about a foot or a foot and a half, called the *baquet*, (tub;) the upper part of this chest was perforated with a great number of holes, through which came branches bent at an angle and movable.—The patients were placed in rows around this *baquet*, and each with his iron branch, which, by means of the bend, might be applied directly to the affected part; a cord, passed around their body, united them one to another. Sometimes a second chain was formed by their joining hands, —that is, by each applying the thumb between thumb and *index* finger of his neighbor; then the thumb thus held is pressed; the impression thus made on the left is transmitted by the right hand, and it is thus circulated.

"A piano forte was placed in a corner of the room, and, according to the different movements, different airs were played on it. The sound of the voice and singing were sometimes joined to it."

To complete the picture, it may be added, that all those who magnetized were armed with an iron rod from ten to twelve inches long; and that the patients, besides the *fluid* which they received from the common reservoir, were again magnetized directly, either by means of the look of the magnetizer directly, or with the finger or the rod held out before their face or over their head, or by the application of the hands and the pressure of the fingers over the hypochondria and abdomen.

From the combined and sufficiently prolonged action of these different agents there occurred in some of the individuals who submitted to them (especially in the case of delicate women) phenomena of a variable kind, but always more or less unusual, such as fits of coughing, spasm, vomiting, sweating, pains, local or general, convulsions, &c. These were the famed *artificial crises*, from which Mesmer and his followers augured the certain and immediate cure of all diseases without the exception of a single one. God only knows whether Mesmer himself believed in the promises which he made to his patients; but if Germany carried her ingratitude so far as to recognize in him nothing but a barefaced, avaricious charlatan, we are almost tempted at the present day, magnetizers as we are, to join our judgment to that of his countrymen.

However, setting aside the so-called miracles of Mesmer, it was scarcely possible to refuse admitting, that there really existed something beneath the prestige with which the true manifestation of facts was so adroitly vailed; and one might even suspect that in Mesmer's tub, and in the Mesmerism of that day, there lay a mighty science in its cradle.

Widely different, however, was the judgment formed of it by the commission of 1784; we must make bold to say, that, notwithstanding the great merit and imposing names of the men who composed it, there cannot be a doubt but that the obvious incorrectness in the conclusions of their report must be attributed solely and exclusively to their injudicious manner of observing delicate facts against which also they were already prejudiced.

Borie, Sallin, d'Arcet, and the celebrated Guillotin, were the medical men appointed members of the first commission. At their request it was that the five members of the Academy of Sciences were added, Franklin, Leroi, Bailly, de Bory, and Lavoisier. (Borie having died at the very commencement, Majault was elected in his stead.)

Mesmer had then quitted France, (March 12, 1784;) he went to take the Spa waters for his health, (what contradictions in the life of a man!) and he had given up his practice in Paris to his pupil d'Eslon, one of the most distinguished members of the faculty, but in disrepute with his *confreres* since his conversion to magnetism.

There are few physicians, and no magnetizers, who have not read Bailly's report. It is the regular trial of the Mesmerian doctrine; and, most certainly, the conclusions which terminate it were well calculated to settle definitively the question of magnetism, if the judgments of men could subvert truth. But truth is eternal as God himself; we

may malign or honor it, proclaim or proscribe it; this, however, produces no change in its existence.

The report of Bailly, spread with profusion, and probably with ostentation, throughout all the schools and all ranks of society, produce scarcely any other effect than that of souring minds already convinced, and of exciting among the partizans of the condemned doctrine recriminations more or less bitter against their judges. It is in the nature of the human mind to cherish independence and to feel exasperated by opposition; let power adopt and prescribe a creed, it will create a schism; let it proscribe this creed, it will create apostles for it; let it persecute it, it will gain martyrs to it. It would have gone as far as this in the case of magnetism, if power had wished it; power, however, would have had too much to do. Magnetism, in fact, now reckoned too many partizans on its side, and among them men of too much weight; it had found a defender in the very bosom of the Royal Academy, into which it had made its *entree* under the auspices of one of the greatest geniuses of the day. The report of Ant. L. de Jussieu, drawn up with the minute exactness of an honest and strict observer, was the counterpart of Bailly's report. It is only weak minds that dread contradiction in a cause of which they are sure, and which are afraid to put themselves in collision with the strong and the majority. Jussieu closed his report thus:—"The theory of magnetism cannot be admitted so long as it will not be developed and supported by solid facts. The experiments instituted to ascertain the existence of the magnetic fluid, prove only that man produces on his like a sensible action by friction, by contact, and more rarely by simple approximation at some distance. This action, attributed to a universal fluid not demonstrated, certainly appertains to animal heat existing in bodies, which constantly eminates from them, is carried to a considerable distance, and is capable of passing from one body into another. Animal heat is developed, increased, or diminished in a body by moral as well as by physical causes. Judge by its effects, it participates in the property of tonic remedies, and like them produces salutary or injurious effects according to the quantity communicated, and according to the circumstances in which it is employed. A longer use of this agent will make its real action and degree of usefulness to be better understood. Every physician may follow the methods which he thinks advantageous in the treatment of diseases, but only on condition that he publishes his mode of cure when they happen to be new or opposed to the ordinary practice. Those who have established, propaga-

ted, or followed the treatment called magnetic, and who propose to themselves to continue it, are accordingly bound to publish their discoveries and observations; and all treatment of this kind should be proscribed, the processes of which shall not be made known by immediate publication."

Even though Jussieu had not pointed out to magnetizers their obligation to publish an account of their works, such a duty would have been imperative on their part. Ardent and disinterested innovators, they desire nothing so much as the propagation of their creed. Accordingly we see memoirs, polemical works, and dogmatical books, developing new facts, rapidly succeeding each other.

Thouret's work entitled *Recherches et Doutes sur le Magnetisme Animal* published in 1784, for the sole object of stripping Mesmer of a celebrity which was beginning to give annoyance, produced a diametrically opposite effect. The vast erudition displayed by the author excited emulation, and opened a new road. History was consulted, old chronicles were searched, and all the facts which, in the annals of antiquity or of the middle ages, presented any analogy with the magnetic facts, were explained by a reference to the new doctrine. Hence the origin of those numberless erudite bibliographical researches which, thanks to the efforts of MM. Delenze, Abrial, &c., united to the writings of the Germans enable us at the present day to trace magnetism among nations now extinct or altogether changed, as also among all modern nations.

We shall now present to our readers a summary of these historical researches of a new kind.

§ II. *Magnetism among the Egyptians.*

Charlatans, according to Celsus, performed extraordinary cures by the mere *apposition of the hands*, and cured patients *by blowing*.

Arnobius, who confirms the same fact, states the reproaches which the pagans addressed to Jesus, in these terms: "He is a magician," said they, "who has done all these things by a clandestine art: he has furtively taken from the Egyptian temples the name of the powerful angles, and has robbed them of their ancient customs, their secret doctrines."

Finally, the supposed intervention of the goddess Isis, who, according to the Egyptian priests, inspired the faithful during their dreams with a knowledge of the means of curing themselves of their diseases, seems to us nothing else than *the instinct of those remedies* with which our somnambulists are endowed.

§ III. *Magnetism among the Hebrews.*

The prophets of Israel designated by the name of *seers*, were as well consulted for the ordinary events of life as for sacred things. We read, for example, in the ninth chapter of the Books of Kings, that Saul went to consult Samuel to learn from him what had become of his father's asses, which had been astray for several days.

Ahab, king of Israel, wishing to know if he should make war to take Ramoth in Gilead, assembled his prophets to the number of four hundred.

God speaks *during dreams* in the *visions* of the night, to warn man of the evil which he doeth, and to instruct him in that which he should know. Job xxxiii.

The son of the widow of Sarepta became sick, and his disease became so severe, that he no longer retained a breath of life. Elijah took the child in his arms, and carried him into the apartment where he resided, and laid him on his bed. He then extended himself thrice over the child, measuring himself by his little body, and he cried out,—"Lord my God, grant, I pray thee, that the soul of this child may re-enter his body;" and the child was restored to life. Kings, book iii, chapter xvi.

In nearly the same manner Elisha cured the child of the Shunammite.

§ IV. *Magnetism among the Greeks.*

The Greeks had derived most of their customs from India and Egypt. Medicine with them was as species of priesthood, the mysteries of which the initiated could not reveal to the profane under pain of sacrilege. Thus we see the first Greek physicians employ, for the cure of their patients, certain *magic* processes, which can only be compared to the acts of our magnetizers.

Pyrrhus, king of Epirus, cured persons suffering from the spleen by touching them slowly, and for a long time, on the painful side.

Ælian says that, on approaching the Psylle, persons were struck with stupor as if they had drunk a sporific potion, and that they continued deprived of their senses until the Psylle was removed.

The affection suffered by the body, says Hippocrates, the soul sees quite well with shut eyes.

According to Strabo, there was, between Nepa and Fralea, a cavern consecrated to Pluto and Juno, in which the priests slept for the sake of the patients who came to consult them.

Lastly, according to M. Foissac, the familiar spirit, the demon of So-

crates, that interior voice, which apprised him of that which was to happen, and of that which he should do, was nothing but a state of crisis or of natural somnambulism, with which this godlike genius was frequently affected, whom our countryman, M. Lebut, has in vain sought to represent to us as laboring under insanity.

§ V. *Magnetism among the Romans.*

Esculapius delivered oracles *in a dream* for the cure of his patient.

"I will not suffer persons," says Varro, "to deny that the Sibyl has given men good counsel during her life and that she left after death predictions which are still eagerly consulted on all difficutlt emergencies."

We read in Saint Justin, "Sibyls spoke many great things with justice and truth, and that when the instinct which animated them ceased to exist, *they lost the recollection* of all that they had declared."

According to Celsus, Asclepiades put to sleep, *by means of friction*, those affected with phrenzy. It happened even rather frequently, according to the same author, that *too much friction might plunge the patient into a state of lethargy.* These facts, to which several others of a similar kind might be added leave no doubt with respect to their identity with the magnetic phenomena observed at the present day.

§ VI. *Magnetism among the Gauls.*

There is not probably throughout all antiquity a people among whom the power of magnetism held a more prominent station than among the Gauls. Women, brought up and instructed by the Druids, delivered oracles, foretold the future, and cured diseases. The accounts given by Tacitus, Lampridius, and Vopiscus, regarding the Druids, bear testimony to the confidence they had in the accuracy of their predictions.

"Endowed with extraordinary talents, they (the Druidesses) cure diseases deemed incurable, know the future, and announce it to the people."

Lastly, Pliny designates the Druids this way, *This description of prophets and physicians,—Hoc genus vatum medicorumque.*

§ VII. *Magnetism in the Middle Ages.*

In all times, as well as in all countries, extraordinary things have passed for supernatural, from the moment they no longer admitted of expla-

nation; and as it is natural to refer and attribute supernatural things to a divine power, the history of magnetism in the middle ages, in the same way as in pagan antiquity and among the Gauls, is inextricably mixed up with the history of religion.

"The churches," says M. Mialle, "succeeded the temples of the ancients, in which the traditions and processes of magnetism were consigned. The same habits of passing whole nights in them, the same dreams, the same visions, the same cures. The true miracles performed on the tombs of saints are recognized by characters which it is not in the power of man to imitate; but we must exclude from the list of the ancient legends a multidude of very extraordinary cures, where religion and faith interfered only so far as to produce dispositions eminently favorable to the natural action of magnetism.

It is impossible for us to attempt in this place a critical analysis of those dark records, and it would require a volume merely to name the facts from the exorcisms of Saint Gregory Thaumaturgus to the convulsionaries of Saint Medard.

And, as we have already observed, some intelligent men one hundred years before the *discovery* of Mesmer expressed the objections to pretended miracles, and gave to magnetic facts their true interpretation.—"Magnetism," says Van Helmont, "is very active every where, and has nothing new but the name; it is a paradox only to those who ridicule every thing, and who attribute to the power of Satan whatever they are unable to explain."

[*Continued.*]

MEDICAL CASES.

Clairvoyant Examination of Mr. ——, *by* E. E. Dill.

Disease.—"Digestive organs very much impaired—stomach eritable and weak—liver torpid—left lobe of the lungs slightly contracted. The pleura membrane is quite inflamed, which together with the eritableness and weakness of the stomach produces a great deal of hiccoughing. His spleen is somewhat enlarged, and the whole nervous system very much debilitated."

Remedies.—"Two oz. Virginia Snake Root; (*Aristolachia Serpentaria;*) 2 oz. Calamus; (Sweet Flag;) 2 oz. Columbo Root; (*Frasera;*)

make into one quart of syrup, and add one gill of best brandy and 3-4 lbs. of loaf sugar. Let the patient take a table spoonful before each meal." "The patient should take three of the Hepatic pills every evening for six weeks."

"The Magneto-Electrical Machine should be applied once per day for ten days. The positive pole should be applied to the stomach, and the negative pole should be passed down the whole length of the spinal column. The application may be continued fifteen minutes each time."

"Diet should be light. No strong coffee or meat should be taken. Should live principally upon a vegetable diet—meals may be more frequent than usual; but very little should be eaten at a time."

This patient came to us last July, from some two hundred miles in the country, after having tried the physicians in his neighborhood to his entire satisfaction. His condition as indicated by our Clairvoyant, was not of the most favorable character. His disease was complex, and his physical strength was very much exhausted. He had been hiccoughing for more than two weeks before he placed himself under our care.

The first application of the machine checked his hiccoughing, and the course of treatment which we have given above, soon restored his health so far, that he concluded to go home and apply himself to some light labor until his strength entirely recovered. His disease appeared to be entirely removed, and all he complained of was weakness.

We was called in great haste a few days since, to see a patient who was suffering the most excrutiating pain from inflammation of his eyes. He had paced his room four or five days and nights, in succession without being able to sleep a moment. His strength had became exhausted, and he had lost all patience with Doctors and medicine, and even life had became a burden to him.

He had been under medical treatment, by one of the leading practitioners in the old school, one of the oldest and most renowned professors in the medical department of Kemper College.

For the satisfaction of our readers, and the afflicted world, we will give the treatment which this patient received from this *celebrated* professor, and contrast it with the treatment which we gave him and under *hwich* he immediately recovered.

This patient told me he had taken *Calomel* every day, in one or *more* doses—that he had been cupped very frequently over the region of the temples; and that he had been leeched until there was no place about his

eyes, which was not rendered soar and swollen, from the former wounds of the leeches!!!

This was the course of treatment—calomel, cupping and leeching; and when the lady objected to the Doctor's giving more calomel, he asserted most positively and angrily, "that it was the best medicine *he* could prescribe for him, and if *it* would do no good, *nothing* would save him." This speech, together with the wretched effects of the Doctor's treatment ruined him in the estimation of the lady. The prescription was consigned to the flames and with the determined perseverance of the lady, the patient passed into our hands.

We found him suffering the most excrutiating pain—his head and eyes very much swollen from much cupping and leeching, which created much more inflammation and swelling than would have otherwise been. His eyes were swollen, shut, and he had not seen a particle for several days.

In consequence of the great pain under which he was laboring, our first object was to allay it, so that he might rest sufficiently to sleep. In order to do this successfully, we placed him in a chair, and mesmerized him for an hour. In some fifteen minutes he went into a partial mesmeric sleep and sat easy. We continued the manipulations, until his suffering was so much relieved, and his system so much soothed into quiescence, that he said "he believed he could sleep all night."

We then applied a cooling wash to his eyes, which still soothed them more—his feet were then bathed in hot ley water, and a poultice was immediately prepared, by taking Stramonium leaves and simmering them in spirits, and thickening with the flour of slippery elm bark—a blister was applied on the back of the neck, and salts and cream of tartar was given to keep his bowels open and cool the blood. The action of the machine was passed through from the eyes to the back of the neck, which strengthened them very rapidly, and after applying it, the fourth time, he opened his eyes and could see to his great delight. The patient suffered no more pain, and slept well from the first evening after this course of treatment. By continuing this treatment, the inflammation was soon removed—it abated immediately, and in less than a week from the time we took him in charge, he went to his business as usual. We make no comments, we simply give the facts. We have every confidence in our readers' judgments to make their own comments.

DE OBFUSCATIONIBUS.

(*Continued.*)

"Sometimes a bright and tranquil light shines forth, by which the sight of the eyes is detained, and which occasions them to become closed, though they were before open. The other senses however are in a vigilant state, and in a certain respect have a co-sensation of the light unfolded by the gods; and the *recumbents* hear what the gods say, and they know by a consecutive perception what is then done by them. This, however, is beheld in a still more perfect manner, when the sight perceives, when intellect, being corroborated, follows what is performed, and this is accompanied by the motion of the spectators. There are many differences in these dreams, but no one of them is similar to human dreams. Wakefulness, a detension of the eyes, a similar oppression of the head, a condition between sleeping and waking, an instantaneous excitation or perfect vigilance, are indications of divine dreams." * * * * Some, not knowing these indications of prophetic dreams, and conceiving that they have something in common with human dreams, "but rarely and casually obtain a foreknowledge of futurity, and, in consequence of this, reasonably doubt how dreams contain any truth."

The author then proceeds to a more refined theory to explain himself, and says:

"The *wise* speak as follows: The soul has a two-fold life; one, in conjunction with body, the other separated from all body. When we are awake, we employ for the most part the life which is common with the body (except when we separate ourselves from it by pure intellectual and dianectic or reasoning energies:) But, when we are asleep, we are liberated, as it were, from certain surrounding bonds, and use a life separated from generation, and this life then energizes in a mode conformable to its nature; and this is so, whether this life be intellectual or divine, or whether these two are one."

It should be noticed here, that, according to the philosophy most current in the time of the author, there was a belief in one sole self-existing infinite God whom Plato would not even *name*, for reasons which he in part gives, and in part leaves to be conceived; then there was believed to be an universal intellect, in which existed paradigms or archetypes of all *created* or *sensible* objects, together with the *laws* of their *production*. Now the life which the author supposes in us to be sepa-

rated from generation is that which coincides with or participates in the universal intellect, which, as he says surveys "real beings," or *beings in their essence*, and possesses with this a *knowledge of their causes*, and hence he says that, "according to a cause which comprehends (includes) future events, it (the soul) should have a foreknowledge of them." The author then attempts to define the causes of different degrees of this divine knowledge, which proceeds on the supposition of there being inferior deities superior to man and of various degrees of excellence, which, together with the *body-soul*, so to speak, still attached, as it were, to the pure soul, mix with the pure soul and thus cloud or disturb its apprehensions; and he goes on to say that "When the soul connects its intellectual ahd divine part with the *more excellent natures*, then its phantasms will be *more pure*, whether they are phantasms of the Gods or of beings essentially incorporeal. * * * If also it elevates the *reasons* of generated natures contained in it to the Gods, *the causes of them*, it receives *power* from them, and a knowledge *which apprehends what has been and what will be;* it surveys the whole of time, and the deeds which are accomplished in time, and is allotted the order of providentially attending to and correcting them in an appropriate manner. And *bodies that are diseased it heals*; and properly disposes such things as subsist among men erroneously and disorderly. It frequently delivers the discoveries of arts, the distributions of justice, and the establishment of legal institutions. * * * * * * "What occasion is there, however, to be prolix in mentioning every particular of things which happen daily, and which exhibit an energy superior to all language? * * * * * *

SWEDENBORG'S ANIMAL KINGDOM.

(Continued.)

The brain supplies the body and the blood with life, and its fur[illegible] in this respect combine nutrition, circulation, and respiration. [illegible] func-pires the ethers of the world, it nourishes its life with ethereal chyle, and it circulates the animal spirit elaborated therefrom through the [illegible] and poreal system. It may be regarded as a unity which involves in [illegible] brim-ple and idea all the varieties that are manifested in the two inferior re-gions of the thorax and abdomen. Its cortical substances involve [illegible]

functions of both the heart and lungs, because they are in the degree above both. They are so many corcula propelling the animal spirit through the medullary fibres and nervous system, and so many pulmuncula performing an animatory motion synchronous with the respiratory motion of the lungs, although not dependent upon it, but automatic or self-derived, and which indeed generates the motion of the lungs, as the end generates the cause, or the cause the effect. The ethereal medium that they respire, they derive principally through what are termed by Swedenborg the corporeal fibres, which originate in the skin, and run back from the last boundaries of the body to the first in the brain. Now the physiologists have never discovered the animation of the brain, because they have never seen the respiration of the lungs in its primary light. Had they done this, it would have been evident that the respiratory motion exercises a traction upon the sheaths of all the great nerves, and expands them, and that this traction is the external cause of a nervous circulation; for were there no fluid to respond to the force, there would be a tendency to a vacuum in these most impressible organs, and their parts would be strained, or drawn assunder. But if there be a real circulation in the nervous system, it must have centres that propel it, and times and moments in which it is performed. We have already seen that in this case the fluid is externally drawn forth by the attraction of the lungs, consequently in the times of respirations, and hence it must be drawn in by the brains in the same times; in short the animations of the brain must be synchronous with the respiration of the lungs. Hence it is that the brain supplies the body with internal motive force at the same instants as do the lungs with external; the heart only maintaining the organ in a state of potency and supplying what they demand by the influx of this compound attractive force operating according to their various fabrics.

It must be inferred that a truth of such paramount importance in physiology as the animation of the brain, rests upon the slight chain of reasoning attempted above. No; its attestation is as general as the truth [illegible] It is universal. But since Swedenborg has taken the proof of it [illegible] on his own Atlantean shoulders, the reader is referred to his treatise [illegible] the subject for further corroborations. But it may be useful to [illegible] that the doctrine is in no way shaken by the existence of the [illegible] movement so readily felt in young children, nor yet of that

[illegible] nomy of the Animal Kingdom, tr. ii., 1—68.

other movement, alternate and not synchronous with the respirations, which has been observed by some experimentalists. The truth is that all the three motives proceed uninterrupted by each other; and that the alternate movement, which is referrable to the blood, rushing out by the veins during inspiration, is what chiefly masks the synchronous movement, which is automatic, or referrable to the brain itself.

There is no part of Swedenborg's system which is better worthy of attention than the doctrine of the skin. As the skin is the continent and ultimate of the whole system, so all the forms, forces and uses of the interior parts coexist within it. Moreover as it is the extreme of the body, and the contact of extremes, or circulation, is a perpetual law of nature, so from the skin a return is made to the other extreme, namely, to the cortical substances of the brain. Hence the first function of the skin is, "to serve as a new source of fibres." For the fibres of one extreme, to-wit: the brain, also called by Swedenborg the fibres of the soul, could not of themselves complete the formation of the body, but could only supply its active grounds; and therefore these fibres proceed outwards to the skin, which is the most general sensorial expanse of the brain, and there generate the papillæ, and again emerge from the papillæ and convoluted into a minute canal or pore, they take a new nature and name from their new beginning, and become the corporeal fibres, or the fibres of the body, which proceed from without inwards to the brain, and unite themselves to its cortical substances. These are the passives of which the nervous fibres are the actives; the veins or female forces of which the nervous fibres are the arteries or males; and "they suck in the purer elemental food from the air and either, convey it to their terminations, and expend it upon the uses of life."

Besides this, the skin has a series of other functions which there is not space to dwell upon at present. Inasmuch as it is the most general covering of the body, therefore it communicates by a wonderful continuity with all the particular coverings of the viscera and organs, and of their parts, and parts of parts. And as it communicates with all by continuity of structure, so it also communicates by continuity of function; the whole body being therefore one grand sensorium of the sense of touch. In short, the animal spirit is the most universal and singular essence of the body and all its parts; the skin, the most general and particular form corresponding to that essence.

Having thus bestowed a cursory glance upon some points of Swedenborg's doctrine of the three spheres of the body, and their most gene-

ral and particular continent, the skin, we shall now enlarge a little on certain subjects that have already been mentioned, in order to give them a more distinct place in the reader's apprehension. And first with respect to the circulation. It is clear that in assigning its due weight to the primary function of the lungs, we obtain a law which enables us to limit the functions of the heart and arteries; and the result is, that the heart and aorta simply propel the blood to the mouths of the arteries leading into the viscera, and the viscera themselves attract it thenceforth, and dominate over the circulation of their own vessels, commanding it to take place in the times of the respirations, and not in the times of the pulses of the heart. As one means to this end, the vessels which supply the organs, generally come off at right angles from the great artery.

"But there is another branch of this subject which is worthy of attention. The circulation of the great vessels is comparatively inordinate or confused, because in them the blood is all mingled together in a heterogeneous mass, and propelled onwards by an external force; but the circulation in the capillaries is most orderly and distinct, being an automatic movement performed by the single globules of the blood, in vessels which correspond to them individually, and where they are perfectly at home. If a comparison be permitted, they constitute a medley crowd in the heart and aorta, but march seperately, man by man, in the capillaries. Hence the blood in its mass can but imperfectly manifest its living endowments, but when sundered into its individualities or leasts, it distinctly exercise its dynamic nature, and flows spontaneously; for it is a spiral and circular force and tends therefore to a spiral gyration, or to circulation. Indeed in a universal sense, the leasts of the blood are the causes of the heart's action, and the grounds of the whole sanguineous movement; although speaking in generals, the heart, and the lungs acting on the viscera, are the joint causes of this effect.

[*Continued.*]

INDIAN CURE FOR FEVER.

Dr. Bayard received a letter from Wm. Penn, as follows: "As I find the Indians upon the continent more incident to fevers than any other distempers, so they rarely fail to cure them by great sweatings, and immediately plunging themselves into cold water, which they say is the only way not to catch cold. I once saw an instance of it with divers

more in company. Being upon a discovery of the back part of the country, I called upon an Indian of note, whose name was Tennoughan, the captain general of the clans of Indians in those parts. I found him ill of a fever, his head and limbs much affected with pain, and at the same time his wife preparing a *bagnio* for him. The bagnio resembled a large oven, into which he crept by a door on the one side, while she put several hot stones in at a small door on the other side thereof, and then fastened the doors as closely from the air as she could. Now while he was sweating in his bagnio, his wife (for they disdained no service) was, with an axe, cutting her husband a passage into the river, (being the winter of 1683, the great frost, and the ice being thick,) in order to the immersing himself after he should come out the bath. In less than half an hour, he was in so great a sweat, that when he came out he was as wet as if he had come out of a river, and the reek and steam of his body, so thick, that it was hard to discern any body's face that stood near him. In this condition, stark naked, a body cloth only excepted, he ran to the river which was about 20 paces, and ducked himself twice or thrice therein, and so returned, passing only through his bagnio, to mitigate the immense stroke of the cold, to his own house, perhaps 20 paces farther, and wrapping himself in his woolen mantle, laying down at his length, near a long but gentle fire, in the middle of his wigwam or house, turning himself several times till dry, and then he rose and fell to getting us our dinner, seeming to be as easy and as well in health as at any other time.

I am well assured that the Indians wash their infants in cold water as soon as born, in all seasons of the year."

Note.—The above looks very like the *Watercure:* it is however perfectly rational: in a fever there is obstructed perspiration, and this is sometimes the disease; the sole cause of fever. The heated oven, for such it was, quickened the course of the blood, and thus excited the action of the skin on the whole surface of the body, producing a profuse perspiration. The frost in the river was not a *necessary* part; but the body so heated was enabled to resist the cold which only acted as a tonic, restoring the *too* lax state of the skin, nerves, &c. The precautions taken of the warm blanket at a distance from a moderate fire, would restore a natural *glow:* and thus complete the cure.

The precise process is not necessary. A recent cold and consequent fever is best cured by drinking *largely*, (water, gruel, or almost anything else in *quantities*,) and immediately retiring to bed, this increases

the column of the blood, and consequently its rapidity; a perspiration will follow, which effects a cure, but leaves the body relaxed: a cold bath, or single or double plunge, will restore *tone*, and effect a perfect cure. In case the fever should be produced by a derangement of the stomach or bowels, an emetic or aperient, would be desirable and safe previous to the sweating. While we advocate the cold water system in principle, we do not dismiss entirely the application of simples or specifics. We have no objection to physic with reason; but a serious objection to taking it on *faith*.—[N. Y. Beacon.

ANECDOTE. *The Philosopher Ontdone.*—A learned philosopher, being in his study, a little girl came for some fire. Says the doctor, "But you have nothing to take it in;" and as he was going to fetch something, the girl, taking some cold ashes in one hand, put the live coals on with the other. The astonished sage threw down his books, saying, "With all my learning, I should never have found out that expedient."

We have received the District School Journal from Albany, New York. It is a well executed sheet—spirited, and well calculated to advance common school education, the purpose for which it is designed. The matter, editorially and selected, is good, and the whole thing indicates an exalted state of the public mind, on one of the most important subjects, which is now agitating the civilized world—*a common school education.*

This journal has reached its eighth number of the seventh volume. Terms, fifty cents per annum, in advance.

Address JOHN R. HUMPHREY, Albany, New York.

The Medical Reformer, for November, is received. We are highly pleased with this work. It it is filled with solid practical matter. No bombast or chaffy matter about it. Its contents are instructing and highly interesting to the scientific physician as well as the general reader. Published monthly, at Cincinnati, Ohio, at one dollar per annum, in advance. Edited by B. L. HILL & Co.