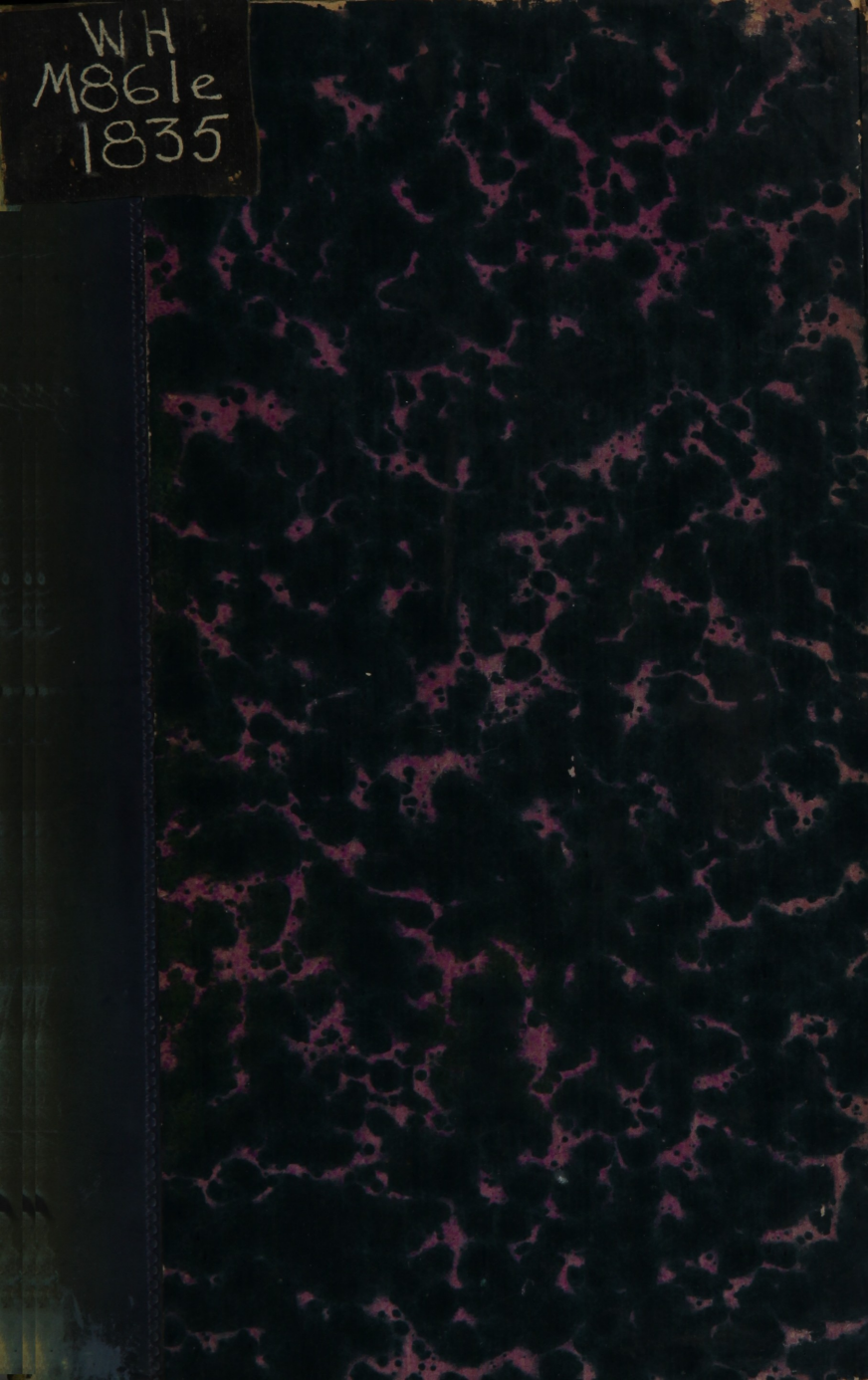


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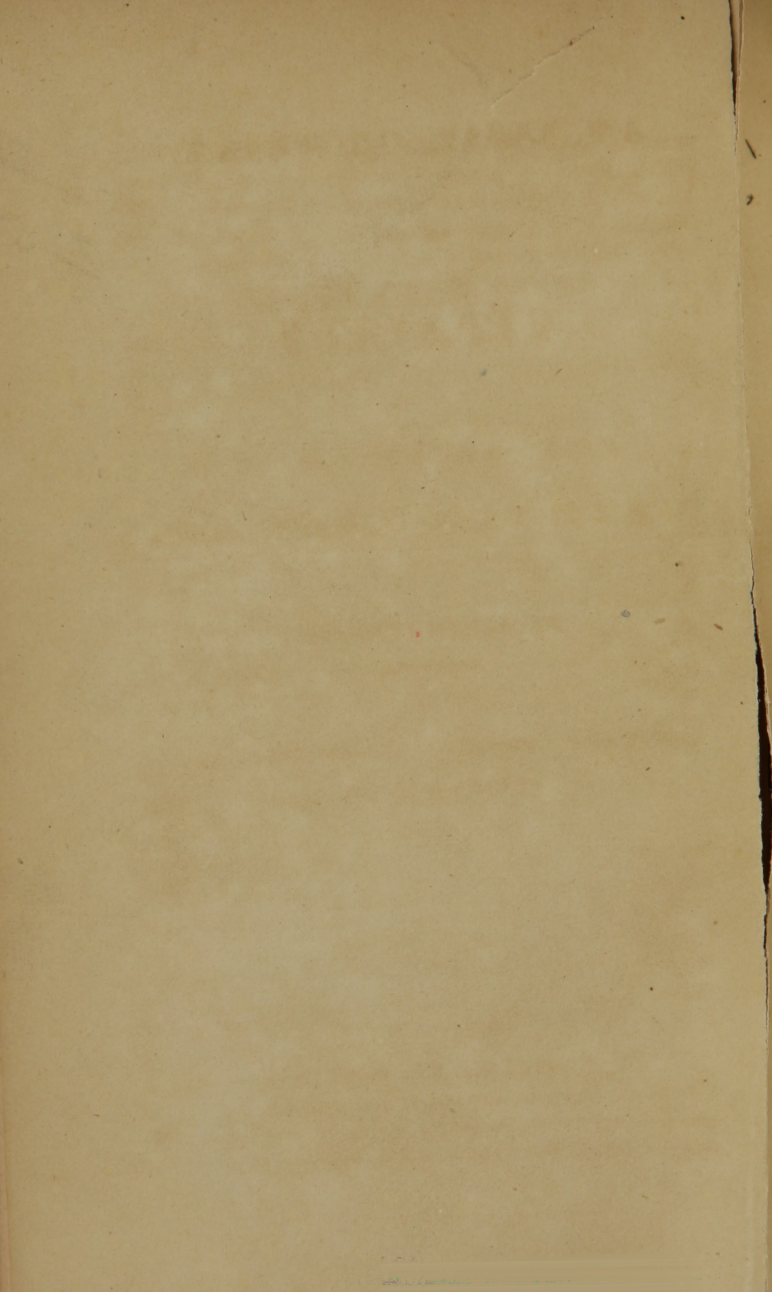
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AN ESSAY, OR TRACT,

ON THE

VITALITY

OF THE

WARM BLOOD AND AIR,

BY JAMES MORISON,

OF LONDON,

EDITED AND REPUBLISHED BY ELISHA NORTH, M. D.

OF NEW-LONDON, CONN.

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AN ESSAY ON THE

VITALITY

OF THE HUMAN MIND

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NEW-YORK:  
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## ON VITALITY.

### PRELIMINARY REMARKS BY THE EDITOR.

THE following *new light in regard to vitality*, as claimed with some propriety, by its author, is from the pen of the talented Mr. Morison, of London. Some of its imperfections have been corrected, and parts of it suppressed in this present republication. He, by the way, applies his somewhat great knowledge in anthropology to empirical purposes. It has been the intention of myself not to do so, and yet owing to the imperfections of society it is less easy, at least, for a physician; because many are fond of false theories, and from such theories often originate empirical conduct. The same conduct may perhaps somewhat rarely originate from tenable theories. Although this has not been the case with Mr. Morison: in other respects his conduct is, however, unjustifiable. In illustration the reader is reminded, that one of his agents in York, (England,) has been arraigned before a court of justice for manslaughter, in occasioning the death of a person while laboring under small pox, by giving him Morison's pills, *alias his universal medicine!!!* if newspapers tell true. This circumstance, however, does not prove his account of vitality either true or false. Tenable science may be applied to a sinister purpose, like what is the case with *much of what* is called religion. It is not, however, so liable as religion, that is false to be thus misused.



Again, My "Outlines of Animal Life," were published in 1826. This publication probably gave rise to Mr. Morison's excellent treatise, "On the origin of life and supreme agency of warm blood and air, only, in the human body," which was first published in 1828, in London. This was two years after my essay, which was very like his, had been published in Boston. As Mr. Morison regards this country as one of his medical fields, in which to exercise his empiricism, he would have motives to prompt him to peep into a medical periodical, published in Boston—the Athens of America; and thus he might have discovered my essay or tract—besides, he is evidently a man of erudition.

My essay did not occasion his empiricism and untenable publication against the medical profession. Those were commenced in 1825. His books may be useful, as a monitor, to *very* reflecting physicians, although injurious and deceptive to the ignorant, for whom they were principally designed, or by whom they will be read.

My sentiments, if I have some right to claim them as mine, with respect to the vitality of the blood, and its vivifying spirit, or steam-like principle, have been during the last eight years in extensive circulation, both in the British dominions and in this country. Mr. Morison and Major Jack Downing have helped me much in both countries. Major Jack Downing's plan is a good one, with a view to lessen the chance of an annoyance to a deluded part of mankind. I wish not to injure any one's feelings.

Cavilling readers may say, that I have misrepresented Major Jack Downing's views. This, however, will not alter the Major's notions in regard to vital steam, because he appears to be an honest and humorous man.

Again, Mr. Morison addressed these views under consideration, to the officers of the London University, as the reader will soon perceive. Mr. Morison's devoidness, as regards goodness or integrity, would, however, lessen their attention to them in all probability.



## DEDICATION.

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TO THE COUNCIL AND PROFESSORS  
OF THE  
LONDON UNIVERSITY.

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GENTLEMEN,

I have taken the liberty of dedicating to you the following short Treatise, on a subject highly important to the welfare of mankind, and which on that account cannot but be interesting to you, however little justice it may have received from the hands of its author.

I have the honor to be, respectfully, gentlemen,

Your very obedient servant,

JAMES MORISON.

London, Oct. 1828.

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*Editor's Remark.*—The dedication is too good to be suppressed.

DEDICATION.

TO THE COUNCIL AND PROFESSORS

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LONDON UNIVERSITY.

GENTLEMEN,

I have taken the liberty of dedicating to you the following short Treatise on a subject highly important to the welfare of mankind, and which on that account cannot but be interesting to you, however little justice it may have received from the hands of its author.

I have the honor to be, respectfully, gentlemen,

Your very obedient servant,

JAMES MONROE.

London, Oct. 1833.

Editor's Remark.—The Dedication is too good to be suppressed.

## A TREATISE,

ON THE ORIGIN OF LIFE, AND SUPREME AGENCY OF BLOOD

AND AIR, ON THE HUMAN BODY, &c.

[Warm] blood forms the body. Air [or oxygen] gives it life. What is life? From whence do we spring? These are questions which have always occupied the attention of mankind, as they do now, without their ever receiving any satisfactory or useful elucidation; and after reading all the theories, systems, and speculations thereupon, of philosophers, naturalists, or physicians, we are at last brought to this conclusion; that we do not know or comprehend [much about] it; that our whole beginning and being are somewhat incomprehensible to us; and that, the state we call life remains [somewhat mysterious.]

Naturalists, philosophers, physicians, and anatomists, have in vain attempted to guide our steps [right]; or to assist our researches so as to impart to us an intimate conviction and knowledge of the origin of our lives and real natures.

They have all strayed too much into theoretical conjectures, endeavouring to erect a body composed of matter and spirit, vitality and such like. As these theories were all imaginary, and not grounded on any real basis or foundation, and only flat-



tering to the vanity of mankind, by telling them that they had a soul of a far superior nature to their bodies, and that this soul alone demanded their exclusive care and attention ; we have in consequence, age after age, seen all these theories, and the various labours of metaphysicians, after momentarily agitating the world, pass away, leaving the human race a prey to never-ending perplexities, doubts, superstitions, and ideas of predestination.

*Life consists of [warm] blood and air.*

It is not intended, in this short sketch, to enter into or give quotations from authors, who have preceded us in treating on these subjects—a recapitulation of old errors is almost always useless labour. Our endeavours have a more practical use in view ; to make mankind acquainted with the true and real state and causes of their existence, both in health and in disease, and to disperse the superstitions, theories and practices of the medical profession ; and notably, when they talk of the *vitality* of different *parts* of the body, *inflammatory action* and above all what they call *sympathetic affections*, all which seem to imply, that every part of the *body*, has a thinking and feeling faculty inherent in itself. [Demur.]

Nothing can be more absurd and contrary to *truth*, than this idea, as it is the blood alone, which gives all vitality and power of feeling to every part of the body ; [agreed, in part,] and that which they call *sympathetic affections*, arise entirely from a bad humour, [or wrong action of the blood,] &c.

\* \* \* \* \*

“ [Warm] blood has formed the body ; but there would be no life without air : this will be more decidedly understood by laying before the reader



an account of our formation, and of all similar animals in the womb of the mother.—From the moment that conception has taken place, a communication is established between the centre of the embryo or conception, and the blood of the mother. [This embryo is formed by the united vital action of the semen of the father and mother.] A drop or portion of the blood of the mother may be said to nestle, act, or grow, within said embryo, in a proper manner, to bring to perfection, by degrees, the animal fruit. You may suppose this portion or drop of blood deposited in the embryo, and kept in circulation by the blood of the mother, somewhat like a person building his own town house or covering, or a snail growing in its shell. By degrees the [warm] blood forms this habitation or covering, for itself, which is called the body, going on progressively during nine months of pregnancy, perfecting and completing it, for the new world it is about to enter: this work is carried on by and from the [warm oxygenized] blood of the mother, introduced into the young infant, by means of the navel [and its apparatus,] which thus circulates in the infant in the womb, as blood does, in a great measure, after birth. At maturity, or at the expiration of nine months from conception, it has then completed its work or growth, and an infant is made, which is a receptacle or habitation for the blood to live in ever after—a work or organization, nearly or partially complete in all its organs or parts, but of which it has as yet made no independent use, because its body was supported and nourished by the blood of its mother. It has lungs but does not breathe,—a stomach, but neither eats nor digests,—bowels, but it has as yet no excrements, that is suitable to pass, [or to be evacuated.] The moment the new born infant sees the light all these (its organs) are put in motion by the Almighty breath of heaven—the air, by means

of the mechanism or construction of the lungs. The heart now beats, [independently of the mother,] the stomach craves food and digests, and the bowels evacuate; the infant is then detached from its mother, it receives no more of her blood; and is now in the great world, furnished with an apparatus to make blood for itself, and to continue its own existence. This is the beginning of what we call perfect individual life; and it is brought about in a physical comprehensible manner. We see therefrom, that the [warm oxygenized] blood of the mother was the principal agent in forming vital seminal matter into the body of the infant; but though possessing all its organs it had not all the attributes of perfect [self-life,] until the air had acted upon its own lungs and set all the machine in motion—that is to say made the blood to circulate [quickly.]

We thus arrive at the first and only true principle of life, and learn therefrom, that there is no vitality or vital principle existing in any part of organization aside from what proceeds from the [warm] blood, which acts with said organization.

During the period of gestation, nature, or to speak more definitely, the blood of the mother has not been negligent. Although the child was not often eating, the mother's blood has supplied its stomach, liver, and intestines, with a fluid called the gastric juice and bile, as necessary for dissolving or digesting the food of the new born infant; this appears from the early evacuation of the meconium or concrete bile, by the new born infant, which had been accumulating, in its entrails, during the period of the child's growth, in the womb: from this we see evidently, that the bile is not extracted from our aliments, as vulgarly thought, but it is a fluid furnished from the whole mass of our blood, by the agency of the liver, as it is accu-



mulated there, i. e. in the bowels, before the child ate or drank much.

[The juice of the liver is nutritive to an infant, before it is born; and the liver is much larger in proportion to the rest of our organization, to furnish a supply of so nourishing a juice. The bile is also milder, or different, in its properties, in the fœtus, than in an adult, or than in itself, after birth.]

It is evident from the foregoing, that man owes his beginning and growth to the blood principally: first during gestation to the blood of the mother, and afterwards, through life to blood derived from his food; and the air through the mechanism of the lungs keeps the whole blood in motion; and that perfect health and strength arise from its free circulation. All diseases, you witness, acute or chronic, are owing to an obstruction, [imperfect action, or partial, or entire death of the vital blood] even stomach and bowel complaints, and which have been attributed to very different causes.

[The blood, including its vital molecules and juices has such a powerful propensity, or active disposition, to make a body or organization, for itself to live in, that it will even do this achievement, when by some accidental circumstance a small portion of it becomes extravasated. Elevations or tumors thus occasioned are called by various names, by surgeons. Extravasated blood may, however, die, for want of circulation and air. If such dead blood be not soon removed, by absorption, we may have inflammation, pus, or mortification, which is death of solid organization. The blood, when in its own large or proper vessels may become diseased, and even a part of it die, before the death of a person takes place.]

The blood is the person, (speaking in a personified sense)—the individual himself; the mind is in the blood, as are all our senses and feelings.

When a person thinks, it is the blood that thinks, by the operation of its organ the brain. When he tastes, it is the blood that tastes, by the operation of the palate and the tongue. When he sees, it is the blood that sees, by the operation of the eyes. When he hears, it is the blood that hears by the aid of the inner ears. When he breathes, it is the blood that breathes and draws in air by the assistance of the lungs. When he feels by the skin, it is the blood that feels by the agency of the skin, which is a nervous expansion. When he suffers pain of any kind, he is suffering from some obstruction or impediment, to the free and proper circulation of the blood; if externally in the shape of a wound, and if internally in the shape of humours obstructing the heart and vessels in their proper action. When he wishes, wills, desires, loves, hates and despises, it is the blood that does all these acts by the operation of the brain. [The more good blood there is, which circulates in the brain, when young, the bigger the head will grow, and the more mind and feeling there will be, ever afterwards. Phrenologists will comprehend this.] When a person executes a movement of any kind, it is the blood that does it by the operation of the spine, which is the principal organ of movement, when aided by the limbs. When a person digests, it is the blood that digests by the operation of the gastric juices, poured [or slowly distilled] into the stomach. When the bowels evacuate, it is the blood that evacuates, by means of the bile exciting the bowels. How erroneously have philosophers, naturalists, anatomists and physiologists reasoned on the brain: they have ascribed to it all the vitality, the life, the soul of man, and considered it a kind of deity presiding over all the rest of the body. This arose from their viewing the body, as if composed of several different pieces put together of very differ-



ent materials, and their forgetting, that it is but one whole [made from the same material, a little modified, to wit, the blood, and having within it but one feeling agent, i. e. the blood, or its spirit.] Does not every one see plainly the cause of their mistake, and that all their science, as they call it, is only a nonsensical jargon of absurdities, since it is not according to the truth. Have these philosophers ever felt a corn on the little toe, or the gout on the great toe, or a violent inflammation any where else, and been insensible of the pain? Have they ever witnessed a mortification of the too soon destroying life? Does not the gouty man in his great agony think his great toe endowed with as much sensibility as his brain? It is the blood, that is, the suffering principle, or agency in all these [cases under review.] Do not surgeons and doctors know, that by opening a vein, the blood all runs out, and you expire? What then becomes of this vitality or vital spark, which they tell you your brain and other parts are virtually endowed with, or is inherent in them? Or if you tie up your little finger with a thread, and prevent the blood from circulating in it, you have no feeling in it;—or if you raise the flesh or skin and detach it from the circulating blood, you have no more feeling in it, and you may cut it off with scissors, as something not belonging to you.—We hear from the pulpit, and we read every day in the newspapers, of the vital spark having fled from the body, as if there were something to come out of it, like a spark from a flint stone, and that such spark was the cause of life, and its exit that of death. Such assertions and opinions coming from so high an authority, tend only to the propagation of vulgar errors, and keep mankind always in the dark, as to the real state of their own bodies and minds.

How can men (and they of learning and judg-

ment too) reason so absurdly on the mind and body as to suppose them distinct substances? Will nothing teach them to abjure their old errors? Do not they see from infancy up to old age, that our minds depend on the state of our bodies, and not our bodies on the state of our mind; for in such case, it would be every one's mind, inclination or wish to be well, and in good health, but this we know has little or no effect on the body. But, on the other hand, we know well that a proper treatment of the body has an all-powerful influence on the mind, so much so as to convert the insane and irritated man, or the desponding dejected man, into a reasonable one. Both these states, so opposite to one another, will be brought to a proper standard, by purifying the blood, &c. Have they not the living example of my Lord Liverpool before them, of him who eighteen months ago governed the empire, and who has not now, perhaps, the strength of mind or consistency of a baby? What invisible demon or spirit came to destroy the mind of Lord Liverpool? None. But I will tell you, reader, what in a physical way has been the cause of his calamity,—what has destroyed his mind and faculty of thinking, by injuring his brain. It was this:—Twelve or eighteen months before this great calamity befel him, my Lord Liverpool was copiously bled for an inflammatory complaint, instead of which he should have been briskly purged: This bleeding which he underwent did not remove the obstructions that were then forming in the vessels and glands of the neck and on the brain itself; and the blood and juices have ever since been moving improperly. This is the reason why my Lord Liverpool is an apoplectic palsied man, deprived of his faculties of thought: he has not the power of his mind, because the brain, glands and blood-vessels leading to the brain are not properly supplied with good vital blood. \* \* \*



My Lord Liverpool might still recover the use of his mental faculties, [in part,] if properly treated.

Every part of an animal is derived from the blood, which is the essence or nutritive part of food. We eat only to make blood. This operation of nature is done by digestion in the stomach and in other parts. It is effected by means of the juices of the blood gradually distilled into the stomach; and by other powers. These faculties alone have the power to convert food into blood: and these digestive juices receive little assistance from any muscular force. The muscles, nerves, and organs receive their propensities to action and sensibility from the [vital] blood, which pervades all the body; and the blood furnishes pure juices, when in health, for the support and nourishment of all its members or parts,—as for example, for the eyes, the brain, the hair, the bones, the nails, the mouth, the skin, &c. A healthy new born infant digests with ease, by means of juices, food, that is appropriate for it, even better than many *muscular* men. A new born infant has, however, but little muscular force in its stomach, [or any where else.] From this we learn concerning the erroneous means too often used to remedy the stomach and bowel complaints of children, such as bark, wine, bitters, &c. \* \* \*

From the preceding it is an undeniable truth, that every thing in all animal bodies proceeds from the blood, which is the only supporter of life, which is done by feeding and occasioning the growth of all our organs in their proper state or condition; even the brain itself, which is the organ of thought, and which medical men and philosophers have very erroneously represented, as possessing *innate qualities, independent of the physical state of the body*; whereas it receives all its

organization and mental strength from the blood, and according to its goodness, the brain acts with freedom and vigour, like any other organ—as the eyes, ears, palate, lungs or heart. Why does a man in fever become delirious? He is in a state somewhat like insanity. The reason because his brain is highly affected is, that the blood and juices move wrong; and may cause inflammation. This is verified by the inspection of the parts within the skulls of persons, who die in this state—the whole is often found covered with pus, or other matter, that has become dead; and if the matter is not properly carried off by absorption, death is the result. Or, at best, a person may remain in a very infirm convalescence; and frequently in confirmed insanity.—Examine and interrogate the miserable inmates of our Bedlams and Lunatic asylums, you will there find abundant proofs of the melancholy effects of the present modes of treatment, and those victims date their calamity each one to some fever or sickness, measles, lyings in, milk fever, &c.

All these evils originate from improper treatment, from applying other remedies for their cure, than the vegetable purgatives, i. e. the universal pills!! [Demur, how do you know?] \*  
\* \* \* \*

After the blood, the air we breathe is the next agent of life: we cannot exist a moment without it. Why? Because the want of it stops the blood's nimbleness. And if you draw off all the blood, although you have air, yet you expire too. Air, the atmosphere, is essential to life, [partly by its pressure or weight.] But the quality of air is not of that importance to health, that physicians and surgeons would make you believe: in fact, if you look all over the world, you will find healthy people and sickly people in all kinds of air. I never would advise any one to be dissatisfied



with the air he breathes, and he should be convinced that the air is not the real cause of his pain and sufferings. This real cause in all cases is a vitiated humour, [or wrong action within our own bodies,] and if he takes the proper medicines, he will find himself well in any air. [If the word air means suitably diluted oxygen, instead of impure atmosphere, then the theory may be somewhat correct, but not otherwise.] \*  
\* \* \* \* \*

To conclude, an identical fraction of the blood of Eve, still circulates in the bodies of all now existing, as it will in the bodies of those yet to come into existence. The blood in each individual has the power of adding more blood to its own quantity, within given limits; but the quality or peculiar nature of it, (its acting as the vital principle,) was derived from our first mother, Eve, as implanted in her by the Almighty. \*  
\* \* \* \* \*

## REMARKS BY THE EDITOR.

The last paragraph has the merit of containing the most agreeable instruction, which can be given, on a subject of inquiry, above our limited comprehension. We only know existence, past and present. We cannot form a conception of the very first beginning of any existence, which has the Almighty for its author.

Again, North's Outlines of Animal Life, and Mr. Morison's lucid account of vitality of blood and air, should be studied in connexion, because the *hiatus* or imperfections of each essay, are filled up by the other, i. e. the opposite one. They are somewhat like man and woman, which are known to be in possession of different qualities; all of which are good and less good. These essays in my selfish opinion, like Pope's Essay on Man, should be regarded as somewhat classical in our literature.

Again, The above tract of Mr. Morison's gives a more natural and tenable view of animation, than much of what is called metaphysics and physiology. It was written for a fault-finding purpose, however; and the ideas or plan of putting ideas together, in all probability, were mostly purloined, as said above, from my publication in the Boston or New-England Medical Journal. And yet there is no irreligion in the above doctrine, as taught by two persons, as some might fear. Because our religious propensities or feelings may have an existence in the vital blood, when acting

nimbly, in our devotional organs, as well as to have an existence in any other part of our organization; whether spirituous, steam-like or not. Phrenologists will comprehend this paragraph.

Again; Has mere chance induced the co-existence in views, that there is in two vital brains. If so it must be regarded as evidence of correctness in physiology. Those who study both essays under review, will easily perceive the co-incidence. The main difference regards the spirit or steam of the blood and the complication of animal machinery or organization. Both modes of instruction have their peculiar advantages. There is also much plebeian simplicity in each; especially in that of Mr. Morison; and many on that account may deny their originality. Such a denial is, however, of little consequence to any one.

A vindication of my own profession, if not myself, makes it needful to proceed to say more things, which may be disagreeable to the talented Mr. Morison. He seems willing to do evil in the practice of medicine upon a large scale, that good to himself may come; judging from his many publications. What I have borrowed or taken back as belonging to myself, in part, is from his work published in London, in 1831. This was the third edition.

Mr. Morison has apparently, by the way, a somewhat good forehead and sincipital region of head: judging phrenologically from his likeness, as given in his book. I republish his essay or tract because I like it very much, and because the public press neglects such tracts. I only wish it had a good and correct man for its author.

Again; The respectability of some few of the priesthood, makes it necessary, that they should be reminded, that the light of phrenological and physiological science is now so much diffused



through Great Britain and this country, that when they preach from their desks the old doctrine of immaterialism, or write against materialism, they make themselves perfectly ridiculous, to a large or highly respectable part of their audiences. This advice is given with great or proper, and yet not with superstitious reverence to priests.

Again: The good organization of mankind, as respects both strength of body and mental talents or propensities, is greatly dependent on a wholesome and energetic condition of parents, at the moment of a sexual union. The embryo, which may at that important moment be formed, is destined to grow, or form its organization, *ever afterwards*, in a great measure, after a mixed fashion of each parent. This law of organization is of so much importance that, in great mercy to mankind, too young, very old, and highly imperfect persons have not the faculty given them of begetting embryos at all, to grow afterwards into miserable beings. And if any such are produced, their lives are rendered somewhat short, to make more room for better organizations. The best good of society requires that such should be the case. And that young persons of both sexes should be aware of this most important of all natural laws, in one view of the case, with a view to judicious matrimony.

Again: Every medical student in physiology ought to seek after an excellent, although neglected, work, published in New-York, by Joseph Young, M. D., of that city. He was unlike Mr. Morison, in one respect. He was a man of both genius and integrity. Said work was published by George F. Hopkins, No. 84, at Washington-head, Maiden-lane, N. Y. And improperly without a date to the book. It may perhaps be twenty-five or thirty years since. An allowance must be made in reading the work for the state of science at the era of the doctor's life. He taught much in

regard to spiritous matter in the animal economy ; and when it was unfashionable to do so ; and with respect to self-ability in our organization to cure our maladies. This doctrine, although true, was unfashionable at the time.

Again : Who is the best physician ? I will answer this question for the benefit of my kind readers. The answer to the question just put is—He, if the blood may be personified, is the vital blood within each one's organization. This blood cures more maladies than the whole medical faculty besides. The faculty are only servants or assistants to the sanative blood, and its organization ; and they have not half the power to benefit any one, that our blood possesses. God has brought you into existence ; and *then*, in great mercy, he has been pleased to place near each of you, i. e. within your own bosoms, as a protecting sentinel, the very best and kindest physician in the whole world, namely your own vital blood, speaking in a figurative and personified manner. Why then be dissatisfied with yourselves, although sometimes sick, your own physician within you may want employment, to show his great skill and kindness. Mr. Morison is aware of these important facts ; and that mankind are ignorant in medicine. True physicians ought to be highly appreciated.

Again : The labour of Mr. Morison and Major Jack Downing has had the effect of diffusing extensively, within a very short period, through two extensive countries a philosophical truth, or a new mode of teaching it, with respect to the vitality of the blood and a vital steam, or in other words what the soul is, as was stated heretofore. These books or writings have had a great circulation. I have not the means of proving, *with certainty*, that their notions of life, to use a yankee phrase, were derived from my publications ; and as regards the public or myself, it is of little con-

sequence how this fact may be. It is the knowledge of the new theory that is consequential to the public. Medical men and others ought to be willing to receive instruction, even from such a monitor as Mr. Morison. Some may object that there are too many truisms in the works under review. The furniture of a physician's head should, however, consist of truisms.

The words introduced in brackets belong to me, and not to Mr. Morison; and some small alteration has been made in his essay, by myself, which is not thus included.

The Pilgrim's Progress, or John Gilpin's Race in Phrenology, although published under the name of Uncle Toby, is the production of the writer of this pamphlet. The reason for publishing under that name is, or will be given in that work. I mean not to publish "ought in malice," or to promote quackery. My object is to benefit curious and discreet persons. Those who may like this work, may seek after my other publications. It can scarcely be necessary to say, that newspaper, and other editors, have my permission to republish this pamphlet, or parts of it, if they can do so without outraging public decorum or public chastity.



## ADDITIONAL CHAPTER.

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THE whole circulating blood constitutes a crimson reservoir, or purple bloody ocean, of vital materials, for building up and keeping in repair the whole human fabric. This fact is generally known. It was taught by Moses, in the Old Testament, and by John Hunter. The doctrine which I claim, is that the blood, in a state of circulation, furnishes fine materials, for a vivifying spirit, or steam, for three great divisions of our life, namely, First, What belongs to the digestive apparatus of organs: Secondly, What belongs to the sangniferous system: and Thirdly, What pertains to the nervous system, including the brain, or the phrenic life of Bichat. This last sort of life is sustained *by the very nicest* spirit of the blood. This is what has been called soul, by those ignorant of its nature, and it is needed to occasion thought and feeling. There is more of this energetic and nimble spirit, drawn from the crimson reservoir, when wanted, by us, for great mental exertions, than in sleep. I may repeat this doctrine oftener than may be necessary. I do so, because authors are often defrauded, as regards their scientific doctrines. I maintain, that there is as tenable a foundation for this doctrine, as there is for the organology of Gall and Spurzheim. And that soulogy and organology ought to be blended, in giving phrenological instructions. A better word than soulogy may be made, perhaps. I taught this doctrine eight years ago. It has been

the partial public opinion, in every age, that mind and body were separate substances. I have taught the connexion, that there is between them; and that they both grow co-existently. Each fibre of the brain is a liliputian organ of the soul.

There is a wonderful simplicity in the laws of the Almighty, to speak in common reverential language. This simplicity, as regards life, is so great, that all vitality would cease to be on this globe, *very soon*, were it not for atmospheric pressure. *Neither blood nor sap could move without such pressure.* This shows our great and perpetual dependence upon Almighty power, and the gratitude due for our happiness.

In Article xvi. from the Edinburgh Phrenological Journal, lately republished in the Boston Annals of Phrenology, are these words:—“*The objections brought against phrenology on the ground of materialism, may now be said to have disappeared.*”

This information may be correct as regards Great Britain; and yet not be so with respect to the United States. The writings of Mr. Laurence, whose work has gone through six editions in England, may have helped more, in that country, than in this, to establish the truth, with respect to the fact, that both mind and body are sustained in life, by vital blood. While Mr. Laurence has been teaching this doctrine among the learned, Mr. Morison, the hygeist, or learned quack, who acts upon a large scale, has been giving somewhat similar instruction, by his books, to the vulgar. Both of these descriptions of persons may, by this time, in that country, have become convinced, that it is impious to call in question, the wisdom of the Almighty, as regards the physiological nature of mankind. That such will be the case in this country, ere long, is highly probable.

Again; There seems to be an opinion, prevalent among a part of the medical profession, that be-



cause phrenology is an useful science among literary persons of all descriptions, that, therefore, it is not particularly needful for the physician. Even the anatomy of the brain is not yet generally taught in our public medical schools, upon the true plan of Gall and Spurzheim. Ought not those governments, who patronise medical institutions, to be informed of the neglectfulness of those who are appointed to teach true and beneficial science? Such neglect is a sort of fraud upon the public. This is not said in any ill will, but with a view to make better physicians. When a person expresses an opinion against organology, he furnishes conclusive evidence to a phrenologist, either that he is unacquainted with the science, or that he is under the influence of sinister motives. Did my limits permit, it would be easy to show, that the phrenological or physiological doctrine of materialism, or spirituousity of mind, is as good, as that of immaterialism, *in any view which can be taken of the case.* And truth is always better than error.

Again; There is no end to objections, which can be made to lessen the influence of scientific authors. It has been stated as an objection against Dr. Gall, that he made use of means to sell his own works. Now phrenology proves, that one person has as good a moral right, to try to sell the productions of his own brain, as another person has to offer for sale the curious productions of his hands. I am aware that I am in danger of displeasing the organs of self-esteem, in some heads, by my frankness. I will, however, sell any work, if I can, which I have ever published, if cash be sent to me, per mail, or otherwise.

Moreover, I maintain, without arrogance, that a person who teaches that the soul is immaterial, is either a designing person, or an ignorant one. I hope, hereafter, persons will avoid such a dilemma. I do not expect to convince every ignorant



person. Ignorance and obstinacy are often united. I may teach authors discretion, however.

There have been a *few* authors, in every age, who have been intelligent and honest enough to teach, that organization occasions mind. And a great majority of persons, who are incapable of writing books, doubtless hold to such a doctrine.

## CONCLUSION.

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IT is thought that there may be a set of persons, in some parts of these enlightened United States, who are what are commonly called priest-ridden. These I cannot suit by my useful publications, although I mean not to give them tenable cause of complaint, because in kindness, I wish their prosperity. They often manifest good dispositions. Priests and their followers, ought to be succumbing to philosophy and truisms, in affairs pertaining to natural and important science; yet they are often unwilling. I think, like Spurzheim, that the organization of mankind is not elevated enough to sustain the purest religion, or best philosophy, in general society. Of course priests may be somewhat excusable; and yet those, who, in malice, often denounce their opponents, as infidels and heretics, make manifest a great want of pure self-religion, like Torquemada of old, who ruined one million, nearly, of wealthy persons, in Spain, by his Inquisitorial power. A great multitude of these were fanatically burnt alive. The animal cerebral organs prompts men to such un-holy conduct, under the garb of holy religion. There is no danger, that pure charitable phrenology, will ever do such mischief. Hence I like it. It is probably destined to do much good in society, as regards true religion. The above may not be entirely devoid of self-arrogance. A remedy, however, is not easy, if the truth be told.



Moreover, I am like priests, in general, aware, that the metaphysical Andrew Baxter, of Aberdeen, in Scotland, published a large work, for his last edition, in 1750, just before he died, on the human soul. In his imagination he made it to be immaterial. The human imagination can create almost any scheme, when it chooses, and be pleased with it; and make other persons be pleased with it also. And such a plan may be well calculated to make a book sell. Now, such a soul as Mr. Baxter would have, is not a whit better, with a view to immortality, as can easily and tenably be maintained, than a more substantial one. Yet, strange to tell! it has been thought to be so, by a multitude of somewhat deluded and somewhat selfish persons. Those who submit to erroneous religious notions, which may be prevalent, in a given place, make manifest less turbulent dispositions, than others. And yet one, with pure motives, may try to correct errors, with a view to more beneficial opinions.

Again: Cannot money, which is paid to missionaries for somewhat good, or imperfect oratory, and which is expended, among grovelling hearers, be better employed at home? *Bosjes-men*, and the like, are alluded to. The question is only asked, lest benevolent feelings may be injured. In this country, our laws are so inconsistent with each other, that while, on the one hand, they discourage quackery in medicine, they on the other hand patronise and protect empiricism in religion. Hence the evil of mobs, from fanaticism, must often be sustained. Even mobs, however, sometimes do good, by teaching moderation to bigots. It is thought among statesmen, that the *re-actions* of what may be quackery, in religion, do, however, in fact, promote that religion, which is true, natural, and beneficial. Hence statesmen, although curious to tell! protect falsehood and im-



position, as well as truth in religion, although not in other affairs. There is, however, much of natural and genuine religion, in most religious creeds. This is a fortunate circumstance for society. The effects of erroneous religious notions are thereby lessened,



The public are now in possession of three tracts, or short treatises, on warm blood and air, viewed as supporting agents of both body and mind, or animal organization.

The first was published in 1826, in the *New-England or Boston Medical Journal*, for that year, by **ELISHA NORTH, M. D.**

The second was published, in London, in 1828, by **JAMES MORISON**, and addressed to the officers of the London University. It went through three editions in that country, and one or more in this.

The third was published, in 1829, in New-York, as a second and enlarged edition of the first, under review, by **ELISHA NORTH, M. D.**

All of these tracts, and likewise **Dr. Young's** book, should be read by all students in physiology. The second one, which is now before the reader, is the most simple and lucid, if not sufficiently convincing, although written by a very exceptionable character.—*The Pilgrim's Progress*, or **John Gilpin's Race**, in Phrenology, will likewise have the same scientific boldness, in teaching the true nature of human organization; *if this last publication be ever finished*. If I did not deliberately believe my somewhat unfashionable publications calculated to benefit unprejudiced persons, in sickness and in health, they would never have seen the light.



