

THE MARCH MAGAZINES.

From Turner & Co. we receive the March number of Putnam's Magazine, which has the following table of contents:—
"THE HUNT," a sketch of life in Sweden, from the MS. of our Swedish contributor; "School Plays at the Sacred Heart," by E. de M.; "Browley's Defeat," by A. Webster, Jr.; "Babe in the Midst of Us," George Wakeman; "Sketches in Color"—iv, Elizabeth Kilham; "Is Death Painful?"—E. P. Buffat, M. D.; "Concerning Charlotte"—E. H. Author, M. D.; "Still-Life in Paris"; "Our Trip to Egypt as Guests of the Viceroys," at the opening of the Suez Canal, Elisee Reclus (representing Putnam's Magazine); "A Woman's Wiles," L. W. Jennison; "Americans, and Some of their Characteristics," T. M. Coan, M. D.; "The Subverted Church and the Circumvented Churches," Author of "Our Established Church"; "Table-Talk," "Chariton T. Lewis"; "Bryan's Translation of Homer," "Literature at Home," R. H. Stockard; and Taylor; "Current Events," F. B. Perkins; "Publishers' Programme," note by the new editor, Parke Godwin.

From the article entitled "Is Death Painful?" we quote the following upon a subject in which everybody is interested:—
If we find that pain has a useful object to serve, and that that object is accomplished before death occurs, is not the inference a proper one that suffering then ceases? The object of pain is purely to warn us to ward off danger, and to force us to take measures to avert it. If there is any exception to the rule, it is comprehended in the curse pronounced upon woman. Without pain to direct attention to the fact, half of our diseases would be undetected; and without it to force us to take rest, which is the great antidote, many more of them would go on to a fatal termination. It is the burglar-alarm to warn us when our premises are invaded. It is not an essential of disease, nor one of the elements of danger, as is so often thought; but its duty is to give the signal so long as danger exists. It disappears simultaneously with the termination of the disease. It sometimes disappears while the disease continues, but then its departure is ominous of evil. It has gone, not because it has accomplished its object, but because it has failed to do so. The disease has triumphed in some particular part, and death of that portion is occurring; and suffering ceases because it can no longer be of use. Have we not a right to reason that, as it is in a part, so it will be in the whole? Is it not likely, reasoning from analogy, that all suffering should cease when it is certain that death of the whole must take place? Perhaps this cessation of suffering takes place only a few moments before death, too late for any signal to that effect from the patient; but that it often does occur, we know from the grateful confession of many a sufferer; and is it not contrary to all reason to suppose that, after it once has ceased, it will make a useless onset again at the very last moment?

Reasons such as these are certainly a sufficient reply to merely a popular prejudice, of long standing though it may have been. But facts also tend to confirm the position that has been taken.
An instance coming under the personal observation of the writer is to the point. B—, a clerk in a store in New Haven, informed one of his brethren behind the counter that he intended to go into the cellar and hang himself, and accordingly started. His friend, after a short time, had occasion also to descend, as B— well knew would be the case; and, to his surprise, found the unfortunate clerk suspended by the neck, and apparently dead. To cut the rope and convey him to the counter above was the work of only a few moments. There, after the vigorous manipulations of physicians for about twenty minutes, he revived, but was informed by his medical attendant that three minutes longer in the peculiar position in which he had been found would have terminated his period of service with his employers. After he had sufficiently recovered, he told his tale, and with enough of the fear of death, just escaped, before his eyes, to ensure its veracity. He had no intention of committing suicide, but, with the noose about the chin, while standing upon an almost invisible support, he intended, as a grim joke, to present the appearance of hanging to the clerk who was shortly to descend to the cellar. Unfortunately for his plan, the support on which he was standing fell from beneath his feet, the noose slipped below the chin, and he actually was suspended by the neck. Now comes that which may be of interest by way of argument. At first he experienced a decided discomfort from the pressure of the rope, and a difficulty of breathing; but soon all pain either ceased, or was unnoted in his efforts to escape. He first attempted to lift himself by grasping the rope above his head, but failed. Thinking of a pair of scissors in his vest-pocket, he next attempted to cut the rope; but, while working vigorously in this way, his vision failed, his grasp upon the cutting instrument relaxed, and he heard it drop to the floor, and consciousness was gone, until it returned as he was lying upon the counter. Here we have the unvarnished tale of one who, to all practical purposes, had experienced the delights of hanging. It can be assumed that he never would have experienced more pain if he had remained hanging until dead; and, as his disappearance depended on a certain condition produced by the pressure of the rope, it is fair to presume that they could have remained absent so long as that pressure continued. His pain was not great, and by no means the imagined pain of the dying moment, for that moment did not occur; and it actually decreased and disappeared as death was approaching. The contortions and convulsions which are supposed to indicate such horrible suffering, and which he may have been the subject of before he was discovered, took place, if at all, only after his loss of consciousness; for he controlled the movements of the muscles of the arm up to that time. That which, to the spectator, would have appeared the time of greatest torture, was to him a period of complete oblivion.

In many instances, persons have been recovered from drowning who have remained in the water after all consciousness was gone, and so long that hours may have elapsed before any signs of life could be discovered. They invariably tell the same tale. They say that the sense of danger, the instinctive dread of death, the first feelings of suffocation, are not pleasant; but they do not expatiate at all upon the great pain even of these preliminary phenomena. This stage passes by, and then comes another period, when, instead of the horrors they are expected to relate of the approach of death, they only tell of the scenes of their bygone life passing in rapid review, with vivid distinctness, before their mental vision—the experience of years crowded, as it were, in a few moments,

so as completely to absorb their attention. They speak of delightful visions, beautiful phantasms, and musical murmuring sounds; and these fascinations are the last of their recollections, until the rough methods of restoring consciousness remind them of the fact that they are still in a world of trouble. Now, who can pretend that they have not experienced all that is to be met with in the act of dying? It is not only probable, but impossible, that it should be otherwise. That stage of semi-consciousness, of loss of sensation, of dreamy review, of beautiful visions, results from a certain condition of the brain—a congestion, perhaps—which always occurs, and must occur, in cases in which oxygen is not supplied to the lungs; and therefore, in every case of death by suffocation, in whatever form. As the cause continues and increases in intensity, so must the effect. As the air is more and more entirely excluded from the lungs, so must the loss of sensation and consciousness become more and more complete, until both are gone, and they can never return so long as the cause of their removal remains at work.

Such, then, are not the pains, but the pleasures, of dying. The pain, we assume to be preliminary to death, and mostly the constituent of what has been called the first stage. It may be produced by the tedious wasting of the chronic, or the fierce onset of the acute disease, by the bullet, the knife, or the rope.

"Many are the ways that lead to his grim cave, all dismal; yet to the sense more terrible the entrance than the exit."
But when nature begins to yield the struggle with her antagonist, then we assume that pain begins to subside.
This period we call the second stage, and, short though it may be, we assume that it exists, and, in it, little or no pain. Now the brain, either deprived of its wonted supply of blood, or furnished with blood poisonous for want of air, allows sensation to become blunted, and not equal to the task of connected thought, originates those delirious fancies which furnish the delight of opium-eating and intoxication. This may be said with truth, for the physical effects of opium, alcohol, and chloroform upon the brain are the same as those produced by suffocation. In all these cases, oxygen is deficient in the blood. In this stage of semi-delirium occur occasionally those bright visions of angels and of spirits of departed friends, and those sounds of sweet music from which surrounding friends are wont to solace themselves with brighter hopes for the departed. In certain temperaments the visions are of an opposite character, as is also sometimes the case in intoxication from other causes. In this stage the dying person appears to be aroused from his delightful trance, but exhibiting by his countenance but little of what is passing in his mind. In the third stage, if it occurs, we assume that consciousness and sensation are entirely gone; that the convulsions are only the automatic movements of an animal organization after its spiritual organization has left, and that, therefore, the act of dying is not painful.

A story is told of a certain criminal who had experienced all the legal formalities of a death upon the gallows. He had been suspended by the neck, and was pronounced dead in due form by the physicians. His apparently inanimate body found its way, as is sometimes the case, to a neighboring dissecting-room. There, in the midst of incipient anatomists and future surgeons, stimulated by the first few pricks of the scalpel, to their utter surprise and indignation, he returned to life. His subsequent conduct might be regarded as peculiar under the circumstances. Instead of expressing delight at his resurrection, as might have been expected, he poured a shower of imprecations on the heads of those surrounding him for allowing him to run such a pleasant trance as he had experienced. This anecdote may serve as an illustration of some things that have been said, though its truth is not vouched for. In respect to credibility, it may be classified with another, which relates how Peter the Great sailed across the Dead Sea in a lead coffin, carrying his head under his arm. The man evidently had never been dead; for, judging from his profanity, and what we knew of his antecedents, the temperature of his post-mortem abode would have been such as to have made the cooler atmosphere of a dissecting-room highly desirable.

Leaving the anecdote just related out of consideration, we infer, from all that has been said, that the convulsive efforts of the criminal undergoing execution on the gallows, upon which newspaper reporters dilate as an evidence of extreme suffering, are an argument against capital punishment, and from which the spectators estimate the precise amount of torture the victim is undergoing, take place either when the poor wretch is in complete oblivion of all his surroundings, or in that state of delirious dreaming and freedom from sensation which would make the idea of "dancing upon a tight rope" not entirely incompatible with his mental condition. The shock of the sudden drop, in ordinary cases of death upon the gallows, is probably severe enough to stupefy the victim; and insensibility from this cause occupies the first stage, otherwise one of sensation and consciousness. Before sensibility has had time to return, he is in the second stage, the period of visions and hallucination, and in all his experiences, whatever convulsions he may be undergoing. These convulsions do not occur in certain portions of the spinal cord near the base of the brain is injured—if that, which is popularly supposed to be fracture of the neck, takes place. When this occurs all motion is prevented, and the man not only dies, but the muscles are deprived of the power of giving any indication of what is going on, or any evidence of suffering, if we suppose convulsive movements indicate suffering. The class of a certain professor already mentioned have often witnessed the surprising precision and celerity with which he thrusts his sharp steel point to the vital portion of the spinal cord, in physiological experiments upon some of the canine tribe. The animal would hardly have time for a squeak, but would be motionless and dead, apparently, without dying. Mr. Bergh would have been delighted to discover that so sudden a death was possible; and, perhaps also, any unfortunate dog, who, chained to the leg of the professorial table, was awaiting his turn to become the victim to science.

It is likely that that process, not of dying, but of approaching death, is most painful which most prolongs the first stage, in which nature is struggling to maintain her foothold. Therefore that which has long been regarded as a fact, is indeed true, that crucifixion is one of the most painful modes by which death can be produced; for the first stage, which, in this method, is one of excruciating pain, is very much prolonged.
A favorite mode of committing suicide in France is to go to sleep in a small room having no means of ventilation, in which

there is a fire of slowly-burning charcoal. The air gradually becomes so impure that it cannot furnish the lungs with the amount of oxygen requisite to support life, and death occurs as from suffocation; but so gradual is the process that any discomfort the victim may experience is not sufficient to awaken him, and the dreams of death become mingled with those of a sleep which never terminates.
It is when nature is struggling to resist the approach of death that there is pain. In death from old age there is no such struggle. Nature yields, because the time to do so has come. The machine has been actually worn out, and it is not necessary to rudely break it by violence. There is, then, no first stage, unless the whole period of life may be so called; but the dreamy, quiet, second stage creeps over aged person, and, without any appearance of pain he sinks to his rest. As affording some consolation to what we have attempted to prove, we are glad to quote the words of an eminent medical author and teacher of Edinburgh, Dr. W. Aitken:—"Death by extreme old age may be considered, in many instances, as the desirable end of a long-continued, and, perhaps, a dreary journey. The sufferer appears to fall asleep, as he might do after severe fatigue. The long and weary journey of life is thus often brought to a close with little apparent derangement of the ordinary mental powers; the final scene is often brief, and the phenomena of dying are almost imperceptible. The senses fail as if sleep were about to supervene; the perceptions become gradually more and more obtuse, and, by degrees, the aged man seems to pass into his final slumber. We scarce can tell the precise instant at which the solemn change from life to death has been completed. Sensation falls first, then voluntary motion; but the powers of involuntary muscular contraction, under the excitement of some external stimulus, may continue for some time longer to be freely expressed. The blood generally ceases first to be propelled to the extremities. The pulsations of the heart become less and less efficient. The blood fails to complete its circuit, so that the feet and hands become cold as the blood leaves them, and the decline of temperature gradually advances to the central parts."

"Thus far the act of dying seems to be as painless as falling asleep; and those who have recovered after apparent death from drowning, and after sensation has been totally lost, assure that they have experienced no pain. What is called significantly the agony of death, may therefore be presumed to be purely automatic, and therefore unfeared. The mind, doubtless, at that solemn moment, may be absorbed with that instantaneous review of impressions made upon the brain in bygone times, and which are said to present themselves with such overwhelming power, vividness, and force, that, in the words of Montaigne, 'we appear to lose, with little anxiety, the consciousness of light and of ourselves.' At such a time, the vivid impressions of a life well spent must constitute that euthanasia—that happy death—to be desired by all."

"You shall go home directly, Le Fevre," said my uncle Toby, "to my house, and we'll send for a doctor to see what's the matter, and we'll have an apothecary, and the corporal shall be your nurse; and I'll be your servant. Le Fevre!"
"The blood and spirits of Le Fevre, which were waring cold and slow within him, and were retreating to their last citadel, the heart, rallied back; the film forsook his eyes for a moment; he looked up wistfully in my uncle Toby's face, then cast a look upon his boy—and that ligament, fine as it was, was never broken.
"Nature instantly ebbed again; the film returned to its place; the pulse fluttered—stopped—went on—throbbed—stopped again—moved—stopped—shall I go on? No."

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