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In Two Volumes.

VOL. II.

PHILOSOPHY OF CHARMING.
MENTAL ALCHEMY.
ELECTRO-BIOLOGY.
ELEMENTS OF ANIMAL MAGNETISM.

NEW YORK:
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CLINTON HALL, 131 NASSAU STREET.
Boston, 142 Washington-street.] 1854. [London, No. 142 Strand.

CHIRON FASCINATING ESCULAPIUS B. C 928.

CHIRON the Centaur, a prince of Thessaly, has fascinated his pupil ESCULAPIUS, a brother prince, for the purpose of discovering a remedy to cure the foot of Hercules, which had been wounded by a poisoned arrow. An herb was prevised which saved the hero: this plant, known from the circumstance as the Centaury, (Centaur's herb,) gave name to a genus, one species of which is our common blue-bottle. Chiron was the great physician of his day, and derived his name from a Greek word, meaning the hand, because he performed most of his cures by manipulating. His wonderful skill in horsemanship has made the poets represent him as a centaur, half man, half horse. In after times, the medical fame of Esculapius far eclipsed that of his master, Chiron, and he was early invested by the people with divine honors. His mode of practising, called by his descendant Hippocrates, the secret means of medicine, can be found detailed in the work.

FASCINATION,

OR THE

PHILOSOPHY OF CHARMING

ILLUSTRATING

THE PRINCIPLES OF LIFE

IN CONNECTION WITH

SPIRIT AND MATTER.

BY JOHN B. NEWMAN, M. D.

AUTHOR OF VARIOUS WORKS ON NATURAL HISTORY, ETC

TENTH THOUSAND.

NEW YORK:

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PREFACE.

It is related of Epimenides, one of the sages of antiquity, that he fell asleep in a cave, and remained in that state some years. When he awoke, everything was altered around him, and he scarcely knew where he was During his absence he affirmed that he had familiar intercourse with spirits, and obtained the gift of prophecy, etc. He was reported able to dismiss his soul from his body, and recall it at pleasure. So high was his reputation for sanctity, that during a plague in Attica, 596 B. C., the Athenians sent for him to perform a lustration; in consequence of which the plague ceased.

Some German students in the last century, wishing to raise the devil, carried a pan of burning charcoal into a close room, and throwing in it various prescribed substances, danced around it, chanting a magic formula. One of them fell dead, and the rest, upon seeing his fate, fled with difficulty: the incantation, they thought, had evidently been too powerful. A professor in the same university accounted for the facts by the poisonous influence of fixed air (carbonic acid gas) generated by the ignited carbon; and offered to produce the gas at pleasure. He was instantly accused from this of having intercourse with familiar spirits.

Science has long since endorsed the professor's solution, and to doubt it at the present day would betray gross ignorance. Not so fortunate, however, was Epimenides, for it is only in our own times that his claims have been acknowledged; and from the want of more extended information, many are even now incredulous. Increasing light will induce belief, and it is my earnest wish that the following pages may tend to that result.

Man, besides soul and matter, possesses an intermediate principle distinct from and between both, called the life power: or in the words of Bonard, "he is an intelligence served by organs"—these organs being the servants of the life power, by which it operates upon the material world, and is in turn operated upon by it. A proper knowledge of the life power is a key to explain all the phenomena of fascination; and this it is the object of the present work to communicate. A very concise but perfectly clear idea of physiology is given, and on this the foundation is laid.

The Delphic priestess inhaled fixed air to act on the life power in such a manner as to cause the *spiritual* in the system to preponderate over the *material*, that she might the better give her responses. In some cases so great was the preponderance as to cause death; the priestess sharing the fate of the German student (who accomplished his desire), and by the same means. When the wished-for change is induced, new powers or instincts, previously dormant, become suddenly developed; and like the lower animals, who, when sick, run and devour the herb suited to their case, a like faculty of properly prescribing remedies is perceived—the spiritual world is often beheld, and its denizens sometimes give the sleep-wakers information of events that will shortly happen. History tells us that the coming of Cortez, and his conquest of their nation, had been told the Mexicans long before a Spaniard was ever heard of; and the journals of the missionaries stationed at the Pacific isles will present similar facts.

We can now see why the brazier was used in the incantation of the student, and the probability of Epimenides undergoing a change upon entering a certain cavern (likely by accident the first time) wherein fixed air was generated. His powers of curing disease, having intercourse with spirits, and predicting events, are thus explained. It should be remarked here, that none but those predisposed to the change, can experience it; all artificial efforts to induce it, except in such, resulting in almost certain insanity or death.

Like many others in my profession, I was a bitter enemy to fascination till accidentally led to examine it; but having done so, found the phenomena it presented, though new and startling, in strict accordance with the laws of life. In explaining my views, I have written for the people, entirely dispensing with technical terms except in one or two instances. That their perusal may clear up in the minds of others as many obscure and mysterious points as they did in his own, and thus subserve the interests of truth, is the sincere desire of the

AUTHOR.

296 FIFTH STREET, NEW YORK CITY.

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FASCINATION

CONVERSATION I.

CHARMING.

LADY. My dear doctor, I can never sufficiently thank you for the relief you have afforded me by your treat ment. I had been for years on the verge of the grave, and without the expectation of ever being, even for one day, free from pain. The first time you fascinated me, I experienced an incredible change—my pains ceased, the heart beat regularly, and my appetite returned, and, what is better still, my improvement has been rapid and thorough since then. I confess this freely, as it will preface what I am afraid will give you some pain. My friends attribute my recovery to imagination, and seem to think I was not really ill, but only nervous; and they suppose that a sufficient degree of irritation would make me as bad as I was at first.

DOCTOR. They mentioned, no doubt, many wonderful cases of the effects of imagination on the body.

LADY. Yes, and some as strange as my own. The cases that had the most effect on my mind were that of Joe, the Scottish drover, who was persuaded to believe himself sick, and in consequence really became so—and would have died had not the joke been discovered to him—and that of the criminal whom the physicians

pretended to bleed to death, and who actually died from the fancied loss of blood.

Doctor. That imagination exercises a powerful influence upon our bodies, is an undoubted fact; but it is equally a fact that it has full credit for all it performs. Jussieu, one of the commissioners appointed to examine this subject by the French Academy in 1784, states, as the result of a series of assiduous and attentive investigations, that he had observed *some facts* that admitted of physiological explanations; *others* which seemed to militate against animal magnetism; a *third series* of facts which he attributed to the imagination; and, lastly, *those* which could lead to *no other conclusion* than that of admitting a *particular agent* in their production.

Lady. I had no idea the subject was known as far back as 1784; I thought it a new discovery of the present day.

Doctor. We have authentic records showing its existence for upward of three thousand years. I have been examining some authorities, and, if you are sufficiently interested in the matter, will take considerable pleasure in submitting the result of my labors to you; and also explaining the connection of fascination with the laws of life.

Lady. I am very much obliged to you for the offer, and will hold you to your promise. To tell the truth, I was on the point many times of asking the same thing; for I find it to be the universal opinion of every one I am acquainted with, that, if true, it is something allied to witchcraft, and if not true, the greatest humbug of the age; and, despite my own experience, I often feel very uneasy about it.

Doctor. I do not wonder at your feelings; but, in relation to its effect on the imagination, I would ask if you believed in fascination before I saw you?

Lady. I had never heard anything about it. One day, when you came in and found the medicine had as usual produced no effect, after some conversation on ordinary matters, you directed me to sit down and look attentively in your eyes, at the same time taking hold of my hands. In a little time a rather uneasy feeling stole over me, which soon became pleasant and exhilarating; before long I felt sleepy, a dreamy and triumphant sensation succeeded, and my eyelids closed without the power to open them. My pains vanished, and when you opened my eyes, I felt better than I had done for years; and to the surprise of all my acquaintances, who predicted a speedy relapse, my recovery has been rapid and permanent.

Doctor. Well, then, your case cannot surely be attributed to imagination.

Lady. I never thought it could; but why do you name your new science Fascination? Others call it Mesmerism, or Animal Magnetism.

Doctor. You are mistaken in supposing it to be a separate science; it is only a part of medicine. And besides the names you have mentioned, Mental Electricity, Neurology, Pathetism, Sychodunamy, and many others, are in turn used to signify it. The forces of life, as I shall explain in another place, brook no interference from those of Chemistry or Mechanics, so that such terms as Magnetism and Electricity are inapplicable. Mesmer did not discover anything new. Neurology treats only of the nerves. Pathetism is a term derived from the Greek, meaning suffering; and Sychodunamy

is another word from the same language, meaning the force of the soul. Now, as we have a word in our language already expressive of the power in the lower animals, I saw no necessity to add another, especially as Fascination is universally acknowledged.

LADY. You surely do not mean the charming of snakes?

DOCTOR. You have exactly expressed my idea; for the power in man and the lower animals is exerted through the same medium, and produces, to a certain extent, the same results. Do you remember any cases of the fascination of snakes?

LADY. Quite a number. Professor Silliman mentions that in June, 1823, he crossed the Hudson at Cattskill, in company with a friend, and was proceeding in a carriage by the river along the road, which is there very narrow, with the water on one side, and a steep bank, covered by bushes, on the other. His attention at that place was arrested by observing the number of small birds, of different species, flying across the road and then back again, and turning and wheeling in manifold gyrations, and with much chirping, yet making no progress from the particular place over which they fluttered. His own and his friend's curiosity was much excited, but was soon satisfied by observing a black snake of considerable size, partly coiled and partly erect from the ground, with the appearance of great animation, his eyes brilliant, and his tongue rapidly and incessantly brandishing. This reptile they perceived to be the cause and centre of the wild motions of the birds. The excitement, however, ceased as soon as the snake, alarmed by the approach of the carriage, retired into the bushes; the birds did not escape, but, alighting upon

the neighboring branches, probably awaited the re-appearance of their cruel tormentor and enemy.

I have read of a man residing in Pennsylvania, who, returning from a ride in warm weather, espied a blackbird, and a large blacksnake viewing the bird. The latter was describing circles, gradually growing smaller, around the snake, and uttering cries of distress. The bird had almost reached the jaws of its enemy, when the man with his whip drove off the snake, and the bird changed his note to a song of joy.

A gentleman himself told me that while travelling one day, by the side of a creek, he saw a ground-squirrel running to and fro between the creek and a great tree a few yards distant. The squirrel's hair looked very rough, which showed he was much frightened; and his returns being shorter and shorter, my friend stood to observe the cause, and soon discovered the head and neck of a rattlesnake pointing directly at the squirrel through a hole of the great tree, which was hollow. The squirrel at length gave over running, and laid himself quietly down, with his head close to the snake's. The snake then opened his mouth wide, and took in the squirrel's head, when a cut of the whip across his neck caused him to draw in his head, which action, of course, released the squirrel, who quickly ran into the creek.

Doctor. Dr. Good mentions the curious fascinating power the rattlesnake, in particular, has over various small animals, as birds, squirrels, and leverets, which, incapable of turning off their own eyes from those of the serpent-enchanter, and overpowered with terror and amazement, seem to struggle to get away, and yet progressively approach him, as though urged forward or

attracted by a power superior to that of natural instinct till at length they enter, apparently without foreign force, into the serpent's mouth, which had all along been open to receive them, and are instantly devoured. The larger kinds of various snakes have undoubtedly a similar power. Dr. Barrow, in his Travels into the interior of South America, asserts this to be a fact, well known to almost every peasant in that quarter of the world; and Vaillant, in his Travels into Africa, affirms that, at a place called Swortland, beholding a shrike in the very act of fascination by a large serpent at a distance, the fiery eyes and open mouth of which it was gradually approaching, with convulsive tremblings, and the most piteous shrieks of distress, he shot the serpent before the bird had reached it; still, however, the bird did not fly, and on taking it up, it was already dead, being killed either by fear or the fascinating influence of the serpent, although, upon measuring the ground, he found the space between them to be no less than three feet and a half. There is a case, much in point, inserted in one of the early volumes of the Philosophical Transactions, which states that a mouse, put by way of experiment into a cage in which a female viper was confined, appeared at first greatly agitated, and was afterward seen to draw near to the viper gradually, which continued motionless, but with fixed eyes and distended mouth, and at length entered into its jaws, and was devoured.

Lady. If any of the lower animals could be fascinated by man, I should think that would be a certain proof, not only of the reality of the power, but that it did not exert its influence through the imagination.

Doctor. Animals of late days have been frequently

fascinated for purposes of experiment, and a universal rigidity of the muscles produced to such an extent as to cause them to resemble pieces of statuary, so that the animal could be taken up and its whole weight supported by one foot—and this state produced and continued at pleasure. Mr. Bruce, the great African traveller, distinctly states, from minute personal observation, that all the blacks in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed by nature against the bite of either scorpion or viper. They take the horned serpents in their hands at all times, put them into their bosoms, and throw them at one another, as children do apples or bells; during which sport the serpents are seldom irritated to bite, and when they do bite, no mischief ensues from the wound. The influence exerted upon them is so great that they are scarcely ever able to attempt any resistance, even when eaten up alive, as Bruce assures us he has seen them, from tail to head, like a carrot. He also positively affirms that they constantly sicken the moment they are laid hold of, and are sometimes so exhausted by this invisible power or fascination, as to perish as effectually, though not as quickly, as though struck by lightning. "I constantly observed," says he, "that, however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently *shut his eyes*, and never turned his mouth toward the arm of the person that held him."

This power is often used by man to disarm the fury of the most enraged or vicious quadrupeds. This is peculiarly seen at times in the case of watchdogs, over whom some house-breakers have found out the secret of exercising so seductive and quieting a power as to keep

'hem in a profound silence while the burglary is com mitted. Lindecrantz, of Sweden, tells us that the natives of Lapland and Dalarne are in possession of this secret generally, insomuch that they can instantly disarm the most furious dog, and oblige him to fly from them, with all his usual signs of fear, such as dropping the tail, and becoming suddenly silent.

Grooms are sometimes found possessed of a similar power over horses. Mr. Townsend gives a striking anecdote to this effect in his account of James Sullivan. The man—an awkward, ignorant rustic of the lowest class—was by profession a horse-breaker, and generally nicknamed the *whisperer*, from its being vulgarly supposed that he obtained his influence over unruly horses by whispering to them. The actual secret of his fascinating power, it is very likely, was unknown to himself, for it died with him, his son, who was in the same occupation, knowing nothing of it. It was well known to every one that, however unbroken or vicious a horse or even a mule might be when brought to him, in the short space of half an hour he became altogether passive under his influence, and was not only entirely gentle and tractable, but in a very considerable degree continued so, though somewhat more submissive to himself than to others. There was a little mystery in his plan, but unquestionably no deceit. When sent for to tame an unruly horse, he ordered the stable-door to be shut upon himself and the animal alone, and not to be opened until a given signal. This singular intercourse usually lasted for about half an hour; no bustle was heard, or violence seemingly had recourse to; but when the door was opened, on the proper sign being given, the horse was always seen lying down, and the fascinator by his

side, playing with him familiarly as a child with a puppy. Mr. Townsend once saw his skill tried on a horse that could never be brought to stand for a smith to shoe him. The day after Sullivan's half-hour lecture, he went, not without some incredulity, to the smith's shop with many other curious spectators, who were eye-witnesses of the complete success of his art. This, too, had been a troop horse, and it was supposed, not without reason, that after regimental discipline had failed, no other would be found availing. He observed the animal seemed afraid whenever Sullivan either spoke to or looked at him. In common cases, the mysterious preparation of a private interview was not necessary, the animal becoming tame at once.

LADY. Has no person ever attempted to explain this wonderful influence? for the facts seem to have been known a considerable time.

DOCTOR. Yes, though some have doubted the facts; for, as Dr. Good remarks, in the marvellous it is always far more easy to doubt than to determine. By far the best explanation, and one with which I entirely coincide, is that of Major A. Gordon, of South Carolina, the rationale of which I will enter upon after a little time. In a paper of his, he attributes the fascinating power supposed to be possessed by serpents, to a vapor which they secrete, and can throw around them to a certain distance at pleasure. He advances various facts in support of this opinion, and observes that the vapor produces a sickening and stupefying effect; and alludes to a negro who, from a peculiar acuteness of smell, could discover a rattlesnake at a distance of two hundred feet, when in the exercise of this power, from his smell being effected by it, and who, on following such

indication, always found some animal drawn within its vortex, and struggling with its influence.

LADY. Does man possess the power of throwing off a similar vapor?

DOCTOR. Undoubtedly; the instruments in both are the same, and these instruments I will take occasion to describe to you, and explain their mode of operation.

LADY. I should think it possible, in that case, for animals, in some instances, to fascinate man.

DOCTOR. We have well-attested instances of their doing so. I remember reading, some time since, of a man walking out in his garden, who accidentally saw a snake in the bushes, and, observing the eyes gleam in a peculiar manner, watched it closely, but soon found himself unable to draw his own eyes off. The snake, it appeared to him, soon began to increase immensely in size, and assume, in rapid succession, a mixture of brilliant colors He grew dizzy, and would have fallen in the direction of the snake, to which he felt himself irresistibly impelled, had not his wife come up, and, throwing her arms around him, dispelled the charm, thus saving him from certain destruction. There are too many of these stories to mention a tithe of them; so I will conclude with but one more that is very generally known. Two men in Maryland were walking together, when one found fault with his companion because he stopped to look at something by the road-side. Perceiving he did not heed him, he returned to draw him along, when he perceived the other's eyes were fixed upon a rattlesnake, which had its head raised and eyes glaring at him. The poor fellow was leaning toward the snake, and crying piteously, in a feeble tone, "He will bite me! he will bite me." "Sure enough he will," said his friend, "if you

do not run off. What are you staying here for?" Finding him dumb to all entreaties, he struck down the snake with a limb of a tree, and pulled his companion violently away. The man, whose life was thus providentially saved, found himself very sick for some hours after his enchantment.

LADY. I must express my astonishment at the new light in which you have presented the whole subject to my mind. There can possibly be no cavilling at any of the positions you have assumed.

DOCTOR. I give you the result of my own conclusions, after considerable study, and, from what has been shown, I think we may prove four things:—

First: That man can fascinate man.

Second: That man can fascinate the lower animals.

Third: That the lower animals can fascinate one another.

Fourth: That the lower animals can fascinate man.

Townsend remarks, that if we wish to seek for a general instance of the power one human being possesses over another, with regard to the influence of fascination, we have only to look at the effects produced when young persons sleep with old. It is recorded of the Psalmist, King David, that, when he became very old, he got a young damsel to sleep with him, that, from her vigorous life, he might obtain a supply to lengthen out his days. Some painful instances of this kind came under his own observation—one in which the future well-being of a person very dear to him was compromised; and he was acquainted with an infirm old lady, who was so perfectly aware of the benefit she derived from sleeping with young persons, that, with a sort of horrid vampireism, she always obliged her maid to share the same

bed with her; thus successively destroying the health of several attendants.

The celebrated German physiologist, Hufeland, has remarked the longevity of schoolmasters, and attributes it to their living so constantly amid the healthy emanations of young persons.

It may be well to mention, in this connection, the fact that savage nations, generally, practice fascination. They rub or pat one another when fatigued, and it refreshes. The wife of one of the Sandwich Island missionaries, on a visit to this country, some years since, exclaimed, on returning from a long and tiresome walk, that had completely exhausted her strength: "If I was home, the native women, by patting me, would soon give me complete relief from this weariness, and make me feel as lively as ever." The rites and gestures of savage magicians, the medicine-men of the wilds, over their patients, which so much alarm travellers, are nothing more than fascinating passes to cure disease—a method, too, that very generally succeeds.

Even among animals, it has been found that the young cannot be too closely associated with the old without suffering detriment. Young horses, standing in a stable beside old ones, become less healthy, and, in time, weak and sickly.

LADY. And you say these wonders can all be explained, in accordance with what is already known of the laws of life?

DOCTOR. With the utmost certainty.

LADY. But do you really think it possible that I can ever understand them? I am fearful that I have not strength enough of mind to pry into such mysteries.

DOCTOR. The subject is not difficult, by any means,

and a moderate degree of perseverance is only necessary to master the whole. If you like, we will spend a little time to-morrow in its examination, and, in the meanwhile, I will leave you Mrs. Abdy's lines on fascination, which prove, in a pleasing enough manner, that there can be some poetry in the subject :—

He stands before a gathered throng, strange knowledge to unfold,
Charming the dazzled fancy like the fairy-tales of old;
Yet must he brook the idle jest, the cold and doubting sneer,
He hath no beaten path to tread, no practised course to steer.

The wondrous science that he strives to bring to life and light,
Is softly, faintly breaking from the misty shades of night;
And scoffing prejudice upbraids the pure and genial ray,
Because it doth not burst at once to bright and beaming day.

He tells the healing benefits that through this power arise;
How sweet and soothing sleep may seal the weary mourner's eyes
How raging madness may be checked; how sufferers may obtain
The boon of deep oblivion from the keenest throbs of pain.

Anon he dwells on loftier themes, and shows how mind may claim
An empire independent of the still and slumbering frame.
Can ye doubt the proofs, ye careless throng, submitted to your view
Can ye hold them in derision, because yet untried and new?

Know that improvements ever wend a tardy course on earth;
And though Wisdom's mighty goddess gained perfection at her birth
Her children reach by slow degrees the vigor of their prime,
For the wisdom of this lower world requires the growth of time.

None wish ye on the statements of a single voice to rest;
The marvels ye have witnessed ye are urged to prove and test;
Survey them in their varied forms—inquire—observe—inspect—
Watch—meditate—compare—delay—do all things but neglect!

If ye bear in mind the lessons that to-day ye have been taught,
Ye need not lack materials for intense and stirring thought;
And my simple lay can little aid an orator's discourse,
So gifted with the energy of intellectual force.

But I ask ye if your cherished ones sharp anguish should endure,
Which the stated arts of medicine had in vain essayed to cure;
Would it not grieve ye to reflect ye might those pangs allay,
But that, jestingly and mockingly, ye cast that means away?

Mistake me not—I prize not aught, however great or wise,
If held not in subjection to the God who rules the skies;
To me all knowledge would be poor, all splendor would be dim
All boons unsafe, all joys untrue, unless derived from Him.

And if eagerly this wondrous power I witness and approve,
It is because I know no bounds to Heaven's amazing love.
And I cannot, by the pedant rules of critic caution, scan
The depths of those exhaustless gifts His mercy pours on man

CONVERSATION II.

DISCOVERY OF FASCINATION.

DOCTOR. I wish to prove, in our conversation to-day that Adam was perfectly aware of the power of fascination, together with clairvoyance, and those other mysteries that astonish so much the people of the present day.

LADY. Why did he not communicate this knowledge to his descendants, so that the matter might become universal and undoubted?

DOCTOR. I cannot answer better than in the words of that veritable historian, John Bunyan, who tells us that King Shaddai, in the sixth day of the year one, built in the country of Universe a fair and delicate town, called Mansoul, and endowed it with corporate privileges—a town for building so curious, for situation so advantageous, that there was not its equal on the face of the whole world. Yea, it was so goodly, when first built, that the gods, at the setting up of it, came down to sing for joy. It was so mighty as to have dominion over all the country round about it; for all were required to acknowledge it for their metropolitan, and do it homage. It had commission and power from the king to demand service of all, and also subdue those who in any way opposed it.

There were certain gates in Mansoul, by which access could be gained to the celestial country round about it, and communion held with the messengers who were

constantly coming and going from the court of Shaddai. The inhabitants took full advantage of all their glorious privileges, and conversed with the gods freely, so that, all the time they continued under the dominion of its builder, nothing but sounds of joy and praise were heard; but when, as is well known, they rebelled against his government, and swore allegiance to Diabolus, his enemy, a dreadful change came over them, and, among the other enjoyments of which they were bereft, the gates were closed that opened to the celestial country, and no communication through them, unless under extraordinary circumstances, ever allowed. As the gates became disused, they were gradually forgotten by the many, and, for thousands of years, all remembrance of them lost.

LADY. Why, you do not surely think that heaven is around us, and that, if we could see through those gates, we would behold its glories at once? I have always entertained the idea that the celestial country was an immense distance off, and, when we died, there was a long journey to travel before it could be reached.

DOCTOR. That the material world is contained in the spiritual, admits of direct proof, and a little reflection will convince us at once of the fact. You know we are told, that the angels that encamp round about them that fear the Lord, do always behold the face of our Father which is in heaven. And were our senses not holden until the time when we shall be caught up to meet the Lord in the air, we might see the cloud of witnesses surveying our heavenward race, and behold, as Stephen did when he was martyred. heaven opened, and Jesus sitting at the right hand of God.

LADY. I must confess it would please me better to

find some certain proof of this in the Bible, and also of some one who had seen it, that would be immediately convincing.

Doctor. You will be surprised, then, by an attentive examination of the sixth chapter of 2 Kings. When Elisha's servant perceived his master's house surrounded by the warriors of the king of Syria, who evidently came with a hostile intent, he was extremely frightened, and cried, "Alas, my master! how shall we do?" And Elisha answered and said, "Fear not; for they that be with us are more than they that be with them." But as this did not quiet him, Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he may see." And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Lady. I am satisfied, but cannot help expressing my astonishment at the clearness of all the proofs you bring forward to sustain your positions. Do you suppose they practised fascination before the deluge?

Doctor. Though they might be aware of the existence of the celestial gates, yet that the mode of opening them, and also producing curative influence, was known before the flood, it is, of course, out of our power to determine; but that it was soon manifest after that period, is undoubted.

Though the immediate descendants of Noah were aware of the being, and some of the attributes, of Jehovah, yet their knowledge, handed down to posterity only by tradition, became corrupt, and the invisible and eternal One was lost sight of in the homage paid to things of wood and stone; the charge of which, involving, as it did in their eyes, communion with superior

powers, was the most important office in the nation, and one, too, which it was the earnest endeavor of all to obtain. Now, who so likely to obtain it as those who pretended to be especial favorites of the gods themselves, proving their assertions in the most satisfactory manner by the cure of diseases. Accordingly, we find the heathen priests were the first fascinators.

LADY. But how did they discover the mode of doing it?

DOCTOR. An attentive examination of the subject has brought me to a conclusion that, most likely, will very much surprise you. I think the requisite knowledge was imparted by Satan himself, either in a direct manner, or by prompting the mind to a series of experiments that led to the discovery. He did this to increase his influence, so that a chosen few, on whom he could depend, might guide the many in the ways of destruction. Proof of this, I think, can be found in the fact, naturally abhorrent to humanity—for man has been defined to be a religious animal—that all barbarous nations pay more homage to the Spirit of Evil than they do to the Spirit of Good. And, as a matter of course, their rites of worship are of the most revolting and blood-thirsty description; extreme licentiousness characterizing their devotions, as well as suspension by hooks, etc., and the murder of infants and adults.

LADY. If fascination is a power imparted by Satan why is it not sinful to have recourse to it?

DOCTOR. He did not impart the power, but merely showed the fact of its existence. It is a gift from Jehovah, and, as such, with all thankfulness, we make use of it to subserve his honor and glory. The Lord makes the wrath of man to praise him as well as the wrath of

Satan, who will no doubt find it in the end, like many other of his projects, one of the most efficient means of his overthrow.

Uniting, as the heathen magi did, the offices of priest and physician, as well as king, (which last office they afterwards voluntarily separated, though they kept it subordinate to their own,) and the number of known remedies being then very few, they were mostly compelled to rely on fascination for giving relief in sickness. Some of them possessed this power in so extraordinary a degree, and had their fame so widely extended, as to be deified after death; having idol statues shaped in their likenesses, to which divine honors were paid, the qualities for which they were thus honored being symbolized by an additional number of arms. Proofs of this may be seen at the present day in the images of the gods of India; Vichenow, Chiven, Parachiven, Ravenna, and many others, have four, six, and twelve arms, all presenting the hands open, with the palms inclining downwards, the fingers being in the most approved fascinating positions of the present day.

It is probable that the immediate application of the hands was reserved for special purposes, curiously-shaped rods of various kinds being mostly used to direct the influences; thus the caduceus of Mercury, it was supposed, had the power of putting any one whom it touched to sleep; with it he deepened the slumbers of Argus, after lulling him to a gentle repose by the sound of his lyre, preparatory to cutting off his head. That he sometimes dispensed with its use is evident from a passage in Plautus, which makes him say of Sósia: "What if I stroke him gently with the hand so as to put him to sleep?" May no the regal sceptre have been

used, before the separation of priest and king, for the same purposes as the caduceus of Mercury, and be, as well as the *royal touch* for the cure of scrofula, the last remains of the former union of offices?

LADY. Nothing can be more probable in this view of the subject.

DOCTOR. The magi, or wise men of India, the most ancient fascinators of whom profane history gives any account, practised mostly gestures and manipulations in curing disease, though they often prescribed herbs.

LADY. Is any particular account given of their curing by fascination?

DOCTOR. Philostratus mentions the case of a young man, whom a lion had injured in the knee to such an extent as to keep him in constant agony, and who went to the magi to obtain relief. They rubbed him gently with their hands at intervals during a few days, when he returned home perfectly cured.

Next come the priests of Egypt, who took the greatest possible advantage of the secret, and made the knowledge of it the last and holiest rite of their ancient magic, in the initiation of candidates. So celebrated were they, that many persons, taking advantage of our Saviour's temporary residence in Egypt, professed to account for his miracles, by accusing him, according to Arnobius, of being a magician; of making things by secret means; and of stealing, from the sanctuary of the Egyptian priests, the names of the powerful angels, and their occult disciplines.

Patients flocked to these Egyptians from all parts of the world. Their mode of proceeding was to previously prepare them by means of fasting and prayer, and then wrap them up in goat skins. After the process of

fascination, they were left to wait for sleep and prophetic visions; in some instances these did not occur, but to provide for the emergency, there was a company of priests who slept for them, and revealed the dreams. A record of each case, telling the name of the person, the disease and the remedy, was engraved on the temple; and these inscriptions, we are told, were, for a long while, the sole record of practical medicine. Five of these have been translated, the following two of which will give an idea of what they were:

The god, in a nocturnal apparition, ordered the son of Lucius, who was attacked with a hopeless pleurisy, to take from the altar some cinders, and, mixing them with wine, make an application to the affected side. He was saved; he thanked the god, and the people wished him happiness.

A blind soldier named Valerius, after consulting the god, received for answer: "Go in the temple, mix the blood of a white fowl with honey, and wash your eyes with it during three days." He recovered his sight, and thanked the god before the people.

LADY. What does it mean when it says they waited for visions?

DOCTOR. I must take a rather circuitous mode of answering your question. We must now study a little physiology, and, as I will avoid all hard names, and endeavor to simplify as much as possible, you will not find it difficult to follow me in the explanations.

Man has three perfectly distinct elements in his composition—Matter, the Life Principle, and the Soul or Immortal part.

LADY. I thought life resulted from the union of all the different organs, and that their being placed in

just such relations made the machine work harmoni ously.

Doctor. That has been, and even now is, the opinion of a great many, but when the system is growing, and also in disease, some parts are always out of relation to the rest, and the proportion and balance thus utterly destroyed ; and did life only result from the union of all, it must cease in such cases at once to exist. The inductive and only true method of reasoning refers the various operations going on within the body to a common cause, which source of action is called the life or vital principle.

Lady. But how is this cause discovered?

Doctor. By the phenomena it presents to us; we can perceive these phenomena only through the agency of Matter, for which purpose alone, it would seem, matter was created.

Lady. As matter is governed by laws of its own, it appears to me that, in experimenting upon it, you would only be finding out those laws.

Doctor. The laws of matter, which are known as the chemical and mechanical forces, differ entirely from those manifested by it when organized.

Lady. Still I have not a clear idea of the vital principle. When I would separate it from the soul and matter, the two last continually force themselves upon my mind, and make the whole subject very confused. If it was only possible to observe the vital principle acting with matter alone, without the soul's interference, I could easily understand it.

Doctor. Your wish can at once be gratified, by looking at the geranium on your window sill. Vegetables have only the vital principle and matter ; but

perhaps I cannot do better than refer you to an article on this subject prepared by myself for a literary magazine some years ago. Will you read it aloud?

LADY. It was remarked by a philosopher, some years ago, that it was scarcely possible to tell the difference between a dog and a rose. This statement, to the greater number of my readers who have not reflected on the subject, will appear hardly probable. Anecdotes of the sagacity and faithfulness of dogs are known to all; and I doubt not many of them in our city are possessed of more knowledge and practical information, and are better members of society, than the swarms of idle and vicious youth who crowd our streets. How, then, with such facts before him, could Bonnet make such an assertion? I will tell you. Our ideas of the intelligence of animals are derived from the proofs of design we see them exhibit. Having a certain end in view, they will choose, with the most astonishing discrimination, out of a number of means, the ones best adapted to their purposes, and contrive to use these in such a way as to be almost uniformly successful. Natural history is made up of facts in support of this position. Our next inquiry will be to find out whether plants ever show such instances of choice and foresight; and a little examination will prove that most unquestionably they do.

Strawberries, planted on moist ground, give out no runners; but, on placing them in a dry soil with water at some distance, we find runners travelling around until they discover it, and then remaining—a living aqueduct—to supply the plant. If these runners are moved round to the other side, they will soon regain their original position with unerring certainty. If you turn

the under surface of a rose-leaf upward, it will, in a little while, commence a return movement, gently twisting, with a kind of effort, on its peduncle, as on a sort of pivot. The Abbé Martin transplanted a rose-tree from one part of his garden to another, for the purpose of experiment. To the right of the new position, the soil was hard, dry, and sterile; to the left, moist, rich, and tender. The roots, at first, radiated alike to the right and left. But he soon discovered that the roots, which had advanced to the right, bent backward toward the fertile and mellow earth, as if divining that their companions at the left had found better pasture. To prevent their intercepting nourishment intended for other plants, he dug a ditch to stop the farther advancement of the roots. Arrived at the ditch, they plunged perpendicularly below its bottom, ran around and advanced anew toward the point whence they had discovered the rich soil.

Instances of their foresight in guarding against excessive heat, wind, and rain, are equally numerous. In France, the peasants train the carlina by their doors, to serve as a barometer; its open flowers show clear weather—but closed, an abundance of rain. The shepherd's weather-glass has the same property. If it does not show its face to greet the sun on his ascension, the sheep remain in the fold on that day. The four-o'clock opens its flowers regularly every afternoon at that hour, to show the laborer that, if he cannot afford a watch, nature will provide him with the means of knowing the hour without expense. Such examples certainly prove a faculty of judging according to the sense in plants.

And now the inquirer asks, "What is the nature of this principle, and in what does it differ from chem-

ical affinity or attraction?" A perfect exemplification of this difference is given in the history of its creation. And God *made* every *plant* of the field *before* it was in the earth, and every *herb* of the *field before it grew.* Dry land and seas, by this time, were divided, and the forces of the inorganic world in operation. These forces are called pullers-down of nature. Exposed to their influence, mountain and hill crumble to dust; and it is owing to their agency that volcanoes and earthquakes destroy cities and swallow up nations. This is due, probably, to the shape of the ultimate atoms, which, fitting into each other in different ways, occasion perpetual change.

But on the third day, a controlling influence, a new set of powers, the builders-up of nature, appear—created, in kind and degree, different from matter, yet only manifesting their presence to us in connection with it. So far from allowing these atoms to unite according to their affinities, which would soon destroy nature, they exercise the most despotic sway, controling them to the last. The chemical forces are in perfect subjection while life remains; but the moment it departs, dust returns to dust, the work of destruction begins, and the body vanishes into air.

A beautiful example of this opposition is shown by seeds, which are the simplest independent forms of the union of the life power with matter. Take two of these, and, having destroyed the vitality of one of them by passing an electric spark through it, place both in warm and moist earth. The dead seed, surrounded by all the conditions favorable to its decomposition, is speedily resolved into its native elements, while the living one makes slaves of its enemies, rapidly sprouts up amid the surrounding desolation, and hangs out its flowery banners as tokens

of victory. Seeds etain life, almost any length of time. I noticed, this week, an account of an abundant harvest reaped from the growth of seeds found in an Egyptian mummy, over two thousand years old.

A seed, finding itself in a warm moist place, suddenly becomes aware that it has work to do, and sets about it without delay. The seed-case bursts, a stalk and leaves appear above, while the root, sending off filaments, remains below; at the end of each of these little filaments is a spongiole, or bundle of leech-like mouths. These suck from the soil whatever they require, and then act the part of a stomach in instantly digesting it. A series of ascending vessels, or veins, are ready to carry it to the leaves, to be further elaborated; when it arrives there, its oxygen is given off, and a supply of carbonic acid, obtained from the air, is combined with it; and the pure blood, or sap, is carried by the arteries to every part, to supply its necessities and form compounds.

Plants are manufacturing establishments; some make the essential oils—as the cinnamon, sassafras, and rose; others salts—as the sorrel, oxalic acid; the Peruvian bark-tree, quinine; and the willow, salacine. Many a despised shrub has powers more deadly and dangerous than a powder magazine; the laurel and peach yield prussic acid, one drop of which will destroy life; and travellers tell us that the atmosphere of the upas-tree is fatal for miles around it.

The vital principle of each plant, being separate and independent in itself, explains the reason why two of them—the one a virulent poison, the other a table vegetable—will grow side by side, and draw their nourishment from the same source. It also shows the error of

our modern agriculturists, who treat these living existences, endowed with a power of choice and foresight, as if they were tubes, imbibing whatever was placed near them by capillary attraction.

Man resembles a torch, in requiring oxygen to keep him burning or alive; in return for this he throws out carbonic acid, which to him is a virulent poison. Now, what prevents this gas accumulating in the air, and destroying the animal kingdom; and from what source shall the supply of oxygen be derived to answer our continual demand? Only from the respiration of plants; which we may now see not only supply us with food, but are absolutely necessary for our daily existence.

When the new Custom House and Merchant's Exchange were erecting, they were the daily resort of thousands who flocked to witness their gradual progress; yet how much more wonderful is the building of a vegetable palace! Unseen workmen are urging it forward with untiring industry; column after column forms; story after story rises; staircase and hall and gallery are soon fixed in their positions. We think it a great thing to have the Croton water brought into our houses; yet in every one of these little chambers, there are pipes to carry food and water and take away the residue. The vegetable house is made of the finest wood, is elastic, and capable of bending to the breeze; and, to defend it from the rain, covered either with water-proof varnish, or stuccoed over with the rares porcelain. And all this time the spectator is not disturbed by noise or dust, the greater part of the work being carried on under ground.

When all is completed, no monarch on earth could obtain such a residence. The very paint of its walls, though

exposed to all kinds of impurity, is of such rare quality that the king's stateliest robes cannot match it. "Consider the lilies of the field; they toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like unto one of these." Nay, kings are even glad to obtain its essences at second hand, to perfume themselves.

The name of the inhabitant who owns the house is written on a broad door-plate of surpassing beauty, so that we can tell one from another. Books have been written on the language of these door-plates or flowers, and it is said that angels, by their means, write mysterious truths on hill and field. The poet, from the earliest ages, has held the most sweet and loving converse with them. But to the physician, the priest of nature, they speak in a higher and more exalted strain. In them he reads the success of his mission. By their means he can conquer the most obstinate diseases. That nothing has ever been formed for show alone, the truly useful will always be the truly beautiful. That when their uses are perfectly understood, the fond dream of the Rosicrucian shall not want verification: the bone shall continue firm and the muscle strong; the eye of youth retain its lustre; and as century after century passes away, the lapse of time shall but witness our triumph over the pullers-down of nature, and our increase in wisdom and love. These happy children of Flora, that have retained undimmed the influence of their Creator's smile, when first he pronounced his work good in Eden, shall receive added radiance and more dazzling glory as they again behold His face in the dawning morn of the millenium.

CONVERSATION III.

PHSYIOLOGY.

DOCTOR. The body is the house of the soul: in an upper story, confined to an inner chamber, closely imprisoned, and having no communication with the external world, except through the medium of the life principle, resides our immortal being.

LADY. But there is no mention of a double life in the account of man's creation. Genesis ii, 7, says that the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man become a living soul.

DOCTOR. The Hebrew word, in that passage, for life, is used in the plural; so that your objection but confirms the physiological view. It should read, breathed into his nostrils the breath of lives.

LADY. Is the life principle immortal as well as the soul?

DOCTOR. I believe it is, but only in consequence of its connection with the soul, to which it is subservient. It is an intermediate between spirit and matter, presenting to us certain phenomena, by which we are enabled to recognize its possession of seven distinct properties; these are:—

VITAL AFFINITY
VIVIFICATION.
MOBILITY.
IRRITABILITY.

INSTINCT.
SYMPATHY.
SENSIBILITY.

The first five are common to all animated nature—plants as well as animals; the last two, in consequence of requiring a nervous system for their development, belong only to animals.

Vital affinity and vivification are used in the organization of matter. Mobility is the power of originating motion, as shown in the circulation of the sap and shrinking of the mimosa. Irritability, or excitability, is the power of giving and receiving impressions—of acting upon matter, and of being, in turn, acted upon by it—and is one of the most important of all. The instinctive property of plants has been already mentioned; that of animals needs no illustration. Sympathy and sensibility possess names sufficiently explanatory of their powers.

LADY. But have not animals a separate principle of instinct besides a life power?

DOCTOR. They have not. Coleridge, who is the best authority on this subject, remarks that instinct is the *power of selecting and adapting means to proximate ends;* and illustrates the point by taking the stomach of a caterpillar, which, he observes, has the power of selecting the appropriate means (that is, the assimilable part of the vegetable *congesta*) to the proximate end—which is, the growth or reproduction of the insect's body. It does this by the vital power of the stomach.

From the power of the stomach, he passes to the power exerted by the whole animal; traces it, wandering from spot to spot, and plant to plant, till it finds the appropriate vegetable; and again, on this chosen vege-

table, he marks it seeking out and fixing on the part of the plant, bark, leaf, or petal, suited to its nourishment—or (should the animal have assumed the butterfly form) to the proper place of depositing its eggs, and making provision for the sustenance of the little animals that shall emerge from them. The power, thus exhibited, of selecting and adapting means to proximate ends, according to circumstances, he considers as a higher species of adaptive power, and calls it Instinct.

Then, citing anecdotes from the writings of zoologists, he proves in the lower animals a power of selecting and adapting the proper means to the proximate ends, according to varying circumstances; and this yet higher species of adaptive power he calls Instinctive Intelligence.

In addition to these, he says that he finds one other character common to the highest and lowest; namely, that the purposes are all manifestly predetermined by the peculiar organization of the animals, and both actions and purposes are in a necessitated reference to the preservation and continuance of the particular animal, or the progeny. There is selection, but not choice; volition, rather than will.

Lady. I suppose wild men have their instinctive faculties best developed, and that man, in proportion as he becomes civilized, or under the dominion of reason, loses those powers.

Doctor. You must remember that the manifestations of instinct depend on the peculiar organization of the animal. Man is not fitted to live in a wild state, for then he is, of all animals, the most helpless. But Coleridge speaks directly on this point, and I will give you his words, premising that he defines understanding as

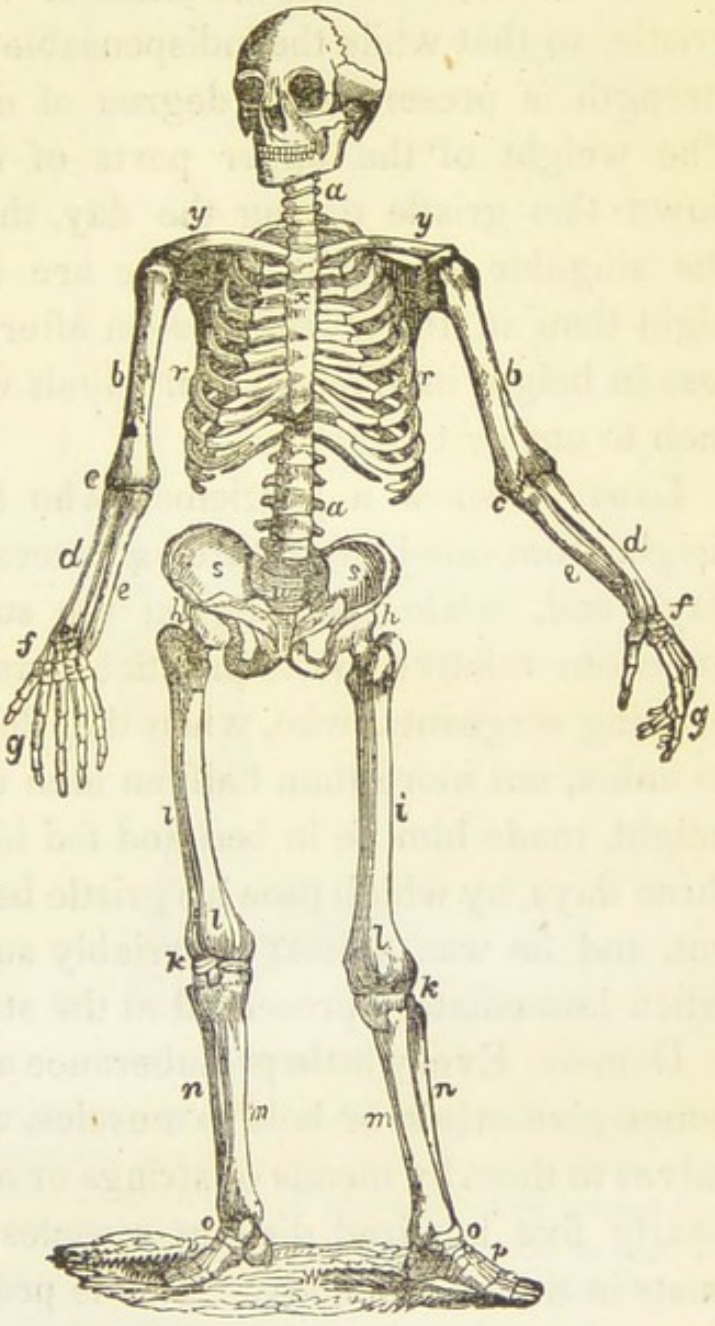
the faculty that judges by the senses. He says, that if we suppose the adaptive power, in its highest state, (instinctive intelligence) to co-exist with reason, free-will, and self-consciousness, it instantly becomes understanding; in other words, that understanding differs, indeed, from the noblest form of instinct—not *in itself, or in its own essential properties*, but in consequence of its co-existence with far higher powers, of a diverse kind, in one and the same subject. Instinct, in a rational, responsible, and self-conscious animal, is understanding.

Having now reviewed the characters of the servants n the house of the soul, we will glance at their offices in the building, and at the building itself. In comparing the human frame to a self-moving house, the bones and muscles should be represented as beams and pillars; the stomach as the kitchen; the lungs as the ventilator, etc., etc. The house must be furnished with bells and wires to convey news, receive messages, and connect all the parts together into a common whole; such offices are performed by the senses.

The skeleton of the human body is composed of two hundred and forty-eight bones; each of which is modelled with the utmost care for the various offices it has to perform; and so close a relation does one bone bear to another, that an anatomist can tell from seeing one, or, in some cases, even a part of one, with the utmost certainty, the general form and habits of the animal to which it belonged. A happy illustration of this fact was shown some years since in England, by Mr. Connybear, a philosopher of considerable eminence. Having found a few bones of an extinct species of animal, he set himself to work to construct the perfect skeleton. Little attention was paid to his performance at the time,

but some years afterward, a complete skeleton of that singular animal, the Plesiosaurius, was discovered, and found almost exactly to correspond with Mr. Conny-bear's drawing!

[*a a*, spinal column capped by the skull; *r r*, ribs connected by gristle (cartilage,) to the breast bone, *x*; *y y*, collar bones (clavicles); *b*, the arm bone (humerus); *c*, the elbow; *d*, the radius; *e*, the ulna; *f*, the wrist joint (composed of 8 small bones, in two rows); *g*, the finger bones (phalanges, 19 bones); *s s*, hips or pelvic bones, joining *w*, the sacrum; *i*, the thigh bone united to the trunks of the body by the joint *h*; *l*, the knee-pan (patella); *k*, the knee; *m*, the tibia, and *n*, the fibula, both small bones of the leg; *o*, ancle, composed of 7 bones; *p*, toe bones (phalanges, 19 bones).]



BONY SKELETON.

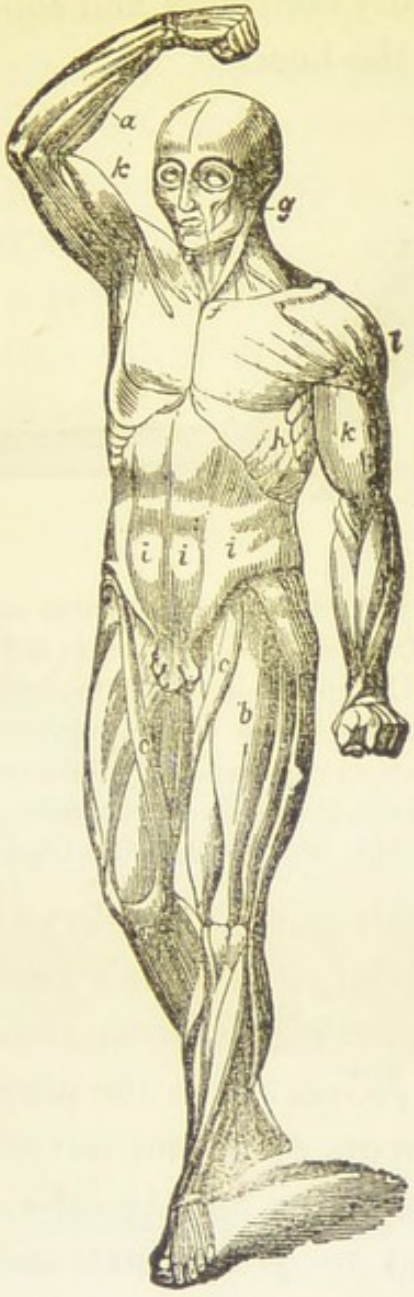
The back bone and skull are by far the most important among the bones; they are the caskets in which are deposited the spinal marrow and brain—indeed, to

protect the nervous system from injury seems, in every instance, the first intention of the formation of a skeleton.

The spine, or back bone, is composed of twenty-four smaller bones, between the most of which is a layer of gristle, so that while the indispensable condition of great strength is preserved, a degree of motion is allowed. The weight of the upper parts of the body, presses down this gristle during the day, thus accounting for the singular fact that persons are always shorter at night than in the morning soon after getting up. The loss in height in different individuals varies from half an inch to one or two inches.

Lady. I know a gentleman who habitually loses in height from one-half to three-quarters of an inch every day; and, while speaking on the subject, told me an anecdote relative to the practice pursued by British recruiting sergeants, who, when they found a man willing to enlist, not more than half an inch under the requisite height, made him lie in bed and fed him well for two or three days, by which time his gristle became well swelled out, and he was almost invariably sure to pass muster when immediately presented at the station house.

Doctor. Every little protuberance and ridge we see on bones give origin or hold to muscles, which attach themselves to them by means of strings or tendons. There are nearly five hundred distinct muscles named by anatomists in the human body. This is probably underrating the real number, for a caterpillar has over four thousand muscles, and there are one thousand in the proboscis of an elephant. Muscles are composed of layers of cellular tissue, the compression of which at the ends forms tendons; while the cells in the middle are filled with fibrin.

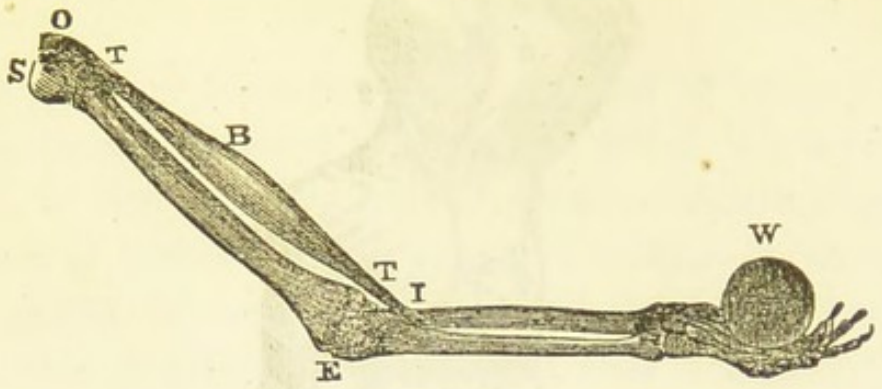


MUSCULAR SKELETON.

[*f g* is the sterno mastoid; its contraction makes the head approach the chest; *i i i*, abdominal muscles, to retain the parts in their places, assist respiration, etc.; *h*, muscles on the chest, to move the arm toward it; *l* extends the arm on a level with the shoulder; *k* is the muscle to raise the fore-arm; *a* moves the fingers; *b*, the fore-leg; and *c* is the tailor's muscle, by which he is enabled to cross his legs.]

The mode in which the nerves act on the mobility of muscles, so as to cause them to thicken or contract, is well shown in this cut. One part of the muscle is attached to the fore-arm, and the other to the head of the

arm; as it gradually contracts and shortens on itself, the hand approaches the head



ARM.

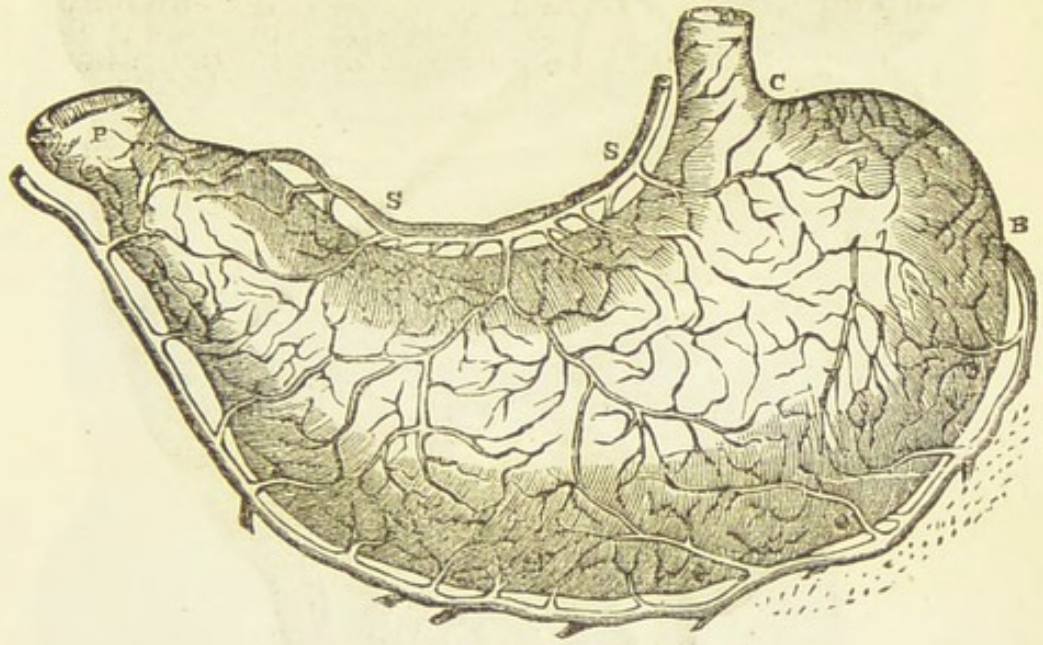
[The figure represents the bones of the arm and hand, having all the soft parts dissected off, except one muscle, O B I of which the function is to bend the arm; O, the origin of the muscle; B, the belly; I, the insertion; T T, the tendons; S, the shoulder-joint; E, the elbow. When the belly contracts, the lower extremity of the muscle I is brought nearer to the origin or fixed point, O, and by thus bending the arm at the elbow joint, raises up the weight, W, placed in the hand.]

When the human germ or embryo is first excited to action, it is not as large as a pin's head, yet, even small as it is, the life power is in vigorous exercise; it stations deputations of its properties in the proper places to form their own instruments of action out of the minute pulp. In a short time the heart and blood-vessels are formed to carry nutriment to every part, and the bones, muscles, and other organs appear in succession. Its first care is to perfect all the arrangements that are necessary for purposes of nutrition, which arrangements you will understand better in the adult than in the infant, in whom the parts are out of proportion.

When food is taken in the mouth, the saliva is poured out from manufactories of that substance; it mixes with the food, not only softening it, but also affecting on it an actual change, which is the first real act of digestion. When this fluid is deficient, its want is imperfectly sup-

plied in the other processes of assimilation. This cause alone would account for the dyspepsia, so prevalent among tobacco chewers and smokers, who wantonly exhaust a supply intended for other purposes than the filthy use to which they apply it.

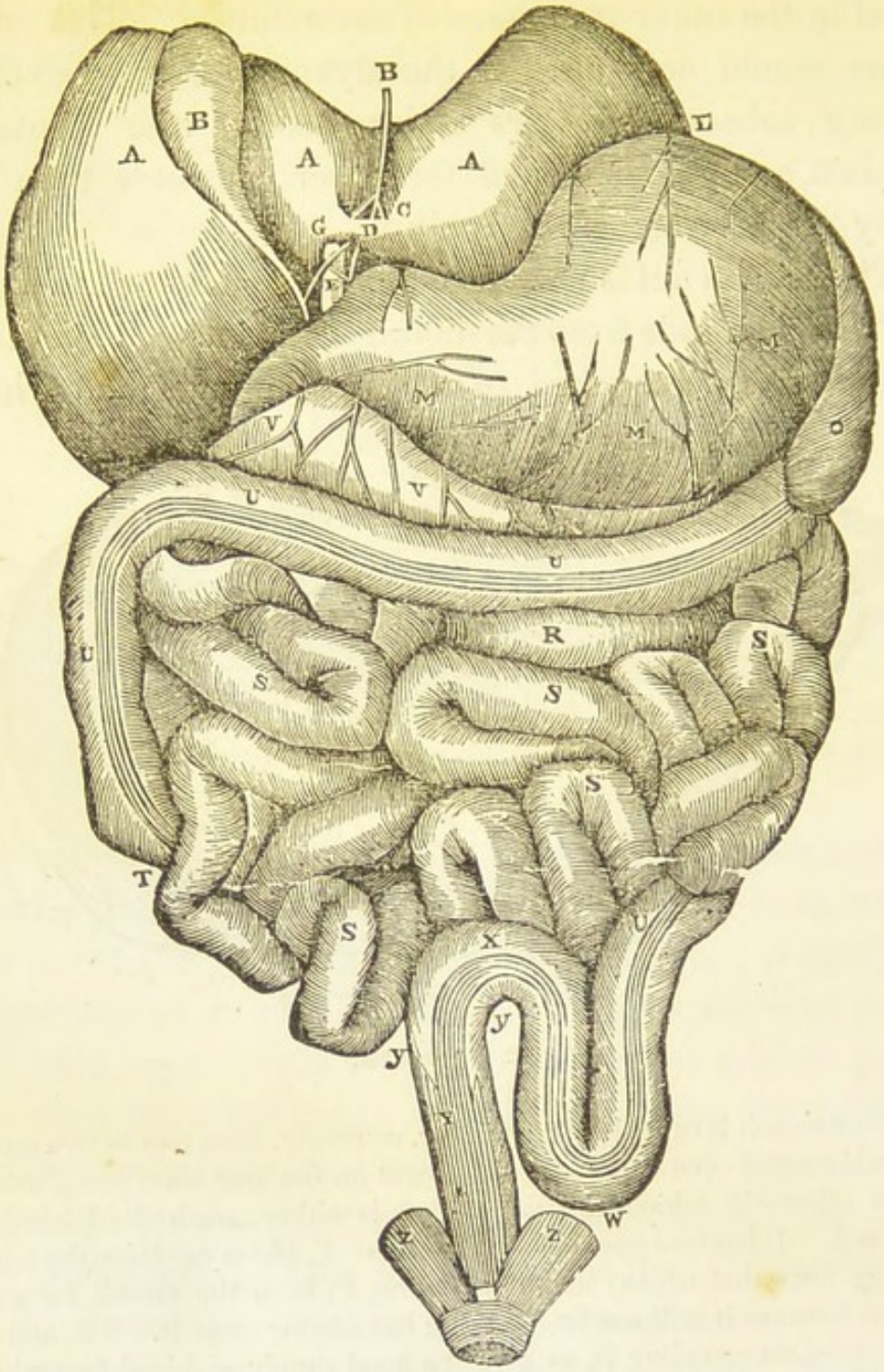
The second act is performed by the stomach, into which the food descends from the mouth by means of a long tube (*œsophagus*) composed of a series of muscular rings,



THE STOMACH.

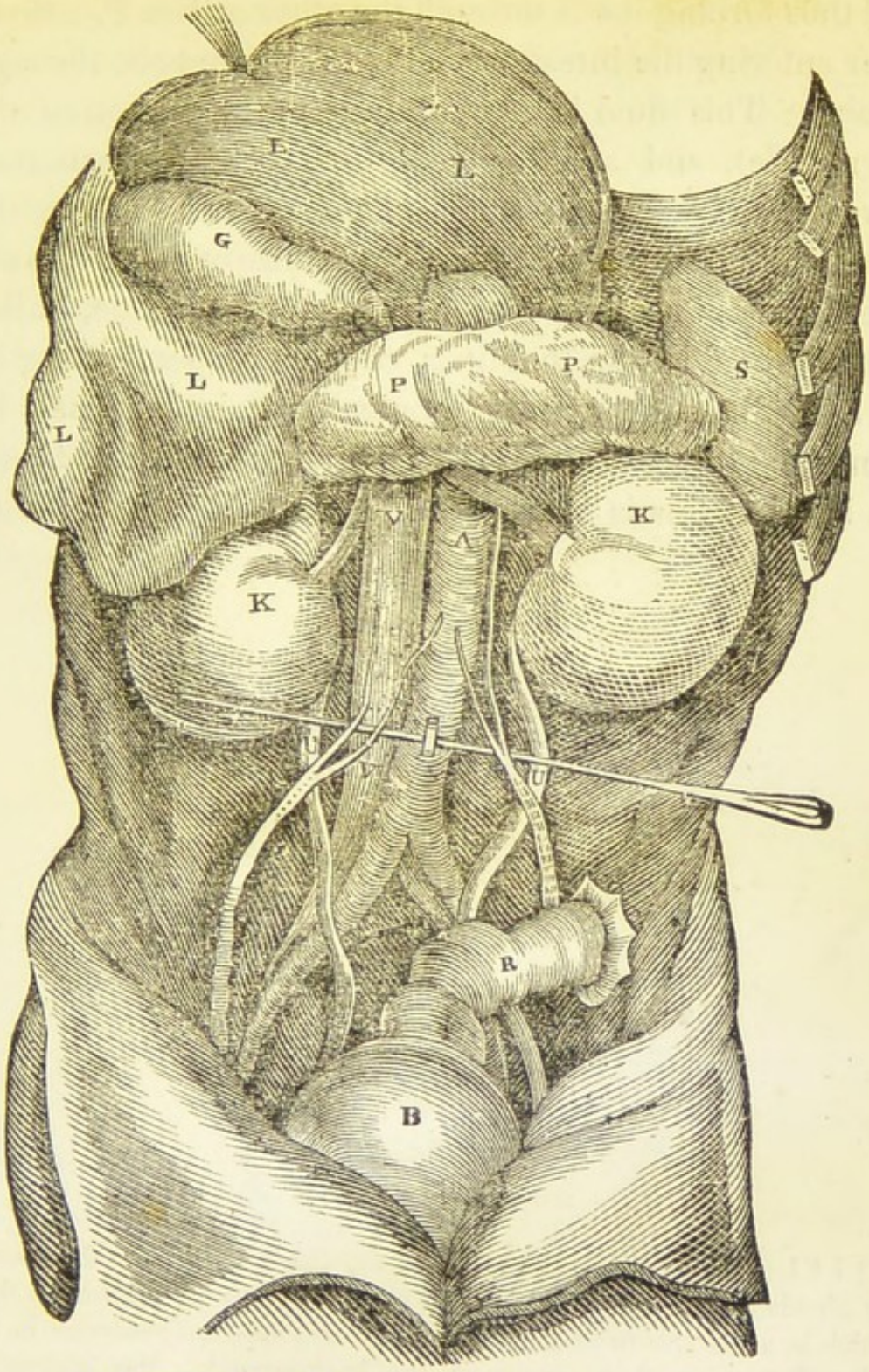
[The stomach is capable of containing, generally, from one to two quarts of liquid; cases occur, however—by want on the one side, and gluttony on the other—in which this proportion is either much diminished or increased. It has two openings—the cardiac, C, (from *cardium*, the heart, it being near that organ) and the pyloric, P, from the Greek for gate-keeper, because it will not let anything but chyme pass it. S S, and B, are arteries surrounding it, to give it a good supply of blood for making the gastric juice.]

which, by contracting constantly above, push it before them. When there, the gastric fluid is poured out on it, completely dissolving the whole, and changing it into a greyish-looking fluid called *chyme*. The stomach then contracts, closing up the opening by which it entered C,



INTESTINAL TUBE.

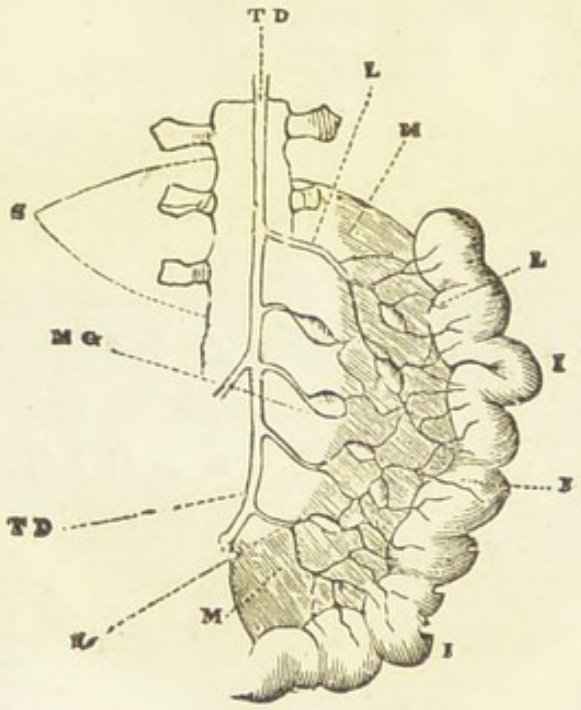
ne intestinal tube, from the mouth to its final termination, is over thirty feet long. After leaving the stomach, it is divided into large and small intestines. R S S S S T, are the latter, which end at T into the large, which are marked U U U W; and the termination X y is called the rectum, clasping which last are the strong muscle, Z Z, joining in a continuous circular band below. M M M, shows the stomach; A A A, the liver, and its depository of bile, B, the gall-bladder.]



THE LIVER, GALL-BLADDER, PANCREAS, AND KIDNEYS.

[L is the liver, turned up to show its under surface; G, the gall-bladder; P, the pancreas; K, the kidneys, which secrete urine from the blood, which they empty into the bladder, B, by means of the tubes called ureters U; S is the spleen, an organ at the present day considered merely a reservoir of blood for the stomach. The rectum, R, runs behind the bladder toward its terminating point; V is the great vein carrying up the refuse blood to be purified; A is the artery returning the same blood purified, to meet the wants of the system.]

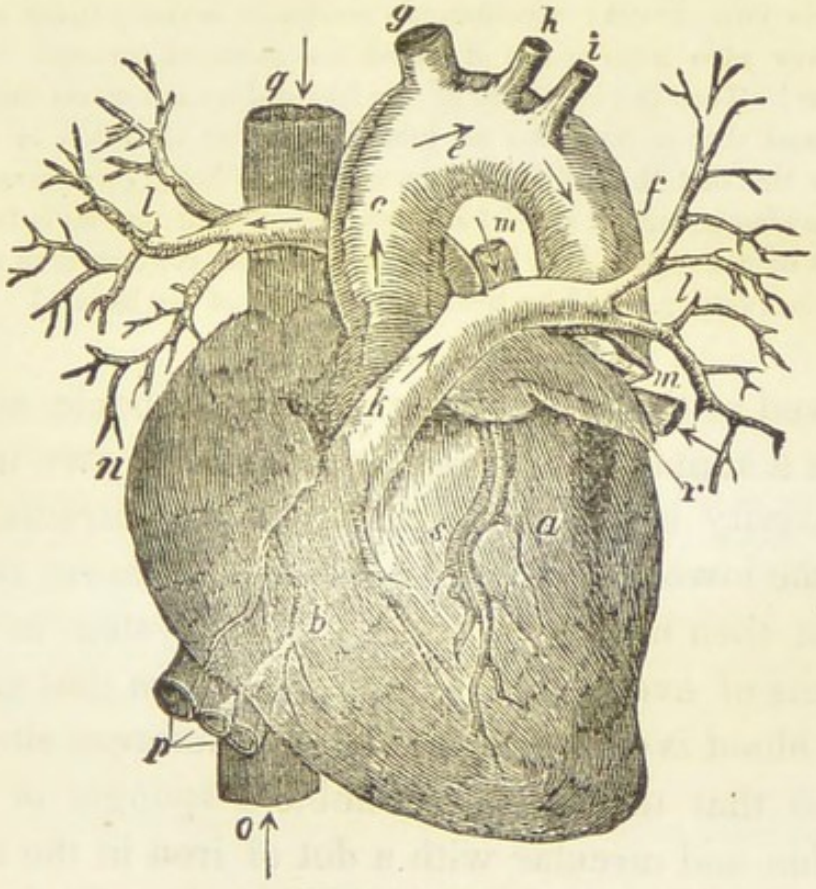
and thus forcing it out through the other orifice P. Soon after entering the intestines, a fluid is poured out through a tube. This fluid is composed of the secretion of the liver (bile), and another secretion from the pancreas (sweet breads); each sending a tube from itself, the tubes uniting into a common duct before opening into the intestines. The liver has a repository for bile, called the gall-bladder, so that it is capable of performing its part in digestion at any moment. It is supposed by many that the juice from the pancreas merely dilutes the bile, but this is not very probable. This juice, when



MESENTERIC GLANDS.

[I I I I, portions of intestine; L, lacteals, which empty into the mesentery glands M G; T D, thoracic duct, which conveys the elaborated fluid (which is, at this point, of a pale pinkish color) into the reservoir in the neck The spine, S, is shown in the back-ground. The mesentery glands exercise a very important part in digestion; they are sometimes diseased in children, a fact which may be known by feeling on their bellies a number of little hard knots; in such cases, the child, if not cured—no matter what the nourishment is—rapidly wastes away and dies. Dr. Edson, the living skeleton lately exhibited at the American museum, died in consequence of disease closing the thoracic duct, and thus preventing any access of nourishment to his system.]

poured on the chyme, separates it into two parts the chyle and excrement. The chyle, at this stage, so much resembles milk, as to take its name from a Greek word meaning that article: it is instantly sucked up by millions of little leech-like vessels, called milk carriers, (lacteals from *lactus*, milk,) which convey it to the mesenteric glands to be further elaborated; leaving them, it is carried to a duct and finally mixed with a reservoir of venous blood in the neck, from whence it enters the upper cavity of the right heart, is thrown into the lower cavity, and then taken to the lungs to receive the last stage of purification.



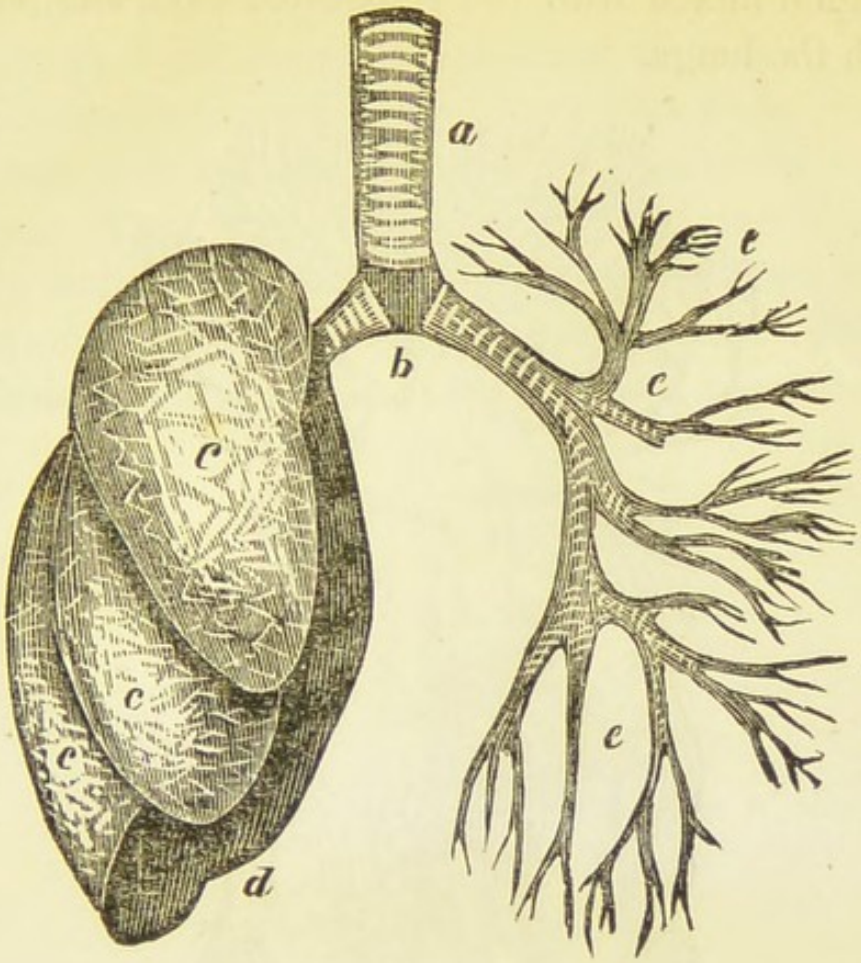
THE HEART.

[Man possesses two hearts, which are only placed together for the sake of convenience. Each heart has two cavities, an upper and a lower one; the upper cavity is called an auricle, from its resembling, in shape, an animal's ear; the lower cavity is called a ventricle, from its shape, resembling a belly. The sudden expansion of the receiving chamber, or auricle

of the right heart, *n*, produces a vacuum, which is directly filled by the mixture of elaborated food and veinous blood from various sources, *o*, *p*, *q*; it instantly contracts and empties this blood into the distributing chamber, or ventricle below; the ventricle *b* contracts upon itself, and sends the blood into the pulmonary artery, *k*, to be carried to the lungs, *l l*; after receiving a supply of oxygen, and throwing off its carbonic acid, it returns to the left heart by four pulmonary veins, two of which are shown at *m m*; the left auricle, *r*, expands, produces a vacuum, becomes filled, contracts, and sends the blood into the left ventricle, *a*, which also contracts in turn, and throws the fluid into the aorta, *c e*, from whence it is carried through all parts of the system. If the time that elapses between the contractions of the heart be divided into four parts, three of these parts will represent the period of the heart's activity, and one that of its repose; it thus rests one-quarter of the time, or six hours in every twenty-four; it does this (in common with every part of the body that has been exhausting its strength in working) to recruit. The artery that supplies the heart with blood is called the coronal, *s*. Each cavity of the heart holds two ounces; it commonly contracts seventy times a minute, so that over TWO HOGSHEADS of blood are pumped through our hearts every hour! That the irritation of the blood does not cause the heart to contract, and that it possesses an inherent power of action in itself, are shown by the fact that, when taken out of the body (of course, a very short time after apparent death) and pricked, its first motion is to expand. The heart of a sturgeon was hung up to dry, and continued in motion so long that its rustling could be heard in any part of the house.]

Arrived at the lungs, it throws out carbonic acid and takes in a supply of oxygen; it is then thrown into the upper cavity of the left heart, which contracts, sends it into the lower cavity, from whence the aorta receives it, and it then makes its rounds in the system to supply the wants of every part. Chemists tell us that an atom of pure blood is composed of eighteen different elements; and also that the atoms resemble a spangle in shape, being thin and circular with a dot of iron in the middle, occasioning Dr. Good's remark that the wheels of life ran on iron axles.

The arteries subdivide to an excessively minute degree, and the extreme branches terminate in little bladders. Each of these little bladders or globular cells has

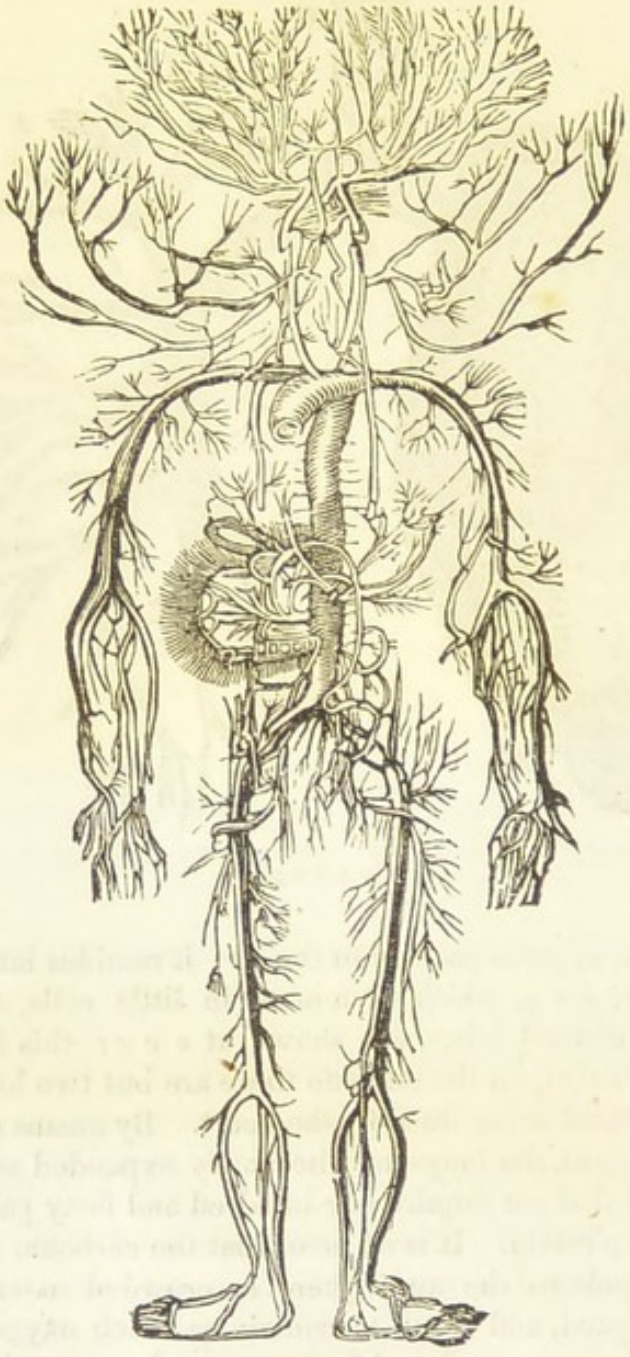


THE LUNGS.

[The windpipe, *a*, gives passage to the air; it ramifies into exceedingly minute branches, *e e e*, which terminate in little cells, the masses of which, in three distinct lobes, are shown at *c c c;* this is only on the right side of the body; on the left side there are but two lobes, the space required for the third being filled by the heart. By means of the muscles surrounding the chest, the lungs are alternately expanded and contracted. It has been found that we require one hundred and forty gallons per hour of pure air for respiration. It is an error that the carbonic acid given out from the lungs poisons the atmosphere in crowded assemblies. Such air has been analyzed, and found to contain as much oxygen as that in a forest; the ill effects are produced from pent-up human exhalations.]

three openings, one for the artery, one for a vein, and one for an absorbent. When an atom of blood arrives in one of them, the absorbent takes from it what is required, and works it up to suit its own purposes; what is left is immediately sucked up by the vein and carried off,

to be again mixed with the elaborated food, and passed through the lungs.



ARTERIAL SYSTEM.

You will remember my mentioning, when speaking o the development of the embryo, the fact of deputations of the life power being stationed in different places to form their own instruments of action; these instruments are called glands and their office is to secrete from the

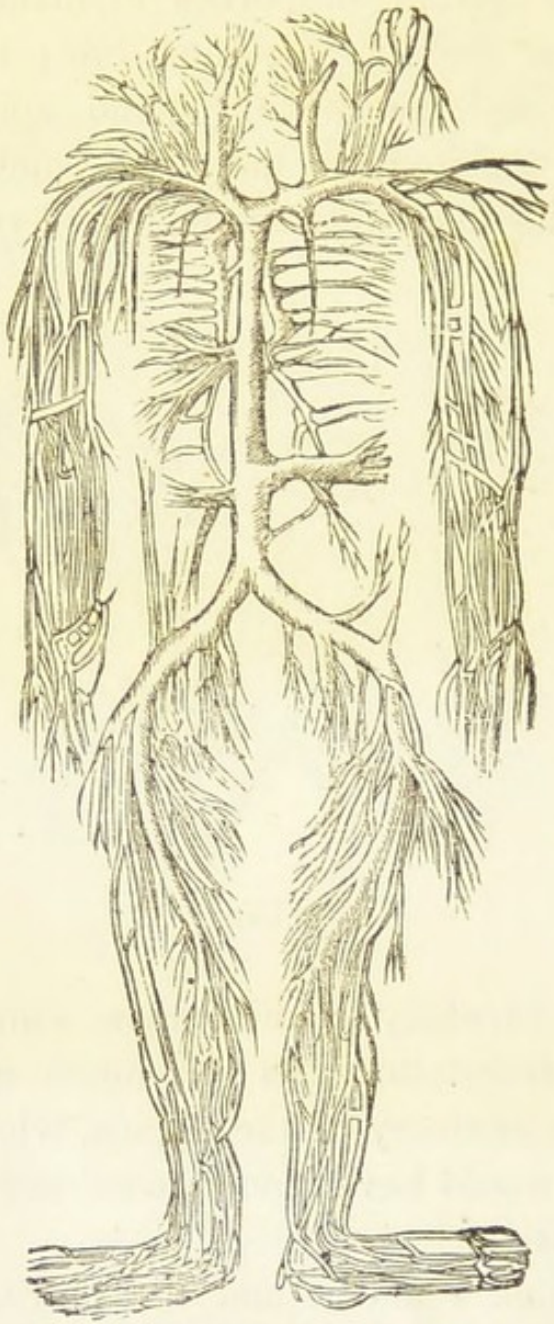
blood the different fluids required in the system; they are merely a greater or less number of bundles of little bladders, acting in the mode I have just mentioned, and endowed with specific properties to make certain substances. Thus the liver secretes bile; the lachrymal gland, tears; and the salivary gland, spittle; and the inside coat of the stomach, the gastric juice. Here is a cut showing the mode in which the blood-vessels ramify

GLAND.

I wish you to carefully examine these cuts and the accompanying descriptions, as too much minuteness in describing the anatomy of the organs, while explaining the functions, would have made the subject very difficult of comprehension.

LADY. I think I understand the nutritive functions now, and I am glad to think that nothing but the nervous system remains between us and the sleepers in the Egyptian temples, to whom I am impatient to return; but I should like to know, if anything injurious should enter in the channels of the circulation, how the blood would get rid of it.

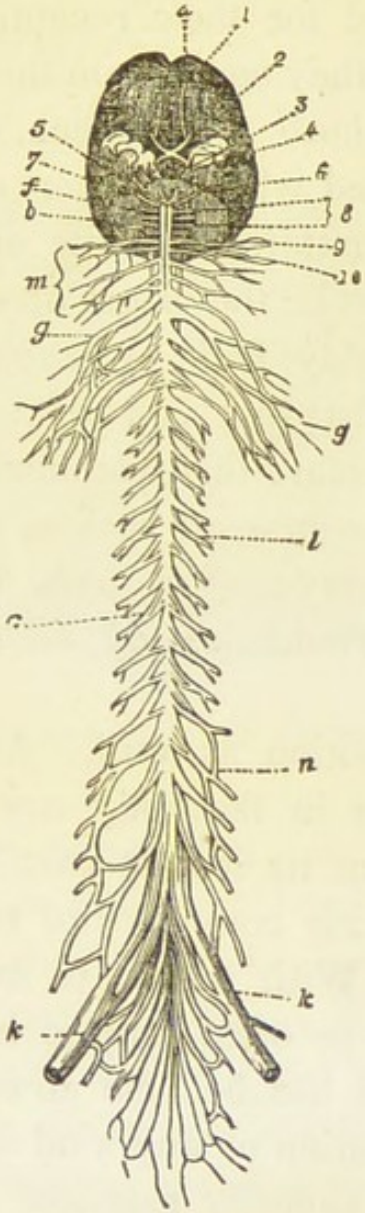
Doctor. By means of the skin, kidneys, and lungs, which are all excreting glands, or organs, that throw off offending matters. But, to pursue our subject, we



NERVOUS SYSTEM.

must examine the nervous system. This cut of it will give you an idea of the ramifications of the nerves over the surface of the system. The nerves, like every other

part of our system when forming, begin at the circumference, and grow toward the centre, as shown here:—



CEREBRO-SPINAL AXIS.

[View of the base of the brain, front portion of the spinal marrow, and several attached nerves: *a*, cerebrum (large brain); *b*, cerebellum (little brain, which is lower and posterior than the other); *c*, spinal marrow; *y* medulla oblongata, the so-called bulging spinal marrow which swells out as it enters the brain; 1, the nerves of smell; 2, nerves of sight; 3, 4, 5, 6, nerves going to different parts of the head, of no particular interest in this place; 7 is related to the nerves of hearing; 8, 9, nerves going to the tongue and gullet, etc.]

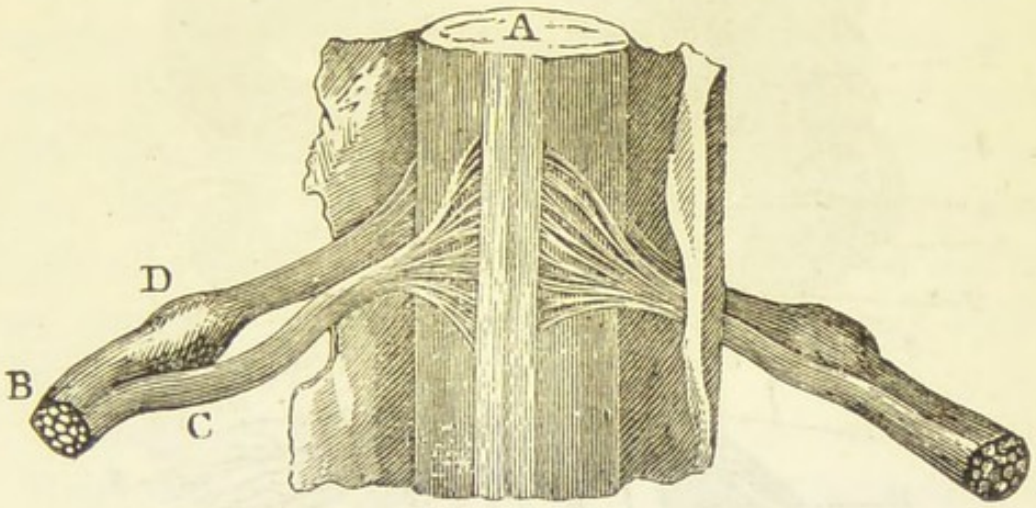
Those of the lower extremities, *k k*, unite in distinct bundles before entering the spine; proceeding upward, we find nerve after nerve running into the back-bone, through holes bored for their reception, as *n*, *c*, *l*, *g*, *z*, show the nerves as they come from the superior extremities, or arms; *m*, those of the neck, etc. The spinal canal is already filled when the nerves enter it by two kinds of nervous matter, the white and the grey; the latter is supposed to be the origin of sensation and motion, as we invariably find, by tracing the nerves to their terminations, that they end in it; and we know the nerves are nothing more than communicating media.

Lady. By your course of reason, I would conclude that cutting the nerve of a part, before it entered the grey matter, would destroy all sensibility in that part.

Doctor. And motion as well. All distinct masses of the grey matter in the body are termed ganglia; the spinal cord, from its lowest part till some distance upward in the neck, is composed of two ganglia, sensation and motion. With regard to cutting the nerves, that has been done so often, and so invariably with the same result, that it has become an established point in science, of no sensation of any kind existing, except as connected with a superior essence. Sensation in the lower animal seems even on a par with their intelligence. The gadfly, Dr. Good remarks, when it fastens on the hand, can be cut to pieces without its experiencing any apparent pain; and the idea of Shakespeare has been long ago exploded—that

> ——"the poor worm thou tread'st on,
> In corporeal suffering, feels a pang as great
> As when a giant dies."

The nerve of sensation, and that of motion, are bound in the same sheath, till within a short distance of the spinal cord; they then separate, and each enters its own ganglion. This cut shows a front section of the spinal cord and nerves:—

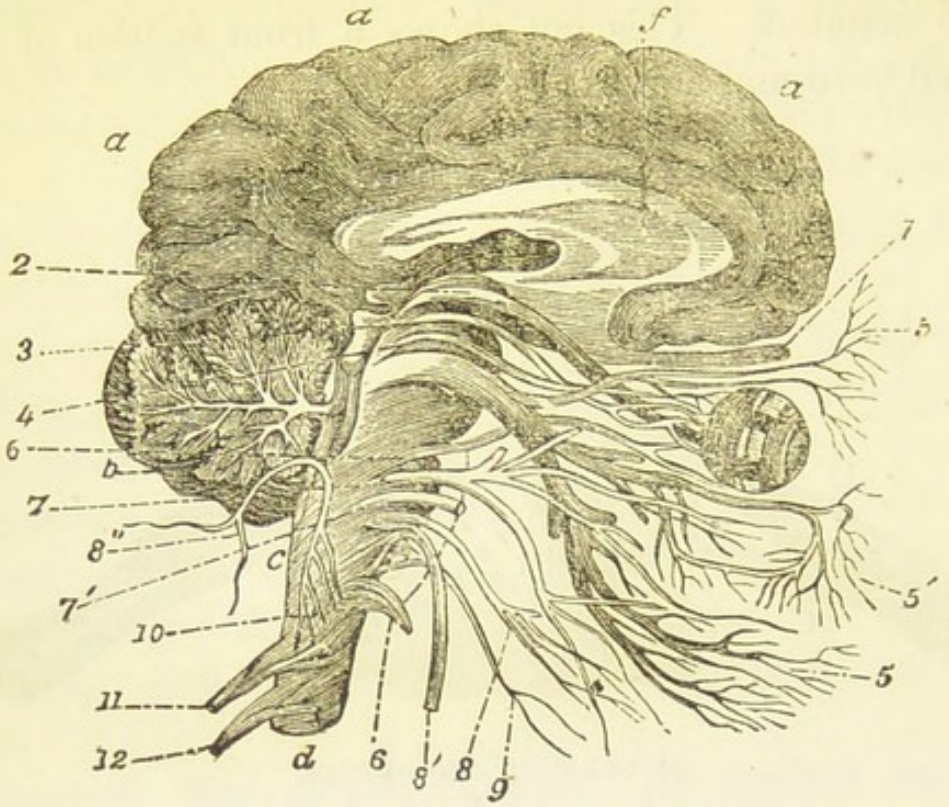


SPINAL CORD AND NERVES.

A represents the spinal cord; B, the united nerves; C, the branch for motion, travelling alone; D, that of sensation, which always thickens into a knot in its progress before entering its ganglion.

At the upper part of the spinal marrow, we find a series of ganglia in pairs, one set behind the other, in regular order, and always found in the same relations to their parts; these are the ganglia of the *special senses.* So much has observation been directed to these points, and so true and unvarying is nature, that, by examining the size of the ganglia of the animal, we can tell the degree of perfection the several senses have attained. In the eagle, we find the optic ganglion large; in the hound, the olfactory; in the rabbit, the auditory; and in all instances, the same result holds.

The nerves supplying the teeth come from the third branch of the five pair marked in the side view 5″.



SIDE VIEW OF THE BRAIN.

[The numerals correspond to those in the cut of the cerebro-spinal axis. The tree-like and branchy appearance of the cerebellum, or lesser brain, is well shown.]

Many of the lower animals have only two ganglia, sensation and motion; as we ascend the scale, and find animals possessed of special senses, so do we find the corresponding ganglia present; still ascending, we find a new pair of ganglia, which I will denominate those of INSTINCTIVE INTELLIGENCE; for, in proportion as the animal exhibits marks of intelligence, do these ganglia increase in size, and the enlargement gives shape to the skull. So small is this in some animals, that they have a perfectly flat skull on a line with the spine. As we still ascend the scale, it continually enlarges, and the

skull protrudes above the spinal column, as may be seen in the dog and horse.

In man, the ganglia of instinctive intelligence—or, according to Coleridge, of understanding—is out of all proportion, as regards size, to the others; it covers them all, its bulging in front forming the forehead.

LADY. One might find some excuse, in what you are saying, for the eastern ideas of transmigration; a constant and perfect ascent from the very lowest germ of life to man would give rise to some ideas of its being *one identical spirit*—an immortal being undergoing its education for eternity, and, in the highest and last stage of material maturity, preparing for its future spiritual existence.

DOCTOR. You will be much surprised to find that the brain of the child before birth is not the miniature brain of the man; but, on the contrary, rises, as you have just guessed, from the lowest to the highest, passing through the grades of animated existence till it arrives at its present state in man, and even then continues growing, if cultivated, as many well-attested cases have fully demonstrated. The head of Napoleon, after he became emperor, was much larger than it was some years previous; a fact shown by two busts of him, now at Paris, taken at different periods.

A Scotch gentleman once informed me that the eldest son among the aristocracy of Great Britain is titled from birth, and, at the death of his father, receives the honors of the deceased without any delay; but that with the heir to the throne it was entirely different—he must be made a knight, a baron, an earl, etc.; gradual and successive steps giving him rank—the laws, unless these preliminaries are observed, declaring him without

any. I have never made inquiry to know whether this matter was so or not, but, at any rate, it illustrates the stages of the lords of creation, as they style themselves.

LADY. You have destroyed transmigration, as there could be no occasion of retracing the steps if once gone over.

CONVERSATION IV.

DOUBLE LIFE OF MAN.

Doctor. You will remember the care of the life power, when first excited, to complete all the arrangements required in nutrition. These arrangements are called by anatomists the organs of vegetable or organic life: such are the stomach, liver, heart, arteries, veins, kidneys, etc. Another set is required for the soul: the organs composing it are called the organs of animal life: such are the brain and voluntary muscles.

Lady. To recall your former comparison, every thing that relates to keeping the house in good order, and feeding its inmates, would belong to the vegetable organs, while the animal are devoted to obeying the commands of the soul.

Doctor. You comprehend my meaning. The apparatus in animals that pertains to nutrition, though indirectly influenced by the brain, is a system within itself, having its own set of nerves and ganglia. Its ganglia differ from those of animal life, in being of a reddish grey color, and lying among the soft parts; they are distributed from the orbit of the eye to the lower part of the back bone, and have a grand centre or brain, called the semi-lunar ganglion, which lies behind the stomach.

So sparsely are the nerves of sensation given to the organs of vegetable life, that, in surgical operations there is little or no pain felt after the skin is cut. Har

vey, the demonstrator of the circulation of the blood, was acquainted with a young nobleman who, from disease, had the heart so exposed that it could even be handled while beating: he found, to his astonishment, that unless his fingers came in contact with the outer skin, the young man was altogether unconscious of the heart being touched.

The cut on page 65 shows the ganglionic system of organic life. A A A A is the semi-lunar ganglion, or brain of the system; the letters and numerals name the different ganglia from the organs they superintend. need not mention all these, my object being only to give a general idea of the two lives, vegetable (organic) and animal, that belong to our system.

Lady. Has a distinct separation ever taken place between the two sets of organs, so that one acted while the other was quiescent?

Doctor. Yes; and quite enough to prove that the body and the mind can exist independently of each other. In concussion of the brain, sensation, thought, and locomotion, the functions of animal life, are entirely passive, while the organic continue with the usual activity and regularity. Sleep, which I will refer to again in a short time, affords a less striking instance.

Dr. Good remarks that in cases of suspended animation, by hanging, drowning, or catalepsy, the vital principle continues attached to the body after all the vital functions cease to act, often for half an hour, and sometimes for hours. In the year 1769, Mr. John Hunter, being then forty-one years of age, of a sound constitution, and subject to no disease except a casual fit of the gout, was suddenly attacked with a pain in the stomach, which was shortly succeeded by a total suspension of

GANGLIONIC SYSTEM OF VEGETABLE LIFE.

the action of the heart and lungs. By the power of the will, or rather by violent striving, he occasionally inflated the lungs, but over the heart he had no control whatever; nor, though he was attended by four of the chief physicians of London from the first, could the action of either be restored by medicine. In about three-quarters of an hour, however, the vital actions began to return of their own accord, and in two hours he was perfectly recovered. Sir Everard Home observed that in the attack there was a suspension of the most material involuntary actions; even involuntary breathing was stopped, while sensation, with its consequences, as thinking and acting, with the will, were perfect, and all the voluntary actions were as strong as ever.

Dendy mentions cases in which this power of disconnection was voluntary. Colonel Townsend's case was one of undoubted authority. That officer was able to suspend the action of both his heart and lungs, after which he became motionless, icy cold, and rigid, a glassy film overspreading his eyes. As there was no breathing, the glass held over his mouth showed no apparent moisture. Though all consciousness would pass away, yet the colonel could re-animate himself when he chose. Dr. Cleghorn relates the case of a man who could stop the pulse at his wrist, and reduce himself to the condition of fainting by his will.

Though it is only in rare cases that the will has any power over the nutritive organism, yet the emotions always exercise a very considerable influence. Every one has experienced the manner in which ill news spoils the appetite. Some cases of the effects of imagination, in producing fear, and thus exciting disease, we have already reviewed, but a few more will not be out of

place here. Platerus tells us of some girls p.aying near a gibbet, when one of them threw stones at a criminal suspended on it. Being violently struck, the body swung, and the girl, believing it was alive, and was descending from the gibbet, fell into violent convulsions and died.

Wescloff was detained as a hostage by the Kalmucs, and was carried along with them in the memorable flight to China. His widowed mother had mourned him as dead, and on his sudden return, the excess of joy was fatal instantaneously. In the year 1544, the Jewish pirate, Sinamus Taffurus, was lying in a port of the Red Sea called Orsenoe, and was preparing for war, being then at variance with the Portuguese. While he was there, he received the unexpected intelligence that his son (who, in the seige of Tunis, had been made prisoner by Barbarossa, and by him doomed to slavery,) was suddenly ransomed and coming to his aid with seven ships well armed. He was immediately struck as if with apoplexy, and expired on the spot. The same effect was produced upon the door-keeper of Congress during the revolution, who, on hearing the news of a victory won by his countrymen, fell back and expired in ecstacy.

Lady. I suppose it is in the ganglion of the understanding that phrenologists map the seats of the various properties of the mind.

Doctor. It is: they say that if there are separate ganglia for the special senses, which are, after all, but mere modifications of general sensibility, why should not the same plan hold good in locating the different properties of the mind, which may be called the special senses of the understanding; and the anatomical analo-

gies favor this view. It had been said, before phrenology was known, that the faculty by which the astronomer calculated eclipses was as distinct in his mind, and preserved its individuality as much, as the eye in his body.

LADY. It would also account for the influence of habit, our constant pursuit of one object fostering the germ of an organ to maturity. What is the brain made of?

DOCTOR. Its chemical constitution is principally albumen. It is formed of an immense number of arteries, veins, and nerves. Dr. Gall was the first to completely unravel its complex web, which he was enabled to do after hardening its substance by long-continued boiling in oil.

LADY. The ancients must have been aware, as well as ourselves, that the height and prominence of the forehead were the distinguishing traits of a high degree of intelligence, when they made the foreheads of the gods bulge out beyond an angle of ninety degrees.

DOCTOR. They were as close observers as ourselves, and I am inclined to think knew almost as much. Nearly in the centre of the brain is a substance, commonly about the size of a pea, called the pineal body, which Galen considered to be the seat of the soul: an idea that has been much ridiculed. But an attentive study of the brain has convinced me of the truth of Galen's supposition; for it has communication, by means of nerves, with the most important ganglia. And I think it reasonable to suppose the soul occupying a superior and independent position, overlooking and governing the inferior powers; and precisely such a position would be obtained by a residence in the pineal

body; this opinion is confirmed by the fact, that in idiots its means of communication are mostly cut off and injured.

LADY. Can disease of the body injure the soul?

DOCTOR. Only by acting on its means of communication with the external world. We have considered the soul to resemble a man shut up in a dark and central chamber of his house; he has servants stationed at the windows who tell him what they see; an apparatus, also superintended by servants, is fixed on each side of his house, to collect sounds, which are then reported; and the other senses communicate in the same manner. Cut off from all *personal* observation, he can only judge of the outward world from his messengers; when these are true to their office, and the full growth of the brain is attained, man is in complete possession of all his faculties; if he does not become eminent then, he never will. For many years his messengers have been imparting news, and the time has come when they should work up and mentally digest all this material. Knowledge digested becomes wisdom. For this purpose, the avenues gradually close; the servants become old and inactive; and at last—"sans hearing, sight, and taste"—his communications with the external world are at an end; he then moves around—a walking vegetable. Where nature's laws are allowed free operation, we never find abrupt transitions; all rises by a gradually ascending scale; and as man bids adieu to this world, another begins opening to his view, and the soul becomes gradually accustomed to its future mode of existence.

LADY. While on this subject, I would like to know if we have two brains?

Doctor. Yes. Dr. Wigans has lately written a very interesting book on the subject: he argues, that as we have duplicates of all the organs of animal life—such as the eyes, ears, etc.—and as each of these produces a distinct and separate impression on the brain, and were so made the better to render us able to judge of, and correct, erroneous impressions, by comparing the effect of each, so the duality of the brain was intended for the same purpose.

Lady. I can easily conceive why the senses should be double, as I have seen persons who were deaf in one ear, and from that cause could not tell the direction from whence the sounds they heard proceeded. The experiment, cited by Abercrombie, of placing a cent on the edge of a table, and standing at the extreme distance from the table to be enabled to knock it off with ease, with both eyes open, by means of the finger when the arm is stretched out—and the certain failure attending the effort when one eye is closed—would prove the necessity of two optical organs.

Doctor. Dr. Wigans argues, in relation to the brain, in a similar manner, and thus accounts very ingeniously for all stages of insanity. He says, that as there are two brains, and each receives from its nerves a distinct impression, both, *provided they are healthy*, will convey a correct and single report to the soul; but if diseased, a very different and conflicting account reaches it, and acting first on one, and then on the other, produces insanity, more or less complete in accordance with the amount of disease. He makes a madman, in this sense, most truly, a "man beside himself"—who holds series of conversations with himself, which, if the separate trains were followed out, we should find consistent

in themselves. Let us allow the seat of the soul to be the pineal body, and the theory of Dr. Wigans will be verified.

LADY. Insanity, then, might be considered, in this light, as a squinting of the brains!

DOCTOR. I am glad to perceive you understand the illustrations. We are now very near to our sick devotees in the Egyptian temples. But I must first make a few remarks on the functions of the brain. The office of this organ is to secrete the *nervous fluid*, by means of which the mind holds communication with, and directs, all the parts to which it is connected by nerves. Though the organs of vegetable life have a ganglionic and nervous system of their own, still many fibres from the brain and spinal marrow are sent to them, and, as in the case of the *emotions*, a powerful though indirect influence is exerted upon them. So long as we have a supply of the nervous fluid, sensation, thought, and locomotion (the functions of animal life), are in vigorous exercise; but the moment the supply becomes deficient or ceases, a partial or total failure of these powers, depending on the quantity, is the direct result, and slumber succeeds, to allow more of the necessary article to be secreted. Whatever acts on the irritability of the brain, so as to change or alter the nervous secretion, acts in a corresponding manner on all the parts to which the changed fluid is carried by the nerves.

The optic and auditory nerves are the principal servants that wait on the mind in conveying news. The eye and ear resemble each other in being instruments for the purpose of condensing vibrations, to make them sufficiently intense to produce impressions on their sep-

arate nerves, so that messages can be carried to the inner chamber.

LADY. Is light produced by vibrations, as well as sound? I have always considered it to be composed of particles of matter.

DOCTOR. It is now proved to be merely the vibrations of an ether existing throughout all space, and capable of being excited by luminous bodies.

LADY. If the optic nerve were uncovered, then we might do without the eye, as the vibrations of light would alone suffice to produce distinct images.

DOCTOR. We need not have recourse to so violent a mode of reaching the special senses, which even then would require something more to insure success. The *material* in ordinary life has the preponderance; but we are so formed that the *spiritual* in certain cases may obtain the balance of power; in proportion as the latter gains the ascendency do the servants become more active and easily impressible, till at length a point is reached where the apparatus for condensation can be entirely dispensed with. In this state, the vibrations of light that strike on the bony covering of the head will find the nervous matter behind it sensitive enough to convey impressions to the sensorium. This state is commonly termed that of clairvoyance.

LADY. Can we, in any case, ever hear sounds without the ear?

DOCTOR. Easily; and it does not require any preparation to produce that effect. Hold your watch in such a manner inside the mouth that nothing is touched, and no sound will be heard; but by closing the teeth on it a loud ticking can be instantly perceived. The sound travels through the bony structure to the auditory nerves

LADY. You certainly present proof sufficient; it is as you say. This reminds me of a story I read some years ago about a merchant in Holland, who had not heard a sound for years, till once, while smoking, the end of his pipe accidentally touched a harpsichord, on which his daughter was playing; to his astonishment, he was conscious of the music even to the lowest tones, and he afterwards found that he could converse with any of his family through the medium of a stick supported by the teeth of each.

DOCTOR. As nature does nothing abruptly, the ascension of the spiritual over the material is gradual. The influence that produces it in fascination is the NERVOUS FLUID or vapor thrown off from the person operating. This vapor acts upon the irritability of the patient; by sympathy it is transmitted to the brain; the secretion of that organ is changed; and the altered nervous fluid it is making when sent to the various parts over which it has influence by the nerves, produces a series of results called fascinating phenomena.

LADY. Does not the loss of this fluid injure the fascinator?

DOCTOR. In some cases it does, but there are many so gifted as to impart it without danger. A sensation of weakness ensues, which soon vanishes by a new supply of fluid from the continued secretion of the brain. It is the patient that runs the greatest risk, for many persons take the office upon themselves without any ability to discharge its duties properly, and much trouble often ensues in consequence. So well is this understood, that in Prussia it is a criminal offence for any but physicians to operate. Cases have occurred, under my notice, in which the chest has been paralyzed; in others, incessant

vomiting produced, and convulsions have been very common. Its true mode of action should be thoroughly understood before it is practised, and then only by the order and in the presence of the physician himself.

LADY. It is divided into stages, is it not?

DOCTOR. Yes, into six, each of which are again subdivided into six others, making thirty-six in all.

The first stage seems a mere quickening of the senses; it is characterized by a sensation of coolness, and a feeling of more wakefulness than before. In your own case, at this point, you felt, I remember, rather more uneasy than before I commenced; but, in another instance, I was told by the patient that it was impossible to operate on him, so much was his mind filled with the idea of a necessity of going to sleep in being fascinated. I had doubted his susceptibility up to the moment he spoke, but I was then convinced I was affecting him; and, in fact, he was soon insensible. The quickening of the senses is often shown without the agency of fascination, as in fever, when the slightest noise will disturb a man, whom, in health, the explosion of a cannon would not move.

LADY. I have often felt so. Last week I had a severe headache, and could not endure any motion whatever around me, and, if I was touched by accident, was in absolute pain.

DOCTOR. An extraordinary class of phenomena owes its existence to a peculiar development of this susceptibility I mean what is commonly called idiosyncracies, or peculiarities. I have heard Professor Revere speak of a lady who lived in a state of agony during the flowering season of plants; the pollen floating in the atmosphere acted upon her irritability in such a manner as to pro-

duce serious disease, realizing in her own experience Pope's idea of

> "Quick effluvia darting through the brain,
> Die of a rose in aromatic pain;"

and, strange to say, his lines on more refined sensibility and its consequences, have all been verified in this stage. Some men cannot endure the presence, or even proximity, of a cat; others abhor cheese. Stepping into a friend's store one evening, while his clerk was absent, to procure some ipecac, I was requested to weigh it out myself, and replace the bottle on the shelf; should he do it, he said, it would cause him a week's illness. And this seems, too, an instinctive precaution, warning the system against unseen evil, and to disregard which would be dangerous. The friends of a young lady having tried in vain to induce her to eat cheese, enclosed a very small quantity in some cake, which she swallowed without suspicion; an alarming and long continued illness was the result.

The sense of chillness, felt in the first, stage increases, and the pulse begins to rise rapidly; the second stage continues but a short time, and finally ushers in the third, which is denoted by a dreamy and triumphant state of feeling. If any pain exists it now ceases, and the eyes close beyond the power of the will to open. The closure of the eyelids is, beyond doubt, caused by fixing the eyes so steadily on an object as to exhaust their nervous power. Mr. Braid, of Manchester, England, has proved this fact; he considers that it will account for all the phenomena of fascination. His writings, however, demonstrate exhaustion in a most incontestible manner, but they most assuredly do nothing else; it was labor lost, the facts being well known long

before, and never doubted. Your personal experience only reaches this stage.

LADY. Is it possible to produce curative effects without reaching the third stage?

DOCTOR. The second and even first, when thus artificially induced, will often have a beneficial influence. But it is a difficult matter to mark out and separate these stages, closure of the eye not being sufficient evidence, for it may not occur at all. I heard this morning of a man who had three teeth drawn while in one of these stages, and was shown the teeth. The fascinator, after trying several times to close his eyes without success, undertook to draw the teeth. Though at other times exceedingly sensitive, the man from whom they were drawn did not experience the slightest pain.

As the fourth stage is approached, rigidity of the muscles can be induced; the body and limbs may be fixed in the most strange and painful attitudes without causing any pain, and thus continue any length of time. Arrived at the fourth, sensation totally ceases; and a cataleptic state intervenes. Surgical operations can now be performed without pain, or the knowledge of the patient. The nervous system undergoes a remarkable change; either the white matter is not capable of carrying, or the grey of receiving, ordinary impressions.

The fourth is the highest state that man can induce by artificial means; but some persons are so peculiarly constituted as to continue ascending. As they near the fifth, clairvoyance becomes fully manifest. Passing the fifth, the *spiritual* obtains the entire predominance, and the things of the invisible world are displayed with more or less clearness, in proportion as they verge on the sixth, which is death.

LADY. Fascination seems to me to be a separation between our animal and vegetable lives. As the ties that bind the animal to earth are loosening, it gains vigor and power; and qualities, the germ of which we have only been enabled faintly to discern below, expand to their full proportion, giving rich promise of future capability.

DOCTOR. True; and at the sixth, the separation of soul and body is completed, and the corruptible puts on incorruption, and the mortal immortality.

LADY. Then perhaps the final separation of soul and body is accomplished by an angel fascinating us, and death's cold dart be, after all, a pass from a superior being. As I review the wonders I have just heard, it appears to me exceeding strange that so minute a cause as a pass in fascination should produce such astonishing results.

DOCTOR. It is a very difficult matter to tell what small causes are. A little yeast, mixed with a thousand gallons of malt infusion, will make the whole ferment. A grain of calomel will sometimes alter the irritability of the whole system. Why, then, should not the most highly organized product in our bodies, acting, too, with every advantage on the most sensitive powers of another, produce a strange effect?

But to return to our patients in the goat skins; you will have no trouble now, I presume, in understanding how it was that they had peculiar visions; for, if my supposition of Satan first moving men to the discovery of fascination be true, nothing can be more rational than to suppose he also appeared, or some of his demons, assuming the form of Esculapius, and prescribing the proper remedies for diseases. Though it must have

caused him considerable chagrin to relieve pain, and in any way promote human happiness, still it had the advantage of increasing the faith of his devotees, and the number of his followers. That Satan exercised a direct influence on the mind of the emperor Julian is evident, by his deadly hatred of all that pertained to our Saviour, and his mad attempt to refute his prediction in relation to the Jewish temple. Indeed, Julian himself tells us that, when sick, he had often been cured by Esculapius pointing out the proper remedies as he slept in that god's temple.

It would be an easy matter to fill volumes with proofs taken from the early history of the ancient nations; proofs, too, which show, in the most convincing manner, that fascination was universally known and practised by the priests of the temples; and that it was principally in this way they were enabled to retain their power and influence over the people. Even Origen tells us that in his day vast multitudes flocked to the temples of Esculapius for relief from infirmities; and distinctly intimates that many remarkable cures were really performed. A few instances from these early times are all we can consider at present.

Charles Radclyffe Hall gives to Apollonius Tyanneus the palm as a mesmerizer. He seems to have been a man of prodigious fascinating power, and was not only famous for curing diseases, and his powers of clairvoyance, but also in foretelling events. While delivering a public lecture at Ephesus, in the midst of a large assembly, he saw the emperor Domitian being murdered at Rome; and it was proved, to the satisfaction of all, that while the murder was performing, he described every circumstance attending it to the crowd, and announced

the very instant in which the tyrant was slain. It is recorded, that so great was his nervous influence, that his mere presence, without uttering a single word, was sufficient to quell popular tumults.

Pythagoras, also, ranks high, and not undeservedly. After receiving his education in Egypt, he ever after assumed the dress of a priest of Isis. It is related of him that he could give relief from any pain or disease; his method consisted in passing the hands slowly over the body, beginning with the head, retaining them for some time at a little distance from the place of disease. In common with the philosophers of his day, he veiled the real means of relief under the form of an incantation; for, while fascinating, he kept continually uttering magical words. His power over the lower animals must also have been considerable; he is said to have tamed a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight.

Hippocrates, the father of medicine, was not himself entirely free from the wish to keep this means of cure secret. He informs us that there are two distinct parts in the practice of medicine—the common, such as young herbs, and the secret; which latter must only be divulged to particular persons, who are in favor with superior powers. He mentions, that when the eyes are closed, there are times in which the soul can discern diseases in the body; and also that the light we derive from dreams is a great help in our progress to wisdom.

CONVERSATION V.

SPIRITUAL STATES.

LADY. I am glad to see you this morning, Doctor. I wanted to ask you if cases ever occurred, in our day, of persons seeing the spiritual world. I remember your remark of the celestial gates, in Mansoul, being closed, but they were not taken away; why, then, should they not be occasionally opened in the nineteenth century, as well as the first?

DOCTOR. A little research will convince you that such cases are anything but uncommon: that of William Tennant, a Presbyterian clergyman, of Brunswick, New Jersey, is well known, and of undoubted truth.

He tells us, that while conversing with his brother on the state of his soul, and the fears he entertained for his future welfare, he found himself, in an instant, in another state of existence, under the direction of a superior Being, who ordered him to follow. He was immediately wafted along, he knew not how, till he beheld, at a distance, an ineffable glory, the impression of which he found it impossible to communicate to mortal man. "I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I

heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.' This seemed like a sword through my heart. In an instant, I recollect to have seen my brother disputing with the doctor. The three days during which I had appeared lifeless, seemed to be of not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it, could command my serious attention."

So numerous are the cases of this kind of experience, that time would not be profitably occupied in considering them; but it will be well to dwell a moment on another class, of opposite character, which is not less frequent.

I have often seen men who, after a prolonged indulgence in every species of wickedness and blasphemy, have suddenly experienced a change, which gave the *spiritual*, in their system, the predominating influence. At such times they become aware of the presence of the devils, who have acting upon the corruptions of their

hearts, have been successfully engaged in tempting them to sin.

More heart-rending pictures than these, of agony and distress, are seldom or never witnessed. They have many times described to me the shapes and gestures of their tormentors, and the unholy thoughts they were endeavoring to instil into their minds. While speaking to me, they would often be seized with a frenzy of fear, and would close the eyelids, and cover them with their hands, in a vain attempt to shut out the horrible spectacle. An urgent desire to commit suicide in some violent manner is generally felt, and many find it impossible to resist the temptation. Multitudes, in this way, are lost every year. I should remark, here, tha delirium tremens can be produced in many ways without the use of alcohol, as by tobacco and opium.

We are thus enabled to trace, in a measure, the deal ings of heaven with our fallen race. The good man worn down by disease and grief, as was Tennant, is not allowed to despair; his heart is cheered, and he is encouraged to persevere by a view of the mansions prepared for him when his toils and troubles are ended below. The bad man is suddenly arrested in his career of wickedness, by withdrawing the veil that covers invisible things, and is thus shown his prompters in vice, and the future companions he must associate with in eternity, whose torments he must share if he continues in the way of destruction. Happily, in some a change is produced. I know one to whom the warning sufficed, and who, at the present time, is serving under the banners of the Prince of Peace.

Lady. And this accounts exactly for the manner in which Elisha's servant, that you mentioned some time

since, had his eyes opened. When Elisha prayed, "Lord, I pray thee, open his eyes," he must have meant the spiritual ones; for the others could discern the surrounding danger. I suppose the Saviour and his apostles and prophets performed the miracles recorded in Scripture by means of great endowments of fascinating power.

Doctor. On the contrary, there is so broad a line of distinction drawn between the power of performing miracles, and that of fascinating, that it seems impious to confound the two.

The difference between the heathen fascinators and the priests of Jehovah was well shown when they finally failed to compete with Moses in showing wonders, and were forced at the last to exclaim, "This is the finger of God."

Passing Balaam and the prophets of Baal, who competed with Elijah, let us examine the witch of Endor. Artificially inducing clairvoyance, and thus holding intercourse with familiar spirits, was punishable by death in Israel.

Lady. I would ask if you think the woman fascinated Saul?

Doctor. By no means; the whole scene in the 19th chapter of Samuel has its counterpart in many a similar transaction of the present day. A friend of mine once wishing to obtain intelligence of a son who had been dead about three years, went to the house of a clairvoyant. At his request I was present. The husband of the clairvoyant put her to sleep, and, in a little time, she announced the fact of her spiritual state, and soon afterwards found the gentleman's son. Messages were given and received by both parent and child, through the me-

dium of the clairvoyant, and my friend departed satisfied: although I still felt incredulous.

When Saul entered the woman of Endor's house, the latter was evidently unaware of his character; and it was only upon a strong pledge she consented to employ her art. The moment she entered the clairvoyant state, however, she was at once aware of the rank of her guest, and exceedingly frightened at the consequences. Our translation reads as if she was scared at Samuel, but this was evidently not the case—witness the cry, "Why hast thou deceived me? for thou art Saul." When, after he had succeeded in tranquilizing her personal fears, she gave the description of her spiritual visitant, Saul perceived that it was Samuel, and bowed himself to the ground. The conversation occurred through the woman, who, on being awakened when it was finished, had so little recollection of all the occurrences as to be totally unaware of his rank, and persuade him to eat in her house and recover his exhausted strength.

The manner in which the magicians were enabled o foretell events is graphically shown in the 22nd chapter of the first book of Kings: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said in this manner, and another said in that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so."

Of course, then, when the king, rejecting the adv ce of Jehovah's minister, sought counsel of his own seers, they gave him the revelations of the false familiar. And it was not the only time evil befell man, when, "as the sons of God came to present themselves before the LORD, Satan came also amongst them."

When Naaman came to Elisha to be healed from his leprosy, it was evidently with the expectation of visiting a more powerful fascinator than any in his own country. Elisha, to render him aware of his error, would not let him enter the house, but as soon as the horses and chariot stopped at his door, sent out a messenger, saying: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and went away and said: "Behold, I thought, *he will surely come out to me*, and stand and call on the name of the Lord his God, and *strike his hand over the place*, (in the context it reads, *move his hand up and down* over the place), and recover the leper."

LADY. I have always been struck with the narrative myself, but your view explains the whole matter to my entire satisfaction, and I do not wonder at the effect it produced on Naaman's mind, to cause him to renounce his idolatry, when he returned cured out of the river, after his servants persuaded him to obey the prophet's injunction.

DOCTOR. These instances will show how totally out of the power of all physiological explanations were the miracles. I have before mentioned the accusation brought against our Saviour of having gained his wonderful powers by stealing magic secrets from the Egyptian temples. Had those who preferred the charge been as

open to conviction as the idolator Naaman, but little observation would have convinced them of its groundlessness.

Lady. Did the magicians ever pretend to cast out devils?

Doctor. Our Saviour presumes that power in common use amongst them when he says, (Matt. xii., 27,) in answer to their remark of his casting out devils by the power of Beelzebub: "And if I by Beelzebub cast out devils, *by whom do your children cast them out?*" Josephus accounts for this power in speaking of Solomon, whose sagacity and wisdom he pronounces to exceed those of the ancients; "insomuch that he was in no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed it was very evident that their sagacity was very much inferior to that of the king's." "God also enabled him to learn that skill which expels demons, which is a useful science to men. He composed such incantations, also, by which distempers are alleviated; and left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force until this day. For I have seen a certain man of my own country, whose name was Eleazar, releasing the people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the multitude of his soldiers; and the manner of the cure was this: he put a ring, that had a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, he adjured him to return unto him no more, making still mention of Solomon, and reciting the incanta-

tions which he composed. And when Eleazar would demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon as he went out of the man to overturn it; and thereby let the spectators know that he had left the man. And, when this was done, the skill and wisdom of Solomon were shown very clearly."

LADY. After all, the practice of divination was forbidden by the Jewish law, and the penalty was death. If it deserved so severe a punishment in those days, how can it be harmless in our own?

DOCTOR. In former times, the higher powers of fascination were universally abused, and made to subserve idolatry. Those who practised it, sedulously kept the people in perfect ignorance as to its real nature. Even when fascinating, the priests continually chanted magic verses, to which all the curative powers were ascribed. Still it appears to have been lawful to use it for benevolent purposes, as the physicians did not scruple to employ its influence for king David.

LADY. Casting out devils, from an account given in Acts xix, 13, was not always attended with safety: "Then certain of the vagabond Jews, exorcists, took upon themselves to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so; and the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

DOCTOR. It was not only among the ancients that

false religions, based on assumptions and supported by the pretended miracles of fascination, existed; there is quite as much of this kind of imposture prevalent in modern times.

Some years ago, in the town of Saco, in Maine, lived Robert Cochran, a man who, by pretending to a more than ordinary share of inspiration—working wonders, curing diseases by the laying on of hands, and other apparent miracles—created a schism in the church to which he belonged, drawing after him a crowd of zealous followers. Upon his death, as his mantle did not descend to another, the society declined in numbers, until, finally, nothing more was heard of the schismatics for a long period. Some time afterward, when the sect had nearly been forgotten, a man—who, it was known, had many years before embraced Cochran's tenets, and had, since then, lived a life of perfect seclusion—entered the town on business. Passing by a lawyer's office, his attention was attracted by a gentleman in it fascinating the lawyer's son. He stood, transfixed with astonishment, before the door, until the process was completed and the boy asleep; when he exclaimed aloud, "My God! that is the way in which Robert Cochran used to give the Holy Ghost."

The Mormons rest their claims of being the true church on the same basis: "Is any sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man." It is a notorious fact that the exhibition of this proof, as they wish it to be supposed, of apostolic power, has been the means of converting the majority of that deluded sect. Some three years since, I attended a Mormon

lady, who had disease of the heart, with marked success. One day, while operating, an elder of the faith, who stood by, remarked that I possessed the gift of laying on of hands. I paid very little attention to his remark at the time; but some weeks afterward, while visiting a friend one evening, I heard a lady explaining the tenets of Mormonism, and triumphantly quoting her own case as an illustration of the fact of their possessing apostolic power, more especially the gift of healing by laying on of hands; she had frequent attacks of *tic doloreux*, and nothing except that rite of the Mormon church had ever sufficed, for one moment, to alleviate the pain.

She was speaking with considerable animation, and had produced a powerful impression on the minds of those present, but was suddenly arrested, in the midst of her interesting and enthusiastic discourse, by an attack of that horrid disease. Finding that she was suffering the most exquisite agony, I rose rather hesitatingly—for I dislike scenes—and offered to relieve her, giving her the assurance that one of the Mormon elders had pronounced me in possession of the gift. The drowning will catch at a straw; and my proposition was assented to, but evidently without any hope of success on the part of the sufferer. In less than a minute—for her system had been prepared by repeated fascinations—she was powerfully under my influence, and the relief was immeasurably greater than it had ever been before. After awaking the lady, I explained the whole matter to those present; and it is very probable that but few of my hearers ever undertook a pilgrimage to the holy city of Nauvoo.

In classifying the fanatical sects, the Swedenborgians

follow the Mormons. Their name is derived from Emmanuel Swedenborg, a Swedish philosopher who became clairvoyant in the fifty-third year of his age, in 1743. The ascendancy of the *spiritual* over the *material* occurred naturally in him, probably owing to some defect in the constitution; for intense study and a sedentary life paved the way for this change. Swedenborg rejected *faith*—that is, would not believe anything which could not be demonstrated to the understanding—the faculty that judges according to the senses—and of course would not receive any religion, the doctrines of which he could not perfectly comprehend.

He ardently desired a knowledge of the soul, and the method he took to procure this knowledge gives a good illustration of his character. He tried to obtain his wish by confining his experiments to the dead body. To give his own words: "The body being her (the soul's) resemblance, image, and type, for this purpose I am resolved to study her whole anatomy, from top to toe." Had he but studied the laws of life in their living operation, he would have escaped the errors he afterward blundered into.

LADY. Such a mode of operation seems to me about as rational as going into a printer's office when he is out, and trying to form an idea of his countenance from an examination of the type lying around; or inspecting a worn-out and cast-off steam-engine, with an idea to investigate the properties of steam: life in the one case, and vapor in the other, (the only things that can give the required information,) being equally absent.

DOCTOR. Swedenborg, not finding his own observations very satisfactory, calls to his aid the observations

of others, and professes, on this subject, to have obtained the greater part of his knowledge from books, and those written by men who, like himself, from the shape of fibre and spiracle, endeavored to diagnose the functions and mode of operation of each organ. His philosophical works are filled with such nonsense as this, and, as he proceeds, there is a gradual and legitimate degeneration into downright materialism of a modified character; he proclaimed all life to consist in an influx from Deity, and that a plant, a dog, and a man, differ, in reality, only in the shape of their receptacles. You will easily understand how he gained this idea, by considering the brains of different animals, and considering that of man as only a little more powerful and complicated than his inferiors in the animated scale. The study of living nature would have taught him the difference between the faculty, judging by sense, and that in which reason, free-will, and self-consciousness existed. Knowledge, on such a subject, gained from the dead body, is only such

> ——— "as putrefaction breeds
> In fly-blown flesh, whereon the maggot feeds,
> Shines in the dark; but, ushered into day,
> The stench remains—the lustre dies away."

Swedenborg was a moralist. His pride dispensed with a crucified Saviour, and consequently a Trinity. "The truth is, that the division of God, or of the Divine essence, into three persons, each of which by himself, or singly, is God, leads to the denial of God." "It is as if there should be Unity and Trinity painted as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster. *If any one should enter heaven with such an idea, he would*

certainly be cast out headlong, although he should say that the head or heads signified essence, and the body or bodies distinct properties."

LADY. Do you not think that a person who is really honest in an erroneous opinion will be saved?

DOCTOR. I do not believe that erroneous opinions of the doctrines of salvation can be honestly entertained. Our Saviour tells us: "He that doeth the will of my Father shall *know* him that sent me." He has promised his Spirit to guide us into all truth. Consequently, if we *really* want instruction, by the perusal of the Scriptures, and prayer, with an active, watchful life, we can obtain all we wish from Him who giveth wisdom to all men liberally, and upbraideth not.

Following the example of many others who preceded him, Swedenborg allegorized the Scriptures, with the exception of the Epistles, which, sturdily resisting all such attempts, he pronounced wanting in an internal sense. He fortifies the dogmas of his system by direct consultation with, and advice from, the celestial powers. Finally, buoyed up beyond measure, he declared that the second coming of Christ was manifested in his person, and that his illumination (clairvoyance) ushered in the last judgment, which took place, not on earth, but in the spiritual world. Among other interesting matters, we are informed, by him, that in the interior of Africa exists a race of spiritual believers (the term he applied to his disciples); that marriages take place in heaven as well as upon earth, our Saviour's words on that subject being figurative; that God resembles a man in shape, his body forming the universe, each atom being a solar system; that a man consists of five spirits, one contained within the other, like a nest of apothe-

cary's pill-boxes; man is not naturally aware of his, only he (Swedenborg) being permitted to see and reveal the mystery; that there is a purgatory of thirty years; that in heaven there are separate places for different nations; that, in heaven, God is seen by the angels, with the right eye as a sun, with the left eye as a moon; that there are lower animals in the spiritual world; sickness exists there, etc., etc.

Several well-attested cases of Swedenborg's clairvoyant powers are recorded. Once, while dining with a friend, at a place many miles distant from his own town, he suddenly rose and walked out in the open air, seemingly in great agitation. At length he entered the house, apparently composed, and informed the company present that there was a great conflagration near his own residence, and that he had been fearful for its safety; but it had just been quenched within one door of his house. The next post brought a full and perfect confirmation of all he had said.

At another time, when the queen of Sweden was jesting with Swedenborg on account of his pretensions to intercourse with the spiritual world, he offered to convince her of the fact by any proof she could propose. She told him that the late king, her husband, at the moment of death, when she was alone with him, had whispered something important to her, and if he (Swedenborg) could tell her what it was, she would be satisfied that he had spiritual communication. The next afternoon, Swedenborg called on her, mentioned that he had seen her husband, and had been informed by him what were his last words, which he then told the queen. Her majesty immediately swooned away, and, on recovering, expressed her astonishment; declaring that she

had no longer any doubt relative to the philosopher's power.

Swedenborg taught that the spirit gives shape to the body, and if any member (as a leg) is lost, still the perfect spiritual shape is preserved. Some persons confirm this view by instancing cases where pain remains in the toes after the limb to which those toes belonged has been cut off.

LADY. Do such cases ever occur?

DOCTOR. Very frequently. The next day, and sometimes for months after amputation, considerable pain is felt in the excised member. After the nerves have habituated themselves to their new relations, it ceases. Physiologists account for this singular matter in various ways; but many consider the spiritual solution the best. He also taught that after death, as the body remained in exactly the same shape, it was very difficult, from the preconceived notions of that state, for the deceased to really believe they were in another world. He seems to entertain much dislike to Calvin, whose entrance to the spiritual world he thus describes: "I have heard (from the angels) that when he first came into the spiritual world, he believed no otherwise than that he was still in the world where he was born; and, although he heard from the angels who were associated with him at his first entrance, that he was now in their world, and not in his former world, he said, 'I have the same body, the same hands, and the like senses.' But the angels instructed him that he was now in a substantial body, and that before he was not only in the same, but in a material body, which invested the substantial; and that the material body had been cast off and the substantial remained, which is man. This, at first, he understood;

but the next day, etc." As we have spent sufficient time on Swedenborg, I must conclude by mentioning that his religion was evidently formed before his illumination, and that, clairvoyant only in a low degree, his philosophy every where chimes in with his revelations.

LADY. Have others ever given to the world any similar experience?

DOCTOR. Many have done so; of whom the seeress of Prevorst is an instance. In 183–, in the upper part of our city, a boy resided in whom this anomaly existed. A Methodist minister lived in the same house, and being much interested in the boy, would often take him as a companion while visiting his charge. The boy would often cross the street to avoid the proximity of some one passing; and, upon being asked the reasons for his conduct, would reply, "that the person was wicked, and had given evil spirits power over him, and he could see them flocking round, filling his mind with evil suggestions." Some time after this, two young ladies passed a night in attendance upon a poor woman who was dying; her children, a boy and two girls, were in the room. Just before her death, she called the boy to her, and, after a little conversation, they heard her remark, "Is that all?" While his mother was dying, the boy fell upon the floor in a convulsive fit, in which he continued, despite of all assistance, some ten minutes; but at last rose, exclaiming, "Mother is happy, and I am satisfied!" and was perfectly calm afterwards. The ladies seized a chance, afforded by the temporary absence of the boy, to ask the girls what all this meant; they replied, that their brother could see spirits, and their mother, wishing to find out what some dark forms

around her bed were saying, he told her they merely came to carry her off, when she replied, "Is that all?" On inquiry, they found it was the same boy with whom the Methodist minister was acquainted.

It is probable that the prophets in Israel, in ancient times, had the powers of the inner man developed. This change in the system seems to have been the test Elijah gave Elisha, whether his request would be granted. "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal," etc. "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if *thou see me when I am taken from thee*, it shall be so unto thee," etc. "And it came to pass, as they still went on and talked, that behold there came a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven, and Elisha *saw it*," etc.

CONVERSATION VI.

STAGES IN DYING.

Doctor. As we have considered the various stages of fascination, from a mere quickening of the senses to death, it will be well to consider this last a little more in detail; as, in doing so, we shall in a measure review the others.

Lady. Does the dying person pass through the six stages in regular succession?

Doctor. I believe that is generally the case.

Lady. But how then do you account for the extreme pain that is often felt in dying? The stages of fascination soothe pain—they do not cause it.

Doctor. That is very true; and when these stages really commence there is no longer any pain; but up to the first stage the fatal disease exerts unlimited sway. After the fourth commences, bodily insensibility is an inevitable consequence; the violent convulsions of the muscles do not cause suffering in the mind. Dr. Adam Clarke, when relating his recovering from drowning, stated to Dr. Lettsom that, during the period of his apparent unconsciousness, he felt a new kind of life. He says, "Now I aver, 1st. That, in being drowned, I felt no pain. 2d. That I did not, for a single moment, lose my consciousness. 3d. I felt indescribably happy; and though dead, as to the total suspension of all the functions of life, yet I felt no pain in dying; and I take it for granted, from this circumstance, those who die by

drowning feel no pain, and that probably it is the easiest of all deaths. 4th. That I felt no pain till once more exposed to the action of the atmospheric air; and *then* I felt great anguish and pain in returning to life, which anguish, had I continued under water, I never should have experienced," etc.

Dr. Moore cites Mr. Green, who, in his diary, mentions a person who had been hung and cut down on a reprieve, who, being asked what were his sensations, stated that the preparations were dreadful beyond expression, but that, on being dropped, he instantly found himself amidst fields and rivers of blood, which gradually acquired a greenish tinge. Imagining that if he could reach a certain spot he should be easy, he seemed to himself to struggle forcibly to attain it, and then he felt no more. Schiller, when dying, was asked how he felt. "Calmer and calmer," he replied. Dr. Moore says that when the vital flame flickered, almost extinguished, the heart faltering with every pulse, and every breath a convulsion, he said to a dying believer, who had not long before been talking of undying love, "Are you in pain?" and the reply, with apparently the last breath, was, "It is delightful!" In another person, in whom a gradual disease had so nearly exhausted the physical powers that the darkness of death had already produced blindness, the sense of God's love was so overpowering, that every expression, for many hours, referred to it in rapturous words, such as. "This is life—this is heaven—God is life—*I need not faith—I have the promise!*"

Lady. I would ask if there is any certain sign by which we may recognize death so as to prevent burying alive?

Doctor. Only one, and that is putrefaction. Dendy cites several cases of premature interment, some of which I will mention:

On the exhumation of the Cimetiere des Innocents at Paris, during the Napoleon dynasty, the skeletons were many of them discovered in attitudes struggling to get free; indeed some, we are assured, were partly out of their coffins. So noted was this matter in Germany, as to give rise to a custom of placing a bell-rope in the hand of a corpse for twenty-four hours before burial.

Miss C. and her brother were the subjects of typhoid fever. She seemed to die, and her bier was placed in the family vault. In a week her brother died also, and when he was taken to the tomb, the lady was found *sitting in her grave-clothes* on the steps of the vault, having, after her waking from the trance, died of terror or exhaustion.

A girl, after repeated faintings, was apparently dead, and taken as a subject into a dissecting room in Paris. During the night, faint groans were heard in the room; but no search was made. In the morning it was apparent that the girl had *attempted to disengage herself from the winding-sheet*, one leg being thrust off from the tressels, and an arm resting on an adjoining table.

The emperor Zeno was prematurely buried; and when the body was soon after casually discovered, it was found that he had, to satisfy acute hunger, *eaten some flesh from off his arm.*

Lady. Have there not been cases in which recovery has taken place?

Doctor. None that bear any proportion to the premature interments. A romantic story is told of a young French lady at Paris, who was condemned by her father

to a hated marriage, while her heart was devoted to another. She fell into a trance and was buried. Under some strange influence her lover opened her grave, and she was revived and married. Dendy tells a story of another strange lady, who was actually the subject of an anatomist. On the existence of some faint signs of vitality, he not only restored the lady to life, but united himself to her in marriage.

Bourgeois tells that a medical man, in 1838, from the sudden influence of grief upon the organic system, sunk into a cataleptic state, but his consciousness never left him. The lamentations of his wife, the condolence of friends, and the arrangements regarding his funeral, were all distinctly heard. Perfectly aware of all that was going on around him, he was placed in the coffin, and carried in solemn procession to the grave. As the solemn words, "Earth to earth," were uttered, and the first clod fell upon his coffin lid, so sudden an influence was produced upon his organic system by terror, as to neutralize the effect of grief—he shrieked aloud, and was saved.

A story is related of a lady who fell into a cataleptic state after a violent nervous disorder. It seemed to her, as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking and lamenting her death at the side of her coffin: she felt them pull on her dead clothes, and lay her in it. This feeling produced a mental anxiety which was indescribable. She tried to cry, but her soul was without power, and could not act on her body. She had the contradictory feeling as if she were in her own body, and yet not in it at the same time. It was as

equally impossible for her to stretch out her arm or to open her eyes as to cry, although she continually endeavored to do so. The internal anguish of her mind was, however, at its utmost height when the funeral hymns were sang, and when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the first one which gave activity to her soul, and caused it to operate on her corporeal frame.

Abbe Menon tells of a cataleptic girl, who was doomed to dissection; when laid on the table, the first cut of the knife awoke her and she lived. Less fortunate, says Dendy, was Cardinal Somaglia, who, falling into *syncope* from intense grief, it was decided that he should be opened and embalmed. As the surgeon's knife punctured the lungs, the heart throbbed, and the cardinal attempted to avert the knife with his hand; but the DIE was cast, and he *died.*

A gentleman was apparently seized with apoplexy while at cards. A vein was opened in both arms, but *no blood flowed.* He was placed in a room with two watchers, who slept, alas! too long; for, in the morning, the room was deluged with blood from the punctures, and his life was gone.

LADY. Did the persons who recovered relate any spiritual views?

DOCTOR. In some cases; but the most of them experienced nothing more than a separation between organic and animal life, so complete, indeed, as to deprive them of the use of the voluntary muscles for a time. A review of these facts will justify the conclusion that interment is wrong until putrefaction commences.

Wonderful stories have been related in all ages about the wonders of trance, or the fifth degree. Moore gives

the substance of one from Plutarch: Thespesios of Sol fell violently on his neck, and was supposed to be dead. Three days after, however, when about to be interred, he recovered. From this time, a wonderful change was apparent in his conduct; for he had been licentious and prodigal, but ever after was devout, noble, and conscientious. On his friends requiring the reason of this strange conversion, he stated that during his apparent death, his rational soul had experienced marvellous vicissitudes; his whole being seemed at first on a sudden to breathe, and to look about it on every side, as if the soul had been all eye, while, at the same time, he felt as if gliding gently along, borne upon a stream of light. Then he seemed to meet a spiritual person of unutterable loveliness, who conducted him to various parts of the unseen world, and explained to him the mysteries of divine government, and showed him the manner in which wickedness meets its reward. This vision exerted all the influence of truth upon his mind, and entirely altered his character and conduct.

The Methodist denomination afford many strange instances of singular experience, so well known that it would be useless to repeat them. We will conclude the degrees by a chapter from Dr. Nelson, who, in his CAUSE AND CURE OF INFIDELITY, (a work published by the American Tract Society, and which ought to lay on the shelf of every family in the land, with the Bible and Bunyan's Pilgrim's Progress; a work, too, which no child of mine, able to tell the letters, should ever fail to peruse and commit to memory,) mentions several cases of the opening of the spiritual eye. The unbeliever, at the point of death, *sees* the reality of those things at which he formerly scoffed; he commences the

passage of the river (a transition of the stages) with stoical indifference, but before reaching the other side, evinces the most terrible despair, and the parting spirit bids adieu in a wail of agony. The follower of the Man of Calvary approaches the brink with fear, but ere long, the choral music of the seraphim proves a cordial to his fainting spirit, he pants to enter the blessed abodes he *sees* opening before him, and the rapturous exclamation, "Lord, receive my spirit!" announces that he sleeps in Jesus. You are sufficiently prepared to appreciate the physiological state he describes without further explanation.

OBSERVATIONS ON MAN'S DEPARTURE.

"While attending medical lectures at Philadelphia, I heard, from the lady with whom I boarded, an account of certain individuals who were dead to all appearance, during the prevalence of the yellow fever in that city, and yet recovered. The fact that they saw, or fancied they saw, things in the world of spirits, awakened my curiosity.

"She told me of one, with whom she was acquainted, who was so confident of his discoveries that he had seemingly thought of little else afterward, and it had then been twenty-four years. These things appeared philosophically strange to me, for the following reasons:—

"First: Those who, from bleeding or from any other cause, reach a state of *syncope*, or the ordinary fainting condition, think not at all, or are unable to remember any mental action. When they recover, it appears either that the mind was suspended, or they were unable to recollect its operations. There are those who believe on either side of this question. Some contend for suspension; others deny it, but say we never can recall thoughts formed while the mind is in that state, for reasons not yet understood.

"Secondly: Those who, in approaching death, reach the first state of insensibility, and recover from it, are unconscious of any mental activity, and have no thoughts which they can recall.

"Thirdly: If this is so, why, then, should those who had travelled further into the land of death, and had sunk deeper into the condition of bodily inaction, when recovered, be conscious of mental action, and remember thoughts more vivid than ever had flashed across their souls in the health of boyhood, under a vernal sun, and on a plain of flowers?

"After this, I felt somewhat inclined to watch, when it became my business, year after year, to stand by the bed of death. That which I saw

was not calculated to protract and deepen the slumbers of infidelity, but rather to dispose toward a degree of restlessness; or, at least, to further observation. I knew that the circle of stupor, or insensibility, drawn around life, and through which all either pass, or seem to pass, who go out of life, was urged by some to prove that the mind could not exist unless it be in connection with organized matter. For the same reason, others have contended that our souls must sleep until the morning of the resurrection, when we shall regain our bodies. That which I witnessed for myself, pushed me (willing or unwilling) in a different direction. Before I relate these facts, I must offer something which may illustrate, to a certain extent, the thoughts toward which they pointed.

"If we were to stand on the edge of a very deep ditch or gulf, on the distant verge of which a curtain hangs which obstructs the view, we might feel a wish to know what is beyond it, or whether there is any light in that unseen land. Suppose we were to let down a ladder, protracted greatly in its length, and ask a bold adventurer to descend and make discoveries. He goes to the bottom, and then returns, telling us that there he could see nothing—that all was total darkness. We might very naturally infer the absence of light there; but if we concluded that his powers of vision had been annihilated, or that there could surely be no light in the land beyond the curtain, because, to reach that land, a very dark ravine must be crossed, it would have been weak reasoning; so much so, that, if it contented us, we must be easily satisfied. It gave me pain to notice many—nay, many physicians—who on these very premises, or on something equally weak, were quieting themselves in the deduction that the soul sees no more after death. Suppose this adventurer descends again, and then *ascends* the other side, so near the top that he can reach the curtain and slightly lift it. When he returns, he tells us that his vision had been suspended *totally* as before, but that he went nearer the distant land, and it was revived again; that, as the curtain was lifted, he saw brighter light than he had ever seen before. We would say to him: 'A certain distance does suspend; but inaction is not loss of sight: only travel on further, and you will see again.' We can understand that any one might go to the bottom of that ravine a thousand times; he might remain there for days, and, if he went no further, he could tell, on his return, nothing of the unseen regions.

"Something like this was illustrated by the facts noted during many years' employment in the medical profession. A few cases must be taken as examples from the list.

"I was called to see a female, who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. For the information of physicians, I mention, it was uterine hemorrhage from inseparably-attached placenta. When recovered from the first condition of syncope, she appeared as unconscious, or as destitute of activity of spirit, as others usually do. She sank again and revived: it was still the same. She fainted more profoundly still; and

when awake again, she appeared as others usually do who have no thoughts which they can recall. At length she appeared entirely gone. It did seem as though the struggle was forever past. Her weeping relatives clasped their hands and exclaimed: 'She is dead!' but, unexpectedly, she waked once more, and, glancing her eyes on one who sat near, exclaimed: 'Oh, Sarah, I was at an entirely new place!' and then sunk to remain insensible to the things of the *place* we live in.

"Why she, like others in fainting, should have no thoughts which she could recall, when not so near death as she afterward was when she had thought, I could not clearly explain. Why her greatest activity of mind appeared to happen during her nearest approach to the future world, and while so near that, from that stage, scarcely any ever return who once reach it, seemed somewhat perplexing to me. I remembered, that in the case recorded by Dr. Rush, where the man recovered who was, to all appearance, entirely dead, his activity of mind was unusual. He thought he heard and saw things unutterable. He did not know whether he was altogether dead or not. St. Paul says he was in a condition so near to death, that he could not tell whether he was out of the body or not, but that he heard things unutterable. I remembered that Tennant, of New Jersey, and his friends, could not decide whether or not he had been out of the body; but he appeared to be so some days, and thought his discoveries *unutterable*. The man who cuts his finger and faints, recovering speedily, has no thoughts, or remembers none: he does not approach the distant edge of the ravine. These facts appeared to me poorly calculated to advance the philosophical importance of one who has discovered from sleep, or from syncope, that there is no other existence, because this is all which we have seen. They appeared to me rather poorly calculated to promote the tranquility of one seeking the comforts of atheism. For my own part, I never did desire the consolations of everlasting nothingness; I never could covet a plunge beneath the black wave of eternal forgetfulness, and cannot say that these observations, in and of themselves, gave me pain; but it was evident that thousands of the scientific were influenced by the weight of a small pebble to adopt a creed—provided that creed contradicted Holy Writ. I had read and heard too much of man's depravity, and of his love for darkness, not to see that it militated against my system of deism, if it should appear that the otherwise learned should neglect to observe, or if observant, should be satisfied with the most superficial view, and, seizing some shallow and questionable facts, build hastily upon them a fabric for eternity.

"In the cases of those who, recovering from yellow fever, thought they had enjoyed intercourse with the world of spirits, they were individuals who had appeared to be *dead*.

"The following fact took place in recent days. Similar occurrences impressed me during years of observation. In the city of St. Louis, a female departed, who had a rich portion of the comforts of Christianity.

It was after some kind of spasm, that was strong enough to have been the death-struggle, that she said—in a whisper, being unable to speak aloud—to her young pastor: 'I had a sight of home, and I saw my Saviour!'

"There were others, who, after wading as far as that which seemed to be the middle of the river, and, returning, thought they had seen a different world, and that they had an antepast of hell. But these cases we pass over, and look at facts which point along the same road we have been travelling.

"I was surprised to find that the condition of mind in the case of those who were dying, and of those who only *thought* themselves dying, differed very widely. I had supposed that the joy or the grief of death originated from the fancy of the patient, (one supposing himself very near to great happiness, and the other expecting speedy suffering,) and resulted in pleasure or apprehension. My discoveries seemed to overturn this theory. Why should not the professor of religion who believes himself dying, when he really is not, rejoice as readily as when he *is* departing, if his joy is the offspring of expectation? Why should not the alarm of the scoffer, who believes himself dying and is not, be as uniform and as decisive as when he is in the river, if it comes of fancied evil or cowardly terrors? The same questions I asked myself again and again. I have no doubt that there is some strange reason connected with our natural disrelish for truth, which causes so many physicians, after seeing such facts so often, never to observe them. During twenty years of observation, I found the state of the soul belonging to the dying was, uniformly and materially, unlike that of those who only supposed themselves departing. This is best made plain by noting cases which occurred.

"1. There was a man who believed himself converted, and his friends, judging from his walk, hoped with him. He was seized with disease, and believed himself within a few paces of the gate of futurity. He felt no joy; his mind was dark, and his soul clouded. His exercises were painful, and the opposite of every enjoyment. He was not dying. He recovered. He had not been in the death-stream. After this he was taken again. He believed himself dying, and he was not mistaken. All was peace, serenity, hope, triumph.

"2. There was a man who mocked at holy things. He became seriously diseased, and supposed himself sinking into the death-slumber. He was not frightened. His fortitude and composure were his pride, and the boast of his friends. The undaunted firmness with which he could enter futurity was spoken of exultingly. It was a mistake. He was not in the condition of dissolution. His soul never had been on the line between two worlds. After this he was taken ill again. He supposed, as before, that he was entering the next state, and he really was; but his soul seemed to feel a different atmosphere. The horrors of these scenes have been often described, and are often seen. I need not

endeavor to picture such a departure here. The only difficulty in which I was thrown by such cases was, 'Why was he not thus agonized when he thought himself departing? Can it be possible that we can stand so precisely on the dividing line, that the gale from both this and the coming world may blow upon our cheek? Can we have a taste of the exercises of the next territory before we enter it?' When I attempted to account for this on the simple ground of bravery and cowardice, I was met by the two following facts:—

"First, I have known those (the cases are not unfrequent) who were brave, who had stood unflinching in battle's whirlpool. They had resolved never to disgrace their system of unbelief by a *trembling* death. They had called to Christians in the tone of resolve, saying: 'I can die as coolly as you can.' I had seen those die from whom entire firmness might fairly be expected. I had heard groans, even if the teeth were clenched for fear of complaint, such as I never wish to hear again; and I had looked into countenances, such as I hope never to see again.

"Again, I had seen cowards die. I had seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I had heard such, as it were, sing before Jordan was half forded. I had seen faces where, pallid as they were, I beheld more celestial triumph than I had ever witnessed anywhere else. In that voice there was a sweetness, and in that eye there was a glory, which I never could have fancied in the death-spasms, if I had not been near.

"The condition of the soul, when the death-stream is entered, is not the same with that which it becomes (oftentimes) when it is almost passed. The brave man who steps upon the ladder across the dark ravine, with eye undaunted and haughty spirit, changes fearfully, in many cases, when he comes near enough to the curtain to lift it. The Christian who goes down the ladder, pale and disconsolate, oftentimes starts with exultation, and tries to burst into a song when almost across.

"CASE OF ILLUSTRATION.—A revolutionary officer, wounded at the battle of Germantown, was praised for his patriotism. The war ended; but he continued still to fight, in a different way, under the banner of one whom he called the Captain of his salvation. The applause of men never made him too proud to talk of the Man of Calvary. The hurry of life's driving pursuits could not consume all his time, or make him forget to kneel by the side of his consort, in the circle of his children, and anticipate a happy meeting in a more quiet clime.

"To abbreviate this history, his life was such that those who knew him believed, if any one ever did die happily, this man would be one of that class. I saw him when the time arrived. He said to those around him: 'I am not as happy as I could wish, or as I had expected. I cannot say that I distrust my Saviour, for I know in whom I have believed; but I have not that pleasing readiness to depart which I had looked for.' This distressed his relatives beyond expression. His

friends were greatly pained, for they had looked for triumph. His departure was very slow, and still his language was: 'I have no exhilaration and delightful readiness in my travel.' The weeping circle pressed around him. Another hour passed. His hands and his feet became entirely cold. The feeling of heart remained the same. Another hour passes, and his vision has grown dim, but the state of his soul is unchanged. His daughter seemed as though her body could not sustain her anguish of spirit, if her father should cross the valley before the cloud passed from his sun. She (before his hearing vanished) made an agreement with him, that, at any stage as he travelled on, if he had a discovery of advancing glory, or a foretaste of heavenly delight, he should give her a certain token with his hand. His hands he could still move, cold as they were. She sat holding his hand, hour after hour. In addition to his sight, his hearing at length failed. After a time he appeared almost unconscious of anything, and the obstructed breathing peculiar to death was advanced near its termination, when he gave the token to his pale but now joyous daughter, and the expressive flash of exultation was seen to spread itself through the stiffening muscles of his face. When his child asked him to give a signal *if he had any happy view of heavenly light*, with the feelings and opinions I once owned, I could have asked: 'Do you suppose that the increase of the death-chill will add to his happiness? Are you to expect, that as his eyesight leaves, and as his hearing becomes confused, and his breathing convulsed, and as he sinks into that cold, fainting, sickening condition of pallid death, that his exultation is to commence?'

"It did then commence. Then is the time when many, who enter the dark valley cheerless, begin to see something that transports; but some are too low to tell of it, and their friends think they departed under a cloud, when they really did not. It is at this stage of the journey that the enemy of God, who started with look of defiance and words of pride, seems to meet with that which alters his views and expectations; but he cannot tell it, for his tongue can no longer move.

"Those who inquire after and read the death of the wife of the celebrated John Newton, will find a very plain and very interesting instance, where the Saviour seemed to meet with a smiling countenance his dying servant, when she had advanced too far to call back to her sorrowful friends, and tell them of the pleasing news.

"My attention was awakened very much by observing the *dying fancies* of the servants of this world, differing with such characteristic singularity from the fancies of the departing Christian. It is no uncommon thing for those who die, to believe they see, or hear, or feel, that which appears only fancy to by-standers. Their friends believe that it is the overturning of their intellect. I am not about to enter into the discussion of the question, whether it is, or is not, always fancy. Some attribute it to more than fancy; but inasmuch as, in many instances, the

mind is deranged while its habitation is falling into ruins around it, and inasmuch as it is the common belief that it is only imagination of which I am writing, we will look at it under the name of fancy.

"The fanciful views of the dying servants of sin, and the devoted friends of Christ, were *strangely* different, as far as my observation extended. One who had been an entire sensualist and a mocker at religion, while dying, appeared in his senses in all but one thing. 'Take that black man from the room,' said he. He was answered that there was none in the room. He replied: 'There he is, standing near the window. His presence is very irksome to me—take him out.' After a time, again and again, his call was: 'Will no one remove him? There he is—surely some one will take him away!'

"I was mentioning to another physician my surprise that he should have been so much distressed if there had been many blacks in the room, for he had been waited on by them, day and night, for many years; also that the mind had not been diseased in some other respect: when he told me the names of two others (his patients)—men of similar lives—who were tormented with the same fancy, and in the same way, while dying.

"A young female, who called the Man of Calvary her greatest friend, was, when dying, in her senses, in all but one particular. 'Mother,' she would say, pointing in a certain direction, 'do you see those beautiful creatures?' Her mother would answer: 'No, there is no one there, my dear.' She would reply: 'Well, that is strange. I never saw such countenances and such attire. My eye never rested on anything so lovely.' Oh, says one, this is all *imagination*, and the *notions* of a *mind collapsing;* wherefore tell of it? My answer is, that I am not about to dispute or to deny that it is fancy; but the fancies differ in features and in texture. Some in their derangement call out: 'Catch me, I am sinking—hold me, I am falling.' Others say: 'Do you hear that music? O, were ever notes so celestial!' This kind of notes, and these classes of *fancies*, belonged to different classes of individuals; and *who they were*, was the item which attracted my wonder. Such things are noticed by few, and remembered by almost none; but I am inclined to believe that, if notes were kept of such cases, volumes of interest might be formed.

"My last remark here, reader, is, that we necessarily speak somewhat in the dark of such matters; but you and I will know more shortly Both of us will see and feel for ourselves, where we cannot be mistaken, in the course of a very few months or years."

["Cause and Cure of Infidelity," by Rev. David Nelson—American Tract Society. Pages 264-276.]

CONVERSATION VII.

OPERATION OF MEDICINE.

LADY. Here is a box of pills, sent me, this morning, by a neighbor, who was in last evening when my son entered, and having noticed a number of little black spots on his face, said his blood was in a bad state, and that these pills would purify it.

DOCTOR. Frequently washing the face will remove the black spots, or worms, as they are commonly called. You have, no doubt, often noticed an oily matter on the face; the oil is made by minute glands lying under the external skin; these glands send out a tube to carry the oil to the surface; sometimes dust will collect on the orifice of the tube, and form the black spots your neighbor observed on George; the oil thus prevented egress, becomes hardened, and, when squeezed out, resembles a worm from the shape of the tube.

LADY. What is the use of this oil?

DOCTOR. To grease or lubricate the external skin, so as to prevent irritation either from atmospheric causes, or the motion of the muscles under it. To return to the pills, can you tell me of any mode by which they could gain access to the blood, to effect such an important object as purifying it?

LADY. I have always considered that medicines operated by changing the nature of the blood; but I now see that they cannot approach it; to do so requires a

passage through the lacteals, mesenteric glands, and thoracic duct; and you have informed me that even the pyloric orifice of the stomach will not allow anything to pass it, except properly-prepared chyme.

DOCTOR. Allowing, for a moment, the pills entered the blood, what would ensue?

LADY. They would be instantly taken out of the circulation either by the lungs or kidneys, which are excreting glands, acting, I suppose, as constables to remove everything offending and unnecessary.

DOCTOR. There is a complete system of guards stationed in our bodies, to prevent the entrance of improper substances, beginning with the warnings of taste; but unhealthy agents, by presenting themselves too frequently, will at last accustom the sentinels to their appearance, and can then enter with impunity, and without danger of being ejected by the excretory organs.

This fact may sometimes be witnessed in the vegetable kingdom. The late Dr. Mitchell, of this city, had once sent to him a basket of saline-tasting peaches. Around the base of the tree upon which they grew, a quantity of brine had been thrown. The spongioles or leech-suckers at the roots, at first, refused the salty matter admittance, but, their excitability (irritability) being altered by continued contact, at last sucked them up, and thus a strange phenomenon was the result.

Alcohol has produced the same effect on the human system. A surgeon mentions a case of setting fire to the blood of a confirmed drunkard, which he had just drawn, its strong odor tempting the experiment.

LADY. That drunkard was not much removed, I should think, from a state of spontaneous combustion.

DOCTOR. Probably not; saturating the system with

alcohol is perhaps one of the first steps in that process. Bone is composed of a mixture of phosphoric acid and lime (*phosphate of lime*); as an acid is the union of a base with a certain amount of oxygen, phosphoric acid is made of phosphorus and oxygen. When the chemist wishes to exhibit intense combustion to his audience, he throws a piece of phosphorus into a jar of oxygen gas, and produces a blaze rivalling that of the sun. In a healthy state of the system, the life power controls all the elements, and, as shown in the vegetable kingdom, only allows them to unite in a manner that subserves its own purposes; but when lowered and debilitated by excessive stimulus, the power becomes weakened, and finally lost in death; the elements then obey their natural affinities, and a virulent internal combustion ensues.

Lady. The drunkard, in a double sense, then, is a self-moving porter-house. Is it not very strange, that, with all the clear and accurate information known relative to the organs and their functions, such profound ignorance on the subject of the operation of medicine should exist?

Doctor. You have quoted, almost verbatim, the common jargon of the day; it is used by those noted for vague and confused notions on physiology. I do not think any man, who cannot give the rationale of the medicine he prescribes, should be trusted to practice. So far from being dark and in any way incomprehensible, it is easily explained, and the effects of medicine capable of being predicted with almost mathematical certainty.

The study of the different organs in the system, after the life power has departed, is called Anatomy. When living and proper agents stimulate irritability, so as to

produce a healthy action of these organs, the study is called Physiology. When improper agents or stimuli act on irritability, an alteration of the vital powers ensues, with a corresponding alteration of function, disease results, and its study is called Pathology. In the latter case, how do you imagine the system can become right again?

LADY. Only, I should think, by the direct interposition of the Almighty?

DOCTOR. After the Croton aqueduct was finished, the pipes laid down, and the whole in successful operation, do you suppose anything more was required?

LADY. Yes, a company of superintendents and laborers, to constantly inspect every part with the greatest care, and instantly repair whatever breaks in the line, or other damages might occur. The water-works would not even be safe without such a precaution.

DOCTOR. The life power has an exactly similar reserve—a distinct and powerful conservative principle, called by the older physicians, who were well acquainted with it, the *Vis Medicatrix Naturæ*. Whenever a part is injured, it is the office of this principle to come forward and repair it; so very intelligent appears its operation, that some have attributed the effects to a special interference of the Creator, and others supposed it was the rational soul.

LADY. The two seeds cited in your article on the Vegetable Kingdom, to show the difference between the forces of life and those of chemistry, brought instant conviction to my mind, and the clear conceptions I then acquired have proved serviceable since in pursuing this subject. Can you not illustrate the conservative principle in a similar manner?

Doctor. Have you ever read the natural history of the dormouse?

Lady. It is one of the hybernating or winter-sleeping animals; in summer it is very lively and frolicsome; as autumn approaches, it becomes very fat; and when cold weather sets in, retires to a concealed nook to sleep out the winter, but comes forth in the spring almost fleshless. While in the hybernating state, its breathing is very slow, and its temperature the same as that of the surrounding atmosphere.

Doctor. If a dormouse is taken from its sheltered hole, in the midst of winter, and placed in a receiver surrounded with a freezing mixture, some very curious phenomena will be evolved. As the cold increases, and the little portion it had is becoming absorbed, its breathing will be proportionally slower, and the heart pulsate more feebly; this state of things continues—the animal constantly failing—until a point is reached where remaining another moment would destroy life. At this very point an unseen power presents its workings, a hidden spring is touched, and an evident change takes place with extreme rapidity; the pulse becomes fuller and faster; a warmth diffuses itself over the surface; the eyes brighten and limbs contract; finally, in less than three minutes, the little animal is as hot, and his pulse as rapid, as in the midst of summer. Take the dormouse now out of the receiver, and expose him to the open air, and his torpidity gradually returns; it is then best to restore him to his former nook. The conservative power that preserved the dormouse from death, we name the Vis Medicatrix Naturæ.

Lady. How is this power developed in the human body?

Doctor. Let us suppose a combination of peculiar circumstances, as the poisonous air of a marsh (*narsh miasmata*), to act on our excitability, an injurious influence is immediately exerted upon the system; it sinks quickly, a chill is felt, and this chill increases, lowering and depressing us, till a point is gained (as in the dormouse experiment), from which we cannot descend with life; at this point the conservative power awakes; it acts on the other powers, more especially on the brain; the nervous secretion becomes altered and radiated to every part; a change is induced, fever ensues, and with it a long train of other symptoms which finally terminate in profuse perspiration, and a restoration to health.

Lady. Then fever, and the symptoms which are commonly considered the disease itself, are nothing more than signals of battle going on within for the purpose of liberating us from injurious influences. If such be the case, why does the physician interfere in the matter at all, and of what use are doctors?

Doctor. The true physician remains a spectator, or rather general, watching the battle's progress with a careful eye; knowing each separate stage and crisis, and how far nature can be trusted, he often does nothing more than to clear the battle-field, (remove injurious influences,) and allow her to combat alone.

Lady. Suppose it becomes necessary for him to interfere?

Doctor. If nature cannot cope successfully with the existing form of disease, it is his business to substitute another form which she can conquer. It is a pathological law that there can be but one disease at a time in the system; and, acting on that law, he brings some influence stronger than the original one to bear on ex-

citability; in other words, he must produce a different alteration of the vital powers, which he is certain the conservative principle can rectify.

Lady. If it is stronger than the original one, why should it not be still worse for the vis medicatrix to combat?

Doctor. Each thing produces an influence peculiar to itself; and our ideas of strength are only comparative. What will powerfully depress excitability may give the vis medicatrix little effort to overcome, and *vice versa.*

There is a class of bodies, which, properly prescribed, produce a decided and powerful effect on excitability; an effect which experience has taught us it is always in the power of the vis medicatrix to subdue, and restore the system when laboring under their influence to health. Such are the medicines, as opium, camphor, arsenic, and quinine.

Lady. Is arsenic a medicine?

Doctor. A very useful one. You must not suppose that its only use was to make stearine candles and German silver spoons. Nothing in nature was ever created for murderous purposes; it is man who perverts them.

Lady. After the effect is produced on excitability by the medicine, the original malady disappears; the physician is then treating sickness he has himself induced, and curing diseases of his own infliction.

Doctor. Exactly so; and this shows you what care and judgment should be exercised in selecting the right medicine. Cases occur in which, out of a list of twenty purgatives, one alone is suited to the existing nature of the complaint.

Lady. But, doctor, how can you discover all these

separate modifications of disease; how can you possibly tell what is going on within the system?

Doctor. In the same manner as we discover the existence of a life principle and its properties—that is, by observing the phenomena they exhibit.

You will remember that every part of the body has a separate office to fulfil, that there are two lives, an animal and vegetable, in action, developing distinct series of phenomena, and that the study of all the functions in health is physiology.

When pernicious influences act, and the whole train becomes disordered, the physician, previously well acquainted with the results produced by healthy actions, observes the changed appearances disease presents to his view, and from these deduces his opinion relative to the amount of injury, and acts accordingly.

Lady. Will you be kind enough to apply this to a particular case?

Doctor. I was sent for, yesterday, to see a man, who I was told had been ill for two or three days. On entering the room, and observing his countenance (often a sufficient index by itself to the experienced), its wild and haggard aspect led me to look for abdominal disease.

Sitting down by his bed, I inquired the history of the case, and then proceeded (without his suspecting it) to a regular examination.

The functions of animal life are sensation, thought, and locomotion. Everything had acquired a bitter taste to him, and noise of any kind was agonizing; his mind was wandering; and, to conclude with animal life, he was feeble as a child.

Turning to the vegetable system, I found respiration

more frequent than in health, but perfectly full, and no pain about the chest; the pulse fast and rather weak, but steady; this absolved the heart and lungs. Upon examining the tongue, I found it covered with a thick yellowish-brown fur, characterizing trouble in the liver; and as the lining membrane for nostrils, mouth, stomach, liver-tube, etc., is one continuous sheet, disease of one part would soon extend along the whole surface by sympathy, and, reaching the tongue, paint on its surface the cause of trouble for the information of the physician; the skin had a yellowish tinge, was at times cold and moist, and at others hot and dry; the bowels and liver, more especially the stomach, were very sensitive to pressure, and vomiting came on every ten or fifteen minutes, at which times he ejected a greenish watery fluid, etc., etc.

The day of his attack, he had been eating a very hearty dinner, with some unripe fruit as dessert, and then quickly returned to work (he was a stone-cutter) beneath a hot sun; soon getting sick, he went home, where an old woman, a great doctress of the neighborhood, had been summoned to attend him; she called his disease *janders*, and every hour or two, during the day, poured down his stomach strong tansy tea.

I concluded that his unwholesome dinner had been imperfectly digested, and when the chyme wished to pass the pyloric orifice, the sentinel tightly contracted his muscular ring, and refused admittance by blocking up the passage. The hot sun, acting on the brain, altered the nervous secretion, a share of which, being radiated to the stomach, made matters worse; and the stomach, finding itself utterly incapable, in such circumstances, of re-digesting the food, cast it off entirely by

the æsophagus; the bile that was prepared to act on the chyme being poured out about the time it ought to be there, and finding nothing to act on, altered the excitability of the sentinel at the pyloric orifice, and gained admission into the stomach, from whence it was immediately thrown out, sharing the fate of the food. To crown all, the tansy tea, by producing irritation, kept up the morbid action, involving all the parts connected with the lining membrane, as the liver, etc.

I caused him to be removed into a cool and quiet room; had his feet bathed with mustard and warm water, to assist the action of a mustard plaster on his stomach; and then caused a strong injection to be administered, leaving a powder to be taken at a certain time afterward. The vomiting ceased, the bowels moved, a terrible headache (which I forgot to mention in my notice of sensation) disappeared, etc., etc., and the next morning found him free from all pain, but very weak. *This is called the active plan of treatment.*

Very frequently, a mere removal of injurious influences, by allowing the vis medicatrix free scope, will be sufficient to cure. *This is called the expectant plan of treatment.*

Lady. Nature, after all, has to fight her own battles, the physician generally doing nothing, except, by removing injurious influences, to show fair play; the utmost he can perform is to substitute one morbific cause for another. If it were not for the vis medicatrix, there would be no science of medicine—we should all die off as soon as injured.

Doctor. I am glad that you understand so well what I have been endeavoring to teach; you have now

learned enough of the principles of medicine to pursue the study as much as you choose.

Lady. Does fascination act by inducing a new disease?

Doctor. Most assuredly; it forms no exception to the mode of operation of the others, from all of which it differs, however, by giving the vis medicatrix less effort to displace its effects. I suppose this fact will make no advice needed with regard to fascinating healthy persons, as direct disease is thereby induced.

Lady. Why did I not get well directly after the first fascination?

Doctor. From the influence of habit, and the same causes still acting that produced your disease in the first instance. Directly after the effect of each operation was over, and before the disease again seized upon you, the system had time to gain strength; as the intervals increased, more strength was acquired, until, at length, your frame was strong enough to resist the injurious influence, and then your recovery was complete.

Lady. In what manner does the *water cure* operate? A friend of mine was very anxious that I should try it; he thought every case of chronic disease in the continent of Europe would soon be cured at Graefenberg.

Doctor. I have very little doubt but that it would have killed you. You can no more expect one particular medicine, or plan of treatment, to cure all diseases, than to find one book which would suit all readers; or one coat capable of fitting all men. Wherever life is present, variety is certain to be found, as well in disease as in health. In certain cases, fascination, as a curative agent, is invaluable; but, recommend it as a succedaneum, and it is certain to do much mischief.

Hydropathy, as a curative agent, acts exactly on the dormouse principle; it depresses until the vis medicatrix rises to the rescue. The process, you will observe, has already been gone through with at the first time of the attack; it says to nature, "You have failed in your attempt, try again." In many chronic cases of long standing it is certainly a valuable remedy; that it is a new discovery, or that it will supercede all other remedies, are both ridiculous ideas.

LADY. I am aware, doctor, that you have attentively examined homœopathy; and since such a golden opportunity presents itself for inquiry, I should be much obliged if you would tell me what it really is worth; many of my friends think its cures are almost miraculous?

DOCTOR. Cases of medical treatment under such circumstances, stand in the same relation to truth as the tricks of a juggler to the deductions of science; such reports, in fact, have elicited the remark that "medical facts are medical lies." Whatever militates against common sense and experience cannot be received as evidence.

LADY. Their infinitessimal doses lead me to conclude that their object is to let nature, in all cases, take care of herself. Much harm cannot be done except by inducing delay.

DOCTOR. That alone should condemn the whole matter, as no where are "delays so dangerous" as in medicine, a life often turning on an hour of time. My study of Hannehman has led me to consider him possessed of remarkable talent, and that the whole system of homœopathy is nothing more than a disguised recommendation of fascination. Do you remember how he tests the strength of his medicines?

LADY. By the number of dilutions; the greater the number, the more powerful the medicine.

DOCTOR. That simple fact should have led to the discovery of his meaning, the solution of his enigma. He directs his medicines to be prepared by hand, and considers them increased in strength proportionally as the hand is laid upon them: this is nothing more than a practice, long known, of *mesmerizing* medicine for patients.

LADY. Still I should have thought that where so much was at stake, he would have given some intimation of his secret more plainly than that; that he would even in some cases direct them to fascinate.

DOCTOR. He has done so: where nature alone will cure, or the expectant plan will suffice, he directs the minimum doses; in more serious cases, you must, to use his own words, "stroke the patient down with the palm of the hand till relief be obtained."

His object, in concealing his real sentiments, was doubtless to escape the ridicule of the age in which he lived. If he possessed an acute sense of mirthfulness, great must have been his merriment to have known that glass factories, in many countries, were solely employed blowing his little vials; thousands of apothecaries engaged in manufacturing medicines to fill those vials; machines inventing to prepare his triturations and dilutions; and, finally, hosts of the sons of Esculapius, equipped with whole pharmaceutical establishments in their coat pockets, visiting their patients, and who, ever and anon, were drawing forth the *organon* of him upon whom they looked as more than mortal, to seek fresh instructions regarding the best nethod of dispensing sugar plums.

It is rarely that persons will take pains to examine into any system of medicine; the small amount of medical knowledge out of the pale of the profession, owing most likely to the small amount within, has given an idea that the whole subject is nothing more than a system of guessing; and those entertaining this view are rather pleased with homœopathy, as being a practice in which wrong guessing cannot produce much detriment.

Another source of injury to the science of medicine has been various hypotheses started by men who were not properly versed in the laws of life. During the prevalence of a certain deadly pestilence in the West Indies, the blood was, in all cases in those affected, dark, almost black. A physician, who had been bleeding a patient, found the dark blood, as soon as it gained the bowl, become of a bright healthy-looking red; and, upon examining the matter, found the florid appearance was owing to some table salt which had been accidentally left in the bowl; his sapient brain instantly conceived the idea that it was the loss of muriate of soda (common salt) in the blood that caused the fever. This fancied discovery changed his whole plan of treatment, and his after practice consisted in injecting solutions of salt into the veins, and giving it by the stomach. His fellow physicians followed his example as soon as the matter was published. The uniformly fatal termination of all cases treated in this absurd manner at length obliged the doctors to relinquish the practice; but the hypothesis, like the bodies of ancient heroes, was accompanied to the grave by thousands of victims slaughtered to its honor.

LADY. What is the meaning of transfusion of blood?

DOCTOR. It was discovered that where death would

ensue from the loss of blood, taking a supply from the veins of another and directly introducing it into that of the patient, would preserve life in many instances. The French received it with open arms, and were eager to embrace the advantages it offered. Supposing the secret of perpetual youth was made known, old age hastened to fill its veins with the blood of juvenescence. Though the majority who tried the plan fell victims to its fatal influence, it still continued to be the enthusiasm of the day till a prince of the blood royal was added to the list of victims. The laws immediately made it a penal offence, and it fell into disuse.

A knowledge of the laws of life would have prevented all this victimizing, as it would also correct many popular prejudices. You wished me, some time since, to vaccinate your son George, because more than seven years had elapsed since he had taken the cow-pox, and I could not then explain the reason why I did not think it was necessary.

Our bodies are perpetually changing; they are not the same to-morrow as to-day. This fact, which they could perceive but not explain, puzzled the ancients: "To be another, yet the same!" was the astonished exclamation of an old philosopher. By the constant absorption and deposition of matter, it has been computed that we undergo a total change every seven years; and persons informed of this, think the effect of vaccination worn off, when every particle of matter that was present in the body at the time of the operation is departed. The life principle is entirely forgotten in this estimate; impressions made on it are indelible; every particle of matter it directs to be removed, is replaced by an exactly similar particle; thus a depression in the

skin, or mark of any kind, often remains for life. When perfectly vaccinated, the system is forever surely guarded against the attacks of small-pox; but when any doubt exists relative to the former effect, it is well to repeat the operation.

You must not be surprised to find doctors often disagreeing with this explanation; for there are as many sects in medicine as in theology. Many of them, perhaps a majority, consider the human body a vast chemical laboratory, and scoff at the notion of a life power. Some of these affirm, and others deny, the existence of an immortal soul, by which last, when allowed to remain, those who believe in it solve all the living problems chemistry cannot explain.

Since the days of Hippocrates, or rather his ancestor Esculapius, there has always been a church of faithful priests of nature, who closely observed her laws and obeyed her dictates. One after another of these has added his quota to the general amount of information, till, being fully prepared for generalizing, the great principles of health and disease have been established, which no doubt will continue in force till this mortal puts on immortality. These true physicians are known under the name of VITALISTS, or observers of life.

Our opponents, when they talk of uncertainty and confusion, but proclaim the chaos existing in their own minds, on which the spirit of truth had never moved to correct disorder, and impart life and light.

CONVERSATION VIII.

PREVISION.

DOCTOR. The patient, while under the influence of fascination, will, in some cases, often materially assist the treatment by prescribing remedies for himself, his instinctive faculties undergoing remarkable developments.

This power has been named PREVISION; but I think it is susceptible of a two-fold distinction—that which relates to the organism, and by perceiving "*a series of organic movements, consequent one upon the other*," and thence foretelling results; and that which is probably the communication of a superior being, in attendance upon us, and whose revelations are made only for special purposes.

We will name the first *organic*, and the second *revealed*, prevision.

LADY. This organic prevision seems to me nothing more than a development of the vis medicatrix naturæ.

DOCTOR. It certainly resembles it in many particulars, and the fact of its being possessed by the lower animals to a considerable extent favors your view.

Bruce tells us that the African Arabs secure themselves from the mortal consequences attending the bite of serpents, by chewing a particular root, and washing themselves with an infusion of certain plants in water; he gives a particular account of several of these plants, some of which seem only capable of acting against the

power of the serpent; others, only against that of the scorpion; and a third sort, against both; and all wil operate both as an antidote and preventive. Vargus throws considerable light on the manner in which the Arabs acquired the knowledge of these plants; he was a gentleman residing at Santa Fe, (S. A.,) who was accustomed to venture into the open fields and seize the largest and most venomous serpents, from whose bite he was perfectly protected by drinking a small portion of the juice of the *quaco-withy*, and inserting some in punctures made in his hands, breast, and feet. The name of the plant is derived from the Indian term for the serpent hawk, who was observed, before attacking poisonous serpents, to suck its juice, which, when tried for the same purpose by mankind, proved equally efficacious.

An old writer long since remarked that no fact appeared better attested, in the history of human knowledge, than that of a proficiency in the art of practical physic, far beyond the scope of their other attainments; forming a curious but unfailing trait in the character of savages. Now, whether that proficiency was attained by observations made on the instincts of the lower animals, or the result of their own organic prevision in a fascinated state, it is hard to discover; perhaps it was compounded of both.

The apes of Abyssinia are reported to have, by trials on themselves, first exhibited to men the laxative properties of the *cassia fistula*. A dog having had some sheep's blood injected into his veins, was observed to immediately begin eating grass; and this was considered by the transfusers sufficient evidence that the nature of each animal resided in the blood, and that the

dog would in future partake of the qualities of the sheep. A gross error; the organic prevision of the dog warned him that to produce vomiting was to obtain relief from the pain caused by his cruel tormentors, hence his conduct; for he is commonly observed, when sick, to eat a quantity of prickly grass, an expedient that seldom fails to answer the purposes of an emetic.

Lady. I was once called, while in the country, to witness something of this kind. It was a toad fighting with a large spider; every time the toad was bitten, it ran off, and, having eaten some plantain leaves, would return to the fight. A person present, while the frog was trying to reach the plantain, covered it up; he swelled up immediately, and died in consequence.

I am aware that hogs, after being kept for some time without salt, refuse food, and greedily devour ashes or cinders in great quantities. Some time ago, I met with an anecdote of a gentleman who, when sick, never used medicine; giving, as reason, the example of a monkey in his possession, that, if ill, would abstain from food a few days, when he was always sure to recover health and spirits.

Doctor. But that the fascinated patients of the Egyptian temples remembered their visions, I should have classed such cases in organic prevision: as an instance of the latter faculty, I will quote a case from the report of the commission of the Royal Academy of Medicine, and vouched for by them.

"Pierre Cazot, twenty years of age, a working hatter, born of an epileptic mother, has been subject, from ten years of age, to attacks of epilepsy, which have recurred five or six times a week up to the time when he entered the Hopital de la Charité, in the early part of the month of August, 1827. He was at once magnetized by M. Foissac, was placed in the magnetic sleep at the third sitting, and became somnambu-

lic at the tenth, which took place on the 19th of August. It was on that day, at nine o'clock in the morning, that he announced, that on the same day, at four o'clock in the afternoon, he should have an attack of epilepsy; but that it might be prevented, if he was magnetized a little before that period. The verification of his prediction was preferred—and, therefore, no precaution was taken to prevent the paroxysm; we contented ourselves with observing him, without his having any suspicion that we were doing so. At one o'clock he was seized with a violent headache;—at three he was obliged to go to bed,—and at four o'clock precisely the paroxysm attacked him, and lasted about five minutes. Two days afterwards, Cazot being in somnambulism, M. Fouquier suddenly thrust a pin, of an inch long, between the thumb and the forefinger of the right hand; with the same pin, he also pierced the lobe of the ear;—and the eyelids being separated, the white of the eye itself was repeatedly struck with the head of the pin without occasioning the smallest indication of sensibility.

"The commission met at the Hopital de la Charité on the 24th of August, at nine in the morning, in order to observe the experiments which M. Fouquier, one of its members, proposed continuing upon this invalid.

"At this séance, M. Fouquier took his station about six feet in front of Cazot: he looked at him firmly—made use of no passes with the hands,—observed the most perfect silence, and Cazot was asleep in eight minutes. At three different times, a bottle of ammonia was held under his nose—the countenance became flushed—the breathing quickened, but he did not awaken. M. Fouquier thrust a pin an inch long into the fore-arm; afterwards, another pin was thrust to the depth of two lines, obliquely under the chest;—a third was similarly inserted into the pit of the stomach; and a fourth was thrust perpendicularly into the sole of the foot. M. Guersent pinched him in the fore-arm so severely as to leave a bruise mark;—and M. Itard leaned the whole weight of his body upon his thigh.

"We endeavored to tickle him by lightly passing a little piece of paper under the nose, upon the lips, upon the eyebrows, the eyelashes, the neck, and the soles of the feet—but nothing could awaken him. We then urged him with questions. 'How many more attacks will you have?' 'During a year.' 'Do you know whether these attacks will be near to each other?' 'No.' 'Will you have one this month?' 'I shall have a fit on Monday the 27th, at twenty minutes before three o'clock. 'Will it be a strong one?' 'It will not be half so strong as the last.' 'On what other day will you have an attack?' After an expression of impatience, he answered,—'A fortnight hence, that is to say, on the 7th of September.' 'At what hour?' 'At ten minutes before six in the morning.'

"The illness of one of his children obliged Cazot to leave la Charité on that very day, the 24th of August. But it was agreed that he should return on Monday the 27th, early in the morning, in order that the fit

which he had declared to be impending in the afternoon of that day, at twenty minutes before three, might be accurately observed

"The steward, having refused to take him in when he presented himself for admittance, Cazot repaired to the house of M. Foissac in order to complain of this refusal. M. Foissac, as he afterwards told us, preferred dissipating this attack by magnetism, to being a solitary witness to the occurrence,—and consequently we were unable to establish the exactitude of this prevision. But it still remained for us to observe the paroxysm which he had announced for the 7th of September. M. Fouquier having caused Cazot to re-enter the hospital on the 6th, under the pretext of paying him some attentions, which he could not pay out of that establishment, had him magnetized in the course of the day of the 6th by M. Foissac, who put him to sleep by the simple act of his will, and by steadfastly looking at him. In this sleep, Cazot repeated, that the next day he should have an attack at ten minutes before six in the morning, and that it might be prevented if he was magnetized a little before. At a signal agreed upon, and given by M. Fouquier, M. Foissac, of whose presence Cazot was ignorant, awakened him in the same way as he had put him to sleep, by the sole act of his will, notwithstanding the questions which were addressed to the somnambulist, and which had no other object than to conceal from him the moment in which he ought to waken.

"In order to be witnesses of this second attack, the commission met on the 7th of September, at a quarter before six in the morning, in the ward St. Michel, at la Charité. There they were informed, that the evening before, at eight o'clock, Cazot had been seized with headache, which had tormented him all night,—that this pain had occasioned the sensation of beating in his head, and that he had had some darting sensations in his ears. *Ten minutes before six* o'clock we witnessed the epileptic attack, characterized by contraction and stiffness of the limbs,—by the repeated and forcible tossing of the head backwards,—by the convulsive closing of the eyelids,—by the retraction of the globe of the eye towards the roof of the orbit,—by sighs,—by screams,—by insensibility to severe pinching,—and by the biting of the tongue between the teeth. This set of symptoms lasted for about five minutes, during which, he had two remissions of some seconds each, and then a painful relaxation of the limbs, and sense of general exhaustion.

"On the 10th of September, at ten o'clock at night, the commission met again at the house of M. Itard, in order to continue its inquiries upon Cazot: the latter was in the library, where conversation had been carried on with him till half-past seven, at which time, M. Foissac, who had arrived since Cazot, and had waited in an ante-chamber separated from the library by two closed doors, and a distance of twelve feet, began to magnetize him. Three minutes afterwards Cazot said, *I think that Foissac is there, for I feel myself oppressed and enfeebled.* At the

expiration of eight minutes he was completely asleep. He was again questioned, and assured us, that in three weeks from that day, that is, on the first of October, he should have an epileptic paroxysm at ten minutes before noon.

"It was desirable to observe with equal care, as on the 7th of September, the epileptic attack which he had predicted for the 1st of October. With this view, the commission met together on that day at half-past eleven, at the house of M. Georges, manufacturer of hats, No. 17, Rue des Menetriers, where Cazot lived and worked. We learned from M. Georges, that he was a very regular workman, whose conduct was excellent,—and that he was, both by the simplicity of his mind, and by his moral principles, absolutely incapable of lending himself to any deception; that he had had no attack of epilepsy since the one which the commission had witnessed at la Charité;—that not feeling himself well that morning, he had remained in his own chamber, and was not at work;—that at this moment, there was with him an intelligent man, whose veracity and discretion might be relied upon; that this man had not told him he had predicted an attack for that day;—that it appeared that since the 7th of September, M. Foissac had had some communication with Cazot, but without permitting the inference that he had in any way recalled to him his prediction, since, on the contrary, M. Foissac attached the highest importance to the circumstance, that no one should speak to the patient on the subject of what he had announced. At five minutes before twelve, M. Georges went up into a room situated immediately under that occupied by Cazot, and in one minute afterwards he came to inform us that the attack had supervened. We hastily ran to the sixth story, that is, MM. Guersent, Thillaye, Marc, Gueneau de Mussy, Itard, and the Reporter, where, on our arrival, the watch pointed at one minute to twelve by the true time. Assembled around the bed of Cazot, we distinguished the epileptic paroxysm characterized by the following symptoms: tetanic stiffness of the body and of the limbs—tossing of the head, and occasionally of the trunk of the body backwards,—a convulsive retraction, and up-turning of the eye, so that the white of the eye only is visible,—a very remarkable fullness of the face and neck,—contraction of the jaws,—partial convulsive movements of the fibres of the muscles of the right arm and fore-arm;—soon afterwards so decided a tetanic attack, that the trunk of the body was so raised as to form the segment of a circle, of which the only bases were formed by the head and the feet; which movements terminated by a sudden collapse. A few moments after this attack, that is, after one minute of relaxation, a new paroxysm, similar to the preceding one, took place; there were uttered inarticulate sounds—his respiration very frequent and interrupted,—the larynx being rapidly and violently raised and depressed; and the pulse beating from 132 to 160 in a minute:—there was no frothing at the mouth, nor contraction of the thumbs to the inside of the palm of the hand. At the end of six minutes

the paroxysm terminated by deep sighs, by relaxation of the limbs, and opening of the eyelids.

"The invalid fixed an astonished look upon the persons present, and complained of being painfully stiff, especially in the right arm.

"Although the commission could not doubt the veritable action produced by magnetism upon Cazot, even without his knowledge, and at a certain distance from him, yet they desired to acquire a new proof of this state;—and as it had been proved at the last séance, that M. Foissac had had some communication with him, and therefore *might* have told him that he had announced an attack for the 1st of October, the commission were also desirous, while submitting Cazot to some new trials, to lead M. Foissac himself into error as to the day on which his epileptic should have announced as the next for the return of the paroxysm. By this plan we should shelter ourselves from every species of connivance, even supposing that a man, whom we had always seen honest and upright, could possibly have any secret or collusive understanding with a man without education, without intelligence,—and that in order to deceive us. We will confess that we did not ourselves do this injustice, even in thought, to either the one or the other; and we feel bound to render the same testimony to MM. Dupotet and Chapelain, of whom we have more than once had occasion to speak to you.

"The commission met again on the 6th of October at noon, in the library of M. Bourdois, at which hour Cazot arrived there with his child. M. Foissac having been invited to come at half-past twelve: he was exact to his appointment, and remained in the ante-room, without the cognizance of Cazot, and without any communication with us. We sent to inform him, however, by a side door, that Cazot was seated on a sofa, placed ten feet from the door, which was closed, and that the commission requested he would magnetize, and awaken him also at that distance, he, M. Foissac, remaining in the ante-room, and Cazot in the library.

"At twenty-three minutes before *one*, while Cazot was occupied with the conversation which we carried on among ourselves, or examining the pictures which adorn the library, M. Foissac, placed in the next room, began to magnetize him: we remarked that in four minutes Cazot began slightly to droop the eyelids—that he had a restless unquiet air—and that in nine minutes he was asleep. M. Guersent, who had attended him for his epileptic attacks at the Hopital des Enfants, asked him if he remembered him:—he answered affirmatively. M. Itard inquired, when he should have a paroxysm. He replied that it would be this day four weeks, (the 3rd of November,) at five minutes after four in the afternoon. He was then asked when he should have another, to which he answered, after apparent reflection and hesitation, that it would be five weeks after the one which he had just indicated—the 9th of December, at half past nine in the morning.

"The procès verbal of this séance having been read in the presence of

M. Foissac, in order that he might sign it with us, we wished, as it has been above remarked, to lead him into error: and in reading it to him, before presenting it for signature to the members of the commission, the reporter read, that the first attack of Cazot would take place on Sunday the 4th of November, whereas the somnambulist had fixed Saturday the 3rd. He practised the same deceit with regard to the second; and M Foissac took a memorandum of these erroneous indications as if they had been exact; but having some days afterwards put Cazot into somnambulism, as he was accustomed to do, in order to dispel his headaches, he learned from him, that it was the 3rd and not the 4th of November, that he ought to have a return of the fit, and he informed M. Itard of this on the 1st of November, believing that there had been an error in the procès verbal, of which, nevertheless, M. Itard maintained the assumed correctness.

"The commission again took all the necessary precautions to enable them to observe the attack of the 3rd of November;—they met at four o'clock in the afternoon at the house of M. Georges; they learned from him,—from his wife,—and from one of the work-people, that Cazot had gone through his customary labor all the morning, till two o'clook in the afternoon, and that during his dinner, he had complained of headache; that nevertheless he had returned to his work, but that the headache increasing, and having felt giddy, he had retired to his own room—had gone to bed, and to sleep, MM. Bourdois, Fouquier, and the reporter, preceded by M. Georges, then went up stairs to Cazot's room: M. Georges alone went in, and found him in a profound sleep, which he begged of us to observe through the door, which was partially open to the staircase. M. Georges spoke loudly to him—shook him rather rudely, pulled him by the arm without awakening him. Cazot was then seized with the painful symptoms which constitute an attack of epilepsy, and precisely similar to that which we had formerly observed upon him.

"The second attack announced at the séance of the 6th of October, for the 9th of December, that is, two months beforehand, took place at half past nine, or a quarter of an hour later than had been predicted, and was characterized by the same precursory phenomena, and by the same symptoms as those of the 7th of September, 1st of October, and the 3rd of November.

"Lastly, on the 11th of February, 1828, Cazot fixed the period of a new attack for the 22nd of the following April, at five minutes before noon: and this announcement, like the preceding ones, was verified within five minutes, that is, at ten minutes before twelve. This attack was remarkable for its violence, for the species of madness with which Cazot bit his hand and fore-arm,—for the violent and repeated shocks with which the body was distorted and for its having lasted thirty-five minutes, when M. Foissac, who was present, magnetized him. Very soon, this convulsive state yielded to the state of magnetic somnambulism,

during which Cazot got out of bed, sat down upon a chair, and said that he was very much fatigued;—that he should have two more attacks one of which should be nine weeks from to-morrow (June 23rd,) at three minutes after six. He would not fix the second attack, because he must think of what would take place beforehand, (at this moment he sent away his wife, who was present,) and added, that in about three weeks after the attack of the 23rd of June, he should go mad; that his madness would last three days, during which he should be so mischievous, that he should attack every body;—that he should even ill-treat his wife and his child; that he ought not to be left alone with them;—and that he did not know, that he should not kill an individual without intending it. It would be necessary to bleed him from both feet; '*then*,' said he, '*I shall be well for the month of August; and once cured, the disorder will not return, whatever circumstances may happen to me afterwards.*'

"It was on the 22nd of April, that all these previsions were announced to us, and two days afterwards, the 24th, Cazot wishing to stop a runaway horse which had got the bit between his teeth, was violently thrown down against the wheel of a cabriolet, which occasioned a fracture of the left supra-orbitary ridge, and bruised him horribly. He was conveyed to the Hopital Beaujon, where he died on the 13th of May. On inspecting the body, and opening the head, there were found traces of recent membranous inflammation,—purulent collections under the integuments of the skull, and at the extremity of the choroid plexus, a substance externally white, but yellowish internally, and which contained some small hydatids.

"We see in this history a young man, subject for years to attacks of epilepsy, for which he had been treated successively at the Hopital des Enfants, and at Saint Louis, and in consequence of which he had been exempted from military service. Magnetism acted upon him, although he was perfectly ignorant of what was going on,—and he became somnambulist. The symptoms of his disorder were ameliorated; the paroxysms diminished in frequency;—his headaches, his oppression disappeared under the influence of magnetism;—he prescribed for himself a treatment appropriate to the nature of his malady, and from which he promised his restoration. Magnetized *without his knowledge*, and from a *distance*, he fell into somnambulism, and was aroused from it with the same promptitude, as if he had been magnetized close at hand. Finally, he indicated with extraordinary precision, one or two months beforehand, the day and the hour of the return of the epileptic attack. *Yet notwithstanding he was thus endowed with prevision for attacks at so great a distance of time, and even for attacks which would never take place, he did not foresee, that in two days he should meet with a fatal accident.*

"Without attempting to reconcile all which at first sight is apparently contradictory in such a history, the commission would draw your attention to the fact that the previsions of Cazot *related only to his attacks*;—that they are reducible to the knowledge of organic modifications in him

self, which were preparing, and which would arrive as the necessary result of the *interior functions;* that these previsions, although of greater extent, are really precisely similar to those of certain other epileptics, who recognize by divers premonitory symptoms, such as headache, giddiness, irritability, the *aura epileptica*, that they shall soon have an attack. Is it then surprising, that these somnambulists, whose sensations, as you have seen, are extremely acute, should be able to foresee their attacks a long time previously, according to some symptoms, or interior impressions, which escape the notice of waking men? It is in this way, gentlemen, that we may understand the prevision attested by Aretæus in two parts of his immortal works,—by Sauvages, who also records an example,—and by Cabanis. Let us also add, that the prevision of Cazot, was not absolute, and unalterable, but conditional; since in predicting an attack, he announced that it would not take place, if he was magnetized, and that in point of fact, it did not take place:—the prevision is *wholly organic, wholly interior.* Thus we easily understand, why he did not foresee an event *wholly exterior*,—that is to say, that accident led him to meet a runaway horse,—that he was imprudent enough to try to stop him, and that he received a mortal injury. Thus he might foresee an attack which was not to happen. It is the hand of a watch, which in a given time, ought to pass over a certain portion of its facial circle, and which does not describe that portion, because the watch is broken."

Cases of revealed prevision are quite as common as those of organic, and have been known a much longer period. Socrates presented a remarkable instance of this kind. He informed his disciples that he possessed a genius, who told him future events and directed his conduct, and whom he never failed to obey. He often warned his friends (by the advice he told them of his genius,) against certain courses of action, and, in every case where they refused to profit by his counsel, disastrous results followed.

He predicted all the events of any importance in his own life, and lastly, his death and its mode. After sentence was passed on him, his enemies waited but the return of a ship to put it into execution. The night before the vessel was expected in, his disciples were grieving bitterly to think that before another evening

the philosopher would be taken from them; he informed the sorrowful group around him that the ship had been injured at sea, and would not return for three days; and the event happened as he predicted.

Cazotte's famous prediction was verified, even to the minutest point, in the history of the French revolution. Newnham takes it from La Harpe; you cannot fail to be intensely interested in its perusal—its truth is undoubted.

"It appears but as yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, etc., and, according to custom, there had been a magnificent dinner. At dessert, the wines of Malvoisin and Constantia added to the gayety of the guests that sort of liberty which is sometimes forgetful of bon ton:—we had arrived in the world, just at that time when anything was permitted that would raise a laugh. Chamfort had read to us some of his impious and libertine tales, and even the great ladies had listened without having recourse to their fans. From this arose a deluge of jests against religion. One quoted a tirade from the *Pucelle;* another recalled the philosophic lines of Diderot—

'Et des boyaux du dernier prêtre,
Serrez le cou du dernier roi'—

for the sake of applauding them. A third rose, and, holding his glass in his hand, exclaimed: '*Yes, gentlemen, I am as sure that there is no God, as I am sure that Homer is a fool;*' and, in truth, he was as sure of the one as of the other. The conversation became more serious; much admiration was expressed on the revolution which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed. He had given the prevailing tone to his age, and had been read in the ante-chamber as well as in the drawing-room. One of the guests told us, while bursting with laughter, that his hairdresser, while powdering his hair, had said to him: '*Do you observe, sir, that although I am but a poor miserable barber, I have no more religion than any other?*' We concluded that the revolution must soon be consummated; that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see the *reign of reason.* The oldest complained that they could scarcely flatter themselves with the hope; the younger rejoiced that they might entertain this very probable expectation; and they congratulated the Academy

especially for having prepared this *great work*, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophesy; I repeat, you will see it.' He was answered by the common rejoinder: '*One need not be a conjuror to see that.*' 'Be it so; but perhaps one must be a little more than conjuror for what remains for me to tell you. Do you know what will be the consequence of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly-recognized consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not sorry to encounter a prophet.' 'You, Monsieur de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution—from poison which *the happiness* of that time will oblige you to carry about your person.'

"At first, astonishment was most marked; but it was soon recollected that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence. 'Monsieur Cazotte, the relation which you give us is not so agreeable as your Diable Amoureux,' (a novel of Cazotte's.)

"'But what diable has put into your head this prison, and this poison, and these executioners? What can all these have in common with philosophy and the reign of reason? 'This is exactly what I say to you; it is in the name of philosophy—of humanity—of liberty; it is under the reign of reason that it will happen to you thus to end your career; and it will indeed be *the reign of reason*, for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason.' 'By my truth,' said Chamfort, with a sarcastic smile, '*you* will not be one of the priests of those temples.' 'I do not hope it; but you, Monsieur de Chamfort, who will be one, and most worthy to be so, you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterward.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah!

God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye but for the *Academy;* of it he has just made a terrible execution, and I, thank heaven . . . . . .' 'You! you also will die upon the scaffold.' 'Oh, what an admirable guesser,' was uttered on all sides; 'he has sworn to exterminate us all.' 'No, it is not I who have sworn it.' 'But shall we, then, be conquered by the Turks or the Tartars? Yet again . . .' 'Not at all; I have already told you, you will then be governed only by philosophy—only by reason. They who will thus treat you will be all philosophers—will always have upon their lips the self-same phrases which you have been putting forth for the last hour—will repeat all your maxims—and will quote, as you have done, the verses of Diderot, and from La Pucelle.' They then whispered among themselves: 'You see that he is gone mad;' for he preserved, all this time, the most serious and solemn manner. 'Do you not see that he is joking, and you know that, in the character of his jokes, there is always much of the marvellous.' 'Yes,' replied Chamfort, 'but his marvellousness is not cheerful; it savors too much of the gibbet; and when will all this happen?' 'Six years will not pass over, before all that I have said to you shall be accomplished.'

"'Here are some astonishing miracles (and, this time, it was I myself who spoke), but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if *we* shall perish only when La Harpe shall be a Christian, we are immortal.'

"'As for that,' then observed Madame la Duchesse de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on this subject; but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that, in that case, I shall at least have a carriage hung in black.' 'No, madame; higher ladies than yourself will go, *like you*, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering; they began to feel that the joke was become too serious.

"Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying in a careless tone: '*You see that he will not leave me even a confessor.*' 'No, madame, you will not have one—neither you, nor any one besides. The last victim to whom this favor will be afforded will be . . . . . .' He stopped for a moment. 'Well! who then will be the happy mortal to whom this prerogative will be given?' ''Tis the only one which he will have then retained—and that will be the king of France.'

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion: 'My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far—even so far as to derogate from the society in which you are, and from your own character.' Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gayety of the party, approached him, saying: 'Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own.' He remained silent for some time, with downcast eyes. 'Madame, have you ever read the siege of Jerusalem in Josephus?' 'Yes! who has not read that! But answer as if I had never read it.' 'Well then, madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and besieged, crying unceasingly, with an ominous and thundering voice: *Wo to Jerusalem!*—and the seventh time he cried: *Wo to Jerusalem—wo to myself!* And at that moment an enormous stone projected from one of the machines of the besieging army, and struck him and destroyed him.'"

Joan of Arc's case will appropriately follow that of Cazotte; it is also a matter of history, and may be relied on without the slightest hesitation. Like Socrates, she openly professed herself under the guidance of a familiar genius, whom she called St. Michael. She at length fell into the power of the English, by whom she was (as might be expected from the ignorance of the age), regarded as a witch; they tried her as a heretic and sorceress by an ecclesiastical tribunal, and after condemnation, burnt her at Rouen. I will take the account from Newnham:

"On the 12th of February, 1428, on which the disastrous battle of Rouvray-Saint-Denis was fought, Joan said to M. Robert de Baudricourt,

Governor of Vaucouleurs, that the king had suffered great losses before Orleans, and would experience further losses unless she were sent to him. The exactitude of this announcement determined Baudricourt to send her.

"The next day, on her departure, many persons asked Joan how she could possibly undertake this journey, since the whole country was overrun with soldiers; she answered that she should find the way clear. No accident happened to her, nor to those who accompanied her, and even very few difficulties during the whole journey, which lasted eleven days, through an enemy's country, at the close of winter, over a distance of one hundred and fifty leagues, and intersected by several deep rivers.

"On the 27th of February, when she was about to be presented to the king, a man on horseback, who saw her passing, employed some blasphemous expressions. Joan heard him, and, turning her head, said, 'Ha, dost thou blaspheme the name of God, and yet so near to death?' In about an hour afterwards, this man fell into the water and was drowned.

"The following month, Joan informed the doctors, who were commissioned to examine her at Poictiers,—

"1. That the English would be beaten; that they would raise the seige of Orleans; and that this city would be delivered from the said English;

"2. That the king would be consecrated at Rheims;

"3. That the city of Paris would be restored to its loyalty;

"4. That the Duke of Orleans would return from England.

"The king, in council, having determined to send Joan to Orleans, they commissioned her to conduct a convoy of provisions, of which the place stood in the greatest need." "It was observed to her, that it would be a difficult enterprise, considering its fortifications, and the English besiegers, who were strong and powerful. 'By the help of my God,' answered she, 'we will put them into Orleans easily, and without any attempt to prevent us on the part of the English.'"

"The generals of Charles VII., not daring to take the route which Joan of Arc pointed out to them, the convoy was obliged to halt at some leagues from Orleans, from the want of water, and from adverse winds. Everybody was confounded and in grief; but Joan announced that the wind would soon change, and that the provisions would be easily thrown into the town, in spite of the English; all which was completely verified.

"The English retained one of the heralds whom Joan had sent to summon them to surrender;—they even wished to burn him alive;—and they wrote to the university of Paris to consult upon the subject: Joan assured them, that they would do him no harm.

"When Joan appeared on the redoubt called the boulevard de la Belle-Croix, to summon them to raise the siege, these loaded her with abuse, especially one of the officers, to whom Joan replied, that 'he spoke falsely, and in spite of them all, they would soon depart; but *that he*

would never see it, and that many of his people would be killed. In fact, when the fort of Tournelles was taken this officer wished to make his escape by the bridge which separated the fort from the suburbs; but an arch gave way beneath his feet, and he, with all his men, were drowned.

"Having introduced the convoy of provisions and ammunition into Orleans, Joan foretold to the inhabitants, that in five days not an Englishman would remain before their walls.

"On the 6th of May, Joan informed her confessor, that on the next day she should be wounded above the bosom, while before the fort at the end of the bridge. And in fact she received a lance between the neck and the shoulder, which passed out nearly half a foot behind the neck.

"On the morning of the 7th, her host having invited her to partake of some fish which had been brought him, she desired him to keep it till night, because she would then bring him a stranger who would do his part in eating it. She added, that after having taking the Tournelles, she would repass the bridge—a promise which seemed impossible to any body; but which nevertheless was fulfilled, like all the other impossibilities.

"The irresolution of the king was the greatest punishment to Joan:—'I shall only continue for a year, and a very little more,' said she; 'I must try to employ that year well.'

"The Duchesse d'Alençon was greatly alarmed, on seeing her husband at the head of the army, which was about to enforce the coronation of the king, at Rheims. Joan told her to fear nothing—that she would bring him back safe and sound, and in a better condition than he was at that moment.

"At the attack of Jargean, the Duc d'Alençon was attentively reconnoitering the outworks of the town, when Joan told him to remove from the spot on which he was standing, or that he would be killed by some warlike missile. The duke removed, and almost immediately afterwards, a gentleman of Anjou, by the name of M. de Lade, was struck in the very place which the duke had just left.

"The English generals, Talbot, Searles, and Falstaff, having arrived, with four thousand men, to the relief of the Castle of Beaugenie, in order to raise the siege of that place, Joan predicted that the English would not defend themselves—would be conquered, and that this triumph would be almost bloodless on the part of the royal army; and that there would be *very few*—not quite to say *no one*—killed of the French combatants. In truth, they lost but *one man*, and almost all the English were killed or taken.

"Joan had told the king not to fear any want of troops for the expedition to Rheims, for that there would be plenty of persons, and many would follow him; in truth, the army increased visibly from day to day and numbered twelve thousand men by the end of June, 1429.

"When the army had arrived before Troyes, that city shut its gates,

and refused to yield. After five days waiting, and useless efforts of capitulation, the majority of the council advised to return to Gien; but Joan declared that in less than three days she would introduce the king into the city, by favor or by force. The chancellor said that they would even wait six days, if they could be sure of the truth of her promises. 'Doubt nothing,' said she—'you will be master of the city *to-morrow*.' Immediately preparations were made for the projected assault, which so alarmed the inhabitants and their garrison, that they capitulated next day.

"Charles feared that the city of Rheims would oppose a long resistance to his arms, and that it would be difficult to make himself master of it, because he was deficient in artillery. 'Have no doubt,' said Joan, 'for the citizens of the town of Rheims will anticipate you. Before you are close to the city, the inhabitants will surrender.' On the 16th of July, the principal inhabitants of the city laid its keys at the feet of the king.

"During her captivity, Joan made the following predictions, on the first of March, 1430, in the presence of fifty-nine witnesses, whose names are given faithfully by M. le Brun de Charmettes:—'Before seven years are past, the English will abandon a larger prize than they have done before Orleans, and will lose everything in France. They will experience the severest loss they have ever felt in France; and this will be by a great victory which God will bestow upon the French.'

"Paris was actually retaken by the French, under the command of the Marshal de Richemont, and the Count de Dunois, on the 14th of April, 1436.

"As to the great victory which should prove so fatal to the English, M. le Brun thinks may be understood either the battle of Tormigny, gained by the French in 1450, and which resulted in the conquest of Normandy, or the battle of Castillon, fought in 1452, in which the renowned Gen. Talbot perished, and which completed the submission of la Guienne to France.

"In order to explain the expression, *will lose everything in France*, the same author recalls the fact, that the people in general restricted the term France to what had originally composed the immediate dominion of Hugo Capet and his successors, as l'Isle de France, l'Orléannais, le Berri, la Touraine, etc. Thus Joan of Arc, born at Domremy, at the extremity of la Champagne, said that St. Michael had ordered her to go into France."

LADY. I have been reading a somewhat similar account, belonging, I presume, to the same class, in the "Use of the Body in Relation to the Mind," by Moore; he says:

"There is another form of supersensuous vision, for the existence of which we can scarcely discover sufficient reason unless to intimate an

undeveloped faculty, which, in another state, may be proper to man. The nature and character of this strange endowment will be best expressed in the language of one who believed himself to be possessed of it. Heinrich Zschokke, a man remarkable for the extent of his honorable labors as a statesman and an author, solemnly writes the following passage in his autobiography: 'It has happened to me sometimes, on my first meeting with strangers, as I silently listened to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct, before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary on the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and emotions of the actors, rooms, furniture, and other accessories.' He was at length astonished to find his dream-pictures invariably confirmed as realities, and he relates this instance as an example of his visionary gift: 'One day, in the city of Waldshut, I entered an inn (the Vine) in company with two young students. We supped with a numerous company at the table d'hote, where the guests were making very merry with the peculiarities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to us, and who had allowed himself extraordinary license. This man's life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. He promised, if I were correct, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong-box of his principal. I described the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him, and said no more. He is, probably, still living."

CONVERSATION IX.

SOMNAMBULISM.

LADY. I have been reading Dendy's Philosophy of Mystery, and have marked a number of cases which seem to bear much resemblance to some of the stages of fascination.

He says that somnambulism is the most perfect paradox among the phenomena of sleep, as it exhibits actions without a consciousness of them; indeed so complete is suspension of sensibility that contact, nay, intense inflictions, do not produce that mental consciousness which is calculated to excite alarm or even attention.

He says that in London, 1833, a man was brought before Alderman Thorp, who had a parcel *cut from his arm*, although he had strapped it tightly on to prevent this, as he was often falling asleep during his walk. Yet, even then, he usually took the parcels to the proper directions.

The crew of a revenue boat, on the coast of Ireland, about two o'clock in the morning, picked up a man swimming in the water. He had, it appeared, left his house about twelve, and walked two miles over a most dangerous path, and had swam about one mile. After he was taken into the boat he could not be persuaded that he was not still in his warm bed at home.

In 1834, Marie Pan was admitted into the hospital at Bordeaux, France; her left arm and hand covered with

deep and bleeding gashes, its tendons projecting, and the bones broken. She had, in her sleep, gone into a loft to cut wood with a hedging bill; thinking she was cutting the wood, she had hacked her forearm and hand until she fainted away and fell, bathed in her own blood. She *had felt no pain*, but merely a sensation, as if the parts were pricked with pins.

In 1832 some fishermen near Brest, in France, were surprised at finding, at two o'clock in the morning, a boy about twelve years old, up to his waist in the sea, fishing for flounders, of which he drew up five or six. Their surprise, however, was increased to wonder when, on approaching him, they found he was *fast asleep*. He was taken home and put to bed, but was immediately afterward attacked with a raging fever.

In 18—, says the Augsburg Gazette, Dresden was the scene of a melancholy spectacle. As early as seven in the morning a female was seen walking on the roof of one of the loftiest houses in this city, apparently occupied in preparing some ornaments as a Christmas present. The house stood as it were alone, being much higher than those adjoining it, and to draw her from her perilous situation was impossible. Thousands of spectators had assembled in the streets. It was discovered to be a handsome girl, nineteen years of age, the daughter of a master baker, possessing a small independence, bequeathed to her by her mother. She continued her terrific promenade for hours, at times sitting on the parapet and dressing her hair. The police came to the spot, and various means of preservation were resorted to. In a few minutes the street was thickly strewn with straw, and beds were called for from the house, but the heartless father, influenced by the girl's step-

mother, refused them. Nets were suspended from the balcony of the first floor, and the neighbors fastened sheets to their windows. All this time the poor girl was walking in perfect unconsciousness, sometimes gazing at the sky, and at others singing or talking to herself. Some persons succeeded in getting on the roof, but dared not approach her for fear of the consequences if they awoke her. Towards eleven o'clock she approached the very verge of the parapet, leaned forward and gazed upon the multitude beneath; every one felt that the moment of the catastrophe had arrived. She rose up, however, and returned calmly to the window by which she had got out. When she saw there were lights in the room, she uttered a piercing shriek, which was re-echoed by thousands below, and fell dead into the street.

Doctor. You have extracted all that is worth noticing in the Philosophy of Mystery; for a man is certainly unfit to treat on physiology who believes, like Dendy, that electricity is the source of life, and who, driven to *confess the fact of the existence of several cases of apathetic trance produced by fascination*, which he quotes, says, "It is, I believe, quite true, that they were unconscious of the operation; but even this is not *safe. Pain is given us as warning against extreme injury, that by our complaint or suffering, the surgeon's mind may be on its guard.*"

Newnham says that the phenomena of somnambulism *are established and recognized* by the antagonists of fascination. And that in fact the knowledge of somnambulism rescues many of these natural phenomena from the alledged dominion of sorcery and of the black-art, under which they have been classed by the ignorant

and the short-sighted, and restores them to their proper position as the *natural effects of natural causes.*

Dendy, continually rushing into dilemmas from which he cannot extricate himself without overthrowing his former positions, remarks, "That whatever may be the influence imparted by *tractions*, the phenomena of *excited* somnambulism are similar or precisely to those *spontaneously* occurring." "In a word, mesmerism is true in part: it *may* induce catalepsy, somnambulism, exalted sensation, apathetic sensibility, suspended circulation, even death. Clairvoyance and prophecy *alone* are the impositions as regards its effects," etc.

In both cases the parties remember nothing whatever of the recurrences experienced in sleep-waking. The actions of many natural sleep-wakers explain the origin of many stories of pixey and fairy, who would enter, in some cases, the houses of their friends at night, and do up all their work for them, and in others cause much trouble, to whom they bore ill-will, by breaking their crockery, overturning chairs, etc. A tailor in this city, who worked for a shop which furnished suits made to order at twenty-four hours notice, had taken a coat to finish by the next morning, under the expectation of his wife assisting him. Arrived at home, his wife was ill, and unable to do anything to help him beyond sewing the sleeves. He worked steadily at his task during the day, but so much did his unusual efforts exhaust him, that despite himself he went to bed with a heavy heart, for he dreaded, with good reason, the loss of his situation from the disappointment of his employers. When roused at an early hour the next morning, he hastily prepared to resume his work, when, to his utter astonishment, he found the coat perfectly finished, and done too,

he confessed, in a much better manner than it was possible for him to do it. Immediately perceiving that it was the deed of his guardian angel, he fell on his knees and gave thanks. He told me that it was the only way in which the coat could have been made; for, on account of his exertions the preceding day, he was utterly incapable of working, *and the next morning could do little more than stand.* He had evidently risen in the night and finished the coat himself, and must have done this in complete darkness, for a light would have, in all probability, (owing to a peculiar state,) awakened his wife, and they had but one room.

Marcus, the freedman of Pliny, dreamed that a barber, sitting on his bed, had shaved him, and awoke well trimmed; Marcus had unconsciously shaved himself. Dendy mentions that early one morning, at a farm-house in Sussex, England, an immense number of foot-prints were observed by the men about a gate, which were not there over night. On their return the servant girl was relating her *dream;* that she was told the cows had got into a wrong field, and that she had gone out, opened the gate, and driven them back. She had been observed by one of the family *performing* her dream. A young gentleman at Brenstein was seen to rise, get out of his window on the roof, and take a brood of young magpies from their nest, and wrap them in his cloak. He then returned quietly to his bed, and in the morning *related his dream* to his two brothers. They had slept with him and witnessed this feat, of which he would not be persuaded until they showed him the birds in his cloak.

Dr. Gall relates a case of a Mr. Roggenback, who informed him, in the presence of many persons, that he

had been a somnambulist from infancy. In this state his tutor had made him read, look for places on the map, (and which he found more readily than awake,) and perform many other actions, all of which he performed more readily than in his waking moments. All this time his eyes would be open and fixed; he did not move them in the least, but would turn his head to vary their direction.

A story is credited to Professor Upham of Bowdoin College, relating to a farmer who rose in his sleep, went to his barn, and thrashed out five bushels of rye *in the dark*, separating the grain from the straw with great exactness. Captain Brown, of Portland, Me., while at sea, became very ill and confined to his berth. Those on board noticed a peculiar stiffness and rigidity of his limbs. Though encompassed by timber, and unable to go on deck, he saw distinctly all that passed around him; describing many vessels that passed his own, together with several at a great distance, at anchor; and told all that took place on board of them. His descriptions were confirmed in every instance where it was possible to make inquiry.

The letter of Mr. John Wise, of Lancaster, Pa., will aptly conclude our cases of natural somnambulism :—

"From the age of ten to fifteen, it was almost a nightly habit with me to get up from my bed and travel through the whole house, unbarring the doors and walking through the different apartments with the greatest ease in utter darkness, sometimes unlocking the back door, and travelling into the yard and out-houses, stopping at different places, and examining, apparently with the nicest precision, such articles as happened to fall in my way.

"Yet after being awakened, not the slightest recollection remained of what had happened. During some of these nocturnal excursions, I opened a dormar window, and crawled out thence to the very apex of the roof? On one of these occasions, after getting on the top of the house, I

was awakened by a slight shower of rain, and it was with difficulty I made a safe descent by way of the next neighbor's house, which obliged me to rouse the family in order to get back to my bed again.

"The most singular feat, however, that I performed in the somnambulic state, was a situation that I got into, out of which I could not extricate myself again in a waking state, neither could I, upon trial, without the assistance of something to step on first, get into it again. The room in which I slept at this time, had in it an old-fashioned cradle of double length, made for twin babes. This was placed upon a long narrow keg, which stood on its ends, so that when standing alongside of it, the sides of the cradle came within two inches of my chin, and it was so poised, that a slight preponderance either way would capsize it. During one of my nocturnal perambulations in the middle of the night, by some means I got into this cradle, without the assistance of anything that would enable me to step up, save some strange inexplicable cause. It was a cold winter night, and I became awakened while in the act of pulling books from around me, which were in the cradle at the time. After being perfectly awakened, it required a great deal of caution to support my centre of gravity, until I had called the assistance of some of the family to enable me to get down.

"In the somnambulic state, I am told my eyes are wide open, and have a glassy appearance. Although I would answer questions, and talk freely on subjects that were indicated by my conduct, yet it was next to impossible to awaken me by any other process than the application of cold water. After a more advanced age, these symptoms have taken a different form, my nightly perambulations being confined to my chamber, and they are more particularly connected with the organs of hearing and vision. It does appear, that, like the inner vision without the aid of the external eye, there is also a distinct faculty of hearing, independent of the external ear. This has been experienced by persons of my acquaintance. I have frequently hastened to the place from whence sounds appeared to come. Generally it appears to be the calling of my name, by persons whose voice I can recognize; but the most frequent delusions are through the eye. These symptoms, from their frequency, although not fearful in themselves, have been of late a source of annoyance, and they always occur in a half-waking condition. The clearer and smoother the chamber in which I sleep, the less am I annoyed with these delusions. Of these symptoms and their operations, I have a tolerable distinct recollection afterwards. I generally find myself sitting up in bed, in the act of getting up and moving towards the objects, which mostly appear to be human beings, and often persons of my acquaintance. Although this happens to me in a half-waking condition, still, I possess the faculty of reasoning within myself upon the necessity of not minding these delusions, but seldom become perfectly satisfied until I get up and try to touch the object but invariably get awake on being touched by another person.

After being awakened, it has often appeared to me that a conflict had been going on between the material and spiritual functions."

LADY. Is somnambulism ever induced by disease?

DOCTOR. There have been a great number of cases recorded by the medical profession, in which illness developed the faculty, and when restored to health it would be lost. Many of these cases present all the phenomena of induced prevision, clairvoyance, etc.; and, what will seem a strange fact regarding the matter, none ever think of doubting them, not even the most bitter opponents of fascination; yet speak of them in connection with fascination, and you will but excite their anger.

We find a case published by two French gentlemen of this character. The patient predicted a detail of the principal events that should happen to her in the course of the following years,—of the maladies to which she would be subjected,—of the remedies which would be necessary,—of the effect of these remedies,—of the crisis which she would experience,—and of the precise period of her cure; all of which were substantially correct and accomplished.

LADY. Do medicines ever produce symptoms similar to these?

DOCTOR. Quite a large number of cases produced by medicinal substance, are also recorded; the cases vary from those of intense mental exaltation and development of the intellectual powers, to catalepsy and trance.

Dr. O'Shaughnessy, describing the effects of Indian hemp, tells us that in a lad of excellent habits, ten drops of the tincture induced the most amusing effects. A shout of laughter ushered in the symptoms, and a *transition state of cataleptic rigidity*, occurred for two or

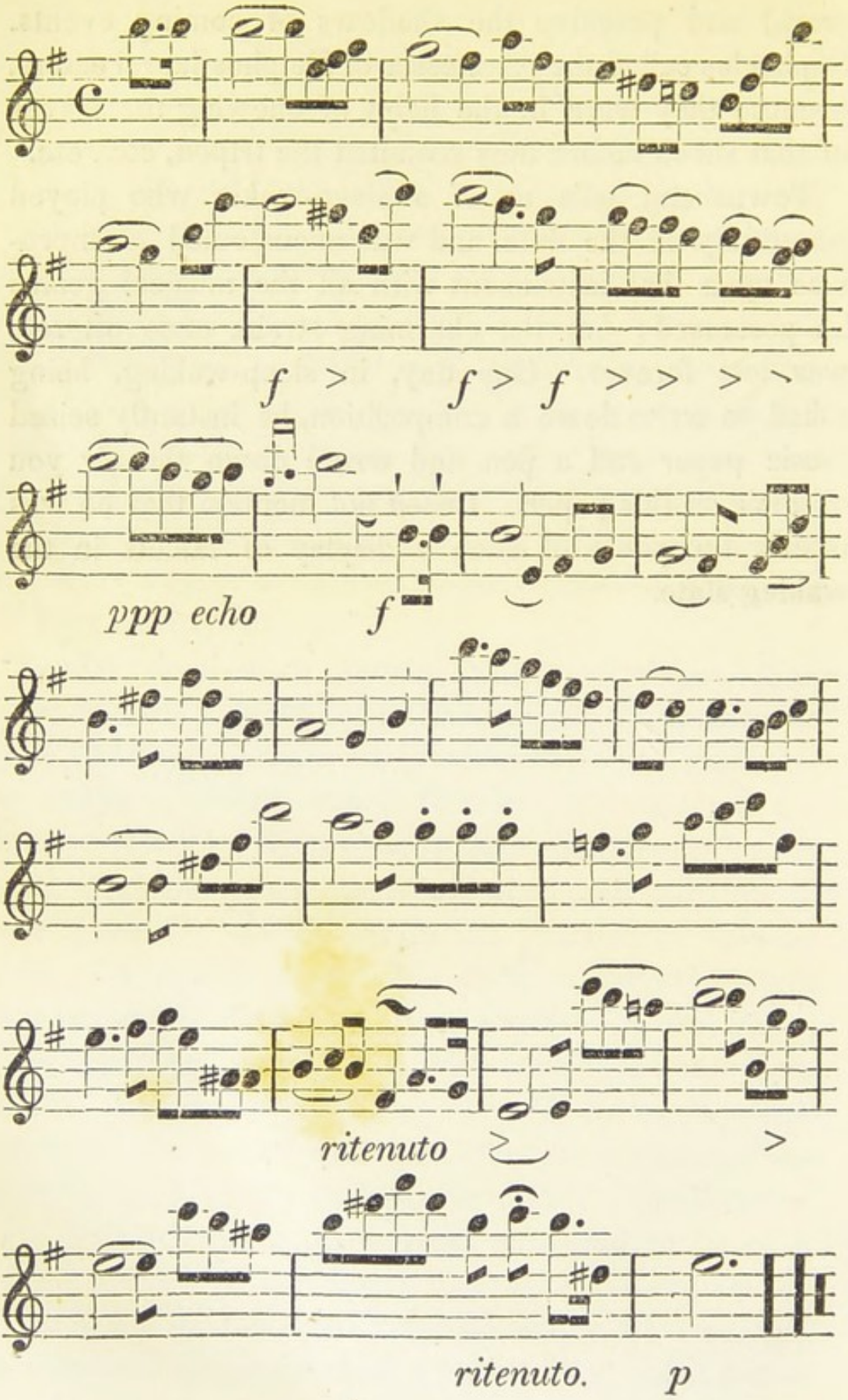
three minutes. He enacted the part of a rajah giving orders to his courtiers; he could recognize none of his fellow-students or acquaintances; all to his mind seemed as altered as his own condition; he spoke of many years having passed since his student days; described his teachers and friends with a piquancy a dramatist would envy; detailed the adventures of an imaginary series of years, his travels and his attainments of wealth and power; he entered on discussions of religious, scientific, and political topics with astonishing eloquence, and disclosed an extent of knowledge, reading, and a ready apposite wit, which those who knew him best were altogether unprepared for. For three hours and upwards he maintained the character he at first assumed, and with a degree of ease and dignity perfectly becoming his high assumption.

Similar facts were known in ancient times. The Thracians used to intoxicate themselves by casting the seeds of certain poisonous plants into a fire made for the purpose, around which they sat and inspired the narcotic fumes. Moore says that there can be no doubt that the incantations of witchcraft and magic were generally attended with the practice of burning herbs of a similar kind. *The ancients deemed certain temperaments essential to the reception of the divine efflatus*, and the melancholic was considered the most suitable, especially when aggravated by rigid abstinence and the use of narcotics, (this exactly suits Swedenborg, etc.) Pliny informs us that the soothsayers were accustomed to chew roots supposed to be of a certain species of henbane. The Hindoos employ the Indian hemp for the same purpose; and in St. Domingo the supposed prophets chew a plant called cohaba, that

they may be the better able to look into the unseen world and perceive the shadows of coming events. Sophocles called the priestesses of Delphos laurel eaters, because they were in the habit of chewing the leaves of that shrub before they mounted the tripod, etc., etc.

Townshend tells us of a sleep-waker who played beautifully on the flute, and was accustomed to improvise upon that instrument with all the musical genius he possessed; but the charming strain, once uttered, was lost forever. One day, in sleep-waking, being asked to write down a composition, he instantly seized music paper and a pen, and wrote down the air you observe on this paper. I need not mention that he was utterly incapable of such a display of talents in the waking state.

POUR LA FLUTE.



The following case of diseased somnambulism is taken from Mr. Sandby. It is related with singular truthfulness and accuracy.

"It is perfectly true, that our poor friend who has now been some months with us, presents one of those singular and almost incredible cases of hysterical or nervous affection, which are at distant intervals, witnessed under the dispensation of the Almighty.

"The overthrow of the regular functions of the nervous system, was occasioned by the almost sudden death of her father, to whom she was most fondly attached, who was seized with illness, during her absence from him, and died in a few hours after she returned to her home. I cannot enter into any longer details of the case, which has been attended with all those varieties, which have long characterized the complaint, among medical men as the Protean disorder. The extraordinary powers communicated to the *other senses by the temporary suspension of one or two of them, are beyond credibility to all those who do not witness it;* and I really seldom enter into any of the details, because it would be but reasonable, that those who have *not seen*, should doubt the reality of them. All colors she can distinguish with the greatest correctness by night or by day, whether presented to her on cloth, silk, muslin, wax, or even glass—and this I may safely say, as easily on *any part of the body as with the hands*, although, of course, the ordinary routine of such an exhibition of power, takes place with the hands,—the other being that of mere curiosity. Her delicacy of mind, and high tone of religious feeling, are such, that she has the greatest objection to make that which she regards in the light of a heavy affliction from God a matter of show or curiosity to others, although to ourselves, of course, all these unusual extravagances of nervous sensibility, are manifest, for at least twelve out of every twenty-four hours. She can not only *read with the greatest rapidity* any writing that is legible to us, music, etc., with the mere *passing of her fingers over it*, whether in a dark or light room, (for her *sight* is for the most part suspended, when under the influence of the attack, or paroxysm, although she is perfectly *sensible*,—nay, more *acute* and *clever* than in her natural state,) but within this month past, she has been able to collect the contents of any printing or MS., by merely laying her hand on the page, without *tracing* the lines or letters;—and I saw her last night only, *declare the contents of a note just brought into the room*, in this way, (when I could not decipher it myself without a candle,) and with a rapidity with which I could not have read it by daylight. I have seen her develop hand-writing by the application of a note to the back of her *hand, neck,* or *foot;* and she *can do* it at any time. There is nothing UNNATURAL in this, for of course the nervous susceptibility extends all over the surface of the body, but use and habit cause us to

limit its power more to the fingers. Many, even medical men, take upon themselves to declare, that *we* are all (her medical attendants as well) under a mere delusion. We ask none to believe anything, if they prefer not to do so, and only reply—The case is equally marvellous either way;—either that this our poor patient should be thus afflicted, or that eighteen or nineteen persons of my family and friends, in the daily habit of seeing her, should fancy she is for every twelve hours out of the tweny-four, doing at intervals, that which she is *not* doing. There are many exhibitions of extravagant powers which she possesses, *that we talk of to no one;* for finding it difficult to acquire credit for lesser things, we do not venture on the greater. *Her power ceases the moment the attack passes off.* A considerable swelling has at times been visible at the back of the head, which has yielded to the treatment.

"It is certainly a case which would be an instructive one, in the consideration of the physiology of the human frame: but she, poor thing! is most averse to experiments being purposely made on her;—but in her *every day life* among us, we have no lack of proof for all we believe and *know*.

"Between the attacks, she is as perfectly in a *natural state*, as ever she was in her life. There is but one *paradox* in her state; and that is, that she can at such times, hear *some* sounds and not *others*, though very much louder,—and see *some* things, and not *others*, though placed before her. She could hear a *tune whistled*, when she could not hear a gun fired close to her. It is certainly the absorption or absence of mind that occasions this; *absent* to some things, though *present* to *others*, like *any* absent man; and thus Dr. Y—— accounts for it."

CONVERSATION X.

HISTORY OF FASCINATION.

DOCTOR. We have now reviewed, with a rapid glance, the six stages, curative effects, and natural conditions, simulating the phenomena of fascination. To complete our plan, I have compiled a brief history of the matter, which, with your permission, I will read.

LADY. I am anxious to hear it. It certainly appears strange to me that the matter should have been forgotten through the middle ages, and, until very lately, remain unknown.

DOCTOR. That it was known and practised is an undoubted fact, but it was, after the Christian era, confined to convents; and many a miracle at the tombs and other depositories of the relics of saints, may safely be referred to this agency of fascination. In some instances, the Esculapean visions, prescriptions, etc., were repeated. St. Gregory, bishop of Tours, tells of the efficacy of pilgrimages to the tombs of saints. Says he: "Any person filled with faith, coming near the tombs and praying, will be speedily cured of whatever illness may befall them. Some affirm that the saints appear to them in the night (of course while sleeping on or near the tomb), during their dreams, and reveal the proper remedies." For any number of similar instances, see accounts of St. Martin, Protegene, Moses of Lysbia, Julianus of Edessa, St. Litard, St. Fortunatus, etc., etc.

Leger quotes George Fabricius, who, in his Commen-

tary on Poets, 1720, p. 73, says that he saw, in Padua, country people who were going to the church of St. Anthony for the purpose of obtaining salutary visions during their sleep. "This," says Fabricius, "exactly resembles the ancient pagan worship. And in truth, even at the present day, the churches of saints are resorted to, to receive the same kind of revelations for curing disease."

The king of France, from the time of Clovis, was the royal fascinator of his day. Laurent tells us that one of the officers of Clovis was afflicted with scrofula; the king felt much concern for him, as the resources of medicine had been tried in vain. He dreamed, one night, that if he touched the officer's neck, it would become well; he arose in the morning and did so; from that time the power remained in his family.

Marino Cavalli, ambassador from Venice to France in 1546, thus describes the operation of touching for the scrofula. After giving a description of the reigning monarch, Francis, he says: "Like all the monarchs of France, he has received from heaven the singular gift of curing the evil. Even Spaniards flock hither to profit by this miraculous property. The ceremony takes place some solemn day, like Easter, or Christmas, or the festivals of the Virgin; the king first confesses and receives the sacrament, then makes the sign of the cross on the sick, saying: 'The king touches, may God cure thee!' If the sick were not restored, they would not, doubtless, flock hither so far; and since the number augments always, we must believe that God takes this method to deliver the infirm, and to increase, at the same time, the dignity of the crown of France." The power, however, it seems only remained with them

while virtuous; for the abbot of Nogent tells us that Philip the First, who at first possessed the gift when he ascended the throne in 1060, lost it by indulgence in vice.

Many other monarchs, determined not to be outdone, assumed the same power, not curing scrofula alone, but all other diseases; in one instance it was of singular benefit to one of the "Lord's anointed." James, the exiled king of England, engaged himself as a *toucher* for scrofula in the public hospitals of France. Fascination was also useful, in some cases, to the royal operators themselves: Tytler, speaking of Charles VI., tells us that "he once narrowly escaped being burned to death, and in consequence was seized with a dreadful fit of frenzy. To relieve him, they sent for a *magician* from Montpellier, and he became *somewhat better*."

We are told by Beniveni, a Florentine physician, that he had a young man under his care, who was wounded in the chest by an arrow, which surgical skill could not extract. After a time of great pain, this faculty of prevision became developed, and he told the day and hour when the arrow-head should issue from the wound, and the time of his perfect cure; said he would go to Rome, die there, etc., with many other strange particulars, all of which, to the astonishment of the narrator, happened exactly as he had predicted them.

In the eighty-fourth page of the Life of the Queen of Navarre, it tells, while lying at Metz, at the point of death, in consequence of a severe fever, she described the battle of Jarnac in every minute particular; told the victory of her son; his falling to the ground, death of the prince of Condé, and flight of the enemy; and the information was confirmed the next night, to the

astonishment of her attendants, who had thought her delirious while giving it.

Van Helmont tells us, that "there exists in man a certain energy which can act beyond his person, according to his will or imagination, and impart virtues, and exercise a durable influence, even on distant objects"

Cardanus at Naples, in 1501, performed extraordinary cures by fascination. He declared that nature had endowed him with strange faculties. He could go into sleep, waking at will, and in that state cure himself of an occasional attack of the gout, prescribe remedies, see at a distance, and correctly predict future events. For all these faculties he was imprisoned, as a sorcerer, at Bologna.

A volume might easily be filled with facts similar to the above. But it is unnecessary to recite them all; when once attention is awakened to the subject, enough can be found in our every-day reading and observation. Suffice it to say, that there is an uninterrupted chain of evidence from the earliest times to the present. I shall briefly, then, recount a few of the most remarkable, which I will mainly extract from Dr. C. R. Hall, a bitter opponent of fascination, but who, despite himself, gives such evidence in its favor—even his own experience proving it—that the perusal of his book, "The Rise, Progress, Mysteries," etc., etc., will convince any person of the reality of the subject he tries to injure, and also of his own silliness in endeavoring to make ridicule a test of truth.

In the seventeenth century there appeared in England a gardener, Levret, an Irish gentleman, Valentine Greatraks, and a Dr. Streper; and in Italy, Francisco Bagnone, etc., all of whom possessed the power of curing

diseases by touching or striking with the hand. The most celebrated of these, Greatraks, is represented by the Lord Bishop of Derry, as being a simple, unpretending man, and sincerely pious. The same authority informs us, that not only had he *seen*, among other cures, "dimness cleared and deafness cured by his touch, etc., etc.; running sores of the king's evil dried up; and kernels brought to a suppuration by his hand· grievous sores, of many months' date, in a few days healed; obstructions and stoppages removed;" but "even cancerous knots in the breast dissolved."

Gassner, in 1770, excited much attention in Germany and performed several miraculous cures. In 1794, a Count Thun appeared at Leipsic, professing to cure gout, palsy, and other complaints, by the imposition of his hands; he was of a weak constitution, and his success would vary.

Mesmer was born in 1734. He was a severe student, and soon became a proficient and able physician. It has been truly observed that from time immemorial the mineral magnet was employed as a remedy in the cure of burns, and other injuries, but it was not until the sixteenth century, when alchemy was in its zenith, that its use as a remedy for internal diseases became general. At this time there was the earliest speculations on the extensive diffusion of the magnetic principle, which, as in our own day, was made to explain the motions of the planets and the laws of life.

Mesmer fell into the universal error, and commenced treating the sick by means of magnetized rods, which he obtained from Father Hell or Holl, a Jesuit, professor of Astronomy at Vienna. His great success astonished himself, and very much chagrined the professor

the consequence of which was an irreconcilable quarrel between the two. The acuteness of Mesmer soon led him to perceive that he might dispense with the rods, and that he could produce the same effects by merely drawing his own hands from above downwards in front of his patient.

His success in fascination was wonderful; for a great number of years nothing like it had been seen in Europe, and the fame of Mesmer spread rapidly. He left Vienna, and travelled through various towns and cities in Europe, met with considerable encouragement, finally returned, and then left for Paris, where we find him established in 1778. D'Eslon, one of the court physicians, was his first convert; others soon followed, and the majority of the Parisians declared in his favor. He finally surmounted the enmity of all his opponents, and retired with a large fortune, the result of his benevolent exertions, after founding a school of pupils, nearly all of whom became celebrated. The facts in his experiments were allowed by the French Academy of Medicine, but the idea of a fluid denied.

The Marquis de Puseygar, one of Mesmer's pupils, having, in March, 1784, fascinated his gardener, found that his patient was capable of holding a conversation while wrapped in induced somnambulism. He found, moreover, that the patient not only understood the words, but even the unexpressed thoughts of his master, and would answer with equal clearness the intended question while it was yet a mere suggestion of the mind, as after it had been conveyed to him in language. This was the origin (wrongly so called) of induced somnambulism.

In 1778, Perkins, an American surgeon practising in

London, invented and obtained a patent for his "metallic tractors." The tractors were merely small pieces of steel, strongly magnetized, (nothing more than a different form of the magnetized rod.) They were applied over the affected part, and gently moved about, touching the skin. Gout, rheumatism, toothache, and palsy, were a few of the diseases cured by the tractors, etc. Among those who publicly vouched for the truth of the wonderful cures performed by means of the tractors, were eight university professors, four being professors of medicine; twenty clergymen, ten being D.D.s; thirty-six medical men, nineteen being M. D.s.

To prove the error of these doctors of divinity and medicine, two men in Bath had precisely similar instruments made of wood, painted and shaped so as exactly to resemble the real ones. These were publicly tried with all due solemnity, at first upon five hospita. patients. Of these four were affected with chronic rheumatism in the ancle, knee, wrist, and hips. The fifth had chronic gout. *All were much relieved.* One was sure that his knee was warmer, and thought that he could walk across the room. *He did so, though he had previously been unable to stir.* The following day the real metallic tractors were applied, with results precisely similar. Mr. Smith applied the wooden tractors to a patient with rheumatism of the shoulder, so severe as to prevent his raising his hand; *in four minutes the man was able to lift his hand.* In another patient the fictitious tractors caused so much increase of suffering, that he would on no account submit to a repetition of the operation. Had these sapient individuals but half the talent of Mesmer, they would soon have discovered the real source of action.

Fascination has been known and practised to a greater or less extent in the United States since the early part of the nineteenth century; at the present time we have scores of lecturers traversing the country. The people receive it rather doubtingly; they want some show of reasoning to sustain what they consider experiments against the laws of nature. To show the feeling I cannot do better than add an editorial from one of my exchanges. After describing the scene, performers, and examining committee, to the latter of which he belonged, he says:—

"The first evening the lady's eyes were bandaged so that the committee were satisfied she could not see. On Thursday night more than usual pains were taken. Adhesive plasters were put over her eyes, and they did positively adhere so closely to her skin that they were with difficulty removed. Over these, soft kid gloves were spread, over these again, a handkerchief was tied, secured above and below by tape strings.

"It was an unusual and very severe test. Her eyes were, without doubt, IN TOTAL DARKNESS—in regard to that, there is no possible mistake; but notwithstanding all our precautions in bandaging, SHE DID SEE. She read the names of a score of newspapers, and some of the smaller print on them—she read writing with a lead pencil—told the time by numerous watches, though set far from the true hour, and described the watches. She also read several bank notes.

"She held the papers, etc., over her forehead, at the lower edge of her hair. While engaged in her readings she was very sprightly, and evinced considerable smartness—but we have not room for farther detail.

"In regard to this matter, we can only say that we do not comprehend it. If it be trickery, it is splendid trickery. The jugglers of the East astound you, but they prepare all the machinery—here you are allowed to prepare the subject to your own satisfaction. In regard to the presumption that arises in the mind, as soon as we are convinced that she cannot see with her eyes, that there is some series of cunningly devised and secret signs by which communications are made to the young lady, we have to say, that watches and papers were given to her that no eye saw but our own, and yet she told as usual.

"Our stubborn skepticism prompts us to say, that though witnessing such bewildering tests a thousand times, we would believe we were a thousand times deceived, before we would grant that she saw with her brain, up through her skull."

LADY. I think there is evidence enough on the subject of fascination to convince the most incredulous, and were the matter of our conversation published, no one would rise from its perusal without being a thorough believer.

DOCTOR. In advancing the various arguments, I have merely reviewed the substance of the conclusions that have convinced myself. Some curious phenomena accidentally observed, led me to examine the matter closely, and the result has been. not only an entire conviction of its truth, but an equal conviction that that truth may be made so plain as to appeal to the common sense of all.

My knowledge of the subject has given me a clue to unravel much of the history of superstition in this world. I have found fascination to be a most terrible agent of imposture in all ages, as we have before seen Jehovah punished its practice among the Jews with death; that is, its practice as regarded the production of spiritual clairvoyance for purposes of divination: in other respects it was extensively known and practised as a curative agent. Witness the case of David, etc.

In our own day, Robert Cochrans, Joseph Smiths, Swedenborgs, etc., etc., are in turn gaining hosts of followers, and all through ignorance on this subject. Fascination, however, will most assuredly crush them, and so well is this fact known, that, perceiving its onward progress, many of them are even now endeavoring to wrest its phenomena to support their own views. Professor Bush says that the "Clairvoyance of Swedenborg was not induced by human agency." Granted. "That, unlike the magnetic seers, who are in a state of *internal*, but not at the same time of *exter-*

nal consciousness, Swedenborg was in both at once. *His prerogative was the opening of a* SPIRITUAL *sight, which left him still in the enjoyment of his* NATURAL *sight.* Hence he could know and distinctly describe in his state of external consciousness, what he saw with his spiritual eyes, and could know with perfect accuracy, free from all illusion, what was going on around him in the natural world, at the same time that he perceived what was transpiring in the spiritual world; and so perfectly was he in the possession of external consciousness while in the exercise of his spiritual perceptions, that on one occasion, when moving in a funeral procession, he was actually engaged in conversation with the spirit of the person whose body he was following to the grave."

If such be the case, and Swedenborg's supernatural claims rest on the fact of his seeing and holding communication with both worlds at once, then must a single well-authenticated fact, like that of the boy who possessed a similar power mentioned some pages back, overthrow all such claims, or indefinitely extend them; and this, too, without considering that Swedenborg's revelations were a natural sequence to his former philosophical speculations, and but confirmed them. However, as my object in these conversations was more to suggest thought than enter into detail, we will now end them.

LADY. Will you be kind enough to give me some directions with regard to the best manner of fascinating? As you think ladies as well as gentlemen can practise it, I would like to be able if ever called upon.

DOCTOR. With pleasure; and I do it the more readily because I know your motives in such cases would be

proper ones. It is certainly one of the most remarkable facts in the whole matter, that the moral feelings exercise an extraordinary influence. Philippe the First of France has not been the only one who lost the power by ill conduct; for the evil disposed often become curbed and shorn of their strength in a surprising manner.

Both patient and operator should be comfortably seated, so that neither will experience uneasiness in consequence of position. The seat of the operator should be higher than that of the patient—the apartment neither too hot nor too cold, and as few witnesses as possible, but one person always present. Never begin the process if agitated, but wait until perfectly calm and self-collected. When all is ready, seat yourself opposite the patient, inclining sideways, and taking his hands so that the inside of the thumbs of each press against the other, the hands resting on a knee of each; keep them in that position a few minutes, until an equal warmth is felt, gazing, after the first minute, steadily, but not with an effort, into his eyes. Still gazing, release his hands, and unite your own with the palms touching each other; then separate them to the right and left transversely, (remembering that while communicating the influence, the hands, when passing from the patient, must always have the back turned to him, and the reverse when taking him out of the state,) raise them to the head, let them rest on it a few moments, slowly carry them down the side and lower part of the head to the shoulders; allow them to rest a few moments there also, and then gradually pass down the arms to the end of the fingers which should be resting on the knees; all this time only the extremity of your own fingers should

touch, and that very gently ; at the end of each pass slightly shake your fingers, as if to throw something from them. You had better continue the passes, as a general rule, until the eyes of the patient close. Then allow your hands to rest two or three minutes on the head, and keeping your fingers in a crooked position, so as to directly point to but not touch the parts you traverse, pass slowly over the eyes and chest to the stomach, where the thumbs had better remain about twice as long as they did on the head, the fingers resting on the sides ; thence carry them down to the hips, knees, and feet. Do this a few times, and then confine your passes to the arms and body, without the head.

The sitting may continue from half an hour to two hours ; but forty minutes I have found a good average time. Of course, it depends, in a great measure, on the impressibility of the patient, and the degree of relief given. When it is desirous to terminate it, make two or three passes from the knees to the feet ; then several transverse passes before the face and chest in a brisk manner.

Make up your mind, beforehand, not to be alarmed at any strange and unexpected symptoms that present themselves during the operation ; and whatever does occur, keep perfectly cool, and betray no agitation of manner ; if you let any signs of alarm escape you, your patient is almost certain to go off into convulsions. Mrs. W. came into my house, one day, in extreme pain, arising from a wrist that had been twice sprained ; at times her agony was dreadful. nd opiates, etc., entirely failed to relieve her. A few passes down the arm and wrist gave ease, and finally, by continuing the process, the pain ceased ; at the end of twenty-four hours it re-

turned, and the same results followed the operation The third time, I proposed putting her to sleep; after a while her eyes closed; she made a violent effort to open them, and, failing, became much frightened, and a cold perspiration broke out over her. I instantly reversed the passes; but it was some time, after awaking, before she became calm. She was afterward courageous enough, went to sleep without trouble, and became finally cured.

One of the first cases upon whom I ever operated was a Miss L. After a lapse of some ten minutes, she declared herself incapable of breathing, and I could not discern the pulse at the wrist. Her agitation became extreme; she said death would surely ensue, and wished her cousin, who was present, to call her mother. The cousin, equally with herself, was frightened; so much so, indeed, that she was incapable of obeying her request, though making great efforts to do so, seeming like a person with the nightmare. Though dreadfully agitated, I continued the passes, directing them altogether from the knees to the feet, and making some in in a transverse direction over the chest. She soon breathed and the heart beat; but, ere both actions were regularly established, she was insensible. I have rarely seen a person more benefited by the effects of fascination.

When you can be guided to the seat of pain, keep your fingers over the spot, and make the passes in that direction. Toothache, headache, sore-throat, rheumatism, etc., will vanish under such manipulation, often with a rapidity that equally astonishes the operator and the patient.

In operating, husband your strength as much as possible; use no more exertion than just enough to give

the requisite motion to the hands and arms. You will lose enough by imparting the nervous fluid, without unnecessarily increasing the debility. This is a common fault with young fascinators.

If the operator succeeds in giving relief from pain, he has produced the only phenomena he ought to expect. Do not allow the skepticism of those about you to rashly involve you in the mazes of experimenting on your patients. Point the unbeliever to the results; if he attributes them to imagination or anything else, don't dispute the matter—let him have his own way, without your interference. Have patience—bide your time—and your turn will come, and, when it does, will richly recompense the delay, and satisfy your curiosity. So great are the marvels, that our minds must be gradually prepared to receive them, or we could not bear the communication with safety.

Newnham remarks, that the most important and fundamental characteristic of a good operator is, on his part, the possession of sound thought and firm will; he must not employ his processes in a thoughtless or careless manner, or they will be unsuccessful; but he must really throw his mind into the duty—must be attentive to what he is about—must wish to do good—not allowing himself to wander into distant or discrepant scenes, but concentrating his will upon the object before him. He should be free from impertinent curiosity—a capital moral blemish in ordinary life, but still more so in magnetic pursuits—because the good of the patient is forgotten, the attention of the operator distracted, and fixed upon any object rather than his patient's health; in such cases, no satisfactory results can be expected.

Deleuze speaks of a process that may be employed

with great advantage in local pains; this is, to place a piece of linen several times folded, or a fragment of woollen or cotton cloth upon the suffering part; apply the mouth above it and breathe through it: it excites a lively sensation of heat, and the breath, which is charged with the nervous fluid, introduces it into the system. Then expel the pain by passes.

Somnambulism (says Deleuze) demonstrates the two-fold existence of the *external* and *internal* man in a single individual. It offers a direct proof of the spirituality of the soul, and an answer to all objections made against its immortality. It makes evident the truth, known to the ancient sages, that *man is an intelligence, served by organs.* Never seek to produce it; but when it comes naturally, profit by it as much as possible. It is dangerous to try to produce this state by directing passes to the head; make them equally over the body. If nature is disposed to this crisis, the fluid will, of itself, be carried to the brain, and the tendency be manifested by the extreme tranquility of the patient. Then, after passing your fingers, five or six times, at a short distance before his eyes, ask him whether he sleeps, and if he answers in the affirmative, you may ask him regarding the treatment. Don't press questions, if he shows no disposition to speak: let him alone—it is of no consequence; it is not your object to render him a sleep-waker, but to cure him. If such a state were necessary, it would spontaneously develop itself.

IN CONCLUSION, I WOULD REMARK, THAT THE ONLY OBJECT OF THE OPERATOR SHOULD BE TO CURE HIS PATIENT; THIS CANNOT BE TOO STRONGLY INSISTED UPON. TRY NO EXPERIMENTS; WAIT PATIENTLY, AND FOLLOW THE TEACHINGS OF NATURE.

APPENDIX.

COMMUNICATION FROM REV. MR. BEECHER, ON MAGNETISM.

"In October, 1842, on my way to the synod of Genesee, I spent the night at the house of Mr. Hall, at Byron. In the evening I called on Rev. Mr. Childs. On entering the room, I found his son, an intelligent boy aged ten years, then in a cataleptic fit, sitting in his father's arms, and his feet in warm water.

"In a few moments he recovered. He frequently had from three to six fits a day—had received the best medical attendance in the region: was no better—daily worse. He had lost entirely the power of speech, for several days. Great fears were felt that he would never recover There was a sore place on the back corner of his head, and on the spine, occasioned by a fall, some months previous. When the fits passed off he became hungry, and not at all drowsy; and during the interval appeared preternaturally bright, and engaged in sports with companions, as usual.

"After I had conversed a few minutes, I said, 'I would have him magnetized;' to which his father replied, 'I don't believe in it at all,' and the mother added, 'If you'll put *me* to sleep, I'll believe, and not without.' I replied, 'I would try it: it may do good, and can do no harm.' During this conversation, I made a few passes in front of the child, chiefly with one hand, and without any particular concentration of the mind or will, and mostly with my face toward the mother. In less than a minute the father said, 'He is in another fit! No, he isn't, I declare: I believe he is asleep.' Much surprised, (for I had never magnetized one,) I said, 'It surely cannot be what I have done; but if so I can awaken him.' Then, with a few reversed passes, he awoke. 'Well, this is strange,' said I; 'but I can put him asleep again, if it is *real*.' I then seriously repeated the passes, with both hands, for one or two minutes, and placed him in the perfect mesmeric sleep. I then fixed my eyes on a lady on the opposite side of the room, the boy not yet having spoken for three days, and said, 'Henry, what do you see?' in a full, decided voice. He replied, 'Azubah.' I then looked his mother in the face, saying, 'What do you see?' He gave a name unknown to me: I looked to his father, who replied, 'It is her *maiden name*.' I then took vinegar into my mouth, and said, 'What do you taste?' '*Vinegar*,' speaking with great tartness, and at the same time making many contortions

of the face. The mother now whispered to one of the children, who left her seat, and I said, 'Henry, what is she going for?' 'Sugar, and I love it,' he answered. She went to the closet, and brought the sugar. I put some into my mouth, which seemed to give him the same pleasure as if I had put it in his own. I then said, 'What kind of sugar is it?' 'Muscovado.' 'What is its color?' 'Well, sir, a kind of light brown.' A small glass jar, with a large cork, was now placed in my hand, when immediately I observed the olfactory nerves affected, and the muscles about the nose contracted at the same moment. I said to the girl, 'What is it?' to which the boy answered, 'Hartshorn.' 'How do you know?' 'I smell it.' I myself neither knew nor smelt. I then took out the cork and applied it to my own nose, when he instantly placed his fingers on that part of the nose next the forehead, and said, 'I feel it here,'—just where I myself experienced the burning sensation.

"During all these experiments he sat on his father's knee, with his head down on his breast, and reclining against his father.

"I now asked him, 'What is the matter with you?' 'My brain is sore.' 'Where?' 'At the bottom of it.' 'Where it joins the spinal marrow,' *(medulla oblongata?)* 'Yes.' 'What occasioned it?' 'I fell from the great beam in the barn.' His mother here asked him, 'Why did you not tell us before?' 'I feared you would not let me play there.' 'Can Doct. A——— cure you?' '*No.*' 'Why not?' 'He don't know anything about it,' (very decidedly.) 'Can Doct. C———?' 'No.' 'Why?' 'He don't understand it.' 'Will the medicine you now use do you good?' 'No.' 'Of what is it composed' 'There is turpentine in it.' 'Does the Doctor give it you for tape-worm?' 'Yes.' 'Have you any?' 'No.' 'Would you like to walk?' 'Yes.' 'Well, walk.' He arose promptly, stepped between the chairs, and said, 'Well, sir, where shall I go?' 'From the wall to the door, and back.' This he did, avoiding every obstruction; and, at my direction, returned and sat again with his father. I now, without notice to any one, placed my finfier on the organ of Benevolence, thinking at the moment it performed the office of Veneration, and said, 'Would you like to pray?' With some lightness, he said 'No.' Some questions were asked, by his mother and myself, about the Bible, etc.; but no Veneration appeared. I then recollected the true office of the organ, and said, 'Have you anything in your pocket?' He took out a knife. 'Give it to me for my little boy,'—which he did promptly. I removed my hand. 'Have you anything else?' 'I have a pencil.' 'Will you give me that for my other boy?' 'It has no head?' 'Never mind; give it—won't you?' 'I shouldn't like to. 'Well, but you will!' 'I couldn't come it!' *(with peculiar emphasis.)* Azubah said, 'Ask him where the head of the pencil is.' Where is it, Henry?' 'Well, sir, in the parlor.' 'Where?' 'On the window.' Azubah said, 'Why, I picked it up and put it there to-day!' *(He certainly did not know this.)* I then said, 'Henry, can you get it?

He arose, and went into the parlor in the dark, and took the head of the pencil-case from the window, to the very great surprise of us all. Indeed, we were all so astonished, that it seemed a dream. During these and subsequent proceedings, he spoke with a promptness, boldness, and propriety, in advance of his years, and beyond himself in his natural state; and so perfectly evident was it that he was in a somnambulic state, that no skeptic, I verily believe, *could* have doubted.

"At my request he returned to his seat. I touched Benevolence, and instantly he handed me the pencil-case. 'For my boy?' 'Yes, sir.' I then silently, and without any willing, and with a feeling of curiosity to see and test the matter, touched Reverence. His countenance at once assumed a softened and solemn aspect. 'Henry, would you like to pray?' 'Yes, sir.' 'You may.' He then commenced praying inaudibly. 'You may pray aloud.' He then prayed in a low, audible voice. On touching Tune, he sang a tune, though not in the habit of singing. On touching Combativeness and Destructiveness, he raised his clenched fist to strike me. He was ignorant of Phrenology, and also of my intention to touch any particular organ; nor did I, in any case, *will* the activity of the organ. I now took out my watch, and holding the dial towards myself, and above the line of his vision, his eyes being closed, and his head bowed forward, and my hand also being between him and the watch, I asked him, 'Henry, what time is it?' 'Eight o'clock, sir,'—which was exactly the time by the watch, though by the clock in the room it was fifteen minutes faster. 'Henry, how long ought you to sleep?' 'Well, sir, I must sleep two hours and five minutes.' 'Will you then awake?' 'Yes, sir.' 'Very well.' This I did for the purpose of testing his knowledge of time, as stated by Townshend, an English clergyman, whose work on this subject I had read.

"I then said, 'Will you go with me to Mr. Hall's?' 'Yes.' 'Well, now we are there—now we are in the parlor: who is here?' 'Mr. and Mrs. Hall; Mr. and Mrs. Bardwell.' 'Who else?' He did not give their names, but intimated that they were strangers. He described the room and position of things, all of which I found correct, on going to the house shortly after. These persons were not in the habit of being there in the evening, but company having come in, they were all together at that moment. As this was in his own town, I did not deem it *proof*, and so said, 'Will you go to Batavia?' 'Yes.' 'Well, now we are there—now we are at my house—now we will go into my room: what do you see?' 'I see a large table covered with black cloth, and with books and papers scattered over it.' 'How large is it?' 'It is about five feet long.' 'How many book-cases?' 'Three, sir.' 'What sort of a stove?' He could not or did not describe this, for it was so queer a thing as not to be easily described. Nor did I press him, for all his answers had been perfectly correct, and I was sufficiently astonished; for he had never seen my study; and no other minister, I am sure, has such a table, (five feet

by three and a half,) or has left it in such confusion as mine was at that moment.

"I may here say that, during the whole period of his sleep, he could hear the questions of others put to him, and would answer them, if I were willing; but if I willed otherwise, or forbade him to speak, as I often did, he then would answer no one but myself, not even father or mother; nor could he hear their conversation with me, nor with each other.

"I now left him for an hour, and went back to Mr. Hall's, giving him leave to converse only with his father. On my return, I found him in the same state. He utterly refused to speak to any one but his father, and told him that he should not have another fit till the following Sabbath, (this was Monday evening,) which proved true; but when that day came, he had several.

"At nine o'clock and three minutes, holding my watch as before, and standing eight or nine feet from him, I asked the time. He gave 'nine o'clock and five minutes.' 'Look sharp,' said I. 'Oh! three minutes,' said he. We were now curious to see if he would awake himself at the two hours and five minutes, and as he did not awake when the clock in the room reached that time, I said, 'Henry, did you mean by my watch, or by the clock?' 'By your watch, sir.' 'Very well.' At the exact moment he opened his eyes and looked around, and this without any act or willing of mine; and what was very affecting and convincing, he could no longer speak at all, and was unconscious of all that he had said or done.

"I have said that he had no return of fits till the following Sabbath. One day after that Sabbath, he came in to his mother, much agitated, and apparently going into a fit; and making the passes, he solicited his mother to do it,—who, merely to pacify him, passed her fingers over him; and soon he fell into the mesmeric sleep, and escaped the fit. After this, he was so highly charged by his sister, that when she was in the next room, in the closet, he would instantly taste anything she tasted, eat what she ate, etc.

"In ten days I returned, and magnetized him again, and went through several of the above experiments. He always, while in the mesmeric state, declared that it benefited him, relieved all pain, and would cure him.

"After I left, at my suggestion, he was daily magnetized: his fits left him, his voice returned, the sore spots on his head and back were removed, and he recovered rapidly, till the family could no longer mesmerize him. A man in the village was found, who could and daily did, till he appeared entirely well. On omitting it he had a fit or two, and it was resumed; and when I last saw the father, he informed me that they considered the child cured.

"I may add, I have since cured toothache, greatly relieved tic doloreux

and removed other pains and swellings, as well as headache. I am not, however, a full believer in all which is affirmed of clairvoyants—what I *see* and *know*, I believe. In respect to many well-authenticated facts, I neither affirm nor deny. That there are many cases of gross deception and imposition, I fully believe. On such a subject, it can hardly be otherwise. This, however, is a reason why men of character and intelligence should *investigate* it, rather than otherwise. 'But it is deception.' Well, then, let us expose it by a fair trial. 'But it is the work of the devil!' How do you know? What is the evidence? What harm has it done? 'Oh, bad men have used it for bad ends!' And what is there in the world that has not been so used? If it is the work of the devil, then we are not to be ignorant of his devices, and should make the examination for one's self; for ignorant and bad men will not expose his devices. From experiment and observation, I have no doubt that, as a remedial agent, mesmerism is yet to accomplish much good; and no harm can result from it, except, like all other blessings, it be abused.

"WILLIAM H. BEECHER.

"*Boston, June* 28, 1843."

[Fowlers and Wells' American Phrenological Journal

MENTAL ALCHEMY.

A Treatise

ON THE

MIND, NERVOUS SYSTEM, PSYCHOLOGY, MAGNETISM,

MESMERISM, AND DISEASES.

In Twelve Chapters.

BY

B. BROWN WILLIAMS, M.D.

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TO

JAMES JOINER, ESQ..

ATTORNEY-AT-LAW,

WASHINGTON, N. C.

DEAR SIR,

Having from our early boyhood enjoyed the pleasure of your friendship, the impressions which those associations made upon me have never been effaced from my remembrance, but have grown with my growth and strengthened with my strength; I beg, therefore, as a slight token of my regard, to dedicate to you this little work

Very respectfully, your friend,

THE AUTHOR.

PREFACE.

THE twelve chapters comprising this little work, are the outlines of the lectures which we have been delivering for the last few years upon the interesting subjects of nature and mind. They are merely our deductions, and are presented for the inspection of the world, in as plain a manner as it was possible for us to do under existing circumstances. All that we wish in relation to the new ideas respecting physical and mental absorption is, that they may be understood in the manner in which they are expressed. They are not intended for the purpose of taking precedence over the received philosophy of man's physical and mental nature, but for the purpose of presenting the expressed relation and dependence of his being upon the elements of the universe.

We have nothing to do with the speculations and philosophy of other men, nor do we desire any thing from the world but a careful perusal of the following chapters, upon what we suppose to be the most interesting subjects that pertain to human existence. If the reader shall conclude that our deductions are in accordance with the finger-boards of nature, and shall see himself, by means of the lights presented, more plainly, it is all that we desire. It is clear, however, that the present exhibitions in mental alchemy cannot be properly analyzed by the rules of mental and physical philosophy which now obtain. The application of its rules already have made hundreds look with wonder and amazement, and exclaim they are supernatural, while others cry humbug and collusion at first, and after finding they are mistaken, speak of them as doing away with the miracles of better and former days.

Nature, therefore, should be sifted, as far as we are able to do so, in order to a proper understanding of the subject, that the facts connected therewith may become intelligible. To prove their untruth would be to prove that two parallel straight lines would ultimately meet.

It matters not if lecturers have presented the inferior departments of this subject in such a ridiculous light as to produce disgust. It is still a truth, and will remain so as long as man is in the possession of a nervous system, and is dependent upon external nature for his vitality. What others, however, have done and written, is a matter between them and the public, and they must stand or fall according as the strength of the platform which they have erected may be.

Without egotism on our part, we would state, that all the private classes we have ever taught have given us cards expressing their full satisfaction in every particular in the instructions received. We have now in our possession the cards of more than a hundred classes, some of which numbered from fifty to three hundred gentlemen, among whom are many of the most learned men in the land. All, without an exception, speak the same language in relation to the instructions and the philosophy advanced in support of the astounding phenomena exhibited. Therefore, if the science of mental alchemy is not true, it certainly stands without a parallel in the history of the world.

The most learned have said, that the philosophy of this condition of things can never be explained. We do not say that it is explained in the following chapters; but the deductions which they contain are the fruits of an humble indigenous plant of the old north state, and they are respectfully presented to the reader for his approval or disapproval.

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MENTAL ALCHEMY.

CHAPTER I.

The relation of Mind to Matter—Action and Reaction of the Nervous System—Analogy between the Corporeal System of Man and the Universe—Man's Spiritual Nature an Emanation from the Spiritual World.

In taking a careful view of the past as well as the present, it is clear, that philosophers materially differ in their deductions in regard to the relation which mind bears to matter, and in regard to the legitimate action of the nervous system in the support of physical and mental operations.

We wish it distinctly understood, that we do not venture deductions in opposition to those that now obtain; but our purpose is merely to call attention to the practical phenomena that mental alchemy has developed. If the philosopher or physiologist should, from these developments, discover any thing deficient, or any thing that should be added to the great intellectual and physical fabric, or any thing that may have a tendency to cause it still further to unfold its mysteries, the object we have in view will be realized. Without any display of words then, we simply mean, by this term, mental alchemy, the expressed action of the nervous system in carrying impressions to the mind, and the reaction of the mind upon the same, in the support of its mental as well as phys-

ical nature. Action and reaction, therefore, become the two important lights to direct us, so that we may understandingly realize the great principles of human nature, as developed within the periphery of nervo-vital action.

The organized arrangement of each human being is a system of the highest finite order; and as it is perfectly clear that every system presupposes a center, we recognize the brain as the great vital center of each physical organization. The solar system itself is but a physical organization, the center of which is the sun. All the parts have a family dependence upon each other, and in their operations above, below, and around us, we behold each finer division playing harmoniously into other coarser divisions, and in these, the most sublime of all operations, it is clear that, vitally, the sun is the main point or center. How much can we understand, in a natural sense, about the nature of the being we call man, unless we carefully view him in his relation to this great system, upon which his very existence depends? Must we not lay before us a something, that in some degree corresponds to his existence, in order to understand the laws physiologically by which his being is governed? Can the mind understandingly absorb an impression, save by contrasting it with something else? Can the mind, while in connection with the body, understand the meaning of the word good, except by contrast with bad? Could the mind appreciate the superiority of intellect of a Webster, if there were none inferior with which to contrast it? Is it possible, then, that the spirit of man ever absorbed an impression, intellectually and understandingly, unless it passed through the fiery ordeal of contrast? If not, we are compelled to consider the different systems of man in their relations and aptitudes to this grand and physicial organization, which has the sun

for its center. Is there any other through the light of which we can properly see him? Is there any other that gives the materials for his body than the elements of the globe—water, atmosphere, gases, and electricity? If there is not, then we hold that this is the one with which he should be contrasted, for the purpose of looking at him through the light of nature.

What is man? If we were simply to present his physical and mental emotions, as a being capable of becoming impressed with a love for his Creator, for nature, and for art, and in the possession of powers which can reflect him back to the time when the morning sun received his primeval step as the great center of our solar system, and in this wide domain of fancy, of pleasure, and of thought, to experience, and almost feel, the influence of that indescribable jubilee, when

"The morning stars sang together, and all the sons of God shouted for joy,"

this answer would fall far short of the points essential to the practical investigation of the subject now before us.

We therefore take nature at her word, and answer, that he is a finite being, and, so far as his physical creation extends, made on mechanical principles; that is, that he is a being whose physical nature, at least, is found to possess, finitely, all the different kingdoms, elements, and compartments which compose the universe. As such, if we have before us, as a part of the external fabric, the globe or terrestrial, as its coarsest division, we have in man his bony system, and adjacent elements or departments, correspondent thereto, as his coarsest division. If we rise one step higher, to the aqueous kingdom, with its circulation filling the terrestrial with its moistening and soluble presence, we have corresponding thereto in man his blood and fluids, frolicking

through their fixed, and sometimes anastomosing channels, even down to the very marrow or pith of the bones. If we rise still higher, we find another kingdom or division, extending to the distance of fifty miles above the earth's surface, called the gaseous, atmospherical, or respiratory; we have corresponding thereto in man, the lungs and their appendages, as his atmospheric and gaseous department, for the constant respiration, retention, and consumption of the elements of these external systems, as seen in the economy of respiration.

If the theory of Newton be true (and philosophers almost generally, in this particular, do not differ), we shall find that we have another kingdom or division of the external world extending to the sun—if you please an emanation or effluvium from the sun—known as the ether of Newton, the electricity of Franklin, and the electric fluid of Sir James Murray. This, it will be perceived, comes from a distance of ninety-five millions of miles to our globe, from the great material head of the external solar and physical organization.

Has not man a nervous system, which, in its operative movements, at least, speaks within the nature of this emanation, which also extends from the center to the periphery of his physical organization?

We have now named four different kingdoms or divisions of the external world, the elements of which are, unquestionably, absorbed by the different systems in man, and by this absorption alone is his finite system supported and maintained. Hence there is an adaptation of means to ends—on the part of the stomach to the reception of food and water, on the part of the lungs to the reception and absorption of the atmosphere and gases, and on the part of the nervous system to the absorption or respiration of the electrical fluid of the atmosphere.

At the fourth we would stop, if our interpretation of things would warrant us to do so, and present the hypothesis of the attractive force by the electrical or last-mentioned system, as many have done, as being *supreme;* but almost knowing, and fully believing, such hypothesis to be erroneous, we shall name the fifth, or last, or interior kingdom, as the spiritual, from which, from the mechanical connection of things, all that we have named, according to the constitution of the universe, not only absorb their vitality, but present a spiritual influence interiorly to the electrical throughout nature. We see an illustration of this in the spirit that looks out from behind the sparklings of the eye.

When we look abroad into nature, therefore, is there any thing unreasonable in the supposition that from this interior kingdom or world come motion, power, and life, as well as the vital energy of man? Must not that part of man, in the very nature of things, which possesses the power to reason and to think, receive its existence from this interior world, of which it is a part and parcel, as much as his material body, with its different systems, receive their elements from the material world of which it is a part and parcel? Does not the doctrine of absorption, by the adaptation of means to ends, as well as the very nature of our existence, force upon us this conclusion? Hence there is truth in the hypothesis, that the universe itself is composed of two grand and distinct systems, with divisions which play harmoniously into each other division, the natural and the spiritual. Look at them, and behold the spiritual acting upon the electrical, the electrical, with its incomprehensible elasticity, acting upon the globe and its appendages, producing all its various movements, that our meaning may be clearly understood.

Infinite and sublime are the multifarious operations that

come within this consideration of the universe, the center of which is the sun, and the circumference illimitable space.

Now, look at the mind or spirit through the brain, as it acts upon the elastic fluid of the nervous system, producing the voluntary and involuntary discharges to its circumference, and to the relaxation and contraction of the muscles of the heart in the vital movement, of from twenty-five to forty-five pounds of blood throughout the circulating system, with its periodical revolutions, and we have here, finitely, a corresponding operation.

We now have before us, clearly and distinctly, five systems or kingdoms, which comprise the universe, and five corresponding thereto, finitely, which are directly concerned in the operations of special human existence. It is easy enough to perceive the harmonious action with which each division plays into each other division in the support of their vital operations, one being dependent upon the other. Are they not more and more rarefied and perfect as they rise above each other? And is not each coarser so constructed and built as to absorb the finer? Is it not plain, when we look abroad into the external world, at the rarefied and aerial condition of the electrical fluid, and at the less rarefied condition of the atmosphere and gases, that the latter permits the absorption of the former—the one above and beyond it; and the less rarefied condition of the aqueous division permits the absorption of the atmosphere and gases; and the still less rarefied condition of the globe permits the absorption of water.

Here we have the doctrine of universal absorption as it obtains throughout nature. Behold the presence of the electrical fluid everywhere, and object, if you can, to the idea of this fluid filling the legitimate office of the nervous system of the world; but still it remains as the great chemical solvent,

as well as the motive power, of nature. There it is, and will ever be, the great connecting link between the spiritual and the material world, as the nervous system of man is the connecting one between his mental and physical existence.

What lesson did the God of nature impart in creating the different divisions of the universe which are tangible—one more and more rarefied and perfect than another, as they rise above each other, and as they thus rise requiring less and less force to move them, at least, in bulk—if it were not by analogy to lead the mind, in its contemplations, to that kingdom whose very nature is motion and purity? Does it not require more force to move the same bulk of the particles of the globe than it does of the same bulk of water—more force to move the same bulk of water than atmosphere—more to move the same bulk of atmosphere than electricity? And does not the smallest touch, or close contact even, give impulse to the electrical fluid? If so, it is presented in its official, mechanical, and chemical relations as the fourth kingdom—not of nature alone, but of the universe—standing, as it were, poised between the two worlds. If it is in a condition so easy to move, and in its passage outstripped from point to point only by thought, we see no reason why the one still beyond in rarefaction, purity, and power, may not be looked upon as the highest and most sublime of all kingdoms composed of systems and elements, with their different stratas—if we may be allowed the expression, to be understood—entirely different in all their particulars. This, then, must be, in the nature of things, the presignification of all lower systems of a nature to move and to react, perfect, indestructible, and eternal. From this, man derives his spiritual body, and all animals below him their instinctive and reactive nature, according to their different instinctive and spiritual

origins. Hence the mind of man is not of a nature to desire sleep, but simply the resting of one of its properties—the will—for the recuperation of the vital forces of the body.

The nature to feel, taste, smell, see, and hear, as well as the various grades of instinct, and intellectual susceptibility of thought and power, all belong to the bodies derived from this interior world.

The spirit of man, from the nature of its origin, is stationed on a mental elevation, where he may be rendered capable of comprehending the relation between cause and effect. And, although in common with instinctive nature, chained to earth by the laws of gravitation, and compelled to move upon the same clods with the worm, yet, by the high prerogative of his being, he can, with one mental effort, elevate his majestic brow above all material incumbrances, and experience sweet converse with the skies.

If, then, the mechanical connection of these different kinddoms of the external and internal universe before us are plainly seen, a specimen of architecture magnificent and awfully sublime in all its parts, as well as supreme in the splendor of its workmanship, opens itself before us, as a production worthy of its great Author. Will not a finite development of the same systems, put together upon mechanical principles, with their great variety of physical and mental dispensations, constitute all that we can possibly conceive of in the special existence of a human being? Look at these as they now stand finitely before us, and do we not see man, in his natural and spiritual fabric, in a light too clear to require further explanation? In fact, a combination of these different systems and elements makes the human being, while their high and proper use, physiologically and mentally, makes the man.

This is our answer, in a general sense, to the question, "What is man?" In an especial consideration we desire now to look at him for one moment. Is it a truth, that the solid and gaseous portions of the universe lie at the foundation of the existence of the solids and fluids of man's body? If this be so, it will also follow, from the special adaptation of means to ends, that the atmospheric and gaseous system has as much to do with the vital existence of his respiratory system. Does the electrical impart to the nervous system of man, as well as to the voltaic eel, its peculiar nature and quickness of action? If so, it must have something to do with its vital and special existence. Now, then, we have the doctrine of special absorption before us, through the light of which we behold the fluids and solids of nature absorbed and digested into the system, forming bone and muscle; the lungs absorb the atmosphere and gases, by the opening and closing of which we constantly absorb a finite portion from the great respiratory system of external nature; and by the respiratory action of the nerves, minutely ramified upon the surface, we absorb (mostly when asleep) a supply of electricity from the atmosphere. These exercise their specific influence, and impart their peculiar nature to our existence, according to their condition and the power of our systems to absorb the good and reject the bad.

It certainly appears, from the nature of things, conclusive, that our mental system and being is just as much an emanation from, and bears the same relation to, the interior or spiritual world beyond, that our material bodies do to those we have named as systems with their different stratas and elements. In the very constitution of the universe this must be so. It is impossible for finite power even to imagine the existence of fluids and solids in the body without the prior

existence of fluids and solids in nature. When and where, we respectfully ask, did nature ever speak a different language in relation to the spiritual existence of man? In the wide domain of fancy, to which the minds of men have been attracted, we are aware that they have spoken differently, in consequence of which, man has been looked upon almost as an isolated being. But we see man rising forth in his majesty from two worlds, with a spirit and a body which apparently make but one. The one, that reasons, thinks, perceives, and feels, itself unseen by mortal eyes, comes, in the nature of things, from the world also unseen by mortal eyes. The other, which is seen, emanates from the world which is seen; and by the great doctrine of special absorption, which connects the spirit of man with the spiritual world and his body with the natural world, are his two existences maintained.

But if the philosophy of many be true, his body is in possession of a something that came from nothing, or, in other words, that something is merely the result of certain impressions, and not an emanation from the invisible world, which seems to be the highest link in the great chain of creation, filled with different systems and stratas, of which the material world is but a mere impression.

Now, then, if we look at the special creation of man through the imaginations of other men, and not through the real developments of the universe, and expect, under such circumstances, to understand the physical and mental phenomena which the absorption of impressions from the authority of the nervous system presents, our disappointment is sure. All the systems that make the human being have a mutual dependance upon each other, and as is the case in the external world, they, in their turn of relations, acknowl-

edge their vital dependence upon those that are higher, and those that are higher acknowledge the supreme sovereignty of the universe; that is, those that are put together finitely to make the man are not independent, but constantly receive, by inductive absorption, the elements of all their vital movements. So far as we are able to understand the mechanical, natural, and constitutional spirit of things, we cannot believe the mere opinions of men, when a belief in those opinions would cause us to isolate the special from the general developments of the universe. They are together by the attractive law of God. They were moved into existence by His almighty fiat, and we have no reason to believe, therefore, that the first link will be broken to accommodate the imaginative hypothesis of mortality, or to suit the views of a world of finite beings, when those views separate man from the great fountain of nature and of spirit.

CHAPTER II.

The Elements or Systems comprising the Material World—An Error in Medical Practice—Nature our unerring Guide—Man an Epitome of the Universe—The Nature and Office of Electricity—The Spiritual System of Man.

It would, perhaps, be well to remark, that the subject already before us appears too vast for finite comprehension. One thing is certain, however, that the universe is unquestionably divided off into systems and stratas, and that one is absorbed by the other. This, we know, could not be, if they were of the same degree of rarefaction.

Now, then, the question may with some degree of propriety be asked, what is the universe? We answer, that, separate and apart from the terrestrial division, the aqueous, atmospheric, electrical, and spiritual, the mind of man could have no idea of the universe. Is not each division more and more rarefied and pure, as well as more powerful in its convulsive movements, as it rises above the other? Has the convulsive arm of the stirring gale the power of the thunderbolt? Has the thunderbolt the power of the mind which spoke, and through its agency controlled the waves of the ocean?

What, then, is the material world? We answer, that the terrestrial, the oceanic, the atmospheric, and electrical divisions, mechanically put together, as they are, above, below, and around us, constitute the material world. These dismissed from the mind, any knowledge of materiality would be

impossible. And we would respectfully ask, were not these different systems spoken into existence by that Being to whose inspection the wisdom of all worlds is but fearful foolishness? Can we expect that nature, which seems primarily to reside in the fourth system of the universe, or the electrical fluid, dispensing her positive and negative influences in the same, over the material world, would loose her strong-hold, even if she had the authority from that Being who arms her with power? Can she cling for vital support to finite arms, tossed about on the tumultuous ocean of conjecture, or accommodate herself to the rules of imaginative philosophy?

If, then, all the rules which govern every system of nature, in a general sense, primarily, reside in the electricity of the universe, as well as specially in the nervous system—one the agent of the power that obtains in the spiritual world, the other the agent of the finite power that obtains in the material body—how can we expect a change of those rules to correspond with our peculiar deductions, stimulated as they are in many instances by the wildest secretions of the imagination? Look at it. Was there not a time when the learned philosophy of the land, in a medical consideration, spoke to thirsty and diseased nature, burning with fever, demanding water, You mistake—you do not want it—you do not require it, and you shall not have it? Did they not, clothed with the power of science, and the medical usages of the day, even set a watch over the patient at the midnight hour, to prevent him from allaying his thirst—to prevent him from drinking at the living fountain of nature, because they believed, by the rules which had been established for them in physiology, that if the patient did drink, it would be certain death? Did not learned men absorb these rules, and were they not governed by them at the bedside of patients? Did they not honestly

believe them to be true? And what occasioned that belief, if it were not their education?

These rules, then, did not occasion the stomach to be any the less adapted to the reception of water, nor did not prevent the mind from craving it for the body. When they said it would be certain death, under these circumstances, to take this beverage of life, was it nature or men by their actions endeavoring to change, ignorantly, the order of things to accommodate their notions and theory? We leave the reader to decide, and would pass it by as one of the things that were, if we could; but when we think of the hundreds and thousands that have gone into eternity, while their spirits were making the last, long, lingering effort to articulate their wants, and their best friends by them refusing to the very last this beverage, in consequence of their education, we feel it impossible to do so.

It is certainly better to hearken to the voice of nature than to the notions of man. This change, like all others of this nature, is impossible, for in this case we know that every man has a certain quantity of fluids in his body, and when that quantity is in the least degree diminished, it is not irrational to suppose that nature should crave the corresponding element which has thus been consumed in the body. If seventy-five parts of a body be composed of water, and five of those parts are consumed beyond the supply, it is certainly not unreasonable to suppose that thirst should prevail until those five parts are supplied; and that a disease corresponding to the nature of the deficit of the individual's aqueous idiosyncracy would take place, just exactly in proportion as the consumption is greater than the supply.

Now, then, is it quackery to refuse to nature that which she wants for physiological purposes? If so, scientific men

in high places—in this particular, at least—at one time practiced, if they do not now, quackery in the extreme. Extend the mind, then, to the bedside of the patient in this condition, and behold the physician dishing out drugs to fill the indications of thirst, instead of the pure beverage of life, and you see what men once called a truly scientific performance. Truly may it be said,

> "Man's inhumanity to man
> Makes countless thousands mourn."

The application of the rules of nature to many things that now are looked upon as legitimate, would show, beyond a reasonable doubt, that we do not as yet hearken to the voice from on high, saying, "If a child ask for bread, will ye give him a stone?" In other words, if sick and diseased nature presents unmistakable indications, are they not disregarded, and the patient tortured to suit the theories and notions of men, merely because they have the name of science? True, their theories and notions have the support of those in high places, who endeavor to look with scorn and contempt upon the simplicity of nature, and particularly upon any human being who proposes to examine for himself, and to call attention to experiments outside of the ordinary routine. But nothing can be more clear, if we wish to understand the true principles of mental philosophy, than that our experiments must be performed upon those beings who are in possession of the highest attributes of the spiritual world.

Electrical experiments upon human beings are the only experiments that can obtain, understandingly, in the true investigation of physiology and mental philosophy.

If experiments were proposed to take place by electrical or galvanic agency with a frog, a cat, a dog, or a monkey, as

the subject, for the purpose of ascertaining the relations of man to voltaic nature, this would be all right, scientific, and pleasant. From these experiments deductions would be made, and volumes written and sent out to the world, and stored up among the scientific treasures of the library, because the experiments would be consistent and of a high order. Scientific and learned gentlemen could see them without bending their necks, or stooping to quackery. Is this not saying to the world that you can learn more about the mind of man from experiments upon a frog, a dog, a cat, or a monkey, than you can from experiments upon man himself? How can it be possible that voltaic experiments upon the lower animals can fill the great cup of mental investigation? But it really does seem, from the action of many learned men, that they are better satisfied with the electro-physiological experiments with animals, by means of a galvanic battery, upon this point. How do those experiments prove that there are two bodies in man in mysterious connection with each other? Have they ever presented any experiment, save that which is involved in physical reaction? If not, they certainly fall far short of filling the indications demanded in the true system of mental philosophy. May we be excused for asking the question, what do gentlemen mean when thus, as it were, entombed within books, which only contain the notions of others, they say by their actions, that nature has unfolded her last leaf of physical and mental progression? Do they expect us still to hearken to their voice, that speaks forth from such terrestrial caverns of consistency and harmony, disapproving every experiment not recognized in their scheme, or not falling within their prescribed rules? From this source, under the circumstances, we hear the words humbug and collusion. If they expect the

world still to believe that they are in a condition to entirely understand the meaning of those words in this day and age, when men are beginning to think for themselves, they will surely find themselves mistaken. The high prerogative—character—which God himself has stamped upon the mental chamber of man, would seem to be freeing itself from old notions and prejudices, and to be already speaking a language plain and forcible in relation to this matter.

We have digressed from our subject in this way for the purpose of presenting the impossibility of the systems and elements of man maintaining their healthy condition when isolated from those external, from which they continually draw; and to show more plainly the entire impossibility of man, with all his ingenuity, changing the relations of the human system to the corresponding systems of the universe in the least degree—whether by science or ignorance, it is all the same—a surrender, on the part of nature, would as soon be made to the one as to the other.

To return, then, in an especial sense, for the purpose of getting at the pith of our subject, if our deductions of nature be in the least degree true, man is composed of five distinct systems or kingdoms, each one mechanically fitted into the other. They are his bony or terrestrial structure, or skeleton; his aqueous, or circulating; his atmospheric, or respiratory system; his electrical, or nervous; and his spiritual. These constitute the material and spiritual existence of man. Let us inspect them a little more closely, as the understanding of our subject seems to demand it. Then the question naturally comes up, what do you mean by the material world, having the sun as its center? We mean, first, the globe on which we move; secondly, the water, upon and within that globe; thirdly, the atmosphere and gases, ra-

diating from the globe's surface to the distance of fifty miles; and, fourthly, the electric fluid, extending from the sun to the earth. These constitute the material world, the elements which compose it being mechanically fitted into each other. Dismiss these from the mind, and, upon the investigation of our subject, materially, a blank stands before us. Taken as a whole, they constitute a grand physical organization, which has the sun for its center.

If we could know nothing of nature, independently of positive and negative influences, manifested by different electrical dispensations, must it not be clear, that the effects of these influences upon matter fill all the indications which learned men have assigned to nature? Do they not primarily reside in the nervous system of the world, and can we not easily perceive their path, and the part of the universe over which they legitimately reign?

The electro-reactive trinity, which in this system obtains, is too mysterious for comprehension. All that we are permitted to know, in relation to this, the fourth system of the universe, which connects heaven to earth and earth to heaven, is, first, that it is possessed of a fluid capable of infinite expansion; secondly, that that fluid manifests two different influences, the positive and the negative; and that a certain relation of these two influences, although diametrically opposed to each other, seems to overlook and govern the outgoings and incomings of nature. We can then easily see before us what is meant by the material world; and that every being that is capable of absorbing the electrical fluid lives, of necessity, on this side of that great kingdom. The atmosphere, the gases, the water, and the clods, alike absorb it. They are this side of it; this fluid insinuating itself within them all, conveying a certain relation of these forces,

presents the material world, in one sense, as a great chemical laboratory. Decomposition and recomposition seem to be one of its leading features. Spring, summer, autumn, and winter certainly speak a different relation of these two forces. All the elements, then, that absorb electricity and feed upon it as one of their vital constituents, undergo change and death. Therefore we see the foundation of the ephemeral existence of man. Like develops like; hence the great system of morphology, which nature presents in her vast laboratory, still holds fast to its claim upon the material elements, whether in the bosom of the ocean or in the body of man. Here, then, the mystery that accompanies the cold and chilly hand of death, in a measure, disappears. As we cannot be moved out of the position which nature has assigned us, save by the order of progression, indelibly fixed upon the condition of things, it will be useful, perhaps, for us to examine closely, in an especial sense, for the legitimate abiding place of our material bodies. Nature plainly spreads before us an aerial ocean, composed of the atmosphere and its gases, and the electrical fluid, as our ephemeral abiding place. This is the home of the body. In this grand ocean we live and move in connection with the elements therein, which are continually, with their undulating movements, beating up against every pore and nerve, like the water upon the fish. Those elements are above, below, and around us. Is not this as plain to the mind now, as that the oceanic department of the universe is the home of the fish? Can we take their place and live, or can they take ours? We now have the answer before us to the question, "What is the material world?" as well as the natural reason of the destructible tendency of our bodies, with the third and fourth systems of the universe furnishing them a momentary abiding place. Every crea-

ture, therefore, that lives this side of, and vitally absorbs the ether of Newton, the electricity of Franklin, and the electrical fluid of Sir James Murray, is, of necessity, compelled to undergo change and death. The mole being an inhabitant of the globe, absorbs his electrical vitality through the systems that stand above it; the fishes, and other inhabitants of the water, absorbing their electrical vitality through the atmosphere; and man, being an inhabitant of the atmosphere, directly absorbs his electrical fluid by the agency of the nervous system. Each part of creation seems to be governed, physically, by those laws which obtain in the elements where they are found naturally to exist, from the smallest and lowest of creation, that separates the particles of earth in its pathway, step by step, up to man. What kingdom or atmosphere does angel, archangel, cherubim, and seraphim inhabit? Do they exist? And if they do, is that existence upon nothing? Are they not capable of absorbing some kind of influence? Can they be sustained by the elements that we absorb? If not, in the mind's eye we behold them as the positive inhabitants of the interior or spirit world, although unseen by mortal eyes, as long as nature claims us as her own.

From the mechanical condition and connection of the different systems of the universe, we can easily contemplate them in our midst, feeding upon and absorbing the vital elements which compose the spiritual world. This must be so, as this beautiful and never-ending doctrine of absorption cannot stop with the nervous system of man and the electricity of the atmosphere. Were it not for the tangible part of our being, we are quite sure any knowledge respecting the mind and its dispositions would be impossible. When we behold every creature, in its make, appetite, outgoings, and

incomings, adapted to its respective elements and departments of the material world, so that they can absorb and live upon them, it cannot be mere speculation to speak of the progressive state of things, with reference to the higher and purer emanations from His almighty hand. The condition of things, in this very interesting particular that we find here, did not happen by chance. Wisdom and design are seen throughout the special and general adaptation of means to ends. We should, therefore, be short-sighted and illiberal, indeed, to assert that there is no principle in man capable of absorbing other influences than electrical. The interior body, which now indirectly feeds upon the elements of the spiritual world, is unquestionably destined, when the chord between the nervous system and the spiritual system shall be broken, to absorb directly and live upon those wholesome influences which now stand at the foundation of intellectual life. This must be so, as we have reason, both from nature and revelation, to prove the existence of beings beyond us, who were once the positive recipients of the great *liquor amnii* of nature, as we now are. Then excuse us for indulging in that which nature seems unmistakably to present, and that is, we know that man has a natural organization or body, and that that natural organization or body recognizes the brain as its center. All the elements that compose the body and brain are destructible in their nature, upon the principles laid down, because the elements and systems that they continually absorb are destructible and changeable. They are also inert and motionless, because those which they absorb are inert and motionless. They are moved about from place to place by the power of the spiritual being within, of which they are but an imperfect daguerreotype. Joy springs up in the mind when nature presents such a volume of thought in

relation to spiritual certainty. Look, then, at the spiritual system, as it plays its vital part through the agency of the nerves, in protecting, for a time, this finite castle from the millions of extraneous agents that are continually warring against it, and you have a demonstration not altogether of earth.

This spiritual system, which thus speaks an unmistakable language, as regards its whereabouts, must, in the nature of things, have the mind for its center, as the body has the brain. The spiritual system and the mind are the only perfect organization of man.

Then it is not mere conjecture to assert, that the mind bears the same relation to the spiritual body that the brain does to the natural body, as every organization presupposes a center. It is not mere speculation to speak of the spiritual organization, as being indestructible and eternal in its nature, if it absorbs elements that are indestructible and eternal. If we see our bodies, in the stillness of the night, absorbing the elements around us, and from which they derive their vital support, and look at these as they are, changeable in their nature, we find them still in the possession of the same characteristics after being absorbed into the body, although they constitute that body. Then, if our spiritual bodies after death are actually released and removed from material elements, they are indestructible and unchangeable, and exist in every way independent of them. Will it not necessarily follow, if the influences which they absorb are eternal and unchangeable, that bodies that are supported by those influences must correspond to their nature? If you wish it, as it is in common usage, the body that we see is destructible and material; and the one interior, that moves it at will—the one we do not see—is indestructible, and therefore immaterial,

for the plain reasons laid down. If you say that the spirit is without form, and a mere essence only, we acknowledge our inability to understand any thing about it. What office can a mere essence, without the attributes of a spiritual being in the full possession of organs and faculties, fill in the economy of human existence? Did not the greatest of all philosophers, with his mind illuminated by a flame above the brightness of the sun, record it, not as a fact only, but as a truth, that "there is a natural body and there is a spiritual body."

Did he say it was a mere essence? Has nature or revelation ever declared it as such? Will men of mental power still contend for the primary virtue of the material elements by the hand of nature in the development of the body of man, and not admit a corresponding body as an emanation from the elements of the spiritual world? Does not the body of man present itself as a representative of the material world, and as an emanation from it? This spiritual body, then, of which St. Paul speaks, must, in the nature of things, emanate from and represent the spiritual world. Is the material body filled with different systems and elements? If so, why not the spiritual body? To say, then, it is without form, and an essence only, seems to contradict every word which nature has spoken in relation to that something which arms her with power. Why should we attach meaning to the natural body, and labor for centuries to understand its physical relations, and boldly proclaim that it is a physical organization, having the brain as its center, and speak of our internal body as an essence only? Do we wish, by such deductions, to leave our recorded sanction, that it emanates from the material world by the mysterious distillation of nature? From what source could such deductions come? In her vast domain of operations, the least possible indication of this direction is not

even hinted at. She claims no priority over our primary spirituality, and humbly bows at its footstool, supplying the various constituents for its natural covering. It would, therefore, not only be gratuitous on our part, but an effect which, in her constitution, never has been presented, to place such a free signification anywhere in her great physical chamber. The spirit of man rises transcendently above a mere essence, the distillation of matter, or any such conclusion. It is a spiritual body, the perfect system of our being, and just as much an emanation from the ingredients which constitute, beautify, and adorn the interior or spiritual world, as the natural body is an emanation from the great mass of nature. Look at the morning sun, as he comes forth clad in his aqueous splendor, and we have presented a reflection from those elements from which man derives his immortal spirit, and from which it is supplied with life and being. Our spirits are now the indirect recipients of those elements thus reflected.

When we complete our mortal career, and pay the debt which we owe to nature; when we experience those indescribable struggles of anguish and pain by which the cord that links the spiritual and nervous systems together is broken; when its last spiritual fiber has sundered its affinity for the nervous, then, and not until then, do our spirits become the direct recipients, and absorb, understandingly and knowingly, the elements and influences of the spirit world, which are pure and indestructible.

CHAPTER III.

Man's Spiritual System further Discussed—The Subject of Communication between Man and the Spiritual World Considered, and its Natural Impossibility Presented—The Entrance of a Being into the Spiritual World analagous to the Introduction of a Human Being into this Life.

In our further contemplations upon this interesting subject, it will be well to remember the voltaic connection of the different systems of the universe, and particularly those that compose the material world; as they, by the laws of their nature, force out from themselves bodies with forms and organs clothed upon with mortality. Then we shall not so readily deny the systems and elements of the interior world, the corresponding primary authority in the development of the living spirit.

If we cannot have any possible idea, save by reflection, of the nature of the different systems and elements which compose the interior world, the want of that knowledge here cannot, in the least degree, affect its primary development of the spirit. Have we a spirit? If we have, does it not represent something? Have we a body? If we have, does it not represent something? Is not that something in relation to the body the material world? Why may not that something, in a spiritual sense, be this spiritual world? Is it unreasonable to suppose, therefore, that, by a power beyond nature, acting correspondingly with her, bodies, with forms and organs, should be developed in their nature immortal, and,

by the power of death, be prepared to become the positive subjects and recipients of the elements and influences which thus claim them as their own? Do we not here behold the beauties of nature? Do we not absorb and feed upon her bounties, and with pleasure gaze upon her landscapes, and gather the choicest flowers from her fields, and drink in with delight the influences of her shady groves? Shall not this something which mysteriously presides over the body, arming it with power to absorb those influences which nature so bountifully bestows, ultimately absorb, feel, and enjoy those from which it came? Look at the works of nature; recollect that there was a time in our existence when we were not even the positive recipients of the atmosphere as we now are; but we were its recipients, not directly, but indirectly. Our vitality from the atmosphere, then, was second-handed vitality, but exactly adapted to our more infantile nature and being. Have we not, then, an example before us, that seems to present a world of progressive thought as to what kind of recipients we are now of those high spiritual influences? Our spiritual vitality, therefore, is obliged to be, while it is in connection with the body, philosophically speaking, second-handed, unless there be supernatural agency. But it is exactly adapted to the nature of our spiritual being, while it supports the body which is within the great womb of our mother nature.

How it can be contended that any spirit, while bowing in obedience to the gravitating laws of nature and of the body, without divine agency, can, for a time even, break this wall between spirits negative and spirits positive, is to us, indeed, marvelous in the extreme—the gate that leads from one state to the other being that of death, and the entrance to those influences of a new condition of life—that of the resurrection.

To contend, then, that our spirits can, while in connection with the body, understandingly absorb the influences directly of the spirit world, and be enabled to converse with those spirits that once had being among us, would be the strangest hallucination that has ever been tumbled into the great category of thought. The imaginative faculty of man, moved on by that of marvelousness, may induce the mind to depart, for a short time, upon the noncommercial ocean of conjecture, and when there, to think that it may rise transcendently above its nature, and be enabled to converse intelligibly even with Abraham, Isaac, and Jacob. The information thus received from those noble and daring spirits may seem to impart a new stimulus to those two faculties that have become morbid, creating a strong belief, that spirits more accommodating, as those of Zachary Taylor, Lorenzo Dow, and others, would come at their calling, and entangle themselves again with matter, by knocks, sounds, tipping and moving tables, and giving instructions how we should conduct ourselves, and what course we should pursue in all matters requiring judgment and discretion, as positive evidence of their entanglement. The medium, therefore, is just as well satisfied that he can obtain additional power from the co-operating influence of those spirits, in the production of physical and mental results, as he is of his own existence. This is not the first time that the morbid secretions of these faculties of the brain have enticed the mind away from its natural channel of thought and power. We are not saying that those who believe in spiritual communications have not seen and felt enough to convince them of their possibility. We admit, that gentlemen, as honest as men can be, truly believe and participate in these things. The mind of man will, of necessity, be compelled to give way to the morbid

secretions of these two faculties until his involuntary chamber is better understood. Now, the physical phenomena emanating from this source do not seem to be looked at in their proper light; and this being the case, the mental dispensations are still more in the dark. The great characteristics of these properties of the mind have shown themselves in all ages with a disposition to err in their celestial soarings, and it is neither strange, nor without cause, that the mind, laboring under the influence of their specific secretions, should believe that it could become, even now, the positive recipient of angelic care.

Departed spirits have then, according to the belief of many, selected men of a certain reactive condition of the nervous system, for the purpose of conveying additional intellectual and divine intelligence to the world. Men believe this, and hundreds are now acting under the influence of these impressions. Without asking the question, in relation to the use and advantage of such intelligence, would it not be ill adapted to our present being and mental power? Has that which has already been given by those set apart in the great purpose of all things, been properly digested and understood? When it is, have we not every reason to believe that it will run this cup over with unutterable pleasure and delight? Nature, reason, and every thing else, says to the reflecting mind, and that, too, for its own good, digest well the food you already have, which is exactly adapted to the nature of your stomach and being, as danger may result from swallowing more, particularly if it be of a different nature, requiring, as all must perceive, supernatural reaction, on the part of its recipient, to digest it. We acknowledge the mind to be of a progressive nature. We look upon it as being in the possession of powers capable of reflecting back

to the time when the morning sun first rose in his primeval splendor, and returning again, simply by an effort of the will, to its earthly bosom. We look upon it as being in possession of a reactive influence, which enables it indirectly to absorb, in its reflections, the pleasure and delight of angelic existence. All this and more do we admit; but as there is an adaptation of means to ends, in the mental as well as physical dispositions of all creatures, reason cries aloud, Are we in our more infantile life and condition prepared as subjects for the departments of nature, as we now are? Has the periphery undergone that physiological and chemical change which takes place after birth to protect the body from the storms and tempests of winter that take place in the atmospheric and gaseous departments? The question is, to be plain on this subject, can the infant, before its birth, directly absorb the elements of nature as we do, and receive intelligence from us who are in a different atmosphere? This would be a miracle, and would require divine agency to accomplish it. As such, we say, it would require the same agency for our spirits to converse with introsuscepted spirits. However intelligent the mind of man may be, it still, in the nature of things, compares with the intelligence of the spirits in another world, as the infantile germ in the mother's womb compares with those minds that are intelligibly absorbing the most mysterious works of nature. The great difference between the two worlds justifies this conclusion. The process of death is, therefore, but the manner in which the spirit of man makes an exchange of worlds. The dissatisfaction of the spirit of man, manifested while here, under any and all circumstances, however prosperous and happy nature may seem to make it, proves that it longs for this heritage of the resur-

rection. The innate anxiety of man, therefore, demands it, and the many premature efforts which it ofttimes makes to disconnect itself from the body which is in the material world, are but so many evidences that it was created for a higher destiny than that of earth. The progression of our being upward, then, as plainly seen from the commencement of infancy, is but to prepare us for that of mature manhood, and that of mature manhood, by the power of death and the resurrection, will deliver us, as beings capable of absorbing the spiritual influences of the interior world. Then the spirit is unquestionably a higher being than it was before. It has thus, in the order of things, emerged from one state of existence into another. The question then arises, can the spirit return back, in any sense, to our world, and participate in our intellectual associations, without a special commission from the God who planned and created the order and harmony of His universe? If the speculations of those who believe in spiritual communications be true, these spirits possess the power, and are, in a measure, at least, compelled to obey the emotions of a medium, and respond to his inquiries, laying plainly before him what our departed friends are doing. We ask, with the kindest feelings toward those who are now positively consuming their vitality in this direction, can this be so? If it cannot, every time such an impression is absorbed, it presupposes an extraneous expenditure of vitality which the mind and the body need for the legitimate support of its present existence. Those who believe and absorb such impressions, to such an extent as to cause their actions to correspond to their nature, may follow such freaks of the imagination with pleasure and apparent coolness, but that does not prove that this communication is opened up. How far it may, for a time, lead its followers by its extra-

neous attractions is, indeed, fearful to contemplate in relation to the welfare of some—fearful, because an expenditure of vitality in this direction being extraneous, must, of necessity, rob man of the vital agent which is needed for the support of his physical existence.

From such an expenditure ofttimes comes an unbalanced condition of the mind and the body, which nothing but death can level. We hope, therefore, the reader will first examine the extent of the demonstrable power of the involuntary chamber of his being, in its physical as well as mental dispensations; then connect it with the various conditions of the nervous system, which arms it with power, and inspect, with an impartial eye, the wonderful phenomena emanating therefrom, before he consents to have his intellect encumbered with such impressions. Will he not, in certain conditions of the mind and the nervous system, realize the possibility of the involuntary stirrings beyond consciousness, conveying intelligence to others?

Examine the power of the mind in this condition to receive those impressions independent of consciousness, and recognize the peculiar quality of the mind, which is conditionally to act and react upon its nervous system, and see if from these internal sources a positive effect cannot be produced upon the auditory nerve, occasioning the same disturbance that atmospheric undulations do, by which the mind hears. Will the reader be so kind as to examine still further, and see if by the internal action of the mind upon the optic nerve the same disturbance may not take place, under certain conditions, by which the mind can see through the eye; and examine still further to satisfy himself in relation to this remarkable property of mind, to see if it cannot, even in a physical sense, produce the same disturbance in the nervous

system that the action of the galvanic battery will produce. If he does, we are more than sure that he will be satisfied, in the first instance, of the truth of what he has heard, seen, and felt; and, secondly, that these effects are not of that spiritual nature that they are believed to be by many. Minds more mature than ours, we are aware, cling to the new doctrine of spiritual manifestations, independently of the virtue of what we have said. We drop these few hints, therefore, not for the purpose of disputing with those who are so eagerly pursuing this path of investigation, nor to charge any one with deception; but we ask in all kindness, ought we not to hearken to the powers that are here given us, and trace them out correctly, before we charge departed spirits with results which have taken place, in many instances, by the involuntary action of the mind independently of consciousness?

We have put ourselves to much trouble for the purpose of investigating these phenomena, but have as yet never seen or heard the least demonstration that could not be legitimately referred to the source we have named. We do not say that others have not; this much, however, we know full well, we have not. We have anxiously asked mediums, said to possess extraordinary power, to produce for us the most simple results, and we then would believe. The experiments that we asked to be given were of a nature that came not within the condition of the nervous system and mind to which we have referred. We have been told by mediums, from the authority of some mysterious spirit, which caused them to write independently of the will and consciousness, that if we would take the pen, they would also take possession of our nervous system, and write a communication. We did so with all honesty of purpose, and felt no impulse corresponding with the

nature of such an impression. Being perfectly passive, the pen moved not, and, therefore, from this source we failed to get any experiment of writing communications. We have seen and know many persons as far removed from deception as mortality can be, who were not only believers, but were active mediums in the production of what is supposed to be this condition of things. During their demonstrations, invariably the greatest wonderment was expressed in the countenances of those present.

Now, then, we hope that this will not be considered as traveling out of our way, or digressing from the path of our subject, as these phenomena have to do with mind. It is the mind or spirit that we have been asking nature, in a general sense, in her presignification to present. It has been written by the pen of inspiration, that there *is*—not will be—a spiritual body. If our deductions are not imaginary, nature, as well as revelation, speaks too plainly in relation to the whereabouts of the spirit, while in connection with the body, to be misunderstood. She sets at rest this indirect, inductive relation of the mind or spirit, while within her domain, and feeding upon her bounties, as regards positive spiritual influences outside of divine agency.

It will be perceived, according to the principles laid down, that by the action and reaction of the mind, it can apparently absorb the impression of, and realize the immediate presence of departed spirits, converse with them, as well as hear sounds and voices as clear and distinct as in natural life. Any circumstance, therefore, which may occur so as to produce a similar condition of the mind, may bring about this state of things; and while in this condition, revelations may be had that will startle the subject from the sole of the foot to the crown of the head. The mind that absorbs such impressions

should remember that they are the works of his own interior creation, and that, having once absorbed them, he may take his pen in hand and give the most glowing description of what he has seen and heard. This is believed by him with as much earnestness as he believes in the truth of the absorption of any impression that ever came from a mortal being. We could mention many instances of this kind that occurred long before the new doctrine of spiritual revelations, creating impressions of the most sublime and aerial nature, which, if recorded, would fill volumes.

If it be contended that the mind in this condition, in a manner, at least, disconnects itself from materiality, and in consequence of that disconnection is permitted to approach nearer to the spirit world, and consequently nearer to its inhabitants, I still ask, where is the evidence? These contemplations are therefore left on record for the honest purpose, not of diverting the mind of any man from the true path of spiritual investigation, but for the purpose of begging him to weigh well the extraordinary power of his own mind when it bears a certain relation to the nervous system, in making creations apparently not of earth.

CHAPTER IV.

The Natural and Spiritual World—Their different Systems, Stratas, and Elements—They are both Created—They are not God—The Spiritual and Material Nature of Man Considered—Distinction between Mind and Intellect—Motion the Result of the Spirit—The Law of Equilibrium does not hold with Mind as with Matter.

As there are, and have been, so many speculations put forth to the world as regards that which is natural and that which is spiritual, we will be as plain as possible in our deductions, that we may not be misunderstood. The subject, then, in this place, demands a more special consideration. Some might think, from merely a glance at our previous remarks, that they would lead to the conclusion that the natural and spiritual world are God. If they, however, will examine more closely, they will find them placed as the result of His creating fiat. We may extend this subject, perhaps, further than many, because we believe, from the manifestations of those things which are seen, that it was as possible for Him, in the first place, to create a spiritual world which should forever remain unseen by mortal eyes, as it was in the last place for Him to create a material world which should in its nature be visible—the one filled with systems and stratas, pure and unchangeable; the other filled with systems and stratas impure, and therefore subject to change.

In this place nature even seems to say, why not? as a word from *Him* to the one would render it immortal, and to the other, mortal.

"Thou above, apart, beyond,
Oh! tell us, mighty mind,
Where art thou?"

Common usage has given us the words material and immaterial. Nature herself gives us their true meaning. But if the immortal part of man simply means an essence resulting from material distillation, the view we have taken is sadly erroneous. If, however, it means, in the condition of things, a spirit created and emanating from a world filled with systems and stratas indestructible and of surpassing beauty, its existence is plain, and the definition of spirit imparts an eternity of thought. Are we not informed that God created all things? If so, is the spiritual world a thing? If it be, both nature and revelation seal this point, else, He is not the creator of all things, and therefore something has existed also from the beginning which was uncreated. View this part of the subject carefully, and ask the question, how is it possible to imagine an uncreated something, with all the attributes of self-existence acknowledging any power beyond itself? We venture the assertion, that it is impossible. Therefore we think that we have the authority of nature for saying that this interior world, is a world created; and its millions on millions of spirits are justly and truly so many emanations from the elements and stratas which compose it. He who said, "Let there be light, and there was light," spoke in so many words to the interior world, let there be spirit, and there was spirit. It is admitted, that the countless millions of beings who are the subjects of the material world, are by nature the creations of His hand. We cannot, therefore, believe that the material and spiritual world are God, as some have conjectured, for they appear in the operations above and below us, as subjects of a higher power. They are the universe, and not, there-

fore, God. The one contains systems and elements for the development of our spiritual individuality; and the other, systems and elements, as we know, for the development of our physical individuality. Now, then, as our spirits possess the power to reason and to think, do you say that the mass of the ingredients of the spiritual world, from which our spirits are individualized, think and reason as a mass? We certainly mean to convey no such idea. We wish to be understood as speaking of this matter from analogy, when we say that it is just as much the spiritual nature of that world and its ingredients to impart those faculties to its special emanations, as it is the nature of the material world and its ingredients to produce muscles and bones for our mortal bodies. Do we see bone and muscle as bone and muscle in the material mass? Certainly not. Still, no man in his senses will deny the fact that the bones and muscles of all men, by some mysterious process, come from that mass. Here, then, the philosopher may reason upon it, and examine it as much as he pleases, and dispute our premises, if he likes, still the fact is clear, that the same elements that enter into the composition of the clods of the valley, do produce the bones and muscles of men. Why may not, then, a spiritual individualization, representing the elements and systems of the interior world, possess the faculty of thinking and feeling, as well as the body possess bone and muscle? It would seem that these are reasonable deductions, and they obtain, in this particular, beyond all controversy; they are plain, and easy to be understood. Surely, then, if the natural world is but an impression of the interior world, the question settles itself. It does not present the spiritual world in a still more incomprehensible light. We stare not at the power of nature in the development of our physical organization or body, with the

brain as its center. If we can see this body, and many of the elements that compose it, and know that those of this world lie at their foundation, why is it not equally philosophic and reasonable to say that the created mass of the spiritual world lies at the foundation of our spiritual organization or body, which has the mind as its center?

Turn it and speculate as we may, man is still a compound of a natural and spiritual organization, composed of systems playing mysteriously into each other, and so mechanically fitted together, as apparently to make but one body; the interior of which has the mind for its center, and to which, we have every reason to believe, it bears the same relation as the brain does to the external organization. Hence the spirit of man is just as much in his hand, his spine, and his foot, as it is in his brain. The brain is the great point of its physical and mental response. Impressions of this world are received there; impressions to this world are given out there. But this will not warrant us, from the relation of things, to torture nature, by speaking a language she never spoke; that is, that the spirit of man is in the brain only. How would we account for, or in the least degree understand, the reason why some men feel, apparently, in a foot or hand for ten or twenty years after it has been amputated, by a contrary hypothesis? When we bruise, or otherwise injure any part of the body, as, for instance, the hand, the spiritual system, a part of which is in it, though in its nature removed from destructibility and the surgeon's knife, is of a nature to feel, and the conclusion is forcible, that even when the hand is amputated the spirit is not touched, and still remains.

If this be the hypothesis of nature, is it strange that, conditionally, the mind or spirit should manifest the same feeling as before? None will contend that it is the hand we see

which feels; the feeling, therefore, must be in the invisible hand which remains, because the hand of our immortal system is as much in the hand we see as in the brain. Therefore, when the hand we see is amputated by the surgeon's knife, this immortal hand remains, and conditionally feels, as it did before, the same identical distress and pain.

This phenomenon, which has been looked upon as a physical one, seems now to go home to its proper origin, and demonstrates the indestructible character of spirit which all may understand. The brain hypothesis falls far short of a satisfactory explanation on this subject. Its followers, in conversing on this phenomenon, which has occasionally occurred in the practice of physicians, refer to the secretions of the imagination for its solution. That faculty, then, is asked for an explanation of this, the deepest psychological phenomenon, and before a reply is received, the scientific nail this charge to its door, in accordance with a kind of physiological usage and convenience, by which they explain some of the more difficult phenomena of nature. Look, then, at a man who has had a hand or a foot amputated ten or twenty years ago, and hear him complain distressingly of the same pains and aches that existed before it was amputated, and you have an effect, which seems to attract to itself a world of thought. It is one of those sentences penned in the great book of nature, to convince man of the existence of the spirit which we have been considering. He who hearkens not to the lesson of a spirit thus speaking, however humble, passes by the brightest star in nature's vast domain, that points unerringly to the immortality of man. About this, at present, we say no more, and pass on to prominent difficulties, in a special sense, which we propose to discuss in relation to mind. First, some philosophers believe that this mind or

spirit that we have labored so hard to give spiritual personality, as the body has natural personality, is nothing more than the result of impressions upon the brain; secondly, that the intellect of man is, indeed and in truth, his mind; and, thirdly, that the five senses in union may constitute this something susceptible of intellectual progression. These positions are worthy of consideration, as many adhere to them and advocate them with eloquence and power. Our objections to them are founded upon the practical demonstrations of the nature of man. We have a source in the manifestations of the mind in its alchemistic developments, to prove that these are only imaginary hypotheses. Subject them to the scrutiny of the science of mental alchemy, and their imaginative existence at once appears. To prove their unsoundness we have but to take persons in a natural state, and at once take away all impressions that their minds have absorbed, from the cradle up. If this can be done, they certainly stand dispossessed of those impressions and of intellect, causing all around them, with which they were familiar, even to the impression of a father or a mother, for the time, to be beyond their intellectual reaction. If these impressions are the individual's mind, it is in this instance certainly gone. Place before him a book with which he is familiar, call upon him to repeat a school-boy speech, and, although he may understand, by your permission, what you say, still, in relation to the matters of which you speak, he knows nothing. The impossibility of giving his opinion in relation to any subject is peculiarly marked in his very condition.

Now, then, I repeat, if the intellect is his mind, it is in this instance certainly gone. His brain is stripped of its intellectual robe, but his blood circulates as before. A something remains which exerts a physical force of from fifty to two

hundred thousand pounds; that is, the positive and negative motion of from twenty-five to thirty-five pounds of blood throughout the arterial and venous system once in every three or four minutes.

Now, what is that something which remains and still presents to us, in the great economy of human existence, one of its most sublime operations? It cannot be the brain and the heart, for they are matter, and matter cannot move itself. Motion is no property of matter. Matter only moves by the influence of some other power separate and apart from itself. As something remains, and presents us with motion, producing such an extraordinary amount of physical force, the conclusion is positive that it is not matter. What, then, can it be but the living spirit, still producing its involuntary nervo-vital discharges to the heart, contracting its muscles now as it contracted them before it received an intellectual impression from the material world?

I press this question, and beg particular attention to this state of things. Here stands a man who is intellectually and understandingly conversant with different languages, as well as capable of receiving impressions, and, by the authority of the nervous system, which caused those impressions to constitute his intellect, we find by experiment that his intelligence, and even his power to receive impressions is, for the time, set aside. If those impressions were, in a vital sense, his mind, the effects that are now produced would, in their very nature, cause it to cease its material existence. But, on the contrary, we find a hearty co-operation between the brain, the heart, and the circulating system, with a strong, healthy pulsation, and a soft, flexible feel of the skin. The mind still remains, as we now see, clad with all its physical power of life and being. The five senses, in their turn, are also—as

you may now perceive by experiment—alchemistically negatived, and we have the same living and immortal monarch, showing his power as before, in the circulation of the blood. While the subject is thus disarmed of his senses, and completely stripped of his intellectuality, the blood still continues to flow through the living channels of the body, whispering the intelligence of the presence of his spirit, separate and apart from intellectual impression, or the union of the five senses. What can be more conclusive? If these experiments were performed on a frog, a cat, or a dog, the conclusion would not be as forcible; but here is a being who can testify, with thousands of others, the condition of things as regards this matter, by which we may more understandingly overlook the true operation and relation of mind to matter, as well as the manner in which impressions are absorbed. Are we not authorized, from these experiments—as they involve the highest reactions of a human being—to say that man has a something which is not the result of impressions, which is not the union of the senses, nor any distillation of matter by the great crucible of nature? That something is spirit, and it is just as much adapted to the absorption of impressions as the body is to the absorption of the different elements of nature. If these conclusions are imaginary, an awful chasm is here presented, which can be found nowhere else in the absolute condition of things—which compels like to beget like.

The natural world begets our natural body, and the spiritual world our spiritual body. We see the one, and through that, from its nature, by impressions, reach the other; as when we step upon the foot, the pressure produces a mechanical disturbance of a fine fluid that circulates within the body of the nervous system, from the brain and spine to the foot.

That disturbance occasions a succession of waves in the nervous system to pass from the point involved to the brain. This is simply action, a property which belongs to matter, when disturbed. These waves are purely mechanical; but they reach the brain, and that being which looks out from behind the sparklings of the eye. Then the mind reacts upon the same system through the brain and spine, dispatching a reversed succession of waves from the center of the physical organization to the point involved. Without this returning succession of waves, or disturbances of the particles of the nervous system, there is no response, no feeling, no reaction. These bring with them an extra quantity of blood, and a chemical condition, therefore, of the parts involved takes place. Hence they may properly be termed the chemical succession of waves or disturbances of the nervous system. They are the effects of a sensible response by which distention of the blood-vessels takes place, causing irritation, pain, and inflammation proportioned to the extent of the reaction or response, and the peculiar texture of the physical and mental organization involved, presenting plainly a new and interesting volume in physiology.

Is the question still asked, Where is this something that responds with such force and power? We answer, that it is just beyond and interior to the vital circulation of the nervous system. A piece of bread is taken into the mouth and conveyed to the stomach. There it stops for the present; still we do not see it. Now, then, suppose the question be asked, Where is this stomach? Is it not plain that it is where the bread stops, and does it not, by its presence, agitate the stomach, and in that agitation produce a disturbance of the muscular wall, and does not a disturbance of its vital particles, in consequence of its nervo-vital connection with

the brain, occasion a succession of waves to pass mechanically to it, before the transverse and longitudinal contraction and relaxation of that organ can take place? This is mere mechanical action, thus produced from the stomach to the brain; and the chemical action from the brain to the stomach must, in the nature of things, occasion the churning process of the different stomachic movements in digestion. Why not say that a succession of disturbances takes place from the stomach to the brain within the nervous system, when we are told that the food that we take into the mouth enters the stomach through its cardiac orifice by a wave-like movement? This wave-like motion certainly claims our attention in all the great variety of physical and mental phenomena. Suppose the question still be asked, Where is the stomach? We reply, that the answer is had in looking at the bread where it is now making impressions, and positively calling forth the natural secretions of the stomach upon the principles laid down to produce the chemical change of the particles of which the bread is composed. The most simple cannot fail to see naturally what we mean here. The chemical power of the stomach presupposes the presence of the gastric juice. All organs have their peculiar secretive nature as much as it is the nature of the peach tree to produce peaches, and the apple tree to produce apples, although they may both be influenced by and absorb the same vital stimulus. It is the nature of this organ to secrete the gastric juice, and it is the nature of the gastric juice, when secreted, to produce a chemical change in the food, and in this chemical change we see its power. Now, then, what objection is there to the hypothesis that the spirit of man is just beyond this nervous fluid, which has the nervous system, with its great variety of ramified threads as its channel of influen-

tial circulation. The brain and spine seem to be the vital radiating points of this fluid to the circumference of the castle. They seem to be the points of reaction of the spirit. Immediately upon a disturbance of the fine particles of this system, we can perceive from analogy a succession of waves going to the center, imparting pleasure or pain to the being within as the case may be, and returning with a new reactive succession of disturbances for the purpose of expelling the enemy that may have taken possession of its castle. This being the process also by which it brings blood-vessel to blood-vessel, and nerve to nerve, if they have been severed.

We see, then, the official agency of electricity between mind and matter in the decomposition and recomposition which takes place in the body of man, as well as the physical operations of the universe.

Now, then, if the question be also asked, Where is this mind or spirit? the operations of the physical man reply, that it is where these undulations are thus making impressions. These undulations of the nervous system are thus making impressions, beating up upon it, like the waves of the atmosphere upon our bodies, calling forth its inherent reactive power, in the fluid of the nervous system. In other words, to be more plain, it is just beyond the vital fluid, or just beyond the lightning's flash, which circulates within the pith of the nervous system, and interior to it; as when we say the respiratory system is just beyond the circulating system in rarefaction, purity, and power, and interior to it.

We are aware that we are here handling a matter which appears to be not altogether of earth, and feel our entire inability to trace understandingly the mechanical movements of nature in co-operation with the chemical movements of the mind as here presented. To contemplate the composi-

tion and the peculiar texture of this internal body can only be done by analogy. Its texture and composition, with its peculiar elements, are not here given to man to present, as he can those of its castle. But by the power of analogy he can see them too plainly, it would seem, to be misunderstood. Nature calls this power of the mind into play, in the understanding, even, of electricity, which escapes mechanical vision and inspection. We only know its existence from its effects, as no chemist can analyze it. Even if the atmosphere be pumped out of a vessel, this does not empty the vessel of all its contents. Suppose we take a vessel filled with water, and pour out the water. In domestic usage, I grant, that the vessel is empty. But this is not so in a chemical sense, as it is still filled with atmosphere and the gases. Now let the atmosphere and gases be pumped out; in both domestic and chemical usage the vessel is empty, but it is nevertheless clear, that this fine, elastic, electrical fluid remains, and will not leave its throne for all the power and genius of philosophy combined. There is a something, then, which remains, and it will be understood and admitted by all classes of philosophers that the vessel is still filled—not with water, as the domestic would reply; not with atmosphere or the gases, as the chemist would reply—but with electricity. A vacuum, therefore, in nature, is impossible. This ether of Newton, electricity of Franklin, and electrical fluid of Sir James Murray, which remains, is not of a nature to succumb to the wisdom of man, as the atmosphere and gases do in this particular.

Oh! nature, why dost thou thus abhor a vacuum?

This electrical fluid, with its positive and negative influences existing everywhere and in every thing, in a material sense, is what we frequently call the nervous system of the

world. This system has the sun as its center—yea, nature presents the electrical fluid as an emanation from the sun, which is the material center of inductive vitality from the spirit world.

In relation to what has already been said, we are fully sensible that many will, without further consideration, venture a negative verdict. To those we would very respectfully say, we have not presented any hypothesis of our own; and if proper attention be paid to the operations of nature in relation to one point, we are satisfied that they will begin to see with us; and that is, to look for a something which has the property of special motion. Has any thing in the terrestrial world this property? Certainly not; for gross matter is admitted to be inert and motionless; that is, it has no inherent power by which it can stimulate itself to move from the place where it may be put. Upon an inspection of the oceanic department, although it is not so gross, the same characteristic, inertia, is presented. If we turn to the third system, or to the atmospheric and gaseous department, which is much more rarefied and much finer than the other departments we have named, have they this inherent power? Approach, then, the fourth system, or department, the electrical, in which the God of nature presents His creative and destructive fiat. Behold in the properties accompanying that fluid, if possible, independently of the law of equilibrium, the inherent power of self-stimulation. Then be pleased to stop here, and carefully notice nature's own operations, and gather wisdom from the angry clouds. If two clouds come together, in different electrical conditions, as they approach each other the greatest possible stir and confusion in the heavens are unquestionably presented by the action of this fluid. But if they are in the same electrical condition, this property is not man-

ifested. When this law of equilibrium—which is undoubtedly the law of matter ruling and obtaining in every department of nature—brings about an equalization of the electric fluid between the two clouds, that which before was wrapped in angry confusion is now regular and harmonious, and nature is again at rest. Does this express any thing more than the general motion of all matter, and the action of the law of equilibrium which presides over it? If it does not, then, in the nature of all operations, it cannot be placed in the same category of things with a thing, that possesses the power to stimulate its own bulk, and to move itself from the place where it was put.

Now, then, we say that this property of specific motion is a property that belongs to the spiritual world, beyond the electrical; and all the individual emanations from that world inherit it of necessity, as much as the body inherits bone and muscle from its parent earth.

As we are speaking now about man alone, we are authorized to venture the assertion, that he has a something that does not come from nature. If this were not so, his innate, reactive, mental stamina, which are a property of mind, and not of electricity, would be governed by the same law of equilibrium. Look at the following, and see if we are not correct. Suppose a Sir David Brewster were to remain for a short time in a room with or near an idiot. His innate, reactive stamina being positive, and that of the other, in the nature of things, being negative, would of necessity decrease, and the idiot's increase, until there was an equality of reaction and capability of the reception of intelligence produced between the two. We are authorized to make this remark, and to present this example, as this law has no respect for persons nor favorites among the materials over

which it positively reigns. Is it not, then, clear? If it held dominion over the innate strength and power of mind, as it does over matter, it would be an impossibility, in any condition of things, for one human being long to possess greater innate, reactive stamina than another; and men, therefore, who had greater mental reaction than others, would not be found willing to be near those of inferior power. They would leave an idiot for a mental cause, as they would a lion in the lonely forest, for a physical cause. For is it not apparent, that if they approached each other, as two clouds do, a mental discharge from the one positive would take place to the one negative, setting the electricity between them on fire, as the electricity does the atmosphere, until an equilibrium is produced?

Now, I ask any man, if the opposite doctrine were true, would there not be the greatest confusion in the minds of both until an equality took place? Is not such the characteristic action of the law governing electricity, atmosphere, and water? How, then, does this law exercise any influence over mind while in connection with the body, save that of the negative? If this influence were positive, the results to which we have referred would take place with the same precision that they do in the case of matter. The experience, however, of all human beings proves our position true, as we will perceive if we notice the germs as they are budding forth, even in two children of the same parents. They may sleep together, play together, eat together, school together, and go to the same church together. Here, then, these immortal spiritual germs are subjected to the same impressions for the purpose of their advancement, and yet a difference is soon noticed in many particulars in regard to their innate power of mental reaction. This could not be so if the law

of equilibrium positively presided over their minds. Here we have an example, as all must see, where it would have the best opportunities for displaying itself in producing its only end and aim. But we see the peculiar innate mental electro-reaction of the two still remains, with a difference, showing itself through life. Does not this law carefully overlook the electro-vital system, and is it not ever watchful of two persons asleep side by side, to lose no time, if the one has more of the electric and vital principle than the other, to take from that one for the support of the other? Will it stop before an equilibrium is had, regardless of consequences, even if it be to the death of the one positively charged and in good health? Does nature here not laugh at their calamities, and mock when their disease cometh, because she makes on the one hand what she loses on the other? Instead, then, of regarding the mind as its own, its every action proves the contrary. Take the case of a young child sleeping with an aged diseased person. The complaint of the young child of weakness and physical debility matters not—disease may even take possession of its vitals, restlessness may agitate its little body, its spirit may still complain of parting with the vitality which it needs for its support, but still this law heeds it not until a vital equilibrium, comparatively speaking, shall take place between the two bodies that are thus together and quiescent. Have we any reason to suppose that a law like this, the main overseer in nature's vast domain, would hearken to the mind of a Webster or a Clay, while in the presence of others just a step above the idiot, and particularly if sleeping near them, and not produce an equilibrium between them as regards their mental electro-reactive strength? If their minds were subjects of natural culture alone there would be no escape. We hope, there-

fore, in the event of a careful interpretation on the part of the critic and philosopher of the operations in the vast department over which the law of equality obtains, that they will, at least, see that our deductions about the spirit of man are not without cause. Will they not agree with us, in a general sense, from that which has already been penned, that like points to like in a special sense, or that the material world, with its different systems, stratas, and elements has a finger-board at its north, south, east, and west, pointing to the body of man as its special production? And if so, will he be pleased to extend his mental vision to the finger-boards interior to those now before him, and see what we mean by the relation which the spirit of man bears to the spiritual world

CHAPTER V.

Doctrine of Absorption—Clod of Earth and Water—The Falling of an Apple—Mind adapted to Impressions—The Body to Absorption—External Elements—Reactive difference between Mind and Matter—Mind and its own Thunder-showers—Its wonderful Nature—Innate Development of its own Faculties—Mixed up Condition of the Organs in Mental Philosophy.

In the preceding chapters we have indirectly hinted at the great doctrine of absorption, which, in the very nature of things, obtained in the vital operations of the universe prior to the individualization of even the spirit of Adam. Learned men may be skeptical and speak differently of nature's works, but still this doctrine proclaims everywhere, that no one element can produce its specific result upon another, unless it, or an influence from it, be absorbed. Just exactly, then, in proportion as the element or its influence is absorbed, just exactly in that proportion will a specific influence be exerted, and the thing which absorbs participate of the nature of the thing absorbed. We take as an example a dry clod of earth, we place it upon the table and we pour water upon it. In this experiment, it is clear, that just exactly in proportion as the clod absorbs the water does the water not only exert a specific influence upon the clod, but the clod also participates of the nature of the water.

It is also plain, that if the water is poured upon it, and the clod is not in a condition to absorb it, it will not participate of its nature, nor be influenced by it. Therefore we say, for

the sake of being understood, that the clod was the recipient of the water in this case, not positively, but negatively. Its pores were closed. We venture the remark, therefore, that outside of looking at this, which seems to be the most simple experiment of nature, the relation which the mind bears to that which it receives, cannot be properly understood. We beg the reader, therefore, to keep this in mind, as we shall have especially to call this effect produced by one element upon another to our aid in showing the relation which the mind bears to that which it receives and absorbs. The next inquiry, then, which seems to present itself is, what is it that the mind absorbs? We see by the digestive apparatus that the coarser department of the body absorbs food and water; the respiratory system absorbs atmosphere and the gases; and the nervous system, the electrical fluid. Now, what is it that the mind, which is interior to the nervous system, absorbs? We answer, impressions. Before we consider this part of our subject specially, it might, perhaps, be proper to ask nature more closely, as regards the whereabouts of this mind or spirit. In doing so, we are sure that the reader will have no objection to the following supposition: that is, suppose we take the systems and elements that are found in our physical nature, and, if you please, torture them until the the spirit responds and says, "I am here."

As the bony or osseous system seems to be the first, commence and torture this. In relation to the living spirit, we have here no response. Mechanically fit in and connect the circulating system with this, embracing all its fluids of every name and nature, and inflict the severest torture. The mind speaks not, therefore we know that this real being is not just beyond this system.

Now, for the purpose of understanding this subject, or what

we particularly mean, connect the lungs and their appendages, or the respiratory system, with these, as they appear in the body, and try the question with increased torture. Still the mind speaks not. It cannot, therefore, in the nature of things, be even just beyond these, as the disturbance of their particles does not reach it.

Now then, if you please, take the nervous system, mechanically connect it, with all its homeopathic insinuations, with the others, inflict the most unheard-of tortures, occasioning a violent succession of waves to pass to the brain; still, the mind responds not—it heeds not, but remains as the corpse, entombed in death. Let, then, this system become charged naturally with its elastic and nervous attendant, the lightning-flash. Now, make the least possible pressure where you did before, and a different language entirely is spoken. Reaction and response become the characteristic symptoms, also, of your mechanical pressure and torture, and something says, "Oh! don't; you hurt me." Ah! what is this? Is it either of the systems we have named? If so, why did they not respond before? Is it the circulating fluid of the nervous system? Certainly not, as it is not of a nature to feel. Then the conclusion is positive, and nature accommodates us with an answer, not altogether unintelligible, that the pressure now made on the periphery disturbs the particles of that fine circulating fluid within the body of the nervous system, which reaches the whereabouts of this living being. The monarch of the body, then, responds by its own reaction upon the same fluid, and gives a returning succession of waves, saying, "I am here. This is my earthly tabernacle; let it alone." The conclusion, then, forces itself, regardless of our belief or learning, that we have this nervo-vital fluid, with its systematic system, as the first material garment

or covering of the living spirit. Then the disturbances or waves occasioned in the finite electrical ocean of each finite being beats against and upon the spirit of man, as the waves of the atmosphere do upon his body. This constitutes the first material system or kingdom of the living spirit. The atmosphere and gases are its second, the fluids of the body its third, and the skeleton itself is the fourth.

Thus we have an analysis of the different systems that make the man, with their connection of particles. How, then, can the office of the nervous system be misunderstood, in the great economy of human existence, if nature is to be believed rather than man? Shall we now ask that which has been penned in books, if in matter the recuperative power dwells, or shall we take nature at her word, and behold it in the returning succession of waves in the nervous system, as having been absorbed from the living spirit? Can the healing power of nature, outside of the response of spirit, be even imagined? Where is the man who will venture to do so? Numbers, we know, can be found who contend for the innate creative power of matter, but where is the man who can support such an hypothesis? Upon what limb of nature can he rest himself and venture such torturings of the darker ages? Is that the lamp which is to light him as a physician of nature? And is he satisfied that matter, by its own reaction, possesses the power to make the material body sparkling, joyous, and happy. If so, we leave him, with the expression before him, that he that walketh in the night stumbleth.

Having now, as we flatter ourselves, removed some of the rubbish from this new and intellectual field of immortal delight, we hope the reader will pursue the investigation further in the special culture and acquaintance with mind in its present connection with matter. If so, we have a hope that he

will see what we are forced to believe is the power of this electrical agent in positively changing the mental as well as physical secretions. The multifarious operations of this system constitute the platform from which we more understandingly behold the gradual physical and intellectual development of man. Through this system, also, we look with a more correct physiological eye at the physical and mental changes through life. This brings us, in the next place, to the inquiry, "What are impressions?" Their inspection certainly deserves our attention in the investigation of the true philosophy of mind, and their relation to the same—as much so as the natural elements in their relations to the body, deserve our attention physiologically. We answer, then, by impressions adapted to the mind's absorption, we mean, in all cases when they are positively acknowledged, a disturbance of the particles of the vital fluid of the nervous system, mechanical, natural, or spiritual. Now, then, as regards the sense of hearing. What is it that produces the disturbance of the auditory nerve, by which the mind hears? We answer, that it is the waves or undulations of the atmosphere beating up against the tympanum or drum of the ear.

To look at this in the light of common sense, it becomes necessary for us to consider where we are, that is, in the atmospherical, gaseous, and electrical ocean of the universe, as fish are in the water.

These elements, then, are constantly pressing up against us, and, as we have before remarked, they are constantly absorbed by the body.

When a person inhales a breath, the atmosphere and gases enter the throat and lungs. The relaxation and contraction of the muscles of the throat occasion certain waves to pass from him, as the center of those waves; or, if you please, a

succession of disturbances of the particles of the atmosphere. This succession of disturbances vibrates against the tympanum of the ear, and occasions a corresponding disturbance of the vital circulation of the auditory nerve, which in turn beats up against the living spirit. The spirit responds; the impression is received. These waves, in reality, may be represented as mere effects; but it is certainly clear, that as the living spirit stands at the foundation of the relaxation and contraction of the muscles which produce this succession of disturbances, there is a spiritual emanation brought with them, which, when positively absorbed, produces its peculiar nature in the mind that absorbs it. Can the mind hear, without a healthy circulation along the auditory nerve, although wave after wave may beat up against the tympanum of the ear? Can the mind see, if there is not a healthy circulation along the optic nerve, although emanations may continually reach it? In other words, can the mind absorb an impression through the sense of sight from the external world, if there is not a healthy circulation along the optic nerve? And can any object be seen by the mind, mechanically, unless its emanating impression is absorbed? We give this as an example which will apply to all the senses, that no impression whatever can reach the mind without first producing a succession of disturbances of the nervous fluid. Is it not clear that that which we hear, and positively absorb, exerts a specific influence upon our mental being as well as that which we see, smell, taste, and feel? What is it, then, that the mind receives? It is impressions; and what are impressions but this succession of waves imparted to the nervous system by external disturbances? Here, then, we see the relation which a man bears to the different impressions to which he may be subjected, and the reason why these impressions oc-

casion his mental being to participate of their nature when they are positively absorbed. Although they may be vitally concerned in his intellectuality, still they are not his mind. There are impressions to be absorbed, and the truth is, there must be something capable of their absorption, else they in vain may reach the organs of sense.

I press the question here, to know if a man's intellect and his mind are the same thing. Will it answer to say, that because a young man receives at college his education, consisting of a multitude of impressions which his mind absorbs, those impressions are his mind? Certainly not, for we might, with the same degree of propriety, say that the water poured upon the clod, when it becomes positively absorbed, is the clod itself, because the clod participates of its nature and is influenced by it. Separate, then, the water and the clod, and we unquestionably have a line of demarkation, understandingly, between mind and intellect. This little experiment with the clod and tumbler of water is the key alone, in my humble opinion, by which the door of nature can be unlocked, and permission obtained for a true understanding of the mysterious operations of man's physical and mental existence. Lock at the infinite electrical fluid of the world as it is inductively absorbed by every atom of matter, and I am sure you will see that the absorption of a tumbler of water, when poured upon the ground, opens up to the intellect of man a more interesting field of true and unmistakable philosophy than the falling of an apple from a tree. In this great doctrine of physical and mental absorption, when it may be properly understood, we certainly have a true system of physiology and philosophy as well as theology.

We do not, in this place, mean to say, that a man's mind stands, in every particular, exactly in relation to impressions

as the clod does to the water, but we mean to say, that just exactly in proportion as the clod absorbs the water does the clod participate of the nature of the water. Such is the case with mind; as it positively absorbs an impression, it participates of the nature of that impression. We have in this the great distinguishing feature between mind and matter; that is, that the clod when once moistened by the water has not the power within itself to react in the production of the same liquid showers. But when the mind has received an impression, and has become moistened and influenced by it, it possesses the property of reaction in the production of the same moisture, and by that means recalls the joyous as well as stormy showers of past life at pleasure. Then, because of the moisture which this impression has produced, it can, by its own inherent creative energy, moisten and gradually develop other departments of mental culture, besides those which the impression received may have a tendency to foster and feed. Therefore, it will be perceived, that mind possesses, in a great measure, the power to produce its own thunder-showers for the moistening and developing of its intellectual growth.

These, then, we present as being the two great features or properties of mind not possessed by matter. The minds of some men are so fruitful with these little thunder-showers, that they seem to live almost within themselves, and in consequence of this peculiar faculty seem to take, by intuition, what other men have to labor for years to understandingly obtain. I grant you that time, with the perplexities of life, as the spirit seems to be worn out with the things of the world, may apparently present a drying up of these impressions; but this is no reason for believing that they are not indelibly written upon the involuntary chamber of man's ex-

istence. This is what the world calls the loss of memory; that is, the apparent inability on the part of the mind to produce at pleasure these internal thunder-showers by which former impressions are recalled and understood. These are the high distinguishing features between the properties of matter and the properties of mind. They may not be acknowledged at the first glance, but when nature is taken at her word, and the action of human beings everywhere properly looked at, the new discoveries which have been made, and the chariot-wheels of the genius and originality of all ages shall be inspected, we are almost satisfied of a positive conclusion on the part of the reader. If he still have his doubts, let him ask himself the question, can the clod moisten itself by its own inherent power of vital stimuli? If he admits that it cannot, we are satisfied he will at least see our meaning in the corresponding relation of mind to impressions. Such is the nature of the mind, that even when we read a speech made by a distinguished man, even if it were spoken and penned centuries ago, in consequence of the emanation of spirit which the speaker implanted in the very words articulated, we cannot avoid participating of the nature of the feelings of the speaker just exactly in proportion as his intellectual emanation in them may be understandingly absorbed.

This emanation, then, exercises an influence over us, and, in a great measure, gives its peculiar cast to the mentality of the being that thus intellectually absorbs the words spoken and written. This is unquestionably a source of impressions by which no ordinary amount of the vitality of man is consumed, and from which he receives many of his intellectual characteristics.

The brain is the center of our physical organization, and therefore the point of spiritual electro-reaction. The head,

then, of necessity, becomes the material and external point of the different conditions and manifestations of its innate susceptibility and mental power. We therefore naturally look to this, the central organ, for the different mental faculties and their secretions, as we do to the body for the physical organs and their secretions. We know it to be a physiological certainty, that when one of the physical organs pours out its secretions more abundantly than another, the body participates of the nature of those secretions. It is the nature of the stomach to secrete the gastric juice, and of the liver to secrete the bile; it is also the nature of the faculty of mirthfulness, when stimulated, in a mental sense, to pour out its secretions, causing an involuntary disposition on the part of the mind to laugh. If the individual laughs, it is positive evidence of the secretions of that mental faculty being abundantly poured out, as they certainly cause his mental being to participate of their nature.

This we know to be so, from the fact that when a physical organ pours out its secretions abundantly, it makes the physical being participate of its nature. We give this as an example of all the physical and mental faculties, as lying at the foundation of our different physical and mental dispositions. With the specific secretions of each before us, we can go somewhat understandingly now into the investigation of the true principles of mental philosophy. If the medical student were to attend college for years, and the lecturer on physiology were to mix up the secretions of the different physical organs so that he could make no distinction in his mind between them, a thorough knowledge of physiology, or of the facts in physiology, on his part, would, under these circumstances, certainly be impossible. If this holds in the less complicated departments of human existence, how can it be

expected that we are to understand any thing at all about mind when the secretions of its different faculties, or organs, are thus confounded together and given forth to the world in that condition? Each mental organ, let it be ever so insignificant, has its office to fulfill, as much as the smallest gland of the human body. We respectfully ask the question, therefore, how can we arrive at a true understanding of mind until we first look at the legitimate secretions of its different faculties, which give to it their specific direction and character? Why will gentlemen, then, find fault with us for refusing to believe in the present system of philosophy, which has, in a great measure, passed by the peculiar properties of each faculty, and by which they seem to be resolved wholly into soul, spirit, will, conscience, and imagination? All, therefore, being mixed up and confused, constituting a conglomeration unfit, as may be perceived in its application, to the proper understanding even of the most simple department of physical philosophy.

CHAPTER VI.

The influence of Atmospherical Electricity upon the Nervous System of Man—Elements in the External World Produce like Elements in our Bodies—The Electro-Reactive Trinity of the Nervous System—Our Natural and Spiritual Vitality is Inductive—The Instinctive Faculties come from the same Source as our Spirits—Influence Exerted by Impressions against the Power of the Will—Striking Instances Related—Method of ascertaining the Electrical Condition of the System.

We have a hope that the reader is now prepared for the special understanding of the great purpose that we have in view in presenting the foregoing hypothesis of nature and mind. That purpose is, in an especial consideration, to present the changes which the influence of atmospherical electricity, by the adaptation of means to ends, alchemistically produces upon the nervous system of man, and through that system, upon the other systems, spiritual as well as natural, that are concerned in his existence. We have, as plainly as we can, presented the relations which the different systems composing man, bear to the external world. In order, then, to see this more plainly, does not his physical system absorb the elements of the material world, or nature, and does not his mind absorb impressions? If so, it is decidedly certain that his mental and physical nature must, in proportion as they are absorbed, be governed and controlled by them. Would there be any thing imaginary in presenting the idea that lime, iron, and water, chemically combined in the food which a man eats, and in the liquids which he drinks, go to

produce these particular elements in his body? Like, then, goes to like.

It is as impossible for iron, when taken into a man's body, to be chemically changed into water, as it is for it to be thus metamorphosed in the external world. Like elements in the external world go to like elements in the body. Here we have nature's foundation of our physical existence; and if like elements of the spirit world do not bear the same relation to a spiritual body, there must be a chasm somewhere in the works of creation. The nervous system of man, as we have before stated, seems to be the great line of demarkation between his spirit and his body. The nervous system becomes the conducting one of his electrical fluid, as much as the veins and arteries are the channels for conveying the arterial and venous blood. In this nervous system, then, we have the lightning, which is directly concerned in all the thunder-clouds of passion, of feeling, and of sympathy. This elastic fluid seems to have been armed with power to immediately surround the living spirit while the spirit of man is, for a time at least, imprisoned within the body.

Every thought, therefore, of the spirit disturbs the electrical fluid as surely as the relaxation and contraction of the muscles of the throat disturb the atmosphere in which the body moves. Hence the nervous system is impregnated from the sole of the foot to the crown of the head with the living spirit. Therefore all the innate faculties of the spirit only pour out their peculiar secretions, manifesting the disposition of the man to the world by the special presence and stimulation of this fluid. As it is perfectly clear, then, that impressions of the same nature, although they reach each individual's mind by disturbing the same fluid, do not produce the same influences upon all, there must be a physical trinity

as regards the reactive condition of the nervous system. But to intelligibly present that trinity, we fear, is almost too great a task for us to perform. Before we undertake to do so, and to point out what it is, it will be admitted, we think, by all physiologists as well as naturalists, that each individual's body in the state in which we now are, is dissimilarly vitalized and electrified. It will also be admitted that our material vitality is nothing more than inductive vitality, and the same must follow of necessity as regards our spiritual vitality; that is, that the spirit is not life itself, but absorbs that element from the spiritual world, and consequently life is a part of the nature and being of spirit, as water is a part of the nature and being of the body.

In the constitution of things, from the apparent primary distance of the spirit from matter, this peculiar element is presented in nature, in man and in animals, as well as the flowers of the field, by the agency of this fine fluid. It will not be looked upon as an unpardonable hypothesis, then, for us to say, that all the qualities of the mind materially regard the condition of this fluid. This system, then, becomes the acting, and the mind or spirit the reacting one in the great variety of the physical and mental manifestations of all creatures. In the higher reactions man seems to present his prerogative as a human being; still we find him, in a measure, in many instances manifesting the instinctive dispositions below him, although they may not be so plainly developed in any one man. Being, therefore, from his relation to the spirit world, in possession of properties and faculties that involve the highest reaction, prevents him from manifesting so plainly the instinctive disposition of the monkey or other animals.

These instinctive faculties, however, are in him but are deprived of their active development by the higher reactive

dispensations of the vital fluid of his nervous system. Here we have presented the doctrine of special instinctive spiritual absorption, of which man alone can boast. This makes him the lord of creation. And whether a cat, a dog, a horse, or a monkey has an individual spiritual existence after death, does not disprove this doctrine of special spiritual absorption, which surrounds the human being; but one thing is clear, this great process of spiritual digestion means something.

We have not the time here to pursue the investigation of the doctrine of special spiritual absorption as seems everywhere to be manifested in creation, and only drop these imperfect deductions for the reflection of the reader, that he may more clearly see the great importance of understanding the influence and operation of the nervous system of man as well as the lightning's flash of the universe. Let us look at this, however, one moment. The monkey can move himself about. Now, what is this that possesses the power to react in the production of voluntary movements? Did this something come or emanate from the clod, the water, the atmosphere, or electricity? Certainly not, for these of themselves are matter, and therefore inert and motionless. How can it be possible, then, that they, in combination, even could give life to a special being that would manifest a different nature from themselves? We should have reason to suppose such to be the case, if we ever saw the clod move about without force separate and apart from itself. The same may be said of water, atmosphere, and electricity, the last of which, equally with the others, requires the action of some extraneous influence before it will move. We press this question, and ask, is it reasonable to suppose that that something in the monkey that moves its body about from place to place by acting upon its vitality, emanated from matter? If it did

not, then it comes from some department of the spiritual world from which the spirit of man came also. Is there any thing unreasonable in this, when we see and know that the body of the monkey comes from the same element of nature as the body of man? Both alike, according to their relations to nature, are dependent upon the elements that are found in the material world for their existence. We freely acknowledge, therefore, that when we contrast the dictionary of nature with that of man, we cannot understand the isolated meaning of instinct, as commonly used for the purpose of expressing this something that dictates the motions and the actions of the monkey. We understand it to be a something that is directly and positively in possession of elements that belong to the spiritual world, and in consequence of which the monkey is capable, as well as many other animals, by his reaction to impart the vital stimulus of his body to certain faculties which will pour out the same secretions, giving the same direction to his being, as regards that faculty, as it does in man. Therefore we say, that the something which dictates the motion and action of the monkey, as well as the motion and action of all creatures in their great variety of special developments, emanates from the lower elements of the spiritual world, and are therefore as indestructible and eternal as that something in man which is capable of extending itself back to the time when the morning sun rose in his primeval splendor, as well as to comprehend the relation between cause and effect.

This something could not, in the nature of things, therefore, come from nothing nor from matter. Hence from the premises which nature unmistakably presents, we are forced to conclude that the lower stratas and elements of the spiritual world, to which the spirit of man is traveling, also claims

that something as its own — whether in the way of individual immortality, or that their special existence is swallowed up in the spirituality of man—for the reasons before named, is a matter of thought worthy the theologian and the philosopher. One of the two must be as certain as that man himself has an immortal principle. Nature declares this to be so as well as revelation, for "who knoweth that the spirit of man goeth upward and the spirit of the beast goeth downward." The spirit of man complains not of their place here, and how do we know that they will lessen the happiness of man's immortal spirit when separated from the body, if they should be the special inhabitants of the same interior world. The works, therefore, of that almighty arm which wound up the vast machinery of the natural and spiritual world and swung the electro-spiritual pendulum thereof, by which creation swarms with living beauty, and by which its special productions are filled with joy and gladness, are too vast for human comprehension. That rule of nature which occasions like to beget like, and like to go to like involuntarily, forces the conclusion of the spiritual return of the reacting principle of all creatures.

Here we leave this subject for the present, having offered these few suggestions (which may go for what they are worth), and pass directly to the consideration of the physical trinity of the nervous system of man. In consequence of its prime relation to the principle of reaction, it will be more proper, perhaps, to consider it in an electro-reactive light. Then we say, it appears from experiments, unmistakable in their nature, that there are three distinct electro-reactive conditions found to obtain in man; thus showing the extent to which an impression will be absorbed, exercising an influence which the will itself will not have the power to resist. Im

pressions do influence the vital apparatus of man against the power of his will, as may be clearly seen in this experiment, which any one can exercise upon himself. That is, to will the action of his heart and arteries to quicken. If not successful at first, try again with all the will-force, and he will perceive still the same involuntary movement continues. This is an experiment of a will-impression made upon his existence, and does unquestionably show the extent to which this will-force will be absorbed in the region beyond consciousness. It is clear, that if the will could thus actively pass into that region, the action of the heart and arteries would be quickened just exactly in proportion to the effort of the will to make an impression, and the extent to which that impression was absorbed. Suppose, then, the same man is walking carelessly along, and a beautiful green snake, innocent and harmless as any creature can be, falls or springs suddenly before him, is not the action of his heart and arteries quickened by the impression which this snake makes upon him? Could his will-force produce this effect? If it could, the moment he saw the snake, to will would be to prevent the authoritative absorption of the impression in the region beyond consciousness. Here is an influence exerted, then, over his vital apparatus, as is known by the visible effects in the case, against the power of the will. And what gentlemen mean, who understand any thing at all about the principles of human existence and the nature of impressions, and the action of the will upon the human economy, when they say that impressions cannot control a man against his will, is something that we are unable to comprehend. Now, then, if you can find a man who can produce the same result upon his involuntary existence by his will-power as the impression of this snake produced, then you will find a man who, whatever may be the reactive con-

dition of his nervous system, can prevent the positive absorption of an impression against his will in the region beyond consciousness.

To control such a being against his will would be to produce an effect without a cause. There must be a cause for every effect; and hence there might be thousands of examples cited in the ordinary transactions of men, which would prove that impressions exercise an influence over them against the power of the will. We will state a very striking instance of the power of impressions. It is the case of a very interesting young lady. A friend of hers concealed himself behind a door through which he knew she would pass, with the intention of giving her, as he supposed, a harmless fright in a spirit of fun and frolic. As the lady approached the spot, he started suddenly from his concealment, and the impression made upon her, merely by the suddenness of his unexpected appearance, was so great as to destroy her life. Does any man in his senses suppose that her will had the power to prevent this?

Another remarkable case of the power of impressions, is that of a lady in Baltimore, a number of years ago, who, by the action of her own mind upon the auditory nerve, when no living being was near, heard a voice distinctly say to her, "On next New Year's Day, at twelve o'clock, thou shalt surely die." Although the time had nearly twelve months to run, and notwithstanding that she enjoyed excellent health up to the very day that had been thus fixed for her dissolution, and in despite of all that her friends and acquaintances could say, who assembled for the purpose of preventing the active absorption of the impression, the moment the hour arrived she died. Was this a control exercised over her existence against what some persons are pleased to call the will-force?

How much power, then, can a man's will exercise over his real existence? Is not the will a property of the mind, and has it any power save that which it absorbs from the mind? Is it not controlled by the mind? Does not the mind command it to raise the arm? Does it obey? If it does, it certainly shows, by its action, that it is controlled by a something separate and apart from, though connected with it. Can that which is controlled be equal to the power which exercises control over it?

We again press this question, as it has much to do with the practical department of mental alchemy, without even seeing an experiment, alchemistically, on the part of the reader and skeptic, to know if impressions do not exercise influence over us, and occasion our actions to participate of their nature against the power of the will. If this can be seen and recognized as being among the categorical terms of our existence, we are ready to present the condition of the nervous system, which may convey authoritative impression to the mind, and occasion it to participate of their nature against the power of the will. And if it does participate of their nature, and the will-power of man is not interfered with, then we contend for the existence of the science we advocate, upon principles that will not fear the ordeal of public or private scrutiny. Men may laugh, children may imitate, the lion may roar, but facts are stubborn things; and if they are those of nature, they will remain as true as the law of equilibrium.

The electro-reactive trinity of the nervous system, which admits these impressions against the power of the will, calling forth the highest reaction and absorption of mental impressions, is certainly different from that condition which only admits the authoritative absorption of physical impressions, as

well as that condition which admits them not at all against the operation of the will. These three constitute the trinity, which we recognize as the electro-reactive trinity of the nervo-vital system.

These three, when properly understood, plainly present the key to the nervous system, showing not only the reactive condition of the mind in a physical recuperative sense, but the extent to which the mind may be controlled by impressions against the will-force. The inquiry will here naturally present itself, how do you distinguish the different conditions of the nervous system?

Is one man negatively electrified, and another positively electrified? Certainly not, for the laws of nature forbid his existence without both positive and negative electricity in his nervous system.

Every idea of the laws of nature anywhere presupposes the presence of the positive and negative, and hence the attractive and repulsive forces. What induces men to say that a subject, controlled by impressions from the operator, is negative, while the operator is positive, electrically, we are at a loss to know.

The reactive condition of each individual's nervous system seems to be the relation which these forces bear to each other. If they bear a certain relation, that relation is, properly speaking, a condition that admits of reaction, and, compared with the other conditions, it is more properly expressed by calling them conditions of electro-reaction. Another relation of this force would be properly expressed by calling it a state of positive electro-reaction. The first, when an impression is made for the purpose of being absorbed against the power of the will is negatived; the second is absorbed sufficiently so as to overpower the will in those operations of the body which

call forth only physical reaction; the third, those reactions which are directly concerned in all the mental operations of his existence as well as the physical. How or why this condition of things, as regards the nervous system of man, is so, it would be nonsensical to discuss, as much so as it would be to endeavor to discuss the reason why the God of nature has placed over the material world two different influences. Well, then, in a practical point of view, the question is still unsettled as to what is meant by this negative state of electro-reaction, the physical and the positive. To be plain, it regards practically the extent to which the mind may acknowledge a mechanical disturbance of the circulation within the body of the nervous system. Now, then, let us examine this.

Suppose we take hold of the hand of a man, and involve one of the many nerves which come off from the spine, or make pressure upon any portion of the body, he certainly feels it. If there is no other symptom accompanying the pressure, save the feeling, then the man's nervous system is in a state of negative electro-reaction. It will be noticed that, from the point where the disturbance is made, a succession of disturbances of the nervous fluid passes to the brain. Now, then, if the mind does not feel this succession of disturbances, as they pass to the brain, then the individual's nervous system is in a state of negative electro-reaction, and it would be contrary to nature for any man's impressions, magnetically, psychologically, or alchemistically, to exercise an influence over him against his will.

Are we now understood as regards this, the most isolated condition, from the primary, original, reactive state of the nervous system? If we are, then we will proceed to remark that if, when the pressure is made, the succession of disturbances should be felt to the spine as they pass up to the brain,

and no further, then we say that the subject's nervous system is in a state of physical electro-reaction, for the reason that impressions properly made will control his physical system against the power of the will; that is, you can, after properly understanding this subject, straighten his arms, so that the will cannot bend them, seat him in a chair, so that he cannot rise, besides other physical phenomena that are equally interesting and astounding. Are the symptoms, now on pressure, in this case, different from the first? Certainly; as both feel the pressure where it is made, and the last one mentioned also feels the succession of disturbances, or waves, of the nervous system, as they pass on up to the spine. And we remark here, that it would certainly be contrary to nature, if, on his mind's acknowledging or feeling this succession of disturbances also to the spine, the operator, understanding his business, could not get a response, in the absorption of an impression by the mind, sufficient to control his physical system against his will.

If this is understood, then, being what we call the physical electro-reactive state, we are ready to call attention to the highest or positive electro-reactive condition; that is, that on making the pressure properly, if the mind should acknowledge this succession of disturbances, as it passes up to the brain, and over the whole nervous system, then we say that the influence thus communicated has been positively felt throughout the system; the succession of disturbances has been acknowledged by the sense of feeling, even to the very dome of the spirit, where all impressions are received and absorbed through the same agency. This is indeed exhibiting an influence physically, at least, throughout the whole nervous system. It is positively acknowledged, because the succession of disturbances is felt. Now, then, it would be

contrary to nature if in such a condition of the nervous system the operator should not be enabled to get a mental response, exercising mental control against the power of the will. There are three persons before you; each of the three, on making the pressure as aforesaid, acknowledge to you different symptoms; the first, simply the feeling; the second, the feeling, with the succession of disturbances of the electrical fluid of the nervous system to the spine; the third, the feeling, and the succession of disturbances to the brain, and throughout the minute ramifications of the system. This makes the matter all plain, with these guides before us, and the control which one individual can exercise over another is reduced to a mathematical certainty. These are the reactive rules which nature has implanted in the nervous system, over which no individual can possibly pass; that is, if we speak of control from the authority of nature.

Now, then, when you have thus made your pressure positively felt through the nervous system, as we have thus laid down, you certainly speak to the mind from the highest authority of its official relations, and unless the mind has some other vitality from which the will can absorb extra power, then it follows of necessity that your impressions must absorb more of the vital power from the subject's involuntary being than the will can; and if so, his actions must participate of the nature of your impressions, and not of the nature of his will.

This is a deeply interesting subject in many points of view, and must, from its very nature, open up to us new and interesting fields of mental and moral delight; as well as the proper road to nature's most luxuriant field of physical and mental progression.

CHAPTER VII.

Reactive Condition of the Nervous System further considered—Action of Will and Mind —Conflicting Forces of Electricity—Equality produces Death—Illustration respecting Motion and Life—Oneness of Action on the part of the Will of the Infinite.

We have been speaking of the different conditions of the nervous system as they are found by experiment to be naturally; that is, that persons are in this positive electro-reactive condition who have never specially subjected themselves to any mesmeric, psychological, or alchemistic process.

Persons are in a physical reactive state also who have never subjected themselves to any special influence. And the large proportion of men in the United States and in the world are in the isolated, negative, electro-reactive condition. We have found gentlemen of the highest respectability, and who were the greatest skeptics on this subject, whose minds on pressure, properly made as before stated, acknowledged this succession of disturbances, and in consequence of which our impressions were absorbed at once, and we were enabled to exercise a control over them against the power of their will. This control by the operator over persons in this condition, in a natural state, is not had in consequence, as you will perceive, of any physical influence from him, nor is it had through the agency of the subject's imagination, but rests itself upon the unmistakable physical trinity of the nervous system. We here repeat, and wish it distinctly understood, that no man can control another against his will by

his impressions, unless those symptoms that we have mentioned accompany his mechanical pressure. We are now speaking of alchemistic control. The psychological and magnetic are, in many instances, accomplished, simply by catching the eye, and in that case, if you will ask the subject if he does not feel a sensation pervading his nervous system, corresponding to the one that we have named, on pressure, and the answer is that he does not, then we will admit the theory of a physical influence, passing from the operator, which enables him to control the subject. We regret exceedingly that we are compelled to touch so lightly on this part of our subject; but as we intend to present our views and experiences, however humble and insignificant they may be, in a large work which is now in preparation, we hope those who are directly interested in a thorough and practical understanding of the subject, will patiently wait till time will permit us to carefully lay that which we may have to say before the public for investigation and scrutiny.

One more point in relation to the changes which take place in the nervous system by the different processes that are instituted; that is, if a subject still is in a state of negative electro-reaction, how do you manage to bring him into a state of physical and positive electro-reaction? What influences are at work in the production of the change, and how is it possible that, one man sitting down and taking hold of the hands of another, looking him steadily in the eye, the magnetic state is produced? How does it happen that by looking at a zinc and copper plate, or a wafer, a man becomes magnetized or psychologized; and how does it happen that when he takes hold of the thumb of one hand with the forefinger and thumb of the other, closes his eyes, and makes pressure just sufficiently hard to feel it, that a change takes

place as regards the reactive condition of his nervous system, as it does happen and has happened in thousands of cases? There certainly must be a cause. Every effect presupposes a cause. We need not, therefore, when we see a subject sitting down and following these directions, although he may be hundreds of miles from any human being, suppose that he is not subjecting himself positively to the influences around him. All will admit, that if the will is passive the external elements are absorbed in a greater degree, for it is reasonable to suppose that the reactive powers will be replenished by the vital agency which the will gives up at the time, and that that agency increases the electrical and respiratory action of the surface. Therefore we can easily perceive a greater absorption of those elements under a passive than under an active state of the will.

It is plain and easy of comprehension, that if the will is appropriating a certain amount of the vitality of the nervous system to a multitude of impressions, that vitality at the same time cannot be appropriated for recuperative purposes.

Well, says the reader, I do not see for my life, how even this state of things, that is, the will absorbing only vitality enough from the involuntary chamber to support but one impression this side of consciousness, how that condition of things should occasion such an electro-reactive change to take place in the nervous system.

Bear it in mind, that no man's nervous system can ever reach this passive electro-reactive condition unless his mind can so govern and control the amount of vitality as not to permit one of its highest properties, the will, to absorb only enough to support one impression.

But how this can effect it is indeed mysterious. The most learned say it never can be explained, and therefore it must

be given up in despair. We do not say that the explanations we shall give will be satisfactory to others; but we give them for what they are worth, with the hope that if they are not true, and in accordance with every principle of nature, that some person who is more competent to discharge this elevated duty, so much needed and looked for at this time, will present us a better one. Look, then, at the subject, sitting in an easy posture, making pressure upon his thumb, or any other part of the body just hard enough to feel it, with his eyes closed, and his will endowed with vitality at the time only sufficient to support the one impression, that of feeling; all others are dismissed, this side of the cerebellum, and you see a result coming from that condition, as the facts in the case incontestibly prove, corresponding to that which causes the reactive condition of the electrical principle of the universe to make creation swarm with life, order, and beauty.

A reactive and recuperative change, then, does take place, and how could it take place unless the same element absorbed was in the electro-reactive condition.

Then we say that the electricity of the atmosphere, from the adaptation of means to ends, is absorbed reactively during this condition of the will, by the nervous system, and imparts its corresponding reactive condition to the nervous system of the subject that thus absorbs it under the oneness of action on the part of his will. By experiments, this is a demonstrable fact, and presents to the investigating mind the dangerous consequences of an unnecessary retention of the will in the region of the brain, on this side of consciousness.

If the experiments in mental alchemy prove any thing at all, they present in a light, easy of comprehension, the fact that when the will is actively engaged in attending to the business of the cerebrum, the demand made upon the nervous

system for vitality to support the attention is undoubtedly greater than the supply. The involuntary powers, or cerebellum, are correspondingly robbed of their nervo-vitality when the will thus becomes unmanageable, and will not, from five to ten hours in the twenty-four, cease its demand upon that portion of the brain beyond consciousness, for the support of the portion this side of consciousness.

These constitute the double action of the mind upon the nervous system; and if this double action continues, it will follow of necessity that the absorption from the external elements, on the part of the respiratory action of the surface, will be negatived, for the reason that the will is in positive action, and as such, appears to use the recuperative force of the replenishing energy of man, which seems to reside mysteriously in the region beyond consciousness. This is the force which the recuperative powers would, if not thus absorbed by the will, appropriate to the opening and shutting of the surface, and the taking in of the elements that are continually beating up against it. Then the unnecessary retention of the will in the voluntary chamber can so isolate the different systems of man, on the principles thus laid down, as to produce not only disease, but death itself. Are we understood, now, in relation to this double action of the mind, which is only manifested by the constant and continued demands upon the vitality of the nervous system? And is it not reasonable to say, in considering the relation of demand and supply, the will-force being too constant in action, as every motion occasioned by it or the mind supposes reaction and consumption of vitality, that the condition of the nervous system, which was before very reactive, would undergo a change. Must it not of necessity ultimately assume a negative state of electro-reaction, from the fact that this will-

force does unquestionably isolate the elements of the body in a reactive sense, at least, from the reactive condition of those that are external?

As regards the reactive condition of the nervous system, no one, we suppose, will deny the different degrees that obtain in different persons, and that the nervous system is vitally concerned in all the degrees and conditions that may be found.

But these considerations, separate and apart from placing it by the side of nature, would not lead to a satisfactory understanding of these changes that are within effected. Therefore, we call especial attention to the infinite nervous system of the world, by which we mean the electrical fluid of the atmosphere, which fluid is everywhere, and in every atom of matter, in some condition or other. And hence we say that its highest reactive condition is what may properly be termed the positive. This fluid is one thing, and the two different influences which it exerts upon matter is another. If there are two fluids, the subject before us will, with the most profound inspection, still remain as mysterious as the operations of eternal night; but if there is but one, we can in a measure, at least, understand through that agency those effects that look to be mysterious.

Is there a nervous system of the world, and is there a spiritual system? And is there a God who spoke them into existence, not from nothing but from Himself? And are they in a condition to continually absorb and acknowledge the influence of His almighty hand? If they are God, then we have no more to say; but if they are, as before remarked, emanations and creations from Him, we beg the liberty of saying more. In connection, then, with this electrical fluid, and the two different influences, positive and negative, which

it everywhere presents, we have, within the same circumference motion, as one of the properties or one of the effects of the belligerent actions of the two. Outside of that motion we could have no idea of recuperative energy, no idea of reaction.

This electrical fluid, then, which passes from the sun as the great center of our physical organization to the circumference of the solar system, is one thing, and its action upon matter that is tangible, is another. A certain amount of that fluid must, and that too continually, be in positive action, and a certain amount in negative or latent action; for, take a common battery, and by chemical action especially develop it to try an experiment, to see what nature means by these two different influences. If, then, on the proper connection with zinc and copper, by means of a solution of sulphate of copper, you connect with the battery an electro-magnet, with its positive and negative poles, for the purpose of absorbing the different influences that are taking place in the solution, and bring the magnet in contact with small particles of iron, it will be found that one of the poles scatters or repels those particles from the center to the circumference, and the other produces immediately the opposite effect, and attracts them from the circumference to the center. These, indeed, appear plain, but as simple as they are, they overrule the operations of the universe. Man, too, is compelled to bow to the comparative authority of these two forces. It may be contended by scientific men that these two influences are equal throughout nature; and that when a man becomes diseased, an equality of them must be produced before he can be cured.

But still this does not make it so. For if one of these influences separately will attract matter, and the opposite

one is brought in equal contact with it, no attraction now presents itself; but the effect before produced is neutralized by the counteracting effect of the one with which it is brought in contact. Hence an equality of this fluid would unquestionably stop the revolutions of the globe in its vast and majestic movements. The equality between these two forces being produced in the body of man, has always clipped the umbilical thread which connects the nervous with the spiritual system. In the body of every man there is continually, from the cradle to the grave, a struggle going on between these two belligerents. They are as interesting in their nature as the contemplation of any effect in physical science. These lie at the foundation of all the chemical changes that take place, either in the body of man or in the material world. To illustrate. Suppose we take a vessel of cold water. It is perfectly clear that the particles of that water are in a different condition from those of a vessel of water that is heated. If a ball be suspended in the first by a slender thread, it is perfectly clear that in the negative condition of the particles of water it will remain still. On the subjection of the vessel, then, to a proper amount of heat, it is clear that its particles of water undergo a change in proportion as it is thus heated, as a certain amount of its particles are put in positive action while the other remains in negative action. It will be noticed by this experiment that the ball thus suspended will move just exactly in proportion as the particles of water shall change from their original condition.

Now, then, we see this ball taking the direction of those particles that are in positive action. Here it is evident that there is but one fluid, but the particles of that fluid, in consequence of the fire to which it is subjected, are in both positive and negative action, or, if you please, in different condi-

tions. These different conditions, as regards the water, produce two dissimilar results, as much so as the experiment just now presented by the electro-magnet with the agency of the electrical fluid.

If the question be asked, whether the fire has any thing to do with the motion of the ball in the vessel, no one would make a negative reply. If the question were asked, also, if in consequence of this motion there were two fluids, certainly no one would reply in the affirmative.

Does not, then, the relation of the hot and cold water in the vessel present the unmistakable nature of the water as it now is? Does its nature have any thing to do with the motion of the ball? If it does, we ask if that nature is any thing more than the effects produced on the particles of the water in putting those particles in a dissimilar condition? Would the ball move without this dissimilar condition of the particles? If it would not, nature here means something in relation to the power which produces motion.

Would it answer to say that when the action of the particles correspond to the nature of the fire so that the hand cannot be held in it, then there is no cold water in the vessel? What is it that prevents evaporation, if it is not those particles that still remain in their original condition?

Now, then, suppose we take away the fire, do not the particles, which before were in positive action, gradually resume their original condition, and an equality of forces? And does not the motion of the ball cease just exactly in proportion as an equilibrium is established between the forces?

We do not intend to say that this very simple experiment presents the motion of all worlds in a more clear light, or that nature observes any other system in the production of her sublime and vast operations, but we present it with all its sim-

plicity, for the purpose of representing the relation of the spirit to the body, and the Almighty arm from which all nature absorbs, and that, too, continually, the flame of life. A man's spirit, then, bears the same relation to the finer and coarser fluids of his body that the fire does to the water in the vessel. When the connecting link between the body and the spirit is severed, so that the body cannot absorb any influence from its spirit, motion in the body ceases, of necessity, because the fire has gone out. Where this fire is, which before flushed the cheek of beauty, and presented such interesting, captivating, electrical sparklings of the eye, it is not our purpose here to say; but one thing is certain, it has gone out of its earthly house

That house, then, has nothing to protect it, and is speedily swallowed up and demolished. The external forces of nature then prevail, and we have the verification of that text of Scripture, which says, "Dust thou art, and to dust shalt thou return," so far as man's visible existence is concerned.

All this may be so, and truthfully sanctioned by the operations of nature; but still the reader does not see how it happens that this infinite nervous system of the world is in the condition of positive electro-reaction, in relation to which we here speak.

It is important to know that condition, as it produces a corresponding state in the nervous system of man, by which a degree of susceptibility of his spiritual existence is had as regards the influence of impressions against the power of the will. Let us contrast, then, these finite operations of oneness on the part of the will of the spirit of man, which is had in following the directions here given, with the relation which the God from whom all nature absorbs its vitality, bears to His universe; and so far as a finite can be contrasted with an

infinite operation, we are sure this point will be clear and intelligible.

Now, then, we say that the electrical fluid is a part of the universe, and that that fluid is one of the systems that compose it. It is the connecting link between the one visible and the other invisible, or, if you please, the one material and the other immaterial.

The question, then, presents itself, is the electrical fluid, as a system, an independent one, or does it absorb an influence from any source vitally, save the one absorbed from God, through the agency of the spirit world? If it does, we have no more to say; but if not, we pursue with pleasure the investigation. What is it, then, that constitutes the electro-reactive condition of the electrical fluid of the atmosphere? We answer, that it is the oneness of action on the part of the infinite mind, on the part of that Being who continually makes His influence felt from the center to the circumference, and from the circumference to the center of this fluid. Then this fluid bears a susceptible influential relation to one source, and that source is the will of God. This oneness of action, then, on the part of His will, causes its positive electro-reactive condition. Separate the electrical fluid from this oneness of action, and who could even imagine an electro-reactive condition of nature?

This electrical fluid, then, is in a state of susceptibility, so that in the nature of things it is compelled to absorb a controlling influence from one source alone; whether that influence is first absorbed by the spiritual and transferred to the electrical, and from thence to the material world, does not change the nature of things in the least degree, for it will be seen that it does absorb but one influence, and why that influence should produce two different actions in this

particular, so that we have presented through its agency the centripetal and centrifugal forces, is a matter that needs not discussion.

In the nature of things there is an influence exerted over the natural by the spiritual world through this electrical agency. But still we contend that it is all absorbed from God himself. And the operations of His arm, in making His influence felt throughout the mysterious ramifications of the electrical fluid of the universe, in the nature of things, manifests a susceptibility of that fluid which we can, at least, from analogy, understand.

It is this unseen arm which has implanted in this fluid its coming and returning succession of disturbances or waves, within the operation of which we are compelled to look for the recuperative power of nature. It is apparent, therefore, that this fluid is one thing, and its reactive and susceptible condition another. Hence, if a man's nervous system, as regards reaction, is removed from the condition and susceptibility of the external electrical fluid, it follows, of necessity, that sleep alone will not restore that condition, although the electrical power of his nervous system may be supplied by the natural passive condition of his will. From the premises laid down, it will be impossible for it to assume, as it is thus received, the corresponding reactive condition of the relation of external forces, as the individual is a magnet by induction, and a peculiar relation of these forces constitute the reactive condition of his own being.

Why will not the forces be changed, then, passively by sleep? We answer, that there is not a oneness of influence exerted on the part of the will upon the nervous system corresponding to the oneness which the external nervous system, that thus supplies it continually, absorbs from the infinite

mind. Then, you perceive, there is a vast difference between the relation of the nervous system and external elements during sleep, and when the mind permits the will to absorb only vitality enough to support one impression. Therefore, when an individual sits down and follows this infinite example in the mighty movement of the vast machinery of the universe, which is unquestionably the cause of reaction, life, order, and beauty, it will follow, of necessity, that he having a finite nervous system, subjected thus to the positive influence of an infinite one, the corresponding reactive condition finitely must be had that exists in the elements, for cause, which are thus absorbed. We say, from the premises, and that, too, from the highest authority of the works of God, that it would be impossible for any man who cannot so govern and control his will as to cause it to consume vitality enough to support but one impression, to ever obtain, on his part, from the electricity of the atmosphere, this high electro-reactive and recuperative condition of the nervous system. And we say, on the other hand, that it would be impossible for any man to resist that condition who thus, to the letter, follows this the greatest of all examples, the oneness of action on the part of his will.

The reason, then, must be plain, why a man when asleep, when the will has departed from the conscious region, or positively laid itself down under the darkness of night, which reigns in the cerebrum, why the extra amount of electro-vitality which is received during sleep, does not maintain the same reactive condition as when absorbed; and why it is, when he follows these directions to the letter, that it does maintain its original condition, changing the relation of the forces of his nervous system, recuperatively and reactively. Hence we say, that this has always been the source

that has been primarily concerned in effecting all the mesmeric, magnetic, and psychological changes that have taken place in the nervous system, and this is the reason why powerful men, particularly if they happen to be the seventh or ninth son, supposed that they possessed an influence over the body of the subject which enabled them to exercise control over him.

This appears to us to be the correct view of the matter; if it is not, all its operations and effects are just as mysterious now as they were when first produced. But if we are understood, as regards the causes which produce the electro-reactive condition of the vitality of the universe, and the action of the will upon the nervous system, and the relation which the nervous system bears to, and its capability of absorbing, conditionally, the electrical fluid of the atmosphere, which presents the idea of the inductive vitality of human existence, we are quite sure that any legitimate objection to the subject would be out of the question.

Regard it as we may we are dependent beings, and however strong may be our innate power of recuperation, the changes that take place in the external forces produce corresponding changes in us. All the objections, therefore, on the part of those who may be skeptical, however scientific, will not change the adaptation of means to ends of the different systems of man to those of nature; but the extraneous expenditure of vitality on the part of the will can greatly prevent their absorption, as well as a normal expenditure support a healthy connection between body and spirit.

CHAPTER VIII.

Philosopher's Stone—Power of the Will—Absorption, Extraneous Impressions, Will, and Vis-medicatrix Naturæ—Philosophy of Sleep—Insanity the Reverse of the Positive Electro-reactive State—Mosaic Account of Creation—Experiment in Vegetative Creation—Geologists answered.

It is not our purpose to revive the alchemy of past ages, but to present the more sublime co-operative action of electricity and mind. However skeptical we may be, and however mysterious their relations may appear, it is, nevertheless, true, that an unhealthy mental disposition of the vital agent to any one organ, either physical or mental, changes the nature of its secretions. Those secretions being changed, not only impart their peculiar disposition to our physical and mental being, but positively control them. The chemical change here effected in any one organ, especially presupposes an undue action on the part of the nervous system; and who will deny, from the facts in the case, the dissolving power of the fluid within it, in effecting a perceptible change in our physical and mental faculties? The action of the nervous system and reaction of the mind, properly understood and controlled, would, beyond all question, be the real "Kimai," or secret, in relation to which past ages gave us a physical hint, and in despair abandoned this interesting field of thought.

The philosopher's stone was looked for in those days in the chemical action of matter upon matter. True, in the action of matter upon matter, we have a system of physical

chemistry, by which the physical organs are not only supplied with their vitality but ofttimes destroyed. We have also in the action of the mind upon the electricity of the body a system of mental chemistry. In its reaction here we also have the vital support of each mental faculty, as well as the changes which take place in them.

These are operations, as will be perceived, of a higher nature than those of matter upon matter. They are more awful in their effects, and present an unquestionable system of mental chemistry, showing the action of each mental faculty through this agent, and the co-operative action of mind.

We are not presenting this subject in the light of a universal and unconditional solvent, nor the application of electricity as an universal remedy for the pains and aches of man. We say, however, that the philosopher's stone can never be approached short of an extension of the will-power in the cerebellum or involuntary chamber. In other words, that it shall be taught how to increase or decrease at pleasure the reflex electrical discharges which take place in the region of our existence beyond consciousness, so as to increase the action of the heart and arteries. Then, and in that case, and in that case alone, the will of man has the power to prevent the absorption of extraneous impressions, physically and mentally, on the part of the mind, which is undoubtedly the cause of the world being now filled with so much physical and mental anguish. The conclusion forces itself upon us, that each faculty of the mind is only materially developed by the reaction of the mind upon the electrical fluid of the nervous system. That reaction implies a property of mind, and therefore it is a mental phenomenon. The different conditions of electricity being dispensed by it, in changing the nature of the different secretions of the

mental faculties, present in a light too plain to be misunderstood, the foundation of the science to which we are feebly endeavoring to call attention. The different dipensations of electricity, thus by the reaction of the mind in effecting the different changes of the mental organs, embody all in an active sense, which we mean by the science of mental alchemy.

As the reactions, then, are mental, and one faculty is oft-times robbed of its vital stimuli for the undue support of another, so that changes there do take place, we see no objection to the propriety of the use of this term. In fact, it is the most appropriate term that can possibly be employed to express what the mind means in effecting these changes through the agency of the nervo-vitality.

The subject is now, we hope, plain before us; and if we have failed to make out its claims from the works of nature and of mind, it is not because her brightest operative movements have not given birth to this as the first-born of all sciences.

After a close inspection of the premises, if our meaning should not be understood, we shall regret it exceedingly, but still contend that the thousands of experiments performed upon gentlemen of respectability and standing, warrant this conclusion; and we again, in relation to this matter, repeat, with due deference to those who possess prejudices against that science alone which can teach men to subdue their will, and by that means control themselves, that if the philosopher's stone is ever to be inherited by the human family while the spirit is in connection with the body, it must, in the nature of things, be an inheritance of the will.

When the will, then, shall be properly taught from infancy to invade the involuntary powers, and increase the discharges from the brain to the circumference or body, in its

protection of its physical system against internal and external extraneous influences; and when it shall assume a higher prerogative, and stimulate actively the peculiar faculty of the brain, which the mind may want, and prevent, also, the absorption of extraneous impressions which have a tendency to increase its specific gravity, then, and not till then, will any human being give any evidence of the fact that he is in possession of this great and invaluable heritage of nature.

The philosopher's stone! what is it? Suppose a man could, by an effort of his will, act positively upon his stomach, bowels, and kidneys, or any other organ to which he might direct his will, by its specific action upon the nervous system, as well as inflict pain upon any portion of his body, increase his physical recuperative powers—in fact, not permit the mental absorption of any impression that would have a tendency to negative his higher faculties, how far would this be from the possession of that invaluable desideratum?

There are men, even now, who can accomplish this result. Their will, from the positive electro-reactive condition of their nervous system, has been taught to invade the involuntary chamber, so that they can increase the discharges from the brain to the stomach, cause its muscles to relax and contract so that the extraneous matter can be ejected without the use of drugs. The same as regards the bowels, the kidneys, and the respiratory action of the surface, but not to the extent and perfection that it would have been had they, in the first instance, inherited this high electro-reactive condition from their parents, and been taught the exercise of the will from their infancy.

It is, beyond a doubt, as true as man's existence, that the great family of man is, in a physical sense, isolated from that reactive and controllable condition of the nervous sys

tem of which our original parents were possessed. Their sleep was more quiescent than ours; their constitutions were stronger. Their will possessed the power to say to extraneous impressions, You shall not be absorbed by the mind so as to cause me to participate of your nature. What has produced this physical isolation? We answer, that the unnecessary retention of the will, in the support of a multitude of impressions, has done it more than any thing else.

When we properly reflect upon the great principles of human existence, we find that this condition of things causes more disease than any one thing in the great category of extraneous agents. Why do the recuperative powers steal the time when one is asleep to throw out the impurities of the body; and if the body has received a mechanical injury, to bring nerve to nerve, and blood-vessel to blood-vessel? Why may not this remedial result be accomplished while the will is active? We answer, that the recuperative powers want the very agent which the will is absorbing, to appropriate to this purpose, and to increase the respiratory action of the surface. To illustrate this, which we think is a very important principle in physiology, suppose the momentum of the vital force of the nervous system be one hundred per cent., it is plain that the will, while it is in action. absorbs a certain amount of the one hundred per cent.

Suppose, then, the will absorbs twenty per cent., it will be perceived that the region beyond consciousness, where the recuperative powers mysteriously dwell, has not the same amount of vitality to clean out the castle and repair it, that it has when the will is passive. While the will is active, it is plain that there cannot be, according to this supposition, which is nearly a mathematical certainty, more than eighty per cent. in the possession of the region beyond conscious-

ness. The vitality of the nervous system cannot, in the nature of things, be appropriated to two purposes simultaneously; therefore, if the finger of a man be cut off, and the will ceases not its action, the wound will never heal; but as soon as the will surrenders into the hands of the recuperative force the amount of vitality which it is absorbing for voluntary purposes, then nature goes to work and performs well her task, because the momentum of vitality beyond consciousness is increased. The external elements become attracted to the body from the healthy respiratory condition of the surface, as will be perceived by the flexible feel of the skin in all cases where the will is thus passive.

This is the condition of the system where the old particles are being thrown off, and new and fresh ones from the atmosphere absorbed and appropriated in their stead. Who is there, then, who does not see that for physical purposes even, the great desideratum of human life is to endeavor to break down this wall, which our parents have unquestionably bequeathed us, between the will and the mind?

How often have you seen it that the mind has petitioned the will to cease its absorption of vitality, and it would not? How often has the patient said, "Doctor, I cannot sleep." They meant that the will continues still to rob their recuperative powers of the vitality which would, according to the doctrine of physical absorption, enable the external elements to assist in restoring the diseased body. Sleep, then, simply implies the passive relation of the will to the mind; that is, that thus the highest property of the spirit ceases for a time its action, by which a latent condition of the cerebrum is produced. It ceases its action for the express purpose of giving up the agent, by which it manifested voluntary results, into the hands of the recuperative powers. This, then, is another

property of mind, and seems, in a measure, at least, to make changes and exchanges of vitality with the will-force.

Now, then, let us ask the question no longer, why does nature heal our diseases when we are asleep, and why is sleep essential to our physical and mental health? Look at a man with not a thought in his voluntary chamber, and one who is dreaming and turning over the business transactions of the next day, and considering how he shall accomplish this or that, and perhaps how he shall take advantage of his neighbor or friend, and you see in this case, contrasting it with the other, one of the many cases which produce the negative reactive condition of the nervous system.

This, in connection with physical abuses that have a tendency to strengthen this wall between the will and the mind, is, at least, an important consideration in reference to the causes which are mysteriously at work producing, physically, a degeneration of the human race. Therefore, the individual who gives way to his will in the first instance, and suffers its positive retention, when the recuperative powers ought to be at work, should particularly remember, that there is no one cause calculated to shorten his days equal to this. There is no one cause better calculated than this to impart a feeble physical condition to his offspring. Remember, oh! the will of man, remember, that thou owest a debt to the recuperative powers. If thou payest it not, whether thou knowest it or not, thou wilt cause it, in a measure, at least, to weaken the fine thread which holds the spirit to the body. By thy continued action, in not regularly responding to it, which seems to regularly reach over for thy vitality, thou wilt render this thread more and more brittle, and become the prime cause of all the mind suffers, and ultimately be the means of taking the life of the body.

The reader may wonder what we mean, and as we have no other medium of conversing with him, we beg respectfully leave to say, we mean exactly what we have recorded. If he says the will and the mind are all the same, we plainly acknowledge that we cannot understand his meaning. We know that the will is commanded and controlled, and seems to fill the office of executive volition of the mental and physical chamber. There is a something which commands it. There is a something, which in the condition of our nature permits it to absorb vitality enough to move the body from place to place, and to make known to the world, in a measure, at least, the intellectuality of man, which is absorbed and retained in the region of his existence beyond consciousness. The reader must, on reflection, see that a man's intellect is not the result of his will. It is not the result of that department of his existence over which consciousness seems to preside. The impressions which constitute his intellect are absorbed in the region beyond consciousness, while the will, together with the other faculties spread out in the voluntary domain, are permitted to absorb the intellectuality of the living spirit. In the relaxation and contraction, therefore, of the muscles of the throat, we have a demonstration of its power of intellectual absorption. If a man's intellect be the result of his will, the whole human family make a great mistake in not becoming Solomons. Does the will have any thing to do with the capability of a mind to absorb impressions which may ultimately make a great man, otherwise than to carry him where he may be subjected to their absorption, and to increase his desire for their constant reception? If it does, we should like very much, indeed, to know in what instance.

The will, then, is controlled; and a thing controlled im-

plies a higher power by which it is controlled. It is true, the will may become so accustomed to refusing to cease its action, as before presented, that the mind cannot render it quiescent at all times when it may desire to do so; but then, at the same time, it is perfectly clear that the mind can command it when there is physical strength enough to move the body.

Can the will-power manifest its specific influence upon any portion of the body unless that portion bears a healthy relationship to the involuntary chamber? If there are not continual reflex discharges coming from the brain to the hand, can the will raise the hand? If any thing is presented, the impression or emanation of which the mind has never before absorbed, or any thing by which the faculty of comparison can contrast it, can the will tell you what it is? If it cannot, then we say, both in a physical and mental sense, that the will has no power save that which is absorbed from the living spirit. Hence we perceive the separate action of the mind and of the will. A careful inspection of the operations of the two will render this clear and distinct. Without this clearness of understanding, it would be impossible to comprehend the reason why an individual, when his nervous system is in a state of positive electro-reaction, is controlled by the impressions of the operator. With what does the operator have to contend? It is the will. Why is that will capable of offering resistance. Because it absorbs a certain amount of the subject's vitality. Do not impressions absorb his vitality also? If, then, the condition of his nervous system is such that an impression goes to the mind, positively absorbing more of the vitality of the nervous system than the will absorbs, it will follow, of necessity, that the actions of the subject will be compelled to participate of the nature of the im-

pressions of the operator, the resistance of the will notwithstanding.

Here, then, is the secret of the whole matter, in a theoretical sense. To speak about impressions not exercising a positive control over a subject against the will-force, would be to say that the mind is incapable of the absorption of impressions, or, if it does absorb them, that they are incapable of exercising any control over him, or to say that a man's will has the full and complete control over the whole momentum of his nervo-vitality.

Whether scientific men, according to the common acceptation of the term, will sanction these great practical and theoretical truths of nature, matters not; one thing is decidedly certain, that the intelligence of the world combined could not change in the least degree this condition of things. This electro-reactive condition of the nervous system was unquestionably the condition that our first parents inherited from the bosom of nature. And instead of this condition—as men who are ignorant of the action of mind and the nervous system, would have the world to believe—being the condition that causes persons to become insane and diseased, it is exactly the reverse. You may go to all the asylums now in existence, and you can find no subject there whose nervous system is in a state of positive electro-reaction.

You may understand the science, and go into the hospitals where thousands are tortured with pain and disease, and you will find them not in this positive electro-reactive condition, but universally in the negative condition. All the persons that we have ever seen who were naturally in the reactive state, by which their minds could, without any sitting whatever, be compelled to absorb impressions positively against the power of the will, enjoyed the finest health, and presented

a recuperative condition of their physical nature, in relation to which they had occasion to be proud.

We here make the record, and call upon the world to disprove it—and physicians particularly—and ask the question, why do they desire to frighten the community by saying that the positive influence of the electricity of the atmosphere is capable of producing that condition of the nervous system which leads to insanity. Go to your asylums, and the negative condition of the nervous system of the insane speaks volumes in relation to this matter. Go to the man afflicted with chronic rheumatism; go to the patient who is nearly gone with tubercular 'tisis; yea, go to diseased nature, anywhere, and see if this positive electro-reactive condition is at the foundation of it.

In conclusion, consult, properly, the physical electro-reactive trinity of the nervous system, and you will no longer kick against the positive dominion of the prime reactive influence of the atmosphere, by positive alchemistic absorption, in producing its corresponding condition of our physical nature. Let us in an especial consideration examine what nature means by extraneous actions or disturbances on the part of the nervous system.

It will be perceived, from the make of all persons, that this system is obliged to be subject to unhealthy as well as healthy impressions, physical and mental, wherever the body may be. If a man swallows poison, it disturbs the healthy circulation, and occasions an extraneous succession of waves to reach the mind. If the mind does not respond, with a sufficient amount of recuperative aid, the poison is not ejected; the physical system absorbs it, and then partakes of its nature. This is also the case with impure atmosphere, impure food, and every thing else to which our physical nature is subject. It will be,

moreover, perceived, that if the mind does not quickly respond to the demands of its physical nature, there will be an unhealthy or undue consumption of the vital principle by the action of the poison. In despite of the will, the mind will experience the most violent pain and anguish, and produce electrical discharges to such an extent that they, too, may assist in the destruction and death of the body. It will here be noticed that a complete change in the physical man is apparent, as well as the ability of the physical organs to perform their proper functions. The whole system seems to surrender its vital stimulus to its presence.

Is this all clear in relation to the physical man? If so, we are ready to notice the influences of the extraneous action of the nervous system upon his mental being. It is clear that before the mind can hear, see, taste, smell, or feel, a disturbance must take place in the nervous fluid. Therefore, in view of this, every word that is spoken occasions its own specific atmospheric undulations, and these undulations produce their specific disturbances of the auditory nerve by their tympanitic vibrations. The emanations from different objects produce their specific disturbances of the eye and optic nerve before the mind is enabled to see. Can the mind see an object before the emanation or impression from it is absorbed? Can the mind hear before the impressions made by the atmospheric undulations are absorbed? What, then, are impure impressions, in this sense? We answer, that they are the atmospheric undulations and emanations caused by the presence of those who mentally are continually bending to the unhealthy secretions of combativeness, destructiveness, secretiveness, etc. Good impressions are those which come from others who live under the influence of the faculties that belong to their higher nature, as benevolence, ven-

eration, conscientiousness, etc. Remember that like goes to like. If a young man, whose higher nature is moistened by the secretions of the latter, be subjected to impressions coming from the former, and they are negatively received, his mental nature remains the same, and his character will not participate of their nature.

But, on the other hand, if they are positively absorbed by his mind, that absorption presupposes an application of his vitality to their support. Hence the vitality will go to the development of the corresponding faculty in his brain, causing his character and actions to participate of their nature. When this is the case, we see a perceptible change in his disposition, because the mind, from the circumstances of the case in the first instance, absorbs the impressions, and takes away from the higher faculties of his existence their vitality for the support of the lower. This is the condition of things which we say increases the specific gravity of the mind, and it may become greater and greater, until at last, in its own estimation, it falls down, as it were, on a level with the animals. This is the reason why the mind becomes insensible to the high feelings and impressions of a man.

Are we understood? If we are, this example shows us the relation which the mind bears to impressions, and the influence which they exert in the changes of our mental being; and if it stopped at a mere change, it would not be so awful to contemplate; but the destruction of some of those mental faculties, which lift man above all other created beings, may follow.

Have you never known the extraneous forces of nature, apparently without cause, to occasion the impression of our Saviour to be positively absorbed by a finite being, so that his mind, as far as it was capable, made efforts to partici-

pate of His nature? If you have not, go to the asylums for the insane—see for yourself, in more particulars than this, and with wonder and pity behold their effects, by which they seem for a time to hold empire over every faculty of human existence; there your doubts will pass away, and nature herself will present her own testimony in support of the extraneous part of mental alchemy, and tell you that this condition of things, mentally, is owing to an extreme negative electro-reactive state of the nervous system.

Friends may weep over this lamentable state of their friends. They may endeavor to make the happiest impressions on the minds of those that are thus unfortunate, but still they heed them not, on account of the extreme negative condition of the system which conveys impressions to the mind. This state of things, which has fallen upon the world for cause, is too awful to contemplate, and it behooves us, particularly, to respectfully bow to the powers that be, and no longer subscribe to the doctrine, that man possesses the power to generate his own vitality; that his brain is a galvanic battery, which becomes a magnet of itself, but that all his vitality is absorbed from nature, and hence that it is inductive. Then the brain, if it be a magnet, only becomes so by induction. This inductive vitality, of which we see men possessed, speaks a language, in relation to physical absorption, which none can resist, even if the doctrine of mental absorption, which we have endeavored to present, should be looked upon as erroneous.

Let us more accurately investigate the operations above, below, and around us, in connection with those in the physical and mental chamber of man, which seem to lead to the conclusion, that as the electricity of the nervous system is appropriated, either physically or mentally, so will the incli-

nation of the body and mind be. If this is not so, then we should be at a great loss to know what is meant by the expression, "There are more things in heaven and earth, Horatio, than are dreamed of in thy philosophy."

The science of mental alchemy, in a practical sense, as all who have attended our lectures for the last eighteen months know, differs from electro-phsychology, thusology, biology, magnetism, and mesmerism. The manner of producing the condition of the nervous system, by which one individual may occasion the mind of another, in a natural state, to respond to his impressions against the power of the will, is entirely different from any process before laid down.

While gentlemen in the audience are producing this electro-reactive change of the nervous system by the absorption of atmospherical electricity, conversation, and even the loudest noise on the part of the audience, will not retard it, as has been over and over demonstrated, if they will follow the alchemistic directions. They are given no zinc nor copper-plate to look at as a medium, nor requested to concentrate their minds mechanically on any object. Their bodies are not subjected positively to the nervous fluid of any man; the downward and upward passes are not made. The experiments are performed without gazing them in the eye, without the pretension of any supernatural agency whatever in the production of the multitude of astonishing phenomena which have been presented in a course of one hundred and fifty lectures and experiments, upon more than a thousand gentlemen, in a natural state, during the past winter and spring, in Brooklyn and New York. When we take into consideration, that all the lecturers on what is supposed to be this subject, both in this country and throughout the world, have always demanded, on the part of the audience, the most pro-

found silence, or they could not mesmerize, psychologize, or biologize, the difference between this science practically and all others that have a name in this direction, is plainly seen.

Twice as many in the audience, under the circumstances, produce this electrical change upon themselves, as by any other process or plan made public. These facts being certain, places this subject, beyond a reasonable doubt, above suspicion. It is armed with power sufficient to understandingly and attractively reach the minds of the most skeptical, and demands nothing that is in the least degree repulsive to the most scientific.

We will not here mention the efficacy of the healing virtues, but will ask, to its limits who can set bounds? There cannot be in the wide domain of intellectual culture a theme on which the mind can dwell with as pure delight as upon its own electro-reactive movements. By these movements, to produce the voluntary and involuntary relaxation and contraction of the muscles, and with a still higher reaction in its finite electrical ocean, sparkle forth corresponding flames of true patriotism in the bosom of others. The philosopher may labor to impress his mind with the nicest astronomical movements, in relation to distant worlds, and while his reflective powers are thus spread out over the starry crown of Jehovah, he may even fall in love with the order and harmony that there prevail, and, while absorbed in the relation of cause and effect, venture to speculate on the mysterious nebulæ of La Place and Herschel; but this fails to call into play the reaction of his high innate mental power, as they are seen only in those that cluster around the investigation of mind itself and its nervo-vital radiations. Hence the great science of mind, standing as it does above, and authoritatively waving its electrical arm supremely over organized matter, presents to view

the first-born of all sciences; and, as such, its alchemistic movements as far transcend all others as mind transcends matter. How pleasing the idea that we are legitimately the children of nature, and how heart-rending it is to think of the manner in which we have violated her laws! The iron and water that compose our bodies correspond to the same substances as they exist in nature, or in the material world. The atmosphere and gases which we consume come from nature; the action of the nervous system participates of the character of the lightning's flash, which not only surrounds the mind itself, but is continually coursing the vibrating cords of the nervous system, or, in other words, as poetically expressed:

"Comes like a giant for the race,
Its Orient flame ascends,
Soars thro' the boundless realms of space,
And in the man descends.
Its light the vital lamp bestows,
The universe pervades,
In ocean's darkest caverns glows,
And earth's profoundest shades."

After all, we are sensible that men who take a different view in relation to mind, may fall back upon the prejudices of physical science, and answer that we have no authority for the deductions we have made concerning it. As the science of geology makes the Mosaic account of creation literally untenable, and as the globe is millions of years old, according to geological testimony, it is more than probable that some long-continued distillating process, inherent in matter, is at the foundation of this something, which you call mind or spirit.

We have no desire whatever to dispute with those who are

learned in the different stratas of the globe, and have satisfied themselves upon this point that the progression of science has made the Mosaic account, taken in its literal acceptation, altogether untenable. We have a right to say, that we have yet to learn the first discovery in any of the sciences which, in the established order of creation, forbids the condensation of the globe, and its special creation, as found in the Mosaic record.

The globe, when put in the scale of finite deductions, may, in that sense, be millions of years old, as it looks to be so; and the argument may apparently become stronger by an appeal to the gradual condensation of the fluids and solids which now takes place. These circumstances, say they, forbid it otherwise. This, however, we think, does not disprove, in the nature of scientific discoveries, the record of Moses. Let us for one moment examine one of the most pointed discoveries which applies to the case under consideration, as it now stands on the pages of science, as regards vegetative creation. Learned gentlemen have recorded it, and any man who wishes it may try the experiment.

"Take a small quantity of mustard or cress seed, and steep it for a few days in diluted oxymuriatic acid, then sow it in a light soil in garden pots, and cover them with metallic covers. Now bring them in contact with the prime conductor of an electrical machine. The seed will spring up, as if by magic, and in the course of a few minutes he will have a crop ready to cut."

We are here told by the gentlemen who believe that the globe is millions of years old, that the experimenter will have a salad in a few minutes ready to be put upon the table. Is this not an instantaneous creation by finite wisdom and power through electrical agency? Let us look at this.

Suppose the experimenter, then, places this salad upon his table, and a friend of his should come in and say, this is very nice salad, and it looks as though it grew in a fertile soil. In reply, the experimenter says, it is but a few minutes old. We can well imagine the astonishment of his friend, and the skepticism which would be depicted in his countenance. The natural remark of the incredulous man would be, I know you are mistaken, as from its looks it must be two or three months old, and I cannot believe your assertion, as it is contrary to nature in every particular. The experimenter would, undoubtedly, laugh at the skepticism and the learned remark of his friend against the reality of this specimen of finite electrical creation. Is it not passing strange, that those who say they have performed this experiment themselves, without looking to see its force, set aside the account of the creation, as given by Moses, as wholly untenable? If a human being can thus suddenly convert a seed into a plant by his wisdom and skill through electrical agency, why could not the Infinite Mind as suddenly condense the globe and its special creations in the first instance, as recorded by Moses?

This is a case in point, derived from the lights afforded us by the progression of science; and this as well as many other experiments prove, at least, by analogy, that the ancient record is true. The looks of the globe, therefore, with the solidity of its stratas, do not prove its existence millions of years ago, any more than the plant and its firmness of texture proves that it must have been the growth of months. How can we be made to believe, therefore, that the developments of science as yet stand at all in the way of the creation of the world in six days, if we comparatively admit the virtue of the infinite creative energy, and that there is a God, from whose almighty fiat worlds and systems of worlds are being

continually moved into existence? Neither the giant arm of science, nor the speculative philosophy of men, can take from man his primary immortality, nor destructively reach his spirit within the deep-heaving bosom of despairing love, nor take it from behind the liquid sparklings of the eye.

"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Can never die."

The mortal existence of man is, therefore, but a portion of the universal process. With the express command to press forward, avoiding the reception of all extraneous impressions, that he may escape the violent reaction that would be sure to follow.

CHAPTER IX.

Alchemistic Control—The Reason of that Control—Intelligence, the Result of Electrical Agency—One System more Reactive than Another—Succession of Electrical Disturbances—Physical Trinity of the Nervous System—How to Ascertain that Trinity—How to Change its Reactivity—Will of God—Oneness of Action of the Will in Producing Reactive Changes—How to Experiment Properly—Influences not Supernatural—Request to Physicians and Skeptics—Cannot Square-rule the Nervous System as it now is—The Reason Why.

We now propose a practical lesson on the subject of mental alchemy, by which unmistakable experiments may be performed, proving, as we believe, the theory advanced to be true. In entering this beautiful field of practical culture, we wish it remembered, that we only speak of our own experience, and the manner by which we have been enabled to exercise control positively over subjects, which has led us to believe in the reality of the effects upon the minds of others by certain conditions of the nervous system. The nervo-vital fluid seems to play an authoritative part between the mind and the body. The body moves not without its special agency. The secretions of none of its organs can take place without its positive presence. Every function, then, performed by the animal economy, presupposes its existence. The mind receives all its impressions from the external world, and responds to the external world only by this agency. When we pursue its office in the great economy of human existence farther, we need not be amazed to find that every impression which the mind receives, from the cradle to the

grave, presupposes its positive agency. In other words, the intellect of man, which is retained in his chamber beyond consciousness, owes its retention to a normal relation of the forces of this system. All the different faculties of the brain pour out their secretions through its special agency. Without it, then, as it thus unquestionably surrounds the spirit itself, the mind could not reabsorb an impression in a mental sense. And even that implies a reaction of the mind, and produces a certain disturbance in the rounds of its circulation. If this be so, the authority of this system is clear and unquestionable in the great office of human existence.

This fluid develops two influences in the rounds of its circulation, just exactly in proportion as its motion may be. The fire which kindles it into a flame is the mind. Hence its presence gives motion to the fluid within the nervous system, by which the attractive and repulsive powers therein are manifested, and by which they hold under subjection the relations and conditions of the arterial and venous blood. As no man can live without both arterial and venous blood in his circulating system, so no man can live without positive and negative electricity within his nervous system. A certain relation of these two forces constitute the nervo-vital idiosyncrasy of a man. That relation being different in different persons, gives us reason to say that the bodies of persons are in a different electro-reactive condition, or dissimilarly electrified. What is it that naturally presents itself here that occasions one nervous system to be more reactive than another? Is it not a certain relation of these two forces? These two forces constitute his nature. Do these two forces bear the same relation to each other when the mind is absorbing the impression of fear as they do when it is absorbing that of joy? If so, we are greatly mistaken in our de-

ductions as regards the nervous system. We speak thus pointedly concerning this system because it is the one which has, in the first instance, every thing to do with the experiments that we expect to present. Its authority upon man's physical and mental nature now being plain, and the relation of the two forces constituting his peculiar nervo-vital idiosyncrasy, we would state that we do not know what gentlemen mean—speaking in a natural sense—when they say that one man is negatively electrified, and another is positively electrified, merely because one controls the other against his will. We here repeat the question, how is it possible for a man to be naturally negatively charged with electricity, and live, or positively charged, and live? As well might a man say that the globe would continue its motion without the influence of the positive and negative powers of nature, or under the influence of one of these powers separated from the other. Therefore, we shall take nature at her word, so far as we are able in presenting our philosophy of this subject, regardless of the scorn and contempt that those who cling to books, without thinking for themselves, may endeavor to heap upon us.

We have said that a certain relation of these forces in the nervous system, is its different electro-reactive conditions.

The manner, then, of ascertaining its different reactive conditions, will of necessity be the next point for our consideration.

In order to make ourselves understood, we will, for inspection, present before the reader the physical electro-reactive trinity of the nervous system. By this term, we shall comprehend all the conditions in the family of man. The extent to which the system will react cannot, of course, be ascertained unless it is disturbed, and, by means of such dis-

turbance, we expect to make ourselves understood, from the symptoms that may be presented in relation to this matter. The nerves of this system are minutely ramified upon the external surface. Wherever they are in a subject that is healthy, we naturally suppose the presence of the nervo-vital fluid. If this be true, it will be easy to perceive that mechanical pressure made upon any portion of the body, must involve the particles of that fluid. From the point where they are thus involved, a succession of waves will pass to the brain, and the mind will respond with a reflex succession of waves to the point thus involved, and feeling will be the result.

All subjects, then, whatever may be the relation and condition of the forces of the nervous system, will feel the pressure thus made upon any portion of the body. This feeling would, of course, be a symptom accompanying the pressure.

Now, then, suppose we take hold of the right hand of A, as the most convenient point, and make pressure just above the third joint of the ring finger; we involve, mechanically, a large thread of nerves which come from the spine, and through the spine are connected with the brain. It is evident that, on making the pressure, a succession of disturbances passes through the nervous system to the brain.

It is evident that these disturbances pass in regular succession, or waves, whether A feels them or not, as they pass thus to the brain. Now, then, if his mind does not feel them, as they pass thus to the brain, and no other response is had except that of feeling, then we say that A's nervous system, and the relation of the forces, is in a state of negative electro-reaction. Now if we take hold of the hand of B, and make pressure in the same way, and his mind responds and acknowledges the succession of disturbances to the spine, as

well as feeling at the point involved, nothing can be more plain than that there is a difference in the reactive condition of the nervous system of A and B. The symptoms are different; the one acknowledges nothing but feeling, the other the feeling with the succession of waves as they pass on to the spine.

Now, then, in contra-distinction to the condition of A, we say that B's nervous system is in a state of physical or instinctive electro-reaction. We next in turn take hold of the hand of C in the same manner, and make use of the same mechanical pressure, and his mind responds with its sense of feeling in the acknowledgment of the succession of disturbances to the brain and all over the nervous system, as well as the feeling responded to in the other cases. The symptoms in this case are certainly different from those of the other two, as his mind has felt the succession of disturbances not only to the brain, but throughout the minute ramifications of his nervous system. Without experiment, then, this would mean nothing; but this is the exact rule that nature has established in the nervous system of man, showing the extent to which the mind will be permitted, through its agency, to respond in the control of its physical and mental being to an impression properly made against the power of its will. The acknowledgment of this succession of waves is not in the least degree whatever referable to the imagination or belief, but it is a certain action that takes place from the condition of the two forces in the nervous system or the nature of man. This is the electro-reactive trinity of the nervous system, and the key by which we unlock the door that will lead us understandingly into the great chamber of man, where impressions are absorbed and retained. These different effects that we have now spoken of, manifest themselves in different persons as

they naturally are; and no man who will make this application, which is easy and simple, will be any longer skeptical as regards this trinity of the nervous system. If a man, then, feels the disturbances pass to the spine, the operator can obtain successfully a physical absorption of his impressions, so that they will control the physical action of the subject against the power of his will. But he cannot obtain a mental absorption, for the reason that the sense of feeling has not acknowledged the presence of the succession of disturbances in the brain itself. Hence it will be perceived that he will have no authority from the nervous system to expect a mental absorption of his impressions exercising the least control over the subject's mental nature. But, if the sense of feeling acknowledges these disturbances to the brain itself, and all over the nervous system, if the operator makes the impressions correctly, it would be contrary to nature if he did not obtain a successful absorption of his impressions and the mental control of the subject against the power of his will. This is what we will call speaking to the mind from the positive authority of the nervous system, because the succession of disturbances, occasioned by the operator, has been acknowledged by the sense of feeling in the very chamber where all his impressions are obtained, in the chamber where all external objects are seen and analyzed.

If a man, then, should expect to get either a physical or mental absorption of his impressions of a subject where his pressure produced no other symptoms than feeling, he would expect a result contrary to nature. If he did, it would be an effect that we have never been able to obtain. This has been the unalterable rule that has governed us in our experiments. Whenever a subject feels the disturbances to the spine, we expect, by pursuing the following course, to get a physical

absorption of our impressions, without any effort of our will, sufficient to exercise physical control over his physical action against the power of his will. It would be nonsense, with this condition of the nervous system, to expect to exercise mental control over the subject.

Now the matter is plain before us, and if this electro-reactive trinity of the nervous system, as it naturally exists in the bodies of men, can be set aside, we say, then, that any man would be a humbug who would attempt to demonstrate this science before the public. He would have no authority from nature, and not having that authority, he would certainly be beating about upon the tumultuous ocean of conjecture, not knowing where he was or what he was about.

The reader will doubtless be somewhat astonished at the idea here presented, that some persons are naturally in this positive electro-reactive condition, as we were when we first discovered it; and we will remark candidly, for his information, that we never found any person in that condition who at once acknowledged the succession of waves that we have described, but what they enjoyed the finest health. What is remarkable, furthermore, is, that we have never seen a human being who was diseased or insane who was in this highest electro-reactive condition. Still, men who talk learnedly on a subject that they might understand, would have the world believe that this is the condition that makes men insane, and causes them to become diseased. Nature, however, tells them they know not what they say; and this being the case, its advocates should charitably forgive them.

The next inquiry which seems to present itself is, how shall A manage to get his nervous system in the same condition as that of B and C, and to what agency shall he make an appeal, and how is that appeal to be made by which the

reactive change is effected? These are questions, the answers to which involve more philosophy than we are enabled to digest; but we will give such deductions and reasons as satisfy us beyond all question as regards this matter. We say, then, the appeal must be made to the electro-reactive condition of the atmosphere, as the only source upon which hope can rest for a successful change. The puny arm of man, with his small amount of vitality, is a source inadequate to perform this wonderful change. What power, then, of my being shall I direct to make application to the elements of the atmosphere for this change? We say it is the will-power, and that the will has got to comply with the condition of things, as stated in a preceding chapter, which causes the electro-reactive trinity of the elements of the atmosphere, or it never can be effected. This electrical fluid is within the body of the atmosphere which is around us, above us, and below us, and it is absorbed upon the principles before laid down. In order to be understood as regards this very interesting point, let us present two persons before the reader, both alike thirsting for water, the reason of that thirst being a deficiency of that fluid in the body. Let these two persons walk into a pool of water on a summer's day up to their shoulders, and remain there for half an hour. Let one continue in positive action, moving and swimming about, and the other remain perfectly still. Examine now and ascertain the condition of the thirst of the two at the expiration of the half hour, and we have a lesson of nature pointing directly to that which we wish to effect in the directions that we shall presently give. The one that was passive finds that his desire for water is greatly lessened or entirely gone, while the other, who has been active, has a desire as great or greater than before he went into the pool; the reason being,

that the absorbents of the surface could not open and shut without the aid of the recuperative vital influence. And that recuperative property of the mind could not develop its power in the opening and shutting of the surface without a portion of the agency which the will employed for the purpose of moving the body about. This agency cannot be applied to two purposes simultaneously. Then, while the will was thus absorbing it from the involuntary chamber for voluntary purposes, it would be unreasonable to suppose that the recuperative power could display its influence in the absorption of the water on the part of the surface, by which the deficit was to be supplied. The other one being passive, so far as his will is concerned, the recuperative property of the mind being replenished with vital agency, which the will, if in action would demand, sent it to the surface, opened and shut the mouths of the absorbents, and drank in the supply. Hence, for cause the one is still thirsting, and for cause the thirst of the other is gone.

Can we fail to perceive, then, the different relations which the absorbing surface of these two occupy recuperatively to the water in which they are? Is the one who is passive, in a recuperative sense, isolated from the water to the same extent as the one that is active? If so, we should be at a loss to prove what we mean by the isolated condition of the nervous system of man, and the legitimate propriety of following certain directions, in order to occasion the nervous system to absorb an extra amount of vitality from the electricity of the atmosphere, in order to assume the same corresponding reactive condition. Nature here means something in this beautiful operation of the absorbing system. It is an operation that certainly serves as a key to unlock the mystery of the operation of the higher systems. Does not the condition of

the arterial and venous blood present itself, showing the relation of the positive and negative influences in the system beyond it? Now, then, how shall A manage to get his nervous system in the same reactive condition as that of B and C? We answer, that he must follow the example of the man who was passive in the pool. Then his recuperative power will enable his nervous system to absorb an extra amount of electricity from the atmosphere, or to assume, as the case may be, its condition. While the nervous system may not, in one sense, be isolated from the electrical fluid of the atmosphere, it may be so, as regards its recuperative condition; for, certainly, the electrical fluid is one thing, and its condition is another. The nervous system is one thing, and its condition, or the relation of its forces, another. These are all to be taken into the account in a regular investigation of this mysterious portion of human existence. This matter being plain now before us, we are ready to state the different plans that we have found to be the best for subjects negative to effect a positive change in their nervous system. A should sit down, and, as the most convenient plan, take hold of the first joint of the thumb of one hand with the fore-finger and thumb of the other; make pressure just hard enough to feel it, and close his eyes, He should keep his eyes constantly closed, without any effort on his part to assist the recuperative energy, or without a thought stirring in his voluntary chamber, save that which particularly relates to the sense of feeling occasioned by the pressure which he himself is making. This will, as any one must perceive, increase the electrical respiratory action of the nervous system, for the will, by thus dismissing all impressions but the one from the voluntary chamber, needs not the vitality of more positive action. The recuperative powers become, therefore, increased; and hence

the change which takes place in the respiratory action of the surface. The surface, by its power, is brought reactively into nearer juxtaposition with the vital fluid of the atmosphere; and the oneness of action on the part of the will continually disturbing the nervo-vital fluid, occasions the reactive change to be effected. In other words, the oneness of action on the part of the will exerted in the nervous system of his being, corresponds to the oneness of action exerted in the electrical fluid of the Universe, by that God who speaks in thunder, and to whose oneness of action alone its reactive condition can be referred. The like oneness of action, on the part of the will of the subject, must of necessity occasion the like condition to take place in his nervous system. That electrical condition would be the same as that which we find naturally to exist in the nervous system of B and C. We do not see any great mystery about this, nor any special agency of Divine Providence in its production; nor that it becomes necessary that for a man to produce it upon himself he should be the seventh son or the ninth son. But we do understand, that in order to produce it, the will has to comply with the conditions laid down; that is, that it shall cease its absorption of vitality from the involuntary powers only sufficient to support one impression. That impression may be mental or physical; but the physical is unquestionably the best, and the one to which the will can sooner accommodate itself.

We would here repeat, that as regards discovering any physical agent that will produce this reactive condition in the bodies of all men alike, those who even hint such an idea must be ignorant of the source that produces this change, or else they would not look for such a discovery within the realms of physical science. The only thing that can possibly accomplish it is, for the mind of man to learn to control the

will, so that it shall absorb only vitality enough to support one impression.

This condition complied with, the reactive change is effected in five minutes. Not complied with, it could not be effected in fifty years. We have known persons who have subjected themselves for as many as forty or fifty times, without the least perceptible symptom of this reaction, and afterward, within five minutes, work an entire change in their nervous system, so that they became just as reactive and recuperative as the cases of B and C.

This, then, is the natural plan for subjecting the nervous system, by the consent of the will, to the reactive influence of the atmosphere. We have pursued this plan for the last eighteen months, and declare it as a truth, that we have never known the least unpleasantness to originate from producing this change by this plan, as it appears to be natural. But, in the concentration of the mind upon any one object mechanically, the agitation being directly to the center of the nervous system, it is very apt to occasion dizziness, unpleasantness in the head, sometimes spasms, and other symptoms too tedious to mention. The reader can easily perceive the reason of the one, and the objections to the other. We would remark here, that unless a subject is actively diseased, he should not sit and gaze upon any object for fifteen, twenty, or thirty minutes, as it will produce, of necessity, [the brain becoming the point of disturbance of the nervous system] in some the unpleasant symptoms which we have adverted to.

Attentively looking at an object, or into the eye of the operator, merely fills the indications of this oneness of action on the part of the will; and the influences that have ever produced this change in a subject in this country, or anywhere,

were the vital influences of the atmosphere, and not alone the physical vitality from the body of the operator. We therefore ask scientific gentlemen to raise objections, if they can, to this condition of the electric fluid of the atmosphere which we have named; the relation which the nervous system bears to that fluid, and the different actions of the will of man upon the nervous system, preventing its absorption; but when, by the passivity of the will, it is thus absorbed, let them repel, successfully, its electro-reactive claims in the nervous system of the subject who thus absorbs it, and we have no more to say.

We therefore hope, that gentlemen who say they do not believe in the different changes of the nervous system, and raise objections to it, will make this one of the points of their objection, for this is *the* point. It is *the* source and *the* cause of all the changes which they have seen produced in experiments, public or private. We do not merely *believe* in the power of this influence to produce these changes—we *know* it to be so. Every physician knows distinctly well that when his patient is sick, unless he can occasion the will to cease its absorption of vitality from the involuntary chamber, all the medicines he can possibly administer will be of no avail. He may go to his apothecary-shops, and understandingly compound the chemical elements which are there, he may administer them as scientifically as his education and experience will permit him, but still the recuperative powers stare him in the face, and speak to him sometimes in tones of anguish, that an especial appeal must be made to the vitality of the atmosphere by means of electrical absorption by the nervous system, or the patient will die. Let us here, then, answer another question that is frequently put by scientific men—that is, if this state of things is induced by the passivity of the nervous system, is not the morning, or

after a man has taken a sound sleep, the best time to experiment with him?

Strange and unfathomable deductions sometimes come from human beings, but this is indeed more strange than any that we have heard. The man who asks this question has never considered the cause which speaks the electro-reactive condition of the atmosphere; for, had he done so, he would have seen at once that there is a difference between an entire passivity on the part of the will, and its oneness of action upon the nervous system. This very experiment proves, unquestionably, that some influence, separate and apart from the electrical fluid of the nervous system of the world, is at the foundation of its recuperative and reactive condition. Does it not follow, if a man has a will, and a mind, and a nervous system, that for his nervous system to assume the corresponding condition, the same oneness of action must bear upon his finite system to constitute its electro-reactive condition. How plain it is before us! Let a man's will be constantly employed in the retaining of a multitude of impressions in the voluntary chamber, when it ought to be passive, and just exactly in proportion as the multitude of impressions shall unnecessarily be kept in the voluntary chamber, just exactly in that proportion does his nervous system become less recuperative and less reactive.

If there were twenty gods, then the will could support twenty impressions in the voluntary chamber, and still the nervous system receive and retain its reactive condition. But if there is but one God who claims this reactive condition as the result of His power, then the will of man must bow to the supreme authority of that power which claims the electro-reactive condition of nature as its own.

Sleep, then, legitimately, is an entire passivity on the part

of the will, for the purpose of absorbing the momentum of nervo-vitality which may have been, on the part of the will, consumed.

The extra amount of vitality thus absorbed by sleep assumes, of necessity, as it becomes a part and parcel of the vitality of the individual's nervous system, the same reactive condition that it was in before he slept. If he was in a state of negative reaction before, and his sleep has refreshed him in consequence of a resupply from the atmosphere, still his nervous system is in the same condition as before. In other words, if he has lost ten per cent. of his nervo-vitality, or the consumption has been to that extent greater than the supply, his will becomes passive, in order that the recuperative powers may take the vitality that it would naturally use, and send it to the surface for the purpose of electrical respiration, and the absorption of the same vital principle which has been consumed. Sleep, then, is a desire on the part of the recuperative powers for a resupply of the electrical fluid, as thirst is a desire for water to resupply the circulating fluid. Sleep, practically, does not involve the mind therefore, but its property, the will; and as the recuperative powers seem, in a sense, at least, to be dependent upon the will for the portion of vitality which it absorbs when in action, the feeling imparted when a man is sleepy is occasioned, therefore, by the demand of the recuperative powers upon the will, to deliver up its vital agency for the purpose of permitting an action on the part of the surface by which the vitality of the nervous system is absorbed. This, then, is the reason, practically, why it becomes necessary for man to sleep.

We cannot say more, here, in relation to the phenomenon of sleep, having said enough to show the reason why the extra amount of vitality that is received during sleep does not as-

sume the electro-reactive condition, as when following the directions of the oneness of action on the part of the will.

In order to experiment successfully, it becomes necessary for the operator to regard the proper manner of making impressions. The electrical fluid is controlled by impressions; and as it is a principle of its nature that the same fluid cannot be appropriated to two purposes simultaneously, the manner of making impressions properly becomes very important. If they are not made as they should be, the physical or mental impressions intended to exercise control over the subject will not be absorbed to the extent that they otherwise would.

To ascertain the extent of the change which has been effected by any one sitting, you proceed in the same manner as first laid down to ascertain the electro-reactive condition of the nervous system naturally. If there has been any change effected, it will manifest itself as before described. If it manifests itself physically or positively, as regards the sense of feeling, then you are ready to commence your experiments accordingly. To do so, take hold of the right hand of the subject as you would naturally, and with the thumb of your right hand press moderately hard just above the third joint of the ring finger; then place the thumb of the left hand upon the forehead at any point that you may desire, and, simultaneously with the mental impression, make the physical, that is, upon saying to him that he cannot open his eyes, make the pressure upon the hand and the forehead moderately hard.

If the mental and physical impression should not be made simultaneously, or not by a simultaneous action on your part, unless the subject can be controlled by a mental impression alone, you will not exercise control over him but to a very small extent. But when you make the impression as

stated, you will be sure to get the extent of the control, or the absorption of your impressions, occasioning his actions to participate of their nature, against the power of his will, just in proportion to the extent that the sense of feeling has acknowledged the electrical succession of disturbances in the nervous system.

Having ascertained that you can close his eyes, next tell him to stretch out his arms, to clench his fists hard, and, simultaneously with telling him he cannot bend them, make pressure anywhere between his shoulders.

The cessation of the pressure on your part, in either case, as a general rule, will relieve the subject from the condition of your special influence; but if it does not, tell him now he can open his eyes, or bend his arms, as the case may be.

If the arms should still be a little rigid, a few impressions upon the shoulder with your hand, telling him, "All right," will make it so. Thus you leave him in the same condition as before your impressions were thus absorbed.

Having this principle before you, you cannot fail to perceive the nature of all the physical experiments that you may see proper to make, recollecting in every instance to see that the absorption of your impressions, which thus exercise a control against the power of the will, has entirely ceased before you attempt another experiment.

In this way no harm can possibly result from the control thus exercised over the mind of the subject. The idea that it decreases the will-power of man has no truth in nature, as the will is all the time free to act, and absorbs as much vitality as it did before. But the reason that it cannot resist your physical and mental impressions is, that they absorb more vitality from the involuntary chamber than the will can.

The subject is therefore controlled because the impressions made upon the mind, through the nervous system, absorb more vitality than the will can absorb. Your impressions, therefore, cannot, in the nature of things, be absorbed by the will-force.

Now, then, we know that this is so from the facts in the case. You tell the subject to straighten out his arms, and make the impressions, and he cannot bend them. Certainly his action corresponds to the nature of your impressions, and not to the nature of his will; for his will is trying all the time to bend the arms.

How can we tell that any impressions exercise a control, either physical or mental, unless the physical and mental actions correspond to the nature of the impressions. If they are dissimilar, then there cannot be positive control.

If the reader will recollect what we said in a preceding chapter in relation to the doctrine of mental and physical absorption, what we here mean will be plain and easy to be understood. This is what we call the positive absorption of impressions against the power of the will, occasioned by the reactive condition of the nervous system. We do not mean the ordinary absorption of impressions, as in other cases. They have a will-direction; that is, the mind participates of their nature, and is controlled by the consent of the will. For example, if the reader were to say to me, bring me some water, it is perfectly clear that, if I brought the water my mind absorbed the impression, for the reason that my actions would correspond to the nature of the impression received. But if I did not bring it, he could not say that my mind positively or favorably received the impression, for the reason that the nature of the impression and my actions did not correspond. We say, positively received in the first instance, because

the positive action on the part of the will, filling the indications of the impression received, presupposes a certain consumption of vitality. On the other hand, if my actions and the impression are dissimilar, we cannot say that the impression was positively received, because it did not occasion my will to consume any of my vitality.

Still it will be perceived that the impression was not positively but negatively received. Such impressions as these exercise a control over the mind by the consent of the will; but the condition of things which admits an impression to be positively absorbed against the power of the will, invokes the aid and assistance of the reactive condition of the nervous system.

Having, then, the manner of experimenting physically before us, you can easily perceive what is necessary to the accomplishment of a mental control over the subject, and by observing the principles here laid down, all persons who are naturally in the instinctive and positive condition, or have induced it, by following these directions can be controlled, physically and mentally, in the production of the most astounding phenomena ever recorded upon the pages of science.

In conclusion, does not this science give full, fair, and impartial testimony of the existence of two beings in one? What is meant when a man's nervous system is in a state of instinctive electro-reaction, and you can get nothing but a physical response, and control only his physical nature? Has not this very being higher reactions from his brain, and if he has, why are they not reached in this condition of the nervous system?

Here, then, are two subjects before you; one in the instinctive and the other in the positive state. One exhibits to you the reactive power of the physical being, the other, in

the experiments, gives off the highest reactions in the absorption of your impressions, by which every impression that his spirit has received is controlled, as well as reaction on the part of his physical movements. This condition of the nervous system, then, by experiments, we see, incontrovertibly proves that two beings, the natural and the spiritual, are in mysterious connection with one body.

Upon this interesting electrical platform we now stand, and see what is meant by the great science of mental alchemy. The mind, by its reaction upon the nervous system, produces not only a change in the body, but in the brain also. By the dispensations of its electrical power, the faculty of alimentativeness becomes morbid, the agency which produced this condition is taken away, and hope is stimulated in turn. It is transferred to self-esteem, and the greatness of oneself is increased; from thence to the organ of combativeness, causing changes in the disposition which no one will pretend to deny. These are the alchemistic operations of nature; mental, because the mind, from the absorption of impressions, dispenses its agency to those faculties, and occasions them to pour out their secretions. All these effects give different dispositions to the character of man, as is proved by the experiments of the operator, when this condition of the nervous system is had. Therefore, this science practically proves the fact beyond all question, that whenever any one faculty, which is mental, undergoes a change, it gives its peculiar direction to the mental being. Then the science of mental alchemy involves all the operations of psychology, magnetism, and mesmerism, and places the operator, in connection with the nervous system and the mind of the subject, in a light where he can, without amazement or awe, or dwelling on his self-importance, comprehend the

reason of this, as he will call it, extraordinary power, which he is enabled to exert over others.

We have thus, in compliance with the request of some friends, given some practical hints in relation to this subject, and, referring the reader to what we have also to say in relation to electrical psychology, magnetism, and mesmerism, we shall close with the remark, that in the large work which we hope to be enabled to publish during the next winter upon the doctrine of physical and mental absorption, we shall extend our practical investigations to all the departments which mental alchemy involves, practically as well as theoretically.

In this connection, we will also beg leave to remark, that the external forces of nature are undoubtedly governed by a square rule; and as such, learned gentlemen, without looking at the different relations which the nervous system bears to external nature, have endeavored to apply the same rule to the nervous system of man. They have found for thousands of years that it does not hold, but still they will not ask the reason why. We mean they will not ask of nature. If the question is not here answered in this eleetro-reactive trinity of the nervous system, we say it never will be; for if the same electro-reactive condition is produced in the nervous system of three persons, then the administration of an emetic or cathartic would exhibit something like a square rule; but if we apply the square rule to one which is negative, the other instinctive, and the other positive, we get deceived on every hand. Still, we stop not to inquire what occasions this. When the time shall come, therefore, and it surely will, when the medical profession will regard these different conditions in the administration of medicines, then they will not be so much deceived in the expected recuperative results from the administration of the elements which nature has given

them for the especial assistance and relief of human suffering. It is impossible that human suffering can be imagined in the body without the disturbance of the forces of the nervous system, either by mental or physical action. Therefore, we say, and press the question, that it is of importance for medical men particularly not to cry humbug and collusion in reference to this condition of things, but to humbly bow at the footstool of nature, and learn wisdom from her teachings; and that it is not necessary in their professional dispensations to make an apothecary's shop of the human body, in order to cure it of disease.

ELECTRICAL PSYCHOLOGY.

CHAPTER X.

Sir David Brewster—Nature and the Will of Deity—Example—Philosophic Necessity set aside—Skepticism by Magnetizing—Zinc and Copper Plates—Buck Eyes in Piles—Fluid of the Ulnar Nerve—The Name, Electrical Psychology—Card of Approbation—Its Practice Publicly—Gazing at an Object—The great Desideratum.

THE psychological condition of the nervous system has given rise to the practical developments of such new manifestations of our nature, and has of late excited so much interest, both in this country and Europe; and as lecturers upon it have crowded every city and country place, it becomes necessary to delineate its character, and present its history. It is admitted, by men of parts, that it takes a more extensive and intelligible range than animal magnetism, hypnotism, or mesmerism. It has moved the learned Sir David Brewster, of Edinburg, to proclaim "that he believes in the facts which it unmistakably presents from the mysterious fountain of the soul, as much as he does in those of any physical science." This is saying a great deal—coming, as it does, from one of the most learned gentlemen that now lives. When we couple his testimony with thousands in our land, its attraction, even in its range, becomes positive. We have heard it often proclaimed that electricity, years ago, was discovered to be the connecting link between mind and matter, but we have never heard of any experiment to comparatively settle

this interesting fact; nor have we heard theoretical deductions from such sources that would understandingly present it as such. Therefore we are unable to see from what authority such a discovery came, unless it be from that of human power, which rises in its majesty and proclaims, that electricity is *uncreated eternal matter*, and the Deity himself could not have created the world but for its original and eternal presence.

Now, then, we do not wish to venture an opinion against such learned and self-important deductions as these, but would respectfully ask any man, who may venture so far as to qualify the creating fiat of Deity, if electricity stands in the great laboratory of nature, independent of the will of God, who told them so? What guardian angel left the eternal throne, and whispered it in their ear, or from whence their authority to make the record on the page of mortality, that His will cannot, in the constitution of things, now interfere with the operations of nature; as they have passed under the control of *His* involuntary powers, as a piece of bread in the stomach passes over to the action of its involuntary powers? In proof of which, we are told by those who thus look beyond themselves, and will not allow their Maker the corresponding power which man can demonstrate; and in order to set beyond all question their torturing proclamations, they give the following illustration: "The machinery of various kinds, grain and vegetables, are the result of man's voluntary creations, as well as to cook and eat them; there the volition stops. The moment they are eaten our creations are finished, and the whole naturally, and of philosophic necessity, passes beyond our volition into the hands of the involuntary power, and is governed, in all its motions and revolutions, according to the fixed laws of our organism. Therefore the

volition of Deity is unchangeably employed in planning, arranging, and creating new worlds and systems of worlds, and peopling them with inhabitants—when the whole of such system is finished, and its laws regularly organized," we are told that "the whole naturally passes, according to the principles of *philosophical necessity*, from the action and control of His voluntary miraculous power, and submits itself to be governed through the fixed laws of the universe, by the involuntary powers of the same mind." Then it is a fixed fact, that the will of God cannot interfere with His involuntary powers, as the will of man cannot interfere with his in the movements and the changes of his food after it reaches the stomach. All such philosophers as these would do well, perhaps, to examine more closely, and understand the subject upon which they think they treat so learnedly, before they make such extraneous records, particularly in relation to one, the knowledge of which seems to be their boast. If they, therefore, in reality, understood this subject in its practical tendencies, they never would have declared, from its tendencies, a limit to the power of Deity; they would have known, as well as hundreds of others do, who understand the subject, better than to draw such conclusions—that men can elevate their wills, conditionally, so as to positively invade their involuntary powers, and not only interfere with the involuntary movements of the stomach, but actually vomit up their food. Therefore, such reasoning presents the fact that God can, when it shall please His will, according to the constitution of things, interfere with the involuntary forces of the universe, and shake it from the center to the circumference. Hence we perceive that the principles of *philosophic necessity*, as here set forth, came from the morbid secretions of the imagination, and are not the legitimate deductions of nature. The

position, therefore, assumed, no doubt, has proved more than such men intended; that is, the voluntary commotions of nature, that fully tried the patriotism of the sons of men in days of yore! We do not assume that the will of man can interfere with the reflex actions of the brain; but would remark, that any person who understands the subject of *electro-psychology*, and is in the positive condition, can perform the experiment in point upon themselves. We know many who can, and have found some few in our travels, that had accidentally discovered that they could produce emesis at pleasure.

We have made this reference, not for the purpose of venturing an opinion against those who feel at liberty to record such extraneous deductions, but for the purpose of defending the science of electro-psychology from such conclusions, as being foreign to any of its pretensions. While we do not wish to present ourselves as the *great* author of *electro-psychology*, we would remark, that we have been constantly engaged in its public presentation, and the subject of magnetism, for the last six years, and claim the right here to say that we first discovered the process by which it was ascertained, to a certainty, that the nervous systems of persons were in a state, naturally, so that impressions, properly made, would control them against their wills. Professor Green (now Bishop of Mississippi), and Professor Hooper, of "Chapel Hill" Literary College, of North Carolina, who were students of ours five years since, made known to the world that the subject of animal magnetism was then presented in an entire new light. This new light stands at the foundation of electrical-psychology, and the antecedent, as well as the subsequent investigations by others, fully sustain their deductions in relation to its newness of birth. When we visited

places for the purpose of lecturing, scientific men, and even those who believed in mesmerism, laughed at the idea that the natural and healthy condition of the nervous system of any man, should be such as to positively admit the impressions of another against his will. We therefore had the skepticism of even believers in mesmerism to contend with. We will not say that any attempts to establish the fact that such was the case, and that subjects could be controlled conditionally, with much more ease than they supposed, have been successful; we leave that to the decision of the candid mind, who will now look at its great number of believers *in* this country as well as Europe. Even now we have the same kind of opposition from psychologist, biologist, and thusologist, for demonstrating, before large audiences, the reason why that state of the nervous system, induced by looking at zinc and copper plates, or any other object whatever, has, for cause, by those who are up with the times, become obsolete. They are not now used in public practice by those who understand the natural and scientific bearings of the galvanic and controlling processes of positive impressions upon the minds and nervous systems of others. They may speak of the virtue of the galvanic plate, held in the hand, and that some medium between the subject and operator is essential, and persons who know no better, may spend their money, as many have done, impressed with their virtue. Such pretensions, however, will only make men who think become disgusted with the tendencies of this great department of mental science. Then the question arises, Why did you introduce them into practice? We answer, because it occurred to us that subjects from audiences would look at them more readily than they would at a ten cent piece or a wafer. But, with all our classes, their office was explained and the reason why

they were introduced. They did fill the indication in the production of the psychological state better because they attracted the attention of the subjects more than a ten cent piece or a wafer, and by that means rendered their nervous systems more passive to the external electrical forces of nature. We never dreamed, therefore, that those we taught, or in turn were taught by others, merely because they could mechanically make subjects perform startling feats before audiences, that they would, while the audiences were caught up with their wonders, slip in the impression of their special importance to the detriment of the science, and filling their pockets with hundreds by their sale. One even went so far as to make an attempt to patent them, that they might go off more readily to his own special interest, and that it might be handed down to posterity that he had made an invaluable discovery. We never sold fifty of them to all our classes together, and when we did they were at the prices they cost, with the explanation that they served only the purpose named. We, of course, would have had the right to dispose of them, but we did not look upon them as having any more virtue than that which we have named, and were more than surprised that men who say they love the science, should thus, almost at one fell blow, nearly take its life by holding out their special virtues, and selling them at from fifty cents to one dollar each. A man could, with the same propriety, go to Ohio and get a large quantity of *Buck-eyes* and peddle them out, telling the people that they, if worn in the pocket, would cure piles, without explaining their action, as they do sometimes benefit the subject who becomes involuntarily impressed with a sufficient amount of confidence in their efficacy. We hope, therefore, that even this department of the great science of mind will not be looked upon in such lights as these that now stand

before the world as the points of its philosophical as well as practical basis.

We wish to make known, also, that those who have lectured publicly, and taught others, and therewith presented the idea that the circulation of the ulnar nerve, or any other, when mechanically disturbed by the physical impression of the operator, was accompanied with an injection of fluid from their own nervous system, by which they were enabled to control them, is the most extraneous deduction we have yet heard of in relation to its practical disposition. We hope that no man will look upon such morbid mental deductions in connection with the science. Some lecturers, perhaps, for the purpose of making themselves notorious, and increasing their finances (not for the advancement of the science, we are sure), named it electro-biology and thusology. It was not unreasonable, therefore, that many who were not conversant with the subject, should at first suppose that they were new discoveries, and presented for the benefit of mankind. In relation to which, as we wish to attend to our own business, we will say no more, as all fully understand the indications which they filled. By psychology we mean the science of the soul of man (not of animals), in its reactive relations to matter; and by electricity, in this sense, its relative agency both to mind and matter. As this fluid, then, within the body of the nervous system, has to be disturbed before the mind can receive an impression from nature, and as it also has to be disturbed in its response, the name *electro-psychology* of necessity presents itself.

We have—as remarked in the preface—many such cards as the following, that speak pointedly in relation to the subjects upon which we have lectured, and take the liberty to insert this here, that the reader may see, before he examines

farther, what we have to say—a specimen of what others who have the capacity to think, reason, and understand, have said in their public journals about this new philosophy and this condition of the nervous system.

[From the New Bedford Mercury, Nov. 7, 1850.]

A CARD.

The undersigned have attended the course of Electro Psychological Lectures delivered in this city by Dr. B. B. Williams, and take pleasure in expressing their satisfaction at his explanations of the theory of electro-psychology, mesmerism, and clairvoyance, and with the interesting experiments which have accompanied the explanations.

We have gained much information from these lectures, which we value, and are assured that all who may feel disposed to attend the course will acquire an amount of knowledge which will fully compensate them for their time and attention.

Charles Almy,	Wm. J. Rotch,
B. Rodman,	A. L. Gleason,
Sylvanus Thomas,	Nathaniel Cobb,
James B. Congdon,	Edward Stetson,
Jos. Cokent,	S. G. Driscoll,
Edw. L. Baker,	Wm. Hathaway,
C. R. Tucker,	Benj. Evans,
Wm. C. Coffin,	O. Prescot, Judge S. C'rt of Mas

[From the New Bedford Mercury, Nov. 7, 1850.]

ELECTRO-PSYCHOLOGY.

Dr. Williams's Lectures on the Philosophy of Human Existence, delivered in the city the past week, have been attended by some of the most intelligent and cultivated among us, who express their great interest in the lectures and the advantage they have derived from them. From an attendance upon a single lecture, we were impressed favorably with the claims of this new theory to a full and impartial investigation. It possesses, certainly, many interesting points relative to the causes of disease, its prevention and cure, and, moreover, concerning the laws which govern the material and spiritual universe. His explanations of the mysteries of

clairvoyance, mesmerism, and their kindred subjects, is the most satisfactory we have seen

We are happy to learn that Dr. Williams will remain to deliver another course of lectures, provided a sufficient number of pupils can be immediately obtained. We have no hesitation in commending the subject as well worthy of public attention.

Practically, this science simply involves the taking hold of the hand, and by pressing upon the nerves sufficiently hard to ascertain if the nervous system is reactive enough to admit both a negative and positive response. If so, the mind is ready to be controlled by psychological impression, when properly made. If the nervous system only negatively responds, the following process is instituted to cause a positive response, or to produce the psychological state. Publicly, those in the audience, who feel disposed, are requested to go on the platform with the lecturer, and mechanically concentrate their minds upon zinc and copper plates, for fifteen or twenty minutes, with their faces turned to the audience, who are particularly requested to keep still. After they have thus followed directions, and that too, if possible, without winking their eyes, the operator goes round and mechanically disturbs the circulation of the nervous fluid of the hand (not inject from his person), to see if their minds then, against their wills, positively respond to the physical pressure. If so, they are subjects psychologically, and in this condition made to do whatever the operator, if he understands the principles of experimenting, may command to be done, in the production of a great variety of wonderful and laughable phenomena.

This is the course pursued by electro-biologist and thusologist also, the only difference being that they cause their subjects, while being biologised, to sit with their backs to the

audience. Hence the names electro-biology and thusology, would be more properly rendered, as all must perceive, *electro-backology*. And if the reader, in properly disturbing the circulation of the hand of another, should find that the mind positively responds to his pressure, he can, by making impressions correctly, exercise that control as well as those who assume extra innate greatness and strength for themselves, without injecting into their nerves, as others say they do, any fluid from his system, by the agency of his will. All that you have to do now to make yourself a good psychologist, etc., is to understand the manner of making physical and mental impressions, and you have all here that they now teach and —if we understand correctly from gentlemen who learned the secret practically—all that they have ever taught. We do not speak out so plainly in relation to this matter to injure any one, but we do so that all may go understandingly into its investigation. It is useless to suppose that they will learn to perform any thing supernatural, or be impressed by their teachers, that their control upon others afterward will be the result of imparting their nervous fluid, or that this science recognises *the* psychological grip, but a mechanical pressure upon any portion of the nervous system, to ascertain its condition psychologically. In all these processes for public experiments, it will be noticed also, that, as in magnetism, it becomes necessary, for cause, to occasionally demand the attention of the subjects by looking them in the eye. We would remark here, however, that the constant gazing at any object mechanically for any length of time, must of necessity produce an abnormal reactive condition of the nervous system to some extent, and that change effected by that process, cannot, therefore, be that natural reactive condition of the nervous system as is had when it is subjected naturally to

the influence which produces it. This point will not be disputed by any one who understands the influence of a constant impression made upon the nervous system, by gazing intensely at any object steadily for half an hour on the part of some. We have dismissed this mechanical process, because the one we now pursue is natural, and therefore far superior. First, because we have found that it will effect at least thirty-three and a third per cent. more, in the audience, and that, too, while those who are not being electrified are enjoying themselves in conversation as though nothing was going on; secondly, the electro-reactive state induced is entirely natural; and thirdly, the experiments are performed without any passes or looking in the eye to make them more complete, and in the production of this remarkable change in the nervous system, we have never known the least unpleasant symptoms to follow. Therefore it will be perceived, the great desideratum in the nervo-vital tendencies of mind, in its most attractive light, is not only had, but also its practical availability in its more recuperative consideration. It will also be observed by those who become familiar with the subject as now presented, that the science of electro-psychology bears practically the same relation to mental alchemy that mesmerism and magnetism do to electro-psychology. We can very well anticipate that many will think a little strange of the remarks here made; but in doing so, we beg them to remember, that this science is as dear to our heart as it is to any other.

Why should it not be, when we were the first to present it and *safely* pass it through the ordeal of public as well as private scrutiny? Without vanity we say, we have never, in any instance, knowingly abused it, or held it forth as any thing supernatural. We appeal to the numerous classes we

have taught, who have *freely* spoken their own language in relation to our instructions, not only as regards this condition of the nervous system, but as regards the natural view in which we presented it. If mesmerism, magnetism, and electrical psychology are all the same (the condition having been made because of the different conditions of the nervous systems admitting experiments of a different nature), then electrical psychology and mental alchemy are all the same. Although electrical psychology, *theoretically*, may take as wide a range, yet, *practically*, it differs very materially from mental alchemy. This subject now being more familiar, we shall next present for inspection the subject of magnetism and mesmerism. In concluding our special remarks upon this subject, the assertion is ventured, that many, no doubt, have experienced as well as we, the meaning of the poet's description of the ways of human nature, which we find thus understandingly recorded:

"In the great game of life from its dawn to its close,
There is one way to win and two ways to loose;
And hence, those who scan mankind and their ways,
Find a great deal to blame and but little to praise."

HUMAN MAGNETISM AND MESMERISM

CHAPTER XI.

Vitality of the Brain—Atmospheric Undulations—The Senses—Impressions supported beyond Consciousness—Mental Faculties—Their Secretions—Thought and Electricity—The Thoughts of Others—Their Reception explained—Two Ducks in a Pond—German Writer and Teacher—Case in Milledgeville, Geo.—Practice of Magnetism and Mesmerism—A Card—Dr. Esdale—The Effects of these Conditions upon the System.

The state of the nervous system making the foundation of magnetic phenomena, which, as Dr. Carpenter very justly remarks, "deserves the attention of scientific physiologists as much as those of any other class of facts," now is the subject, of our special delineation only—its history being too well known for repetition.

There never was a class of experiments about which scientific minds have speculated with more eagerness, and found as little "*data*," as these.

Therefore we shall not say that this or that theory is untrue or imaginary, but attempt its delineations as we conceive it to be, theoretically and practically, in accordance with the existing principles of nature that stand at the foundation of the normal and abnormal, or the nervo-vital, as well as the nervo-extraneous relations of mind and matter. If we contemplate man—first, through the action of his circulating fluids—astonishment at once forces itself upon us, when we are, no doubt truly, told by physiologists that one-sixth part

of the blood is appropriated to the vital support of the brain, while the brain itself weighs but one-fortieth part as much as the body. If, then, the blood is controlled in its movements by the express action of the involuntary elastic radiations of the nervous system, it of necessity follows, that a corresponding portion of the nervo-vital fluid must be appropriated to the brain, for the support of its physical and mental operations. The brain, being the point not only of physical but mental reaction, would, in the nature of things, require an extra amount of vitality compared with any other organ of the body. The obstructions of the subordinate organs, and the circulation, are removed only by a special demand upon the brain as the center of the physical organism. The brain, then, becomes the finite fountain, or battery, from which they are charged, and from which they receive their vital support. Does not the idea here force itself upon any reflecting mind, according to the established order of our nature, that the brain, in every sense of the word, even with its galvanic convolutions, is, virtually speaking, but an electrical reservoir or magnetic fountain? Here the two forces of man's physical nature, being within the nervous system, meet, to absorb from the mind fresh vitality and living power for the positive maintenance of its earthly tabernacle.

Electrically speaking as regards the nervous system, we have its normal or healthy dispensations now before us, rendering to the brain one sixth part of all its vitality or magnetic stimuli.

If we, then, take this in consideration, and note the fact that atmosphere cannot legitimately enter within the body of the nervous system, we can easily perceive that the mind can only be reached through the circulation of the nervous system.

Atmospheric undulations or waves, produced by articulation, reach the mind, therefore, only by disturbing the nervous circulation at the tympanum. If the circulation be thus positively disturbed, the undulations of the auditory nerve, occasioned by that disturbance, reach the mind, and the mind hears, and that, too, against its will. So with the sense of sight. If an object is held before us, with the eyes open, the disturbance, by its emanation upon the eye, will reach the mind against the will. In other words, the will, according to physiological usage, cannot interfere with the involuntary discharges from the brain, along the auditory nerve to the tympanum, nor the optic nerve to the eye. As such, hearing, seeing, smelling, tasting, and feeling, belong to the involuntary powers of mind, as well as the reception, absorption, and retention of every impression from the cradle to the grave. At all events, if an impression, when presented through this agency, does not commence at once a consumption of this involuntary power, by the reaction of the mind, it is perfectly clear it cannot be intelligibly retained, and no power that the will may possess can enable us, at any time, to understandingly recall it.

We merely mention these mental phenomena that we may keep the fact in view, that the intellectuality of man is not so much the result of his voluntary, as his innate involuntary reactive forces. Therefore, every impression received, and intelligibly retained, presupposes a consumption of the electrical fluid of the nervous system, from the moment of its reception. What an agitation, then, must there be, in the involuntary chamber, to support and intelligibly retain the countless millions of impressions which the mind absorbs and retains. This is the analyzing and digesting chamber, from which the stimuli of each mental faculty is derived, the re-

sult of which is seen in the peculiar character, disposition, and intelligence of a man. Mark the actions of the mind, while bowing to the authority of combativeness and mirthfulness, giving different expression to the countenance, and you have our meaning. Let us notice the mind and some of its faculties, and point out their peculiar offices, or mental secretions, before we make further deductions from this high intellectual chamber of thought and power. Is it not clear, if physiologists had not pointed out the several offices and secretions of each organ physically, or if the secretions of each were mixed up in physiology as the mind, will, conscience, and imagination, etc., are in mental philosophy, that a knowledge of that science would not be so easy on the part of the student. As it is by the physical characteristics, then, that we are enabled, in a great degree, to understand the mental, it becomes necessary that we should, in the first instance, separate, as far as can be, their several mental secretions and functions, and look at the mind and its mentality, through these, as much as we look at the physical being through the different organs and their secretions. It is a truth, as we have before said, that it is natural for the stomach to secrete the gastric juice, as well as the liver the bile; but neither of these secretions take place without a stimulating response from the brain. It is also the nature of combativeness to secrete a disposition, on the part of the mind, to fight and quarrel; mirthfulness, to laugh; conscientiousness, a scrupulous regard for a sense of justice toward God and man; causality, a love to trace effects to their causes; imagination, active conception of things communicated, the power to make new wholes out of our own creation, a love for the beautiful in nature, and, in its higher secretions, stamp genius with poetry and the fine arts. It would

run thus with every organ, or faculty of the brain, throughout the whole mental chamber, each one imparting its nature to the mind, just in proportion to their consumption of the nervous power. But it will be also observed, that none of these peculiar dispositions can be secreted, on the part of any faculty of the brain, without an electro-vital response from the mind. Then it is as contrary to our mental nature for a man to laugh without a stimulating response from his mind to mirthfulness, as it is for the stomach to pour out its secretions without a stimulating response from the brain. If "like goes to like," we have here the *modus operandi* of the development of each faculty of the brain by external as well as internal impressions. Can any thing in connection with the existence of man hear, see, smell, taste, feel, and vitally respond to any impression except his mind or spirit? Whenever the action, therefore, of any impression calls forth positive reaction on the part of the mind, that positive reaction presupposes a direction and consumption of the nervous power in the development and activity of that faculty in the brain to the one who gave it off. On the other hand, if the mind negatively responds, there cannot be any positive consumption of the vital electrical power, because of the reception of such impressions. It would, therefore, be impossible, in the nature of things, for them to develop or actively stimulate the corresponding faculties and dispositions in those who became their recipients. The blood makes quick successive appeals to the atmosphere, at the lungs, as its main point or center of *vital absorption;* so, also, the fluid of the nervous system of man has the brain for its main point or center, and seems to correspondingly absorb, from the spirit within, the vitality which imparts motion and life to the body as well as eloquence and intellectual power to the mind.

If we look at man, as living and moving in the atmosphere with its gases, as connected *with* electricity, or charged with that elastic fluid by a mechanical adjustment of things, the true state of the case, in mesmeric phenomena, must, of necessity, more plainly appear. He is then continually standing, moving, and lying down, even in the midst of these elements, as all will admit. The respiratory system, adapted to the reception of the atmosphere and gases, and his nervo-periphery, adapted also to the absorption or respiration of the electrical fluid which is within them. Now, suppose the question be asked, Can a man speak without disturbing the atmosphere around and in him, and can he prevent that disturbance, let it be ever so slight, from moving the particles of atmosphere to the distance of fifty miles above him? Certainly not; for the reason that he cannot speak without disturbing his own elements of respiration, and their connection with those external is such as to positively forbid a disturbance in the one without a corresponding disturbance in the other. This would be a disturbance coresponding to a pebble or stone dropped in the ocean, it is true, but still the whole ocean would be disturbed. So with every step that we make upon the globe's surface, influencing its particles to the center. Now, then, as we see the adaptation of means to ends in our respiratory system to the atmospherical division, the conclusion forces itself, that we cannot relax and contract the muscles of the throat without disturbing its particles, and occasioning thereby undulations or waves to pass from us as the starting point or center of such waves. Have we not the same reason to suppose, from the adaptation of our nervous system to the external electrical ocean of nature, that as we cannot think without not only disturbing but consuming our nervous fluid, the corresponding dis-

turbance is given off from our nervous system and brain to the external electrical department, occasioning waves in it also to pass from us as their center? Recollect the mind cannot receive any impression except through electrical or nervo-vital agency. The atmosphere, therefore, may be vitally concerned as an undulating medium between us, still its office is completed in its vibrations upon the tympanum. If it does not meet there with a healthy circulation of the auditory nerve, the mind cannot recognize nor respond to those vibrations, as its medium is thus obstructed, and consequently it cannot hear. Philosophy or no philosophy, belief or no belief; neither the one nor the other can change this condition of things of the mind, in relation to its nervo-vital circulation. Is there not a reason, then, why we hear a call at a distance of one hundred yards, and a reason why we do not, and a reason why we cannot hear, even with a perfect tympanum? What prevents the mental vision from seeing the electrical undulations passing from one human being to another, occasioned by thought, just as much as we can see the atmospherical undulations produced by speaking? Let the question be asked again, What is the reason that one man cannot know the thoughts of another, if the electrical undulations produced by thought reach his brain also? This question certainly comes with more force, when from analogy we know that A, in positively recalling an impression to himself, would, of necessity, produce the same disturbance in the nervous fluid, as B would to recall or think of the same. The only difference that there could be, in the nature of things, would be in the extent of their mental reaction. We answer that the reason is seen, first, in the fact, that the brain, being the point of physical as well as mental reaction and retention of all our impressions and intellectuality, is, of

necessity, while in its natural state, positively charged with magnetic force. The constant involuntary reaction of the mind upon its nervo-vitality, in the retention of impressions and recalling them, makes this the great focus of giving off, instead of receiving primary electrical undulations. Therefore, it is clear, upon the plainest principle in nature, that any focus of agitation will successfully resist the waves from another focus, particularly in reaching its center, when the centers may be in the same innate active condition. In order to be more fully understood, we will illustrate this position by two ducks in a pond of water, at different points, unseen by each other—each being a focus of the agitation of its particles, disturbing them to its circumference. Now, remember that two positives repel as well as two negatives, and that the negative or passive becomes the recipient of the positive, and the reader will be prepared to discover what we mean by presenting before him two ducks in a pond of water. Now look at them as in positive action. You see the waves or disturbances, occasioned by the one, successfully repelled by those occasioned by the other. Although the corresponding motion of one gives off the same waves, it is clear, for cause, that they cannot sensibly reach the other. There they remain, and never would, under those conditions, recognize the presence and motions of each other, through the medium of those disturbances, as long as the corresponding motion of both was kept up. Now, let one become quiet and become passive, and it will be easily imagined, as the waves from the other would be sure to reach him, that he would sensibly realize the presence and the nature of the physical movements of the other. Let them be placed under water, and the position becomes still more pertinent. Suppose the question still be asked, What is the reason that the waves

going from the one, do not, when both are in action, sensibly reach the other? The answer is, because the *focus reaction* of the one is now corresponding to the other. Notice now the voluntary and involuntary reaction of the mind upon the electrical fluid positively of the brain and body, in its connection with the external electrical fluid, and you have the source, as well as the cause, of the electrical undulations, which, of necessity, pass from one being to another, in consequence of thought. These electrical undulations, which thus pass from one being to another, from analogy bear the same relation to the mind, the electricity of the nervous system, and the electricity of the atmosphere, that the aqueous undulations do to the duck, his physical movements, and the water in the pond. Now, take into the account the fact, that nature has rendered the brain a magnet, in the highest sense, by appropriating one sixth part of the whole vital power to its use, and that although electricity in its external waves and circulation passes through flesh, blood, and bones, it cannot reach the mind as the sensible something in the brain, as long as the brain is positively charged with vitality, and the mind continues that involuntary agitation which must necessarily be in the support of its multiplicity of impressions. They are, for cause, therefore, resisted; and one man's mind cannot become the recipient of the thoughts of another, as long as his brain and the nervo-vital reactions of the mind are active. If a man, however, from any cause, can so control this involuntary reaction, his mind may, and that, too, instantly, recognize, upon the established principles of nature, the thoughts or influence of the will of another, so as to repeat over what another may be thinking of, even if he be at the distance of twenty to fifty feet, and how much farther we will not now say.

The following, which occurred within the experience of a distinguished writer, is corroborative of the foregoing philosophy:

"Zschokke, the German writer and teacher, is a peculiarly honorable and unimpeachable witness. What he affirms, as of his own knowledge, we have no right to disbelieve. Many of us have read the marvellous account given by him of his sudden discovery, that he possessed the power, in regard to a few people—by no means in regard to all—of knowing, when he came near to them, not only their present thoughts, but much of what was in their memories. The details will be found in his Autobiography, which, being translated, has become a common book among us. When, for the first time, while conversing with some person, he acquired a sense of power over the secrets of that person's past life, he gave, of course, but little heed to his sensation. Afterward, as from time to time the sense recurred, he tested the accuracy of his impressions, and was alarmed to find that, at certain times, and in regard to persons, the mysterious knowledge was undoubtedly acquired. Once when a young man at the table with him was dismissing very flippantly all manner of unexplained phenomena, as the gross food of ignorance and credulity, Zschokke requested to know what he would say, if he, a stranger, by aid of a secret power, should be able to tell him secrets out of his past life. Zschokke was defied to do that; but he did it. Among other things, he described a certain upper room, in which there was a certain strong box, and from which certain moneys, the property of his master, had been abstracted by that young man; who, overwhelmed with astonishment, confessed the theft."

Many glimmerings of intuition, which at certain times occur in the experience of all of us, and seem to be nothing more

than shrewd or lucky guesses, may be referred to the same power.

Many cases of catalepsy have occurred where the brain has, by extraneous influences, also became dispossessed of its extra vitality, so that the will of the patient received every electrical undulation occasioned by the thoughts of the physician. The patient accurately responded, to the amazement and wonder of the physician, as well as others who were present, in the communication of the thoughts of the physician's mind. Doctor Ford, of Milledgeville, Geo., in his work on the Practice of Medicine, gives a very interesting account of the case of a little girl while suffering from a disease of a cataleptic nature, who responded thus, correctly, during her illness of months. As soon, therefore, as her health recovered, she was as far removed from this power as any one. There are many others of a similar character, which have been produced by the extraneous forces of nature. Therefore, it will be perceived, as miraculous and mysterious as they may appear, every case was as much in accordance with the extraneous forces of nature, as any other abnormal phenomenon. Their uncommon occurrence, however, producing a sensation of wonderment different from all others, because the condition of the nervous system, as the cause of their development, was unaccountable. If you will, now, observe when you go by the bedside, or in the chamber, of a person in this condition, that the brain has a *deficit*, naturally speaking, of its magnetic power, and that the electrical radiations from the same, are nothing more than passive, you can easily perceive the possibility of the electrical undulations from your brain being positive, reaching the mind of the patient, understandingly, upon the principles laid down. Many persons can go by the cradle of an infant, and simply by looking at

it, as they suppose, produce involuntary reaction of its spirit, and awake it. Adults are sometimes aroused by others in the same way. Therefore, the passive reaction of the mind of the one, and the positive reaction of the other, is the cause of the effect produced, and not by looking alone. There cannot be an effect produced without a cause; and we respectfully ask even the most skeptical in relation to these sleepy and mysterious movements of mind, if the circumstance of the special magnetic condition of the brain, taken as a whole, and the agitation of its vital fluid by the involuntary and voluntary reaction of the living spirit within, do not present to him a sufficient cause why the mind of one man cannot receive, understandingly, the higher undulations from another, occasioned by his thought as their center, as long as the minds of both remain in an active state? Is it not a fact that electricity, in its undulatory movements, passes through flesh, blood and bones, conditionally? Are not the conditions here positive and conclusive against their passing even to man's mental chamber, over which his will and mind preside, as long as it is armed with its positive resisting power? If so, the utter impossibility of the thoughts of one man reaching the will and mind of another, becomes, as it is in natural life, a fixed fact. When the brain, from any cause, either by the extraneous action of nature, or by the special manipulations in mesmerism, becomes demagnetized, its negative and passive condition is plainly seen. The possibility of electrical undulations produced by the thoughts in the brain of another, natural and positive, reaching the intellectual attendants that now stand stripped, as it were, of their positive resistance, becomes somewhat apparent. The silent mental emotions of one man obtaining an intellectual response on the part of another thus conditioned, need not be looked upon as outside

of the established laws of man's extraneous nature, although they may be of uncommon occurrence. We cannot say more now, theoretically, upon this state of things, which is looked upon as being so mysterious, and the reason why many suppose that they can, in this condition of mind (but not in reality), leave the body, and not only visit the moon, but understandingly overlook the inhabitants of different planets as well as the condition of the positive inhabitants of the spiritual world. This condition of the nervous system and mind is what we conceive to be the cause of such mysterious and dreaming phenomena. In relation to which we have not the time nor space to say more at present, but drop these few hints, in order that the reader may be enabled to enter more fully into its investigation with us, in a large work that we are now preparing for public inspection, upon all these interesting subjects. Many works are now before the public, and we do not even record these few hints in opposition to what others more experienced have penned, but simply present them as our interpretations of nature, that seem to stand at their foundation and the different conditions of clairvoyance, sympathetic and independent, as well as those phenomena that are more properly referred to the mysterious electrical assimilation of intelligence, from the reaction of minds natural and positive upon those degalvanized and negative.

Practically, human magnetism, as it is understood throughout the country, is as follows: Take a ten cent piece, put it in the palm of one hand, with the ball of the thumb of the other pressing upon it, with a *will* that it should be charged with your nervous fluid, and when it becomes hot or perceptibly warm, it is then said to be magnetized and ready for use—(to be kept separate from any other, that it may not lose its magnetic fluid). Now, tell your subjects to get an

easy position, which they can maintain for twenty minutes or more—place the piece thus magnetized in the palm of one hand, the back of which should rest in the other; place their eyes firmly upon the piece, not to take them off, or wink them, to prevent the influence; and when their eyelids become heavy, let them close. When they close, make a few passes from the head down to the neck and shoulders, and place a half dollar, prepared in the same way, before their eyes that are now closed, then say, Open your eyes and fix them upon the piece, and do not take them off. Now carry it around the head for two or three times, noticing carefully for the peculiar glare of the eye, which indicates that they are indeed fixed upon the piece. Then say, Now you cannot take them off; and, if he cannot, you have him magnetically under your control, so that he is compelled to do whatever you tell him, and, if a very easy subject, whatever you will. This condition of the nervous system renders it impossible that the mind should retain any thing more than a dreaming recollection of what they have been made to do. It seems also to correspond to the condition of the nervous system at the foundation of somnambulism.

We merely mention the preparation of the coin that the reader may be informed as regards practical magnetism. When you wish any thing done, if the subject is rather hard to move experimentally, say to him, When I count two or four, as the case may be, you will be compelled to act in accordance with what I say. Make the impressions accordingly, and if he is magnetized, your control over him will be positive. This plan has now become obsolete also; and how so many learned gentlemen should have become impressed with the virtue of the coin any more than a wafer as a medium for the operator, is indeed strange. In the days of witchcraft, when

old ladies and consequential old men believed that they could bewitch, by their influence, even at any distance, it would have looked a little more reasonable; but with the lights before us, how any mind can even suppose that they possess any specific virtue more than an object to look at, is unaccountable. There are many respectable-looking phreno-developments in the world that believe in their positive and specific agency; and with confidence proclaim that, because they are held in the hand as described, the will charges them with their fluid, and that that fluid works magnetic wonders in the nervous system of subjects. Psychologist, biologist, and thusologist say as much of the zinc and copper plates, because there is chemical action taking place by their juxtaposition, evolving electricity, as is known by the touch of the tongue. Doctor Braid, who is known favorably in this field of investigation, in producing the state which he calls hypnotism, directs the subjects to get an easy position, and places an object so that to see it requires an upward and backward position of the eye, and under this stretch of their wills to keep their eyes fixed upon the object, their eyes, if they are susceptible, involuntarily close; and by a few passes, as before, and sometimes without them, they are rendered fit subjects for hypnotic experiments. Pathetism is another name given to this abnormal condition of the nervous system—the only difference being that the lecturer has an object for the whole audience to look at, fixed upon the stand, upon which they are requested to look, while the pathetizer is lecturing—all keeping perfectly still. Those that are very pathetic or susceptible, or have been pathetized before, by thus fixing their attention, fall into the same abnormal condition, and by a few passes by the operator, over and upon their heads, a will communication is said to be had, so that the pathetic

feelings of the operator pathetizes the subjects to see what he sees, hear what he hears, and, in fact, to do his will, whether it be to remain on earth, or visit the planets and return with a true account of the nature and character of their special productions; besides many other wonderful developments, which, if true, are not only supernatural, but real angelic flights that outstrip electricity itself. We do not venture an opinion here in relation to the course which others have pursued; indeed, it would be gratuitous; and we only give them a practical touch, so that the reader may have fairly before him the different magnetic and pathetic processes.

The following card will show that we have had experience also in this field of magnetic phenomena:

CHAPEL HILL COLLEGE, N. C., *Nov.*, 1847.

The undersigned have witnessed the experiments, and attended the private lectures of Dr. B. B. Williams, on mesmerism and animal magnetism. The phenomena exhibited in the latter presented the subject in a new light, and were of such a character as to compel us to believe in the reality of the principle which produces these remarkable effects. The experiments were conducted with the utmost fairness, and the operator at all times invited the most rigid scrutiny.

We take pleasure, also, in bearing testimony to the gentlemanly and obliging deportment of Dr. Williams, during our brief acquaintance with him.

W. M. GREEN, Professor (now Bishop) of Miss.
J. D. B. HOOPER, Professor.

Mesmerism is, properly speaking, that condition of the nervous system which places the mind in the most abnormal reactive condition; or, as more commonly expressed and understood, as falling into a trance.—(*Dr. Eisdale, on Mesmerism.*) The extraneous forces of external and internal nature have ofttimes produced this singular condition, so that subjects have remained several days unconscious of all me-

chanical impressions. This being the example which the mesmerizer aims to follow by the following process—A, the mesmerizer, having a plus amount of vitality, compared with B, takes hold of B's thumbs, forming an electrical circle from brain to brain, through their nervous systems. Now directing B to look steadily in his eye, and to be passive, and not resist the influence he receives. A looks the subject also steadily in the eye, with his will active, as it is said, in dispensing his nervous influence into the nervous system and brain of B, the subject, until his eyes involuntarily close. Then A commences gently with his negative manipulations, by his hands, from the center to the circumference of B, until he has taken away, by his passes, the extra amount of positive vitality in the brain of B, or produces that abnormal reactive condition of the brain, nearly corresponding to that of a trance. This is ascertained by inflicting pain, and receiving no response from the mind of the subject. He now places himself in positive "*rapporte*," and influences the mind of B, by his mental efforts upon the theoretical principles before laid down. In other words, the will of the subject becomes the obedient recipient of the will of the operator, and causes the mind to move and act, as well as *taste*, *smell*, *see*, and *hear* whatever A may will. Here, then, is the relation between the *operator* and the *subject*, where one man's mind *may* become the recipient of the thoughts of another, in accordance with the extraneous operations of nature.

We would enter no objection to the influence of the special law of equilibrium in this instance; and the subject may and does receive a portion of the physical influence which thus overcomes him from the operator; but we deny the fact that that influence is competent to produce this wonderful change

in the nervous system of the subject. For the reason, first, that it is utterly impossible for the subject to be thus passive to the influence of the operator, without at the same time being passive to the positive influence of atmospheric electricity; and, secondly, that if the same subject will gaze at an object, without being in contact with another body, with the same passivity of his will and mind, the involuntary falling of his eyelids, and sensations of sleep, will be as forcibly produced by the external agency of electricity alone. This, in our opinion, from the adaptation of means to ends, has always been the great source vitally concerned in the production of this abnormal and truly wonderful condition of the mind and body. As the question is often asked, Of what use is any department of this subject? we would refer the reader to the extraordinary cures, as reported by Dr. Eisdale of the mesmeric hospital at Bengal, and to those performed by different lecturers since the introduction of mesmerism, and more especially to the recuperative physiological condition of a subject in this state, as seen in the healthy respiratory action of the surface, and the soft, regular, bounding pulse. We would say to those who are already in the enjoyment of good health, with all due deference to those of a contrary opinion, that we cannot see how the production of this condition of the nervous system can do their minds or bodies any good. They should, therefore, be cautious in suffering such pointed changes of their nature when their recuperative powers do not demand them.

Dr. Eisdale states, in his work on mesmerism, that he never knew the least injury to result from the production of this condition. Neither have we ever known of a case that was injured in the least degree by the production of this condition or the higher conditions; but that is no reason why

persons in health should permit this negative state of the brain to be produced, as the reactive condition of the nervous system can be had naturally, leaving the brain positive.

DISEASES AND THEIR MODE OF CURE.

CHAPTER XII.

The Brain—Throwing a Stone—Its Disturbance of the Nervous System—Co-operative Influence of Mind—The Vis-medicatrix Naturæ—Source of Mental and Physical Development—Consultations, Physical and Mental—The Will—Involuntary Reflex Discharges—Life not Electricity, but a Principle of Spirit—How Developed—Mental Impressions Authoritative—An Appeal to Nature

UNDER this head we have a subject as *vast* and *complicated* as nature herself, and we shall therefore condense what we have to say. The brain, recollect, is the center of our physical organization, as well as the reactive dome of the nervous system. From the brain we have, from the cradle to the grave, involuntary or reflex electrical discharges, which, by their elastic streams, enable the heart to circulate the blood, and the respiratory muscles to perform their office even while we are asleep. Now, let us look at the recuperative arm as it undulates forth from the involuntary chamber, by a disturbance of the nervous fluid, that we may see, not only a source of disease, but the reason that sanative impressions upon the mind produce, conditionally, a sanative and healing influence upon the body. We will not theorize, but take the facts as they are. Therefore we take the following to illustrate our position: If a stone be thrown at A, and it strike him on any part of the body—say, for example, the foot—it causes a mechanical disturbance of the solids

and fluids of the body at that point, which is positively connected with the brain by means of the electrical fluid in the nervous system. This disturbance, it will be admitted, is mechanical, and as such, occasions a succession of waves, or undulations, to pass instantly from that point to the brain—the mind reacts, and occasions a succession of returning waves, or undulations, to the part, bringing with them an extra amount of fluids, which distend the blood-vessels and compress the nerve. This is the cause of the irritation, pain, and inflammation which follow the injury received. Now, then, suppose the question be asked, In which of these undulating movements of the nervous fluid do we behold the healing power? Not in those that go to the brain, we are sure, but in those that come from it. Without the latter there will be no response, and if there is no response, there cannot be any feeling or positive inflammation in the part injured. Then, those which go to the brain are mechanical, and those that return are the natural or chemical, by which the parts are restored to a normal condition. If they are too great from the brain, positive chemical action is the result, and inflammation and gangrene of the part presents itself just in proportion as the reaction shall throw the two forces out of balance at the point injured. If the brain does not sufficiently respond, the parts cannot be healed. If that reaction or response should continue sufficiently great, so as to keep the sense of feeling recognizing the injury, the experience of all men proves that the parts cannot be healed. It is a fixed fact in the principles of natural physiology (but not as yet in the physiology of men), that the mind has to be consulted in relation to the cure of every disease that its body can have. The diseases of the body cannot be cured independent of this response, and nothing can give it save

the spirit within the brain. If a man, therefore, takes medicines, they are obliged to have the co-operative influence of this response from the brain, before their properties can be chemically set free in the discharge of their sanative influences. Then, it is this response, as strange as it may appear also, that creates and cures, as well as sometimes destroys and kills. If it be a normal response, it is unaccompanied with pain, and the part quickly heals. If an abnormal response, pain and inflammation will necessarily follow in the prevention of the healing power of nature, in bringing nerve to nerve, and blood-vessel to blood-vessel, etc. Nature, then, in this sense, means a response from the brain sufficient to give her healing force additional preponderance, proportionate to the injury to be healed, or the disease to be cured, producing an easy relation of the two forces at the part, which is accompanied with but little pain or sensation. Then the normal relation of these two forces builds up the parts injured or diseased, under the influence of the chemical and healing undulations that come from the brain. You may call these undulations the ancient "*Vis-medicatrix Naturæ*," or whatever you please. They are at last nothing but the healing power of the living spirit which comes for the purpose of setting to rights and repairing the different systems of the body. In the stillness of the night they seem to steal away from the presence of the will and mind for the purpose of performing this arduous and recuperative task. Does not a normal relation of the mechanical and chemical forces, at any part diseased or injured, result in another effect —that is, the cure?

We repeat here, that there never was any thing more clear than that the mind is, of necessity, consulted in the cure of every disease. Learned men, however, would have us be-

lieve that medicines being, as they are, physical, produce their specific vitalizing effects without consulting the living spirit, or independent of any application to that source, as though the responses of the spirit do not govern the physical as well as the intellectual man. If this be so, what "thorns shoot up in every thought," at the idea that we were sent to school to get mind. Is this a fact, or were we sent there to subject our infant germs to impressions naturally, to call forth our higher responses in the development of our innate intellectuality and mental strength? By a constant attendance upon gymnasium exercises, the physical responses of the mind are called forth in the full development of the flexibility and strength of the physical man. In either case, must we not have an innate something, of a nature to respond to these impressions, before we even see the gymnasium, schoolhouse, or college? Are these not, then, two great sources of our mental as well as physical development, instead of their creation? How, then, can we say that medicines, swallowed by a patient unconscious, do not physically consult the mind before they can produce their specific results? Our intellectuality is retained only by the involuntary reactions of the living spirit upon the nervous system, independent of consciousness. Can a Doctor Bush, or a Sir David Brewster, at will, make themselves idiots, or at pleasure arrest their higher reactions, which stand at the foundation of their intellectuality and learning? If not, this point is conclusive, that those higher reactions continually go on independent of consciousness. Why may not a physical response take place from the living spirit, unconscious, as the medicine swallowed must, of necessity, disturb the nervo-vital circulation, and occasion its firm elastic particles to be moved to the center? Little children and adults, with diseases that produce posi-

tive disturbance of the brain, are examples of this kind. Then the mind does, even in this condition, physically respond to the impressions mechanically made by the calls of its physical nature, and its physical response enables the remedies given to produce their specific results. This unconscious mechanical and chemical condition, occasioned by the action of the nervous system and reaction of the mind, restores the sanative relation of the parts diseased. Hence it will be perceived that the physician has placed within his reach, by nature, in reference to the positive and negative reactions from the brain, her great laboratory of physical agents, each one producing its specific action upon the nervous system, increasing or decreasing the chemical condition of any part diseased, by increasing or decreasing this reactive and physical response, which brings with it the blood and fluids. These, in some instances, seem to overflow, as if to hide from the world its diseased parts, and almost speak intelligibly the secret emotions of a thoughtless bosom. Does not nature say to man, you can only become my physician by virtue of the physical agents with which my bosom is filled? They are for you to administer, for the express purpose of holding a physical consulation with the spirit of the patient, according to the case, to restore any abnormal condition that may occur. Notwithstanding they may be endowed with a specific healing virtue, by the properties they possess, still they speak not their power in the restoration of diseased nature, without the co-operation and healthy response of the brain. Is the stomach adapted to the reception of food and water—the lungs to atmosphere and the gases; and the nervous system to positive and negative electric influences? If so, we answer, that this living spirit, which looks out from behind its electrical sparkling of the

eye, is adapted to the reception of impressions. Impure impressions cause an extraneous expenditure of its innate strength and reactive mentality, when they are positively absorbed, phrenologically and theologically, as well as the positive reception and consumption of impure food and water produce an unhealthy condition of the innate strength and physical reaction of the brain and body, physiologically and electrically. The main point in the cure of disease, then, seems to be to carefully inspect the condition of the patient, and particularly the reflex action from the brain, accompanied as it is, sometimes, with a higher response. Can the brain react without the presence of the living spirit? Is not the spirit stimulated to its inherent action by external impressions? If so, we cannot see why those impressions may not occasion it, conditionally, as well as physical agents, to *increase* or *decrease*, according to the impression made, its involuntary discharges.

If the healing and recuperative power of the body cannot be had without these discharges or radiations from the brain, and from the region beyond consciousness, it of necessity follows that these, being electrical, act as the agent of the mind or spirit for the purpose of imparting the principle of life to the body. Electricity cannot, in the constitution of things, be that principle which nature presents as life, but the agent by which it is materially developed. Life, therefore, is a principle primarily of the spiritual world, developed by the action of electricity upon matter. Spirit is a special emanation from that world, and therefore must, in a special sense, possess all the properties, principles, and elements from whence it came. The two forces of the electrical fluid meet at the great center or sun of our solar system to absorb this principle of life from the spiritual world,

and by their connection and action upon matter, make it manifest in the support of the material world, its creations, and orderly motions; even so, the two forces of the fluid in the nervous system meet at the brain of man for the purpose of absorbing the principle of life from the spirit for the body, its organs and various movements.

Does not the mind, on the positive reception of sorrowful and fearful impressions, withhold those discharges which produce weakness and debility of the *body?* Does not the mind, upon the reception of the impressions of joy and pleasure, increase those discharges, and buoy up the whole being? It is therefore the different conditions of the mind (not imagination) which give life and vital action to the negative and positive sparklings of the nervous system. Its negative and positive actions open and close the respiratory apparatus in the positive and negative consumption of external elements. The crimson streams which frolic positively and negatively from the center to the circumference of the circulating system, depend upon their vital relations. Then we say, the remedial tendency of impressions made upon the mind from the positive authority of the nervous system, dispenses, from the brain to the body, the healing power as well as physical agents, when taken into the stomach or applied to the external surface.

If the involuntary discharges from the brain are positively withdrawn from the hands or feet, can the will move them? In other words, if they do not positively consume the vitality of the brain from the region beyond consciousness, can the will raise them from their place, although they are naturally, though negatively, attached to the body? This would be contrary to nature, as the will, or volition, has no power save that which is absorbed from the involuntary chamber.

As well might a man think of recalling an impression received years ago, without its constant involuntary consumption of his nervo-vitality by the reaction of the mind, independent of consciousness. This is the involuntary department over which the mind presides, in the great economy of human existence. Its innate reactive power gives life and vitality to all the physical and mental functions that are developed in the great chamber of special mortality. Men of science may cling, by the power of *conventional usage* and early education, to the innate curative power of matter, and refuse their assent to the special stimulation of mind by impressions in the cure of diseases, yet the voice of nature heeds them not, and her cries and groans, which come up to them from every quarter, will continue to ask, What is the objection to making positive applications to the living spirit itself, to cure the aches and pains which neither your saddle-bags nor apothecary-shops, with years of study and experience, can in the least mitigate?

Is it because it is more scientific to make applications by disturbing the solids and fluids, and from thence the nervous system, to obtain the reflex or vital action from the brain by the administration of medicines, than it is to obtain this reflex action by impressions at once upon the mind, clad with reactive authority of the nervous system, to produce the same, and, in many instances, a much happier result?

We give the following, among the many cases which the reactive authority of the nervous system has cured upon the principles laid down, after all physical remedies had become inert and powerless in obtaining this co-operative action of the mind in the cure of the diseases of the body.

The first case that we will mention is that of a young lady of Lynchburg, Va., who had been confined to her bed and

unable to walk for about eighteen years. Her disease, which was a disease of the spine, had baffled the skill of all the physicians in that section, and was pronounced incurable by physicians of the best skill in Philadelphia, to whom it had been reported. We have a certificate from this lady to the effect that, under our treatment, she was enabled to walk within one hour from the time we first saw her, and that she was within a few weeks restored to the enjoyment of excellent health.

Another remarkable case is that of a young lady, who was thrown from a horse, by which she received an injury of the spine, resulting in complete paralysis of the inferior extremities, that resisted all the scientific applications and efforts that could be made for eighteen months, and was restored by this agency alone in three or four weeks (four years since), and is now married and doing well.

Another case of a young lady, of high respectability also, who had been laboring under convulsions for the space of five years, whose restoration resisted extraordinary efforts on the part of her friends, and in such a condition that she could not be left alone, remarkable to relate, was cured by this agency in one week (three years since), and is now enjoying fine health.

We will mention one more—that of an elderly lady, whose mind had lost all its attractions for her friends, and even her husband—who was restored in one week to her previous natural condition of mind.

We need not be surprised, therefore, that men who thus believe in the innate curative power of matter, separately and apart from the co-operative action of the living spirit, should, by the administration of drugs, inflict wounds both of body and mind which their combined skill cannot heal. Oh, na-

ture, why dost thou not occasion man to acknowledge thy ways in the treatment of diseases? Swayed as thou art by the law of equilibrium, occasionally setting the heavens on fire, and shaking the globe beneath us, why hast thou made us the creatures of time and circumstances which seem not to spare the cries of the infant, the lamentations of the devoted mother, nor the deep-heaving sighs of the widowed bosom?

Did "the morning stars sing together, and all the sons of God shout for joy," when our destruction, pain and death, was deposited also in that which thou wouldst give us to eat? Strange and unfathomable demonstration of kindness to thy children! We would still torture thee, if we knew how, until thou wouldst plainly answer the question, Why didst thou speak us into existence, to look abroad for a few days upon thy works, and gather, as our only reward, pain and misery? Why, in the midst of this pain and anguish, suffer the cold and chilly hand of death to snatch us from all that is dear on earth, and force us back into apparent nonentity?

We ask thee for those that are gone and even now stand before our mental vision like the distant isles that slumber in thy aqueous bosom. Are they gone forever, or have they passed into that state where they may behold the beauties of that interior world of which the Australian sky is but a faint impression? If so, do they fully realize "the times of the restitution of all things which God has spoken by the mouth of all His holy prophets since the world began," and freely forgive thee, for thy torturings here?

"Here smiles must hide the breaking heart,
And cheerful words, the mute despair,
Here friends must meet, and love, and part:
But not so there."

PRINCIPLES

OF

THE HUMAN MIND,

DEDUCED FROM PHYSICAL LAWS;

TOGETHER WITH A LECTURE ON

ELECTRO-BIOLOGY,

OR

THE VOLTAIC MECHANISM OF MAN.

BY ALFRED SMEE, F.R.S.,

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WITH ILLUSTRATIONS.

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Bi-ol'o-gy, the Science of Life;
a term introduced by Treviranus of Bremen, in place of Physiology.—Lawrence.

STEREOTYPED BY C. C. SAVAGE,
13 Chambers Street, N. Y.

PUBLISHERS' PREFACE.

ALL investigations relating to the HUMAN MIND must necessarily attract the most profound attention of every intelligent individual. The increasing demand for works on PSYCHOLOGY, PHRENOLOGY, MAGNETISM, and other kindred subjects, have excited to action many of the leading minds of our own and other countries. Hence, new and startling developments are constantly being made, and our store of knowledge increased. We are not aware that the author of this work has before been introduced to the American public, yet his name is favorably and widely known in England and France, where his various works have been extensively circulated.

It will be our object to publish all works, the tendency of which shall be to advance the race in MORAL, INTELLECTUAL, and PHYSICAL improvement.

FROM THE AUTHOR'S PREFACE.

"I apprehend that the time is fast approaching, when no other system of mental science will be acknowledged but that which is based upon physical laws and the structure of the brain; and if my researches shall be found hereafter to have contributed to the development of true philosophy, I shall indeed feel more than amply rewarded for the hours of anxious but delightful labor spent in its development."

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PRINCIPLES OF THE HUMAN MIND.

KNOWLEDGE OF THE EXTERNAL WORLD.

1. Our ideas of the external world arise, primarily, from an action upon the ultimate nervous fibres of the organs of sensation, by the specific stimulus competent to excite each organ of sensation respectively.

2. Each primitive nervous fibril is called a unit; the repetition of units, *Number*.

3. That which is competent to act upon these nervous fibrils is called *Matter*.

4. Whenever matter undergoes any change which renders it appreciable to our senses, it is said to evince *Force*.

5. The definite combination of nervous fibres excited to action determines the *char-*

acter of the idea presented to the mind, such as form, position, magnitude.

6. Each combination may be expressed by a word or cipher, and forms a definite image. The use of words is called *Language.*

7. The sum total of all the possible combinations of the ultimate nervous fibril, excited to action, comprises all the possible images which can be represented to the mind.

8. Inasmuch as the possible combination of all the nervous fibrils is immensely numerous, so are the images which may be reflected in the mind immensely numerous.

SENSES.

9. An idea is represented to the mind, when any one or more of the filaments of either specific organ of sensation is excited without reference to the definite image thereby produced.

10. This solitary idea, derived from the fila-

ments of the eye, is termed *Vision*; of the ear, *Hearing*; of the nose, *Smelling*; of the palate, *Tasting*; of the skin, *Feeling*; and, probably, from the nerves communicating the changes occurring in our own body, *Personality*.

COMBINATION OF SENSES.

11. The perfect knowledge of any object is obtained by impressions received by the sum of the organs of sensation.

12. But as matter may exist without exciting all the organs of sensation at one time, we determine the combination of senses which has concurred to give us the knowledge of any external object.

INFINITY.

13. An idea is represented from the excitement of one or all the nervous fibrils of any organ of sensation indiscriminately. This

idea is infinite, inasmuch as it is indivisible, incapable of addition, and represents totality.*

TIME.

14. Our knowledge of the external world at any given period, is the sum total of the images from all our senses.

15. These images represented to the mind are perpetually changing.

16. When images change, one remains; the other changes perhaps several times before the first changes. The relation of these changes to each other is termed *the time of their occurrence*; that which changes the least frequently is said to be of *the longest duration.*

CAUSE.

17. In the change of images, when one specific image never appears without a similar

* Infinity is sometimes confounded with its hyperbolical use in the sense of endless number.

antecedent, and the matter in the external world which gave rise to the first image set in motion the second — the antecedent image is said *to cause* the second image.

18. The mind finds great difficulty in distinguishing between concomitance and cause, because the matter which produces an antecedent image may not set in motion the matter which produced the second image.

PLEASURE AND PAIN.

19. When images of the external world are produced with a certain intensity, the idea of *Pleasure* is excited; when with a greater intensity, the idea of *Pain*.*

20. The transition from Pleasure to Pain being sudden, not gradual, it follows, that the nature of the action on the brain — and, consequently, of the ideas — is different.

* Every action of our lives is either pleasurable or painful; and thus we perceive how vastly the former state preponderates over the latter.

MEMORY.

21. An image once formed in the brain produces an indelible impression, and may at any future time recur. This property is called *Memory.*

CONSCIOUSNESS.

22. When an image is produced by an action upon the external senses, the actions on the organs of sense concur with the actions in the brain; and the image is then a *Reality.*

23. When an image occurs to the mind without a corresponding simultaneous action of the body, it is called a *Thought.*

24. The power to distinguish between a thought and a reality, is called *Consciousness.*

INSTINCTIVE IDEAS.

25. Several ideas must necessarily co-exist, giving rise to compound ideas always existing in the brain: thus, personality and infinity give us the idea of the Soul; pleasure and infinity,

of Good; pain and infinity, of Evil; cause and infinity, of God; time and infinity, of Eternity; infinity, pleasure, and time, of Heaven; infinity, pain, and time, of Hell.*

26. These instinctive ideas are not produced by the immediate action of external influences, but have their origin in the construction of the brain, or organ of thought.

27. Instinctive ideas belong to the higher class of mental images; and there is no reason to suppose that a more simple idea is implanted in the human species. In the lower animals, however, it is apparent that either other images exist, which guide the creatures to perform their operations—as the bird to build the nest, the bee the honeycomb—or, that the nervous system is so constructed that the crea-

* As these instinctive ideas are simply thoughts, and can not be proved by our external senses, the mind may be led at times to deny the reality of their existence. Revelation, however declares their truth, and thus compensates for the natural weakness of man.

ture is led to perform specific acts under some definite excitement.

REFLECTION.

28. When images already implanted in the brain, which possess many points in common, continually reappear, the party is said to be reflecting.

29. During reflection, the influences of the external world to produce new images are entirely, or to a great part, neglected.

30. By reflection, ideas may be combined so as to form general laws.

31. By reflection, general laws may be applied to specific instances, or images may be analyzed into their component parts.

JUDGMENT.

32. When an idea is represented to the mind, it either accords or discords with other ideas previously received, or with general laws resulting therefrom, or with the moral law.

The determination between this concordance or discordance is called *Judgment.*

IMAGINATION.

33. Man has the power of uniting two or more antecedent images, or the parts of two or more antecedent images. By this power, a totally new image is formed, and hence it is called *Imagination.*

34. Observation is the basis of fancy; and the novelist is fruitful only in proportion as he stores his mind with natural images.

ACTION.

35. Man acts by electricity, which is set in motion through the muscular structures, whereby contraction ensues, and parts of the body are moved.

36. Action may be produced by the immediate influence of the external agents upon the body, which give rise to a new image in

the brain; and action may also be produced by the recurrence of a former image.

SPECIFIC ACTION.

37. The mind is one and indivisible; and thus the particular muscular movement, which the electrical force determines, is not only regulated by an immediate image, but by every other image which has at any former time been implanted in the brain.

38. Pleasure and pain regulate all actions; hence the particular movement which is determined arises from the pleasurable or painful character of all former images; as animals, as well as human beings, seek those actions which are likely to be pleasurable, and eschew those which are likely to be painful.

39. But the action determined in any particular instance may be painful for the sake of obtaining greater pleasure at future periods; and the idea of obtaining infinite

pleasure may allow of the most intense immediate pain.

HOPE AND FEAR.

40. The idea of future pleasure is called Hope; of future pain, Fear. The government of mankind is conducted by exciting Hope and Fear.

DESIRE.

41. When a tendency to act exists, it is called *Desire*; and always exists, more or less, when a being is in good health, and in a state free from fatigue.

VIRTUE AND VICE.

42. All actions, in the higher generalizations, would give the idea either of infinite pleasure or of infinite pain. Actions which concur with those which lead to infinite pleasure, are called Virtuous; and those which lead to infinite pain are called Vicious.

MORAL LAW

43. The moral law, being infinite, is competent to control all actions. It is therefore important that it should be frequently and strongly impressed upon the human mind.

VOLITION.

44. The resultant of the force of an immediate stimulus, and of all former ideas implanted in the brain, is termed *Volition.*

FREE AGENCY.

45. A man is born a free agent; but after images are once implanted, he is compelled to act from the ideas existing in his brain. Hence, could we but tell the exact ideas which any human being possessed, it would be practicable to foretell his line of action under any defined circumstance.

CERTAIN SPECIFIC IDEAS.

LIFE.

46. The term Life is assigned to the idea which the mind forms of the capacity of an organized being to perform its functions.

DEATH.

47. The term Death is assigned to the idea which the mind receives of an organized being, incompetent to perform the vital action.

MIND.

48. The term Mind is assigned to the general idea of any action of the brain, which is a part of the organization of man. An idea is the term assigned to any specific action in the brain.

ORGANIZATION.

49. Organization is the term assigned to the construction of a being to adapt it to perform certain functions.

FUTURE STATE.

50. The mind has constantly represented to it the idea of a personality which will exist infinitely.

51. While, however, the idea exists, we have no power to learn the properties of infinity; and hence we can not define the nature of the state in which we shall live hereafter.

DISEASED STATES OF MIND.

INSANE IDEAS.

52. Whenever an idea appears in the brain, which is neither instinctive nor is due to external causes, nor is deduced by the ordinary operation of the brain, it is said to be an *Insane Idea.*

53. When this idea is continuously the same, the party is said to have a *Monomania.*

54. When various images appear and vanish

indiscriminately, the state is called *Incoherence;* and when this state is combined with more or less unconsciousness, it is termed *Delirium.*

55. The danger of insane ideas depends upon the *distinctness* with which the idea is impressed upon the brain; for it will determine the party to act in proportion to the power with which it is impressed.

56. To the violent actions arising from strongly-implanted diseased ideas, the term MANIA is given; and the violence of the Mania is proportionate to the power of the delusion. To the individual it is an exaltation of pleasure.

57. When, from the delusion, the patient is in continual fear, he is said to be *melancholy;* and it is probably, to the individual, an exaltation of pain.

58. When a fixed insane idea exists in the mind, the party can not be said to be partially

deluded; for, inasmuch as the mind is one and indivisible, it will control all actions.

59. A strong moral impression may counteract an insane image, as a party may be kept from doing wrong, by feeling assured that it will lead to present or future inconvenience to himself.

DEFECTIVE STATE OF MIND.

IDIOTCY.

60. When the structure of the brain is congenitally defective, so that it can not perform all its normal actions, the party is said to be an idiot.

LOSS OF MEMORY.

61. Sometimes the power of memory is intermittent, or is totally lost, as after the frequent recurrence of epileptic fits.

FITS.

62. Any interval of unconsciousness, except sleep, is called a Fit.

FATUITY.

63. When, from loss of memory, or want of power in the brain, the functions of reflection or judgment are not perfectly performed, the individual is said to be *fatuous*.

LOSS OF SENSATION.

64. Sometimes the power of receiving impressions from the external world is diminished or lost, as in blindness, deafness, etc.

PARALYSIS.

65. When parts of the body do not move by volition, they are said to be paralyzed.

SENILE IMBECILITY.

66. In old age, the brain loses its power to receive new images, to restore by-gone impressions, to connect different images, or to apply general laws to specific instances. That which ennobles the man has passed away; the outward form remains, but the inward structure has lost its power to act. Childhood again

ensues — not to acquire new ideas, but to forget those before implanted. All that is beautiful or desirable in this world has passed away — the brain has lost its power — the mind ceases — the very existence of the man is unknown to himself, till death gives rise to a new life, and discloses that new and glorious state in which our organization teaches us that man will be immaterial and immortal.

VARIETIES OF RACES.

67. As individuals differ in their organization, it follows that they differ in their capacity to perform various acts, and we may presume that the mind being one of the functions of the body, is of varying power in different individuals.

68. The observations which apply to different individuals, apply with greater force to different races.

ELECTRO-BIOLOGY,

OR

THE VOLTAIC MECHANISM OF MAN.

ELECTRO-BIOLOGY;

OR,

THE VOLTAIC MECHANISM OF MAN.

ELECTRO-BIOLOGY literally means, neither more nor less than the relation of electricity to the vital functions. Now, systematic writers divide the vital functions into two great classes—into those of animal life, and into those of organic life.

The functions of animal life will particularly occupy our attention at present; and for their consideration, we shall have to study the apparatus by which the animal receives impressions from the external world, transmits them to the brain, registers them, combines them,

and acts, not only upon the immediate impressions, but also upon those which it has received at former periods.

For the manifestation of the functions of animal life, we require a central parenchyma or brain, a peripheral or body, the two being connected together by a peculiar tissue called "nerve-fibre;" and at both situations a proper supply of bright arterial blood is requisite, for the production of the phenomena of life. If we look to purely physical contrivances, we find that similar conditions are fulfilled by a double voltaic circuit

Z————————S
S————————Z

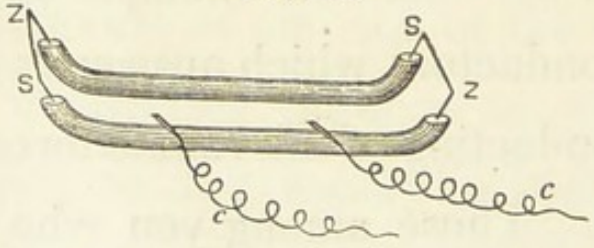
If we abstract the proper exciting fluid from either end, or substitute any other fluid, or destroy the structure at one end or the other, or divide the connecting portions or wires, the effects proper to the apparatus will not be manifested, and the battery will be destroyed. The analogy between the mechanism of a

double voltaic circuit and that of animal life is quite complete; for if we pith an animal (an operation which separates the brain from the body), or remove the blood from the brain, or from the peripheral part, or destroy the structure of either the brain or the periphery, action is stopped, and animal life ceases.

You will at once say, doubtless, that man has no metallic wires, no plates; and therefore, you may naturally ask, how far does that fact destroy the analogy which I have given to you? It is not necessary, however that the connecting portions should consist of metal; and though all present are doubtless accustomed to see the electric telegraphic wires along the course of the railways, yet I have here upon the table an example of fluid telegraphic conductors, which answer as efficiently for the conducting of the voltaic force, as wires or metals. Those among you who reside at Upper Clapton, may remember some time since

having seen mysterious wires placed at an elevated situation round the Horse-shoe Point on the River Lea. At the time these wires were in that situation, I was experimenting upon the conducting power of liquids, and they were found to possess that property in an extraordinary degree. If the nerves, however, carry the voltaic force, they might perhaps be expected to have within themselves some means of insulation, and from my own microscopical examination of nerve-fibre perfectly fresh, I believe that a layer of fat exists in the interior of each primitive fibril, which would as efficiently insulate it as the gutta-percha of my tube does these artificial nerves which are placed on the table.

FIG. 1.



Double voltaic circuit, with gutta-percha tubes; Z, zinc; S, silver; C, C, copper wires for electro-voltaic test.

In this double voltaic apparatus before you, in which the communicating portion consists of gutta-percha tubing, filled with acid and water, a powerful voltaic current is passing, but one which will yield no indications of its presence to ordinary voltaic tests. It is no easy matter, gentlemen, to prove the presence of a voltaic current in a fluid, and for a long period I did not know how to proceed to render its existence certain. However, at last I observed if any metal capable of being oxydized was interposed in the path of a voltaic circuit, that one portion becomes positive, the other negative; and that this result is no fanciful chimera, I now show you an electro-metallurgic precipitating trough, in which a piece of copper is inserted between the positive and negative plates, and you will at once perceive that the portion near the negative pole has become acted upon or positive, the part nearest the positive pole has become negative and has metallic copper

deposited upon it. From this experiment I saw that a mode was afforded to me of ascertaining the presence of a voltaic circuit in any fluid. To give you a practical illustration of the value of the electro-voltaic test, I have introduced two copper wires (fig. 1, C C) into one of the gutta-percha tubes constituting my artificial nerves, and you will perceive that the moment I connect them with a galvanometer, deflection ensues. Animal bodies consist solely of membranes and fluids, and therefore, in the order of my investigations, I had to study batteries solely composed of similar materials. This form of voltaic circuit is extremely difficult to investigate, though one is placed upon the table for your inspection.

After I had thoroughly studied the electro-voltaic test, the time arrived to ascertain whether a voltaic current was actually passing during nervous action. For although the analogies which I have detailed were, to my mind,

complete, yet analogy would be useless without the corroboration of direct experiment. My first experiment was, to introduce two steel needles into a rabbit; the first into the masseter, or muscle which enables the creature to masticate; the second, into the subcutaneous cellular tissue. After two or three minutes, the creature, which was very tame, attempted to bite my finger; the power of volition was sent to the muscle; this acted upon my electro-voltaic test, and you may judge of my inexpressible delight, when the deflection of the needle showed to my mind the mechanism of volition. These needles being between the skin and muscle, the course of the voltaic circuit is clearly demonstrated to exist between these two points, and therefore each required a most minute consideration.

Sensations are received by various organs which are destined to be acted upon by certain physical forces, as the eye by light, the

ear by sound, the nose by odors, the tongue by savors, or the skin by heat or force.

It is quite certain that if a voltaic circuit is generated in the eye, there must be such contrivances as photo-voltaic circuits, that is, voltaic circuits in which light causes the evolution of electricity. In trying the experiment, I found that there were not only an extensive series of combinations in which the sun's rays determine the generation of electricity, but that in one division light caused a positive voltaic circuit; in the second, a negative voltaic circuit. The table of these circuits will illustrate the manner in which these circuits are formed, by using solutions so arranged that one portion may be screened from the light, and the second may be acted upon powerfully by the sun's rays.

POSITIVE PHOTO-VOLTAIC CIRCUITS.

Mixed solutions of per-nitrate of iron and red ferrocyanate of potash.

Mixed solutions of bromine water, phosphorus water, and per-nitrate of iron.

NEGATIVE PHOTO-VOLTAIC CIRCUITS.

Mixed solutions of proto-sulphate of iron and nitrate of silver.

Mixed solutions of gallic acid and nitrate of silver.

Mixed solutions of oxalic acid and chloride of gold.

Mixed solutions of ferrocyanate of potash and ammonio-per-citrate of iron.

Mixed solutions of ferrocyanate of potash and ammonio-per-tartrate of iron.

Mixed solutions of ferrocyanate of potash and potassio-tartrate of iron.

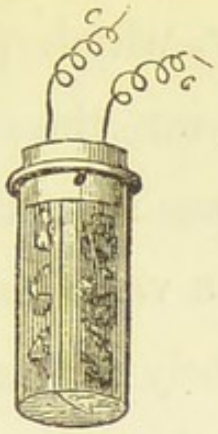
These experiments I can not show now, because it requires the sun's rays to shine upon one side of my apparatus; but from what I have stated, you will perceive that it is quite within the range of ordinary physical effects to have voltaic circuits set in action by light.

Having developed photo-voltaic circuits, the eye itself next demands our attention; and we find nerve and blood to be abundantly supplied to that organ. The electro-voltaic test

is best applied by the insertion of one needle into the choroid, the second into the muscles of the eyeball, and I found a slight deflection of the galvanometer when a strong light was thrown into the eye, proving that vision was a voltaic phenomenon.

The essential part of the organ of hearing is encased in textures of such extreme hardness, that it will probably be for ever prevented from being the subject of direct experiment. In the cochlea, I believe we may reasonably assume that the pitch of the note is determined; and in the semicircular canals which are placed in the three orthogonal planes of a cube, physiologists are pretty generally agreed that animals learn the direction of sound. Blood and nerve — essentials to voltaic action — are here distributed, and no physical difficulty is presented to the probability of a voltaic circuit being determined by sounds.

Fig. 2.

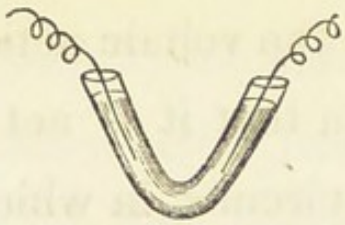


Apparatus showing the generation of a voltaic circuit by odors.

The nasal organ is, like the ear and eye, liberally supplied with blood and nerve-fibres. The voltaic circuit is easily demonstrated by the electro-voltaic test; but the animal has an extraordinary repugnance to the operation, and you must be extremely careful not to be deceived by other secretions which are competent to set up the voltaic action. I can very readily show you that it is not at all difficult to form voltaic circuits, in which odors should excite the electric action. The tube which I hold in my hand contains two iron plates, which are separated by a membrane, and on each side pieces of sponge, dipped in very

dilute muriatic acid, are arranged. Now, if ammoniacal vapor, which produces the most powerful action on the natural nose, be brought under one side of the diaphragm, you perceive that a very strong action of the needle is immediately produced. The experiment which I have selected is one which shows the result easily, rapidly, and in a very marked manner; but I should not think it a bold assertion to declare, that with a little trouble and patience I could exhibit voltaic effects, although perhaps to a less marked extent, with every other odoriferous body.

FIG. 3.



Apparatus showing the generation of a voltaic circuit by savors.

When an animal tastes, the matter which contains the savor comes in immediate contact with the tongue, and is there probably

absorbed. I need hardly state, that the essentials for sensation, blood, and nerve, are abundantly supplied to that organ. With respect to physical contrivances analogical with the tongue, it is very easy to show voltaic force excited by savors; and I have here a V-shaped tube, containing a solution of pernitrate of iron, and two platinum poles, which exhibit by themselves no signs of electric action. As soon, however, as I drop a little infusion of meat into one side of the tube, you will instantly perceive that the galvanometer shows signs of action. There is no mystery about the meat, as sugar, or, in fact, any other savor, would have had a similar property in a greater or less degree. The direct examination of the tongue in the living animal affords unsatisfactory results, inasmuch as secretions in the mouth are very apt to give wrong results — a circumstance which should be very carefully guarded against.

The last organ of sensation to which I have to beg your attention is THE SKIN. Now, by the ordinary sensor nerves, we derive two sets of impressions of somewhat different characters — for instance, we are enabled to judge of impressions upon the body by either heat or force, or what may be termed cænaisthenics. We are also enabled to judge of the changes taking place within our own body, which estimation may be more properly called somaisthenics. By somaisthenics we are enabled to estimate the slightest muscular motion, and, in fact, I can not move my finger or my arm to even the slightest extent without having a perfectly distinct idea of the amount of motion produced.

The skin is acted upon by variations of temperature and force; hence we have to inquire how far heat and force can be employed to set in motion the voltaic force. In experimenting upon the variations of temperature, I

found a large series of thermo-voltaic circuits, which, curiously enough, are analogical to photo-voltaic circuits, inasmuch as heat, at various times, determines both negative and positive circuits in the same manner as light. I have here a negative thermo-voltaic circuit.

Fig. 4.

Thermo-voltaic circuit in which the voltaic force is produced by heat.

The apparatus, as you perceive, consists of a V-tube, containing sulphate of copper (fig. 4). Into each side of the tube a copper wire is place, and you perceive, that the moment I apply the heat of a spirit-lamp to one side, the galvanometer is very strongly deflected, the heated side becoming the negative pole.

When force acts upon the skin, I presume

the blood corpuscle is prevented from coming in contact with the termination of the nerve-fibre; and I will beg you to bear this supposition in mind, as in a later part of this lecture I shall demonstrate to you, that if this supposition be correct, a voltaic circuit must be generated. My observations upon heat and force simply indicate that a thermo- or dynamo-voltaic circuit is an ordinary voltaic or physical phenomenon; but that by no means proves that in the living body the mechanism of feeling is voltaic. This, however, is an experiment easily shown, for we have but to introduce our electro-voltaic test into the cutaneous textures, when a powerful deflection of the galvanometer occurs whenever we pinch or otherwise irritate the skin. We thus find that the mechanism of all the sensations is voltaic, and according to the laws of the voltaic test, the needle nearest the negative pole becomes positive; that nearest the posi-

tive pole, negative. From direct experiment, I should therefore infer, that the organs of sensation all constitute the positive pole of the peripheral battery. These inferences, however, must always be taken with a proper allowance for the complex character of the voltaic circuits in the body, or rather, I would say, for the complex materials of which the circuit is composed.

Sensations are received by a certain definite number of sensor nerves, which constitute the only means we possess of obtaining a knowledge of the external world. The sensor nerves pass to the brain, and then come in contact with a highly vascular tissue, called the gray matter of the brain; and I invite your attention to the very exquisite injections which I have made of that tissue, by means of the solution of carmine, and which will be exhibited under the microscope in the library after the lecture.

Inasmuch as the sensor nerves come in contact with blood-vessels, it follows from voltaic laws, that a voltaic battery exists in the brain, which is opposed to that in the body, and by which the electro-biological circuit is completed. At this point we leave the regions of direct experiment, and we must deduce the mechanism of the central battery according to voltaic laws on the one hand, and the properties of the mind on the other.

I infer that the sensations are simply repeated in the brain, nerve for nerve, action for action, and this first battery I term the sensation or aisthenic battery; the second pole of this battery is probably connected with the corresponding fibre of the opposite side, by what anatomists call a commissure, and which I have illustrated on the table by voltaic arrangement.

We have represented to our minds, not only simple sensations, but also combined impres-

sions; thus, while I am looking at all the parts of this theatre, one impression — namely, that of a theatre — is brought before my mind. There is no difficulty in obtaining this result by voltaic means; and the mechanism by which I believe it to be accomplished I have termed the syndramic or combination battery. Thus, if we have three primitive nervous fibrils, *A*, *B*, *C*, they may be thus combined: *A B*, *A C*, *B C*, *A B C*. The diagram behind me illustrates this mode of combination; and here, upon the table, I have the voltaic arrangement itself; and you can not fail to observe that these wires, even on this very limited scale, begin to look like the interlacing which we observe in the brain.

If we divide any space into a certain number of squares, and give to each square a certain name or figure, it will be apparent, that by simply giving the names of the squares filled up with black, the word, or name, or

symbol, would at once be accurately described. I have divided this piece of card into certain squares, and if I read you a certain combination of numbers, it would appear, at first, to give no definite idea, but if you examine carefully, you will find that this combination of numbers brings out the word LIFE. This word, I find, has been very unfortunately chosen, but in reality I only selected the word in illustration of the principle of combination, because it only consisted of four letters, and because each letter was so formed that it very perfectly filled up square spaces.

Ladies constantly in practice take advantage of this principle in their patterns of worsted work; and it would be possible so to describe a picture, up to the very limit of our powers of sensation, that it might, from the description alone, be repeated in any country, and yet be a perfect fac-simile.

I dwell thus long upon the syndramic, or

combination battery, because, in all probability, it constitutes a very large part of the brain. When we consider the large number of ultimate fibres in each organ of sensation, I do not think that we have reason to suppose every possible combination ensues; and even with regard to ordinary sentient nerves, I think that such a universal combination would be embarrassing to the mind, and that the combination probably would extend to the nerves of each separate region of the body. It is quite certain that we always know the specific sense by which impressions are learnt —that is to say, that we know whether an idea has been derived from the eye, nose, mouth, or other organ of sensation. This resolves itself into one idea for a vast number of sensations, and is a state which can very easily be imitated by voltaic contrivances. I have upon the table a voltaic arrangement of this character, in which but one action is pro-

duced from one or all the combinations which exist in the syndramic battery. In some cases, ideas do not arise alone from action on one sense, but on two or more senses at one time —a combination which I infer to occur in the syndramic noemic battery; and lastly, it is necessary to assume, that all these last combinations of each specific sense are connected together into one total in the pneuma-noemic battery, from the opposed pole of which the dynamic or motor nerves spring.

The situation of this important battery is somewhere in the base of the brain; and I believe that in applying the electro-voltaic test in this situation, I have obtained deflection of the galvanometer. Let me, however, speak with the utmost caution upon this point; for, although I have tried the experiment over and over again, the animal is almost invariably destroyed; and in fact, by the electro-biological maps which are suspended upon the wall, you

will at once perceive that an action here influences every nerve in the body, and thus may very readily destroy vitality.

Now, what are the qualities of this last battery, which has but one impression for all the sensations of the body? We find that it represents totality, and can not be limited. It has therefore the properties of infinity, and gives to man his most exalted ideas. The ideas of soul, God, eternity, immortality, are obtainable from this battery, acting in conjunction with the lower batteries which I have already described. I regret exceedingly that the hour allotted for this lecture has now been so far spent that I am unable fully to consider the properties of the mind deducible from the theoretical structure which I have developed upon voltaic laws; but, under the circumstances, I feel bound to pass on to matters which can be elucidated by direct experiment.

When the voltaic force is carried by the

sensor nerves to the brain, it there causes some change of matter, by which polarity is ever after determined. This phenomena is a physical result of the most ordinary kind; for I have here a solution of argento-cyanide of potassium, with two copper poles, and, before the lecture, I passed a voltaic circuit from one pole to the second, by which I have effected a change of matter, and silver has been precipitated on one side. You will now see, that immediately I connect the two poles with the galvanometer, a strong deflection will ensue, and, to use a metaphorical phrase, the solution has remembered what I did to it. This experiment, which is but a sample of a class, must only be regarded as analogical, and is only valuable to show that voltaic electricity may produce effects which will ever after be apparent.

In the arrangement of the nerves of the body, every sensor nerve is opposed to every

motor nerve, and may excite it to action under certain circumstances. Now, before I consider this subject in detail, I may state that the voltaic circuit, when it has the choice of two or more roads, invariably takes the easiest route, to the exclusion of all the rest. Here is an arrangement, in which one of my platinized silver batteries is connected with two precipitating troughs, having the same distance to travel in both cases, but one is charged with sulphate of copper, the other with sulphate of zinc; and yet with this trifling difference the entire current has passed through the sulphate of copper, to the exclusion of the sulphate of zinc, because copper was more easily reducible than zinc, and therefore offered a somewhat easier passage to the voltaic force.

Upon examining the arrangement, I find that the experiment has been tried under the most trying circumstances, as I observe that the positive pole, in the sulphate of copper, is

almost entirely dissolved. Notwithstanding, however, this, the law which I have developed and described in my Electro-Metallurgy still holds good, though I must confess that I should not have risked the demonstration of this extreme application of the law, which fortunately, by accident, has brought the matter more strikingly under your notice.

From this law, we learn that the voltaic circuit would be completed, through the nearest motor nerve, when any sensation was excited, unless obstacles were presented to its passage in that direction, or any circumstances favorable to its passage through any other motor nerve were afforded in some more distant part of the electro-biological circuit, when even the farthest motor nerve might be excited to action.

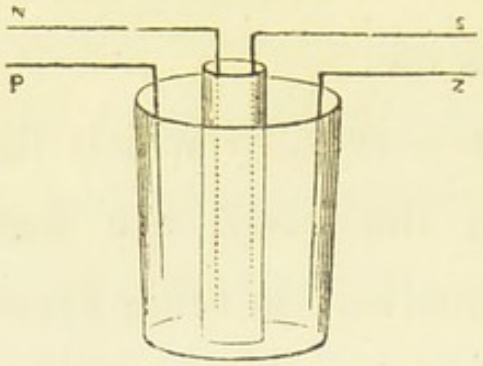
The action of every animal is determined, then, not only by the impression received at the moment, but by every other event which

it has registered or remembered from the first moment of its life.

The motor nerves, by which the circuit is completed in the body, are distributed, in man, to the muscles; in other creatures to the electric organs; in others, to light-generating structure. The electric battery of fishes, as it is technically called, is composed of an enormous number of minute cells, supplied with blood-vessels. The nervous force, which I have already shown to be voltaic, acts at right-angles to the direction of the cells, and there produces some change of matter which instantly causes a powerful voltaic current.

I have here a glass vessel, containing a solution of ferrocyanate of potash, into the interior of which is placed a porous cell, containing a similar solution; a platinum pole is inserted into both vessels, for the purpose of connection with the galvanometer. Now, if I pass a voltaic current from the outside to the

Fig. 5.



Artificial electric eel: Z, S, connections to be attached to the battery; N, P, wires exhibiting the phenomena.

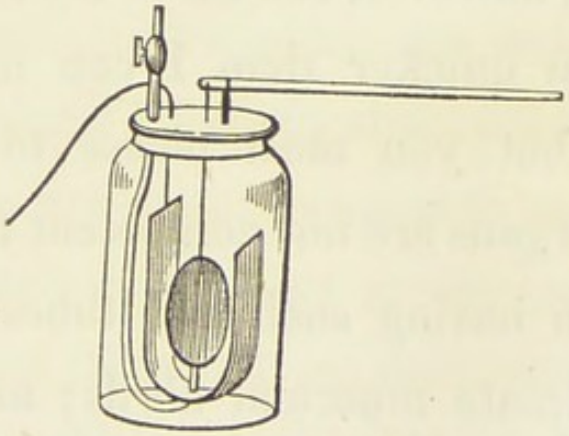
inside (Z S), no change of matter takes place in one part—the prussiate of potash remains the same; in the other, it is converted into the red prussiate. From this change, one side becomes strongly positive to the other; and you perceive that so powerful a current has been generated, that the needle completely swings round the instant connection is made with the galvanometer. I have only shown this experiment upon one cell; but it must be manifest to you, that, as every cell adds a certain amount of force, it simply requires a number to make a battery as powerful as that of an electric eel. The artificial electric eel

I have myself constructed, in a vast variety of ways, which I have not now time to consider.

The muscular substance is ultimately divisible into primitive fibrils, which consist of a sheath, called the sarcolemma, containing in the interior a peculiar matter, which, during the act of contraction, becomes wider and shorter; and this contraction is caused by a change of matter, produced by the voltaic force carried through the motor nerves.

I have here a strong piece of gut to imitate the sarcolemma, and into the interior of this I have placed fluid and pieces of platinized sil-

FIG. 6.



Artificial muscular substance

ver. Upon the outer side of this gut is placed a strong piece of amalgamated zinc, so that the moment connection is made between the zinc and silver, gas is evolved, which renders the bladder wider and shorter, and thus moves this bar of wood over a space of three or four feet. (See fig. 6.)

The conditions of the natural muscle and artificial muscle are perfectly analogical; both possess a power only limited by the strength of the materials. In both cases, the power acts over the short end of the lever, and therefore at a mechanical disadvantage. In both cases it is a great power moving over a small space. I, however, can move my natural muscles much quicker than I can my artificial muscle; but you must please to remember that my organs are not competent to construct a machine having such fine tubes as we find in the ultimate muscular fibrils; and for want of this delicacy of construction, we sacrifice

the speed and rapidity of action observable in the perfection of Nature's operations.

Anxious to lay before you the leading experiments and deductions of this truly delightful subject, I have delivered this lecture with the utmost possible rapidity; and yet I see around me multitudes of experiments which I fear that I shall have no time to explain, as the hour has already passed. By your applause, I understand that you wish me to proceed; but as some of my audience live at considerable distances, I will only detain you by calling your attention very briefly to a few other points. In the first place, we find that man consists of a double voltaic circuit, and therefore we ought to consider the nature of the changes taking place in that voltaic circuit. Now, there are strong reasons to suppose that hydrogen and carbon act as the positive pole, and become changed in that capacity into water and carbonic acid. It would only re-

quire one thirty-second the quantity of these materials to produce any result that it would of zinc; and I can assure you, that many a time have I sought diligently and carefully for a voltaic circuit which should be efficiently excited by carbon or coke as a positive element; and I can promise to the fortunate discoverer of such a combination the delight of being able to supersede the steam-engine, and the pleasure of successfully generating the voltaic light. Then, and not till then, will voltaic batteries be employed to the exclusion of every other means of generating force.

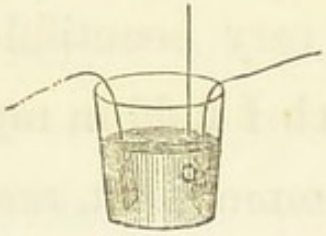
Although up to the present time I have not been able to use coke or carbon for a positive pole, I have succeeded in making a variety of circuits, in which substances composed of carbon and hydrogen form powerful voltaic circuits; for instance, sugar and nitric acid, oxalic acid and chloride of gold, ferrocyanate

of potash and nitric acid, constitute examples of this class of batteries.

The voltaic circuit in animals is exactly balanced, and does not act without some impression to set in motion the electric current. The arterial or oxygenized corpuscles are admirably adapted for this purpose; and I have here an experiment which will illustrate their functions in a very beautiful manner. The glass vessel which I hold in my hand contains a solution of common salt, and two iron poles are inserted into it. Now, in this state everything is balanced, and no voltaic force is exhibited. If I take an artificial corpuscle made of animal membrane, containing a little pernitrate of iron, and bring it in contact with one of the iron poles, a very powerful deflection of the galvanometer ensues, indicating the presence of a current. When, however, one corpuscle is placed against each plate of iron, the effect is again balanced, and no vol-

taic circuit arises. These experiments well indicate the functions of the blood corpuscle in the living body; for when one is in contact with each end of the nerve fibre, no current can take place, but the moment one is removed, or acted upon by heat, light, or other forces, a strong voltaic battery is formed.

Fig. 7.



Artificial blood corpuscle.

I would gladly have occupied your attention with a few remarks upon the relations of electricity to organic or cell-life. By a modification of the aggregation of cells, a plant produces leaves, stalks, flowers, or roots, which every gardener knows is, to a certain extent, as much under human control as digging, raking, or hoeing. During the prevalence of the potato malady, I subjected the plant to

every form of electricity, and in every possible manner, over long periods, without obtaining any result.

There is, however, one remarkable circumstance to be noticed with regard to the relation of electricity to cell-life; for I have found that electric currents stop the circulation of the blood, as suddenly as a stop does a watch when put down; and this entire stoppage of the circulation extends not only to the blood corpuscle, but also to the lymph corpuscle which creeps so slowly along the side of the vessel.

If we take a review of the functions of animal life, we find that all sensations, the registration of impressions, thought, action, and other phenomena of animal life, are voltaic effects, and solely obedient to physical laws; and to the idea of the performance of these functions we assign the idea of vitality. Life, therefore, is one word used to signify a num-

ber of changes. It is no independent reality apart from the matter which exhibits these phenomena. Neither is it an imponderable attached to matter; nor is it an all-pervading ether, or *anima mundi*, as some philosophers would have us suppose. Life, mind, memory, reason, thought, come from organization, are purely physical phenomena, and cease at death.

Man, however, is immortal. Man, at all times, and in all regions, has believed in his immortality. Now, that which is mortal can have no relation with that which gives to man his immortality. That which is infinite must not be limited; time must not be confounded with eternity, matter with space, the body with the soul, nor material actions with God.

Electro-biology, then, leads us no less to infer, than religion commands us to believe, "that the dead shall be raised incorruptible, and we shall be changed."

INTRODUCTION.

MESMER was the first who reduced the principles of Animal Magnetism to a system, and he employed it very successfully as an auxiliary of medicine in his extensive practice. This was in 1774. In a few years he was assailed by numerous enemies. The curative effects of animal magnetism excited the jealousy of the medical faculty in Paris; hence the Academé Royale Medecine, in the exercise of its royal prerogative of intolerance decreed: No physician shall declare himself a partisan of animal magnetism under the penalty of being struck from the list of members. In 1745 this same Academy had condemned inoculation as "murderous," "criminal," and "magical." Peruvian bark shared the same fate; also against the circulation of the blood. In 1784 this Academy appointed a committee from their number to examine and report on animal magnetism; but instead of confining their attention to the facts which were laid before them, they sought the cause by which they were produced, and inquired into the existence of the fluid described by Mesmer, but it escaped their research. They could not see, taste, or touch it; they could not collect it in masses, and could neither measure or weigh it; therefore they made a leap in the dark, and concluded that animal magnetism did not exist. How ridiculous would such tests now seem to determine whether the mind exists or not; but it is equally so with regard to animal magnetism. But the decree of the Academy was assailed on all sides, and their sophistry detected by some of the most learned men of Europe, and the science spread in spite of persecution, through France, Germany, Holland, and many members of the Academy became believers and practisers of it, as an auxiliary of medicine; and in 1825, a new commission was appointed to examine and report to the Society on the subject, and in 1831, they reported unanimously in its favor, although when first appointed, several of the committee were opposed to it. In Europe, Cuvier, Laplace, Humboldt, Dugald Stewart, Coleridge, Prof. Kluge and Dr. Elliotson

are advocates of it; and in our own country, Doctors Bartlet of Lowell; Flint and Buyard of Boston; Cutler of N. H.; Cleaveland of R. I.; and Payne and Hoffendahl of Albany, use it with great success in their practice as an auxiliary of medicine; besides the president and professors of Union and other Colleges, and a large number of the most intelligent men in our country are either practical magnetisers or advocates of it.

We are aware that it has numerous opposers. Every new discovery has had opposers, and the more important the discovery, the more numerous were the opposers. Harvey, the discoverer of the circulation of the blood was persecuted by the most learned physician, and they so prejudiced the people against him, that he lost his extensive practice and had to flee his native country. Gallileo was condemned to the inquisition. Fulton was persecuted. But like every other truth it will triumph over opposition, and hold up to shame and contempt, those who oppose it through ignorance and prejudice; as opposers of this and every truth, are among those who never have examined it; for it is the universal result, that every one who carefully examines it, by experiment and observation, becomes convinced of its reality.

Animal magnetism is introduced with success into the hospitals of Paris and London. At Berlin is a professorship of Animal Magnetism in the Medical College. The learned Dr. Kluge now fills that station.

Some charge the whole phenomena of Animal Magnetism to the devil. Admit this, and we must also admit that he is a clever sort of a fellow after all, to thus relieve distress, and reclaim the drunkard from the intoxicating bowl, to become a good member of society: to change hatred into love, so that the subject can pray for his enemies, and be saved from death. Magnetism does all this, and if this is a work of the devil, the poor fellow has heretofore been awfully slandered.

Animal Magnetism like every other blessing has doubtless been abused by some, so has religion.

ELEMENTS.

OF

ANIMAL MAGNETISM.

CHAPTER I.

DEFINITION OF ANIMAL MAGNETISM.

ANMIAL MAGNETISM is the action of one mind upon another, so as to attract or influence it. We feel it when listening to the eloquence of a celebrated orator. He is the centre of attraction ; the audience is held in riveted attention ; he conducts them to the battle-field ; they hear the roaring cannon, they see the fields strewed with the dead and dying and covered with blood. The result is similar when we listen to the singing of an accomplished musician. But what is more especially understood by animal magnetism, is that power which some possess of so concentrating their attention, and directing their will with such energy, as to put some persons into a magnetic sleep, and frequently to cure or relieve diseases. Its more appropriate name is pneumatology. It is a species of electricity.

CHAPTER II.

ANALOGY BETWEEN NATURAL AND MAGNETIC SOMNAMBULISM.

SEC. I. NATURAL SOMNAMBULISM. A somnambulist mentioned by Gassendi used to rise, dress himself in his sleep, go down to the cellar, and draw wine from a cask. One night he carried on his head a table

covered with decanters, up a very narrow stair-case and with more dexterity than he could have done when awake.

The Archbishop of Bordeaux, states in the thirty-eighth volume of the Encyclopedia, edited by Diderot, d'Alembert, &c., the case of a young clergyman who was in the habit of rising during the night in a state of somnambulism, and writing his sermons. When he had finished one page of his manuscript, he would revise it, after having read it aloud. In order to ascertain whether he made any use of his eyes, the Archbishop held a piece of paste-board under his chin to prevent his seeing the paper before him; but he continued to write on without being at all incommoded. Dr. Dwight mentions the case of a somnambulist who every morning on awaking found himself minus a shirt. After thus losing about two dozen, and having no remembrance of what had become of them, his brother slept with him one night, to ascertain, if possible, what he did with his shirts. About twelve o'clock he arose, dressed himself and went out; his brother followed him to a pond, one mile distant; there he undressed himself and took his shirt and thrust it into a hollow log; then bathed; after which he dressed himself, with the exception of his shirt, and returned, undressed himself, and retired to bed. In the morning he awoke as usual and found his shirt missing; he inquired of his brother what had become of it; he told him that if he would follow him he would show it him; they went to the pond and there found it, and all the others, stowed away in the hollow log.

A man in Massachusetts arose in his sleep and threshed out his grain, and then retired to bed; the next day he was much astonished, when he went to his barn for the purpose of threshing his grain, to find it already done.

A girl in Albany is accustomed to rise in her sleep, and sew and do other unfinished work of the preceding day; but has no recollection, when awake, of it.

Dr. Haycock, professor of medicine in Oxford, would give out a text in his sleep, and deliver a good sermon

from it, nor could all the pinching and pulling of his friends prevent him. A volume of sermons, preached in New York a few years since by a young girl, a natural somnambulist, have been published.

Dr. Belden gives the following description of the Springfield somnambulist: One of her fits of somnambulism continued forty-eight hours; many attempts were made in vain to arouse her; a bandage was tied over her eyes, but she read a great variety of cards written and presented to her by different persons, told the time by watches, and wrote short sentences. A second bandage was placed over the other, but apparently without causing any obstruction to the vision. She repeated with great propriety and distinctness several pieces of poetry, some of which she had learned in childhood, but had forgotten, and others which she had merely read several years since; she sung several songs correctly, yet she had never learned to sing, and has never been known to sing when awake. In another fit, I took a large black silk handkerchief, placed between the folds two pieces of cotton batting, and applied it in such a manner that the cotton came directly over the eyes, and completely filled the cavity on each side of the nose. Various names were then written on cards, which she read as soon as they were presented to her. When at Worcester, in one of her somnambulic attacks, she was taught how to play backgammon, and in the sixth game beat Dr. Butler, an experienced player. But she could not even set the men when awake.

Dr. Abercrombie gives the following extraordinary account of a natural somnambulist: "A girl aged seven years slept in an apartment, separated by a very thin wall from one which was frequently occupied by an eminent itinerant fiddler, who often spent the greater part of the night in performing pieces of a very refined description; but this child took no notice of it only as a very disagreeable noise. Six months after, she became sick, and was removed to the house of a benevolent lady, where, after her recovery from a protracted illness, she

was employed as a servant. Some years after, the most beautiful music was often heard in the house during the night. At length the sound was traced to the sleeping room of the girl, who was found fast asleep, but uttering from her lips a sound exactly resembling the sweetest sounds of a small violin. She would first utter sounds precisely resembling the tuning of a violin, and then dashed off into elaborate music, which she performed in a clear and accurate manner, and with a sound exactly resembling the most delicate modulations of that instrument. Soon she imitated the piano, and sung, imitating precisely the voices of several ladies of the family. She was, when awake, a dull awkward girl, and in point of intellect was much inferior to the other servants of the family."

Said S. T. Coleridge, "A young woman of 25, who could neither read nor write, was seized with a nervous fever, during which she talked continually, Latin, Greek, and Hebrew. She had when a child lived with a clergyman, who occasionally read in each of these languages."

Sec. II. Magnetic Somnambulism. M. Delouze in his critical history of Animal Magnetism, gives the following summary of the phenomena of Magnetic Somnambulism. "When magnetism produces somnambulism, the being who is in this condition acquires a prodigious extension in the faculty of sensation; his eyes are shut, his ears are closed; yet he sees and hears better than any one awake. He is under the will of his magnetiser in regard to every thing that cannot hurt him, and he does not feel contrary to his ideas of justice and truth. He recovers the recollection of things he had forgotten when awake. He expresses himself with astonishing facility. When he awakes he forgets all. The magnetic somnambule perceives innumerable relations in all objects, with an extreme rapidity, and in one minute runs through a train of ideas which to us would require many hours. Time seems to vanish before him." "Of all the discoveries which have excited attention, this gives us the most insight into the nature and faculties of man." The

following case was embodied in the report of the commissioners of the French Academy, and read to that learned body in 1831, to which we have referred. On the 18th of March, 1826, M. Petit was set asleep in one minute. A bandage was put over his eyes; one of the gentlemen present, M. Raynal, played a game of cards with M. Petit, and lost it. The latter handled his cards with the greatest dexterity, and without making any mistake. We attempted several times in vain to set him at fault by taking away or changing some of his cards. They also attest other cases, among which was M. Paul, who was put asleep in two minutes by M. Foissac, and read fluently any book presented to him.

The following statement was published in the Salem Gazette, in 1836: "Dr. B——, of Providence, operated upon a young lady, during the period of magnetic sleep, who could tell correctly the time by a watch, though enveloped in a cloth, and at the same time having a bandage over her eyes. The doctor had a patient sick, as was believed, of liver complaint, and bade the somnambulist go in spirit to the man's house, (it being one fourth of a mile distant.) Arrived, she, at the Doctor's request, described the house, that there might be no mistake, and then entered. "What do you see?" asked Dr. B. "A man sick." I wish you to tell me what ails him. First look at his head; is it well? "Yes." How do you know? "Because it looks like yours or any other one who is well." Is the liver, heart, &c., well?" "Yes," Do you see anything wrong? "Yes, there is an enlargement of the spleen." Several questions were then put to confuse her, and also to ascertain if she knew what the spleen was, and where situated; to all which she gave correct answers. In four days the patient died; a *post mortem* examination was instituted; all the physicians of the city were present, to whom the story of the girl was narrated before commencing operations, and they were requested to examine the body to see if they could discover the diseased spleen from external examination. They, sixteen in

number, declared with one voice that they could not. The body was then opened, and to the astonishment of all present, the girl was right; the spleen weighed fifty-seven ounces; its usual weight being from four to six ounces."

The natural somnambule is impelled by his own imagination, and certain corporeal impressions; the magnetic wholly depends on the will and faculties of his magnetiser. But in all the highest cases of phenomena in magnetic somnambulism, there are cases in natural somnambulism almost identical with them.

The following is extracted from the Journal de la Meuse for the 20th September, 1835: "A girl by the name of Arron, when plunged in a state of natural somnambulism, answers with precision the questions put to her; she perceives not only such natural objects as are around her, but also those which are concealed; and, what is still more surprising, objects removed to a very great distance. A physician from Chartres, saw her in an attack and said to her, "Mary, do you know me?" "Yes sir." "Who am I?" "You are a physician."—"Where do I live?" "At Chartres." "Can you see my house?" "Yes." "Is there any company in it?" "Yes; four ladies; one old, two middle aged, and one a young lady." "What do I hold in my hand?" "A small wooden box." "What does it contain?" "Sharp little iron tools." "What do I hold in my hand?" "Some money." "How much?" (She names the sum.) "In what coins?" (She specifies them.) All these answers were perfectly correct.

The following experiments were performed by the writer: June 19th, 1840, put Miss W——, of Albany, into a magnetic somnambulism in 20 minutes; she walked wherever I directed her, either by word or simply willing her. Without any gesture or moving of my lips, she would converse with me or with any other one that I willed. She would tell accurately what was held behind her head; read cards placed on her stomach; sung whenever I willed. June 22d, put her into a magnetic

sleep in 14 minutes. Mr. Lancaster, Mr. Bulgin and several ladies were present. She walked as before; a large black-board was placed before her at the distance of four afeet; the different individuals present held various articles behind it, and she told correctly in evrey instance, what they were; she also read accurately, cards and books held behind the black-board. I went out of the room, after requesting her to notice what I should do, and on my return she stated accurately. She is the natural somnambulist that I have referred to in the first section of this chapter.

Clairvoyance at a Distance.—Dr. Arndt, the eminent German physician, relates, that being one day seated near the bed of one of his somnambulists, on a sudden she became agitated, uttered sighs, and as if tormented by some vision, exclaimed, "O heavens! my father! he is dying! he is dying!" A few moments afterwards she awoke, seemed quite cheerful, and recollected nothing of the anxiety she had so recently manifested. She relapsed twice into the same state of magnetic sleep, and each time she was tormented by the same vision. Being asked what had happened to her father, she replied, "he is bathed in blood, he is dying." Soon she awoke and was cheerful as before. Some weeks after, Dr. A. found this lady pensive and sorrowful, she had just received a letter respecting her father, who was distant 450 miles, stating that a serious accident had befallen him. In ascending the stair of his cellar the door had fallen on his breast; a considerable hæmorrhage ensued, and the physicians despaired of his life. Dr. A. had marked the precise time of the preceding scene of the somnambulism of the lady, found that it was exactly on the day and at the hour when the accident happened to her father.

CHAPTER III.

USES OF ANIMAL MAGNETISM.

When an individual is in somnambulism, sensibility is destroyed, and the most painful surgical operations have been performed, and the patient remained the whole time in a state of perfect unconsciousness. "The most painful chronic diseases, as well as numerous spasmodic nervous affections have been either perfectly cured or relieved by its application. And it frequently restores the patient when medicine fails. Says Deluze, magnetism often assuages a fever; and is a sovereign remedy for enlargement of the glands, and has wrought astonishing cures in scrofulous complaints; ulcers which have exhausted the resources of medicine, have been cured by magnetism. A woman who had an ulcer ten years was cured in thirty-five sittings. There have been over sixty cases of paralysis cured by magnetism in France. Rheumatic affections are usually speedily cured by it. It is a certain remedy for tic douloureux. Continues Deluze: a young lady of twenty had attacks of epilepsy ever since she was nine years old, and had been unsuccessfully treated by the most able physicians. It is three months since she had recourse to magnetism.—From the first month her attacks became weaker and less frequent; at the end of the second they entirely disappeared, and she now enjoys perfect health." Dr. Cutter of Nashua, N. H. gives the following account in a letter to T. C. Hartshorn, of Providence, dated—

NASHUA, N. H. Nov. 22, 1837.

Tic Douloureux.—"I was called to see Miss E. M. of this town. The disease was confined to the right side of the face. I proposed magnetism, she assented. After sleeping a short time I awoke her and the pain was gone, and has not returned."

A little girl ten years of age, daughter of Mr. Mayer

of Albany, had had convulsion fits for several days, and was given over by the physicians, who said that she could not live twenty-four hours; as the last means her father sent for the Rev. Mr. Garfield, a magnetiser, to try magnetism on her. When he arrived, the girl was insensible, and her frame much convulsed; he commenced magnetizing her; in a few minutes she was perfectly calm, and went into a tranquil slumber and slept well during the night; the next morning she awoke and conversed with those around her; her fits had ceased; after that she was magnetised several times, and in five days she was well.

Dr. J. W. Robbins of Uxbridge, Mass., thus states, "One individual was affected with dyspepsia, had a craving appetite for fruits and aliments which were sure to distress her. When in magnetic sleep, I enjoined upon her in the most impressive manner not to indulge herself in their use. The day following, having procured an apple, she wished to eat it, but found herself under the control of a mysterious influence which rendered it morally impossible. I next tried the experiment with regard to tea; I willed that every attempt to take the least quantity should be followed by nausea. All her succeeding attempts to take tea was followed by distressing sickness; and it is now several months, yet those habits remain corrected. I tried the experiment of interdicting the use of both tea and coffee with equal success; the same with the use of snuff." Another gentleman states that an inveterate attachment to tobacco in its various shapes, has been entirely destroyed, though the patient, a medical student, knew nothing of the cause of it, while in the ordinary state. In another individual a spirit of charitable feeling was induced towards an individual who had rendered himself an object of the patient's hatred and indignation. Thus far the spirit of forgiveness prevails, although the patient is ignorant of the cause. Other experiments have been made to excite cheerfulness, hope, &c., successfully. It may be applied to every bad habit with equal success.

A materialist in Albany, when he saw the astonishing phenomena of magnetic somnambulism exhibited in his own daughter, exclaimed, "I have been deceived, the soul is not material, it is an immortal spirit. I see ample proofs of it before me." Therefore this science is not only of vast importance as an auxiliary of medicine; but also as a corrector of evil habits, and a promoter of Christianity.

Effects of Animal Magnetism on Superstition.—Animal Magnetism throws considerable light on many of the mystic rites and ceremonies of the ancients; it unseals the door of the heathen temple, and strips the priest before his altar of all his supernatural attributes; it explains a variety of extraordinary facts which the historians of all ages have recorded, and connects them with each as effects which are identical and dependent on the operation of the same cause. It affords, too, a satisfactory explanation of the curious facts connected with sorcery and witchcraft, which during the middle ages excited the apprehensions of the vulgar, imposed on the credulity of the learned, and led to those horrible persecutions which prevailed throughout Europe. Prosper Alpinus states that frictions during ablution were among the se-cret remedies of the Egyptian priests:

"The mystery of Oracles, the prophetic ravings of the Sybils, are explicable on the same principle." Josephus was frequently in somnambulism. Among the ancient oriental nations, the treatment and cure of diseases by the application of the hands is universally attested. Jarchas informs us that he saw almost every description of disease cured in this way by the Indian sages. "In looking over the trials of those unfortunate persons who were condemned for witchcraft, it is impossible to escape the conviction that the sorcerers or wizzards exercised a truly magnetic influence over their credulous disciples." "The affected persons exhibited several of the phenomena of somnambulism, and it is not surprising that in that age of darkness, effects so extraordinary were ascribed to the devil."

Persons in somnambulism, as we have shown, are deprived of sensation; this in those times was considered a sure sign of witchcraft, and multitudes were murdered with no other proof against them. Increase Mather thus states about the New England witches: "They did mutually with the touch cure each other, and foretold when another fit was coming on, and it happened accordingly; their eyes in the fits were fast closed." Animal Magnetism explains the phenomena of Irving's prophetessses. Those persons who fall at camp meetings are in somnambulism, and fully explain those phenomena that they exhibit, which have so long excited astonishment. "The somnambulic faculty of clairvoyance, or the power of seeing events passing at a distant place, affords a solution of the mystery of what in the north of Scotland is called *second sight.*" Therefore fore a general knowledge of animal magnetism will banish superstition of every description from the globe.—The superstitious through ignorance attribute natural appearances to supernatural cuuses.

"*Mesmerism and Surgery.*—At the invitation of Dr. Homer Bostwick, of No. 75 Chambers-st., we witnessed Saturday, a surgical operation upon a patient in the state of Mesmeric Sleep. The operation was performed at No. 152 Church-st., and consisted in the removal of an adipose tumor from the back. The patient was a colored woman named Emeline Brown, a servant in the family of the Rev. Dr. Higbee. She was magnetized by Daniel Oltz, of No. 80 Chambers-st., assisted by E. J. Pike. After the patient had been thrown into the proper state, Mr. Oltz left the room, but Mr. Pike remained and held her hand during the operation. The object of this, as we understood, was to insure her continuance in a state of perfect unconsciousness. Only five minutes were occupied in magnetizing the patient. She sat in a chair, her head thrown forward and resting on a table. There was every indication of a state of perfect unconsciousness.

"Dr. Bostwick, before commencing the operation, sta-

ted that he had been entirely skeptical on the subject, but had desired in this instance to subject the claims of magnetism to a practical test. Mr. Oltz, the magnetizer, had not known the patient until some three days previously, and had magnetized her only some four or five times, at Dr. Bostwick's request. Mr. Pike had never seen her previous to the time fixed for the experiment.

"The magnetizer having pronounced the patient in the proper state, Doctor Bostwick (assisted by Doctors Samuel R. Childs and John Stearns,) proceeded with the operation. He first made an incision about eight inches in length across the tumor, and then proceeded to remove it by the usual process. The operation lasted three minutes, and required no small amount of cutting. We stood within two feet of the patient, and watched her narrowly. There was no muscular twitching and no manifestation whatever of sensibility to pain, or even of consciousness. A physician examined the pulse and said it was quite natural, though somewhat feebler, perhaps, than usual. A dead body could not have exhibited stronger insensibility to pain. The tumor weighed ten ounces. The wound did not bleed near as profusely as such wounds do when the patient is in a natural state. The whole operation of removing the tumor and dressing the wound occupied just half an hour.

"The wound having been dressed and the garments of the patient adjusted, Mr. Oltz awoke her by a few passes, which occupied less than a minute. Her appearance was much like that of a person suddenly aroused from ordinary sleep. Questions were put to her implying that the operation had not been peformed, and that she would have to be magnetized again. She said she would rather submit to the operation at once in the natural state than wait any longer. She was asked if she did not know that the tumor had been removed. She replied in the negative, and with every appearance of perfect simplicity and integrity, declared that she had

felt no pain and was wholly ignorant of whatever had transpired during her sleep.

"There were present as witnesses, including several Reporters for the Press, some dozen persons. Among them we name the following gentlemen:—Dr. Eleazer Parmly; Edward A. Lawrence, from the Rooms of the Home Missionary Society, J. R. S. Van Vleet, from the Office of the Courier and Enquirer; E. A. Buffum, Reporter for the Herald; Dr. H. H. Sherwood; Dr. Edward Spring; Oliver Johnson, Assistant Editor of the Tribune. There were others whose names we did not learn.

We have no comment to make upon the facts thus stated, except to express our perfect conviction that there were no collusions. In fact we see not how deception could have been possible under the circumstances. The most obstinate skepticism *must* yield in the presence of facts like these."—*N. Y. Tribune.*

CHAPTER IV.

PROCESSES.

There are various methods practiced by different magnetizers. But we think the following preferable:

If you wish to put a person into the magnetic sleep, cause him to sit as easy as possible in an easy chair, with his head reclined back, and require him to be perfectly quiet; sit down before him, place your knees beside his; then take his thumbs in such a manner that the inside of your thumbs will touch the inside of his. Concentrate your attention, and will him to sleep; after holding him thus about ten minutes, slowly raise your hands with the palms turned outward to his head, then

turning the palms inward let them descend to his shoulders, and let them remain there five minutes; then let your hands descend with the fingers pointed towards the arms, at the distance of two or three inches from them to the extremities of his fingers; let your hands then ascend, sweeping them off to the right and the left, to their extent, palms outward as before; raise them as high as the head, then descend as before; thus continue from five to ten minutes, and lastly, lay the right hand upon the pit of the stomach. Remember that unless you keep your attention fixed, your will steady and unwavering, your efforts will be vain. The operation is principally intellectual; many make no use of the manipulations, and produce all the effects by the mere energy of the will, at a distance from the patient; but still the movements of the hands give some assistance in producing the magnetic current; the downward motions are magnetic, the upward are not. Some persons are much more susceptible of the magnetic influence than others; hence some require a longer time in being put into the magnetic sleep than others; in some cases the processes are shortened, in others they must be lengthened. There are some persons upon whom magnetism has no sensible effects. Another very successful method is, to take the patient by one hand and place the other hand on the head and exert the will as in the preceding case.

But a comparative few that are put into magnetic sleep become somnambulists. If a person in this sleep will answer the questions of his magnetiser, he is in somnambulism. To awaken the patient from magnetic sleep make upward motions with your hands before his face, willing him to awake, and he immediately awakes.

Its Application to Diseases.—The magnetic sleep is highly restorative, and always should be resorted to when the complaint is general; but when there is simply a local pain or disease, there is no necessity for it. For head-ache place your hand upon the part affected and exercise a constant and benevolent desire to relieve pain; and after holding it there a few minutes pass it lightly

over the head from right to left; if the pain is occasioned by the stomach, next place your hand on it and proceed as with the head. If the head-ache is accompanied with cold feet, after holding the hand on the head for a short time, draw the hands slowly from the head downwards, along the sides, to the knees; soon the head will be relieved and the feet become warm. If the pain has existed for years it is chronic and must have a prolonged treatment.

In rheumatism, if local, place your hand where pain is felt, hold it for fifteen or twenty minutes, then pass your hand lightly to the extremity of the feet, and thus continue for ten minutes; but if the limbs are generally affected, make passes at a short distance from them to their extremities, for an hour or more; if the disease is chronic repeat the operation daily until the relief is complete; and so of every chronic disease. Says Deluze, "I have seen a fit of the gout, so violent that the patient could not put his foot to the earth, relieved by one sitting and cured by three, and the pains have not returned for eighteen months. I have also seen a somnambulist in fifteen days cure her magnetizer, who for a long time suffered with the gout in the knees and feet. For this purpose she merely employed passes along the legs, continuing them each day for a quarter of an hour. When the gout has mounted to the head or chest, magnetism readily brings it down to the feet, and then draws it off at the extremities."

We mean by pass, simply passing the hand sor moving them as we have stated.

For tooth-ache hold the hand on the part affected for a few minutes, then pass the ends of the fingers slightly over the cheek from right to left.

"In biles, magnetise when the inflammation begins." "For a felon, make passses along the arm as far as the extremity of the finger, and then concentrate the action, and then draw it off from the end."

It is not pretended that magnetism cures all diseases; some are beyond its reach; but it is a valuable auxiliary

of medicine, and every physician should be familiar with its principles; and a general knowledge of them would relieve many of the ills of life, and preserve multitudes from untimely graves. Says Baron Dupotet, "the value of such a discovery as animal magnetism is to be estimated, not by the evils to which its unskilful application may give rise, but by the positive good which may be derived from it. Already we have seen that during the state of magnetic insensibility the most painful surgical operations may be performed, and the patient remain the whole time in a state of perfect unconsciousness. Is this not a boon to suffering humanity? This is not all; the most obstinate and painful chronic diseases have been relieved and perfectly cured by its application. It was the successful treatment and cure of diseases which had notoriously resisted every other remedy, which compelled the rudest and most inveterate of our antagonists to recognize the influence of magnetism; and when these facts were demonstrated beyond all reasonable controversy, it remained for them to seek in the umbrage of their imagination the solution of the mystery. In epilepsy, hysteria, neuralgia, chronic rheumatism, head ache, I know of no remedy so immediate and availing. How often have I seen the victim of pain writhing in the most acute agony, sink under its influence into a state of the most placid composure! How often have I heard thanksgivings and prayers breathed in gratitude to the Creator for the relief which the afflicted have hereby experienced! At Gronigen, a girl nineteen years old was suffering under hysterical spasms, which sometimes continued forty-eight hours; after being magnetised half an hour a day for three weeks, recovered." "A lady residing in London, after a violent attack of fever, under which she was suffering in December and January last, was affected by convulsions of every kind, but mostly by fainting, which often lasted two hours, and it was difficult to bring her to herself. I was present one day when the fainting was coming on, and tried to make application of magnetism; I had scarcely begun to operate, when she

quickly recovered from the fainting, as though she had been awakened from a dream, and from that moment she gradually recovered." Says Dr. Elliotson of London, one of the most eminent physicians in the British empire, "I know of no certain cure for epilepsy but magnetism, I have cured several by it." Says Baron Dupotet, "in many acute diseases, medicine should be used with magnetism."

To cure a person of any bad habit, as intemperance, he must be put into the magnetic sleep and then the magnetizer must will with energy that the least participation in intoxicating drinks, snuff, tobacco, opium, or whatever it may be, should cause nausea, and he will be forever unable to partake the interdicted articles; unless in another magnetic sleep the magnetizer should remove the interdiction. It may be equally well appled to anger, revenge, and every evil passion. Hence the philanthropist, by a practical knowledge of this agent has his means for relieving suffering humanity increased a thousand fold; and many frightful maladies, and infidelity, will take their flight before its bright rays from our globe.

Note. A person cannot be magnetized when under the influence of any stimulating drink, food, or any excitement.

CHAPTER V.

PRECAUTIONS.

Says Baron Dupotet, "I am anxious to impress on the minds of those who may feel inclined to try the experiment, that the operation is not always unattended with danger; for I have known instances of many who in endeavoring to induce the magnetic phenomena, have

placed themselves in a very painful position, and the person operated on in a very alarming state. Of course animal magnetism, like every other science, has its own laws, and these should be diligently studied before any individual attempts to practice it. M. de S. C., a retired officer, having heard a vague report of animal magnetism, attempted to make the experiment upon his own daughter, although she complained of no illness. He merely wished to ascertain whether he could make her feel the magnetic sensations. With this view, and without being aware of the extent of mischief he was provoking, he laid his hand on the stomach of his daughter and obeyed the magnetic injunctions. After a few moments of magnetization, she experienced spasmodic attacks, and shortly was siezed with violent convulsions; and her father, not knowing how to calm them, only increased their intensity, and she thus remained for a week."

Says M. de Puysegur, "a young lady of Nantes, of distinguished birth, when on a visit to her relative, the Marquis de B., was indulging with the rest of the company in passing sundry jokes upon magnetism. Her uncle, M. de B., who outstepped, by his sarcastic remarks, every one present, and was gesticulating with great freedom, began to direct his pretended influence upon his niece, when they both set about magnetizing each other as fast as they could. At first the young lady laughed very heartily, but it was soon discovered that this laughter was any thing but natural; and she was gradually losing her reason; she followed her magnetizer every where, and yielded to his sole influence. The spectators attempted to separate them, but this only provoked dreadful convulsions. Her magnetizer felt extraordinary sensations; the lady remained in that alarming state several days." But if convulsions do occur, the magnetizer by being calm and firm can soon quell them, by making passes at a short distance from the patient, and directing the energy of his will to soothing or calming them. An experienced magnetizer rarely ever induces convulsions, and if he should he can speedily remove

them. In magnetizing for the relief of any local pain, there is no danger; so that any one can attempt it with impunity. In nearly all cases where there have been convulsions, they have occurred when attempts were made through mere curiosity, to excite the magnetic phenomena. Women can magnetize equally as well as men; all nurses should be magnetizers.

CHAPTER VI.

EXPERIMENTS.

SaysBaron Dupotet. "A large marble pestle, after being magnetized, was wholly immersed in muriatic acid, in which it was kept until the acid had reduced the mass to about one half of its original size, it was then drawn out, well cleansed, and presented to the somnambulist, who fell asleep as soon as he had touched the whole mass of marble." There is an analogy between anima. magnetism and electricity, because if the magnetizer places himself on an insulated glass stool, he can magnetize with double power, and if the hand of the magnetizer is on the head of the magnetized, and the hand of the latter touches the head of the magnetizer, that moment he experiences a shock like that of electricity; also if a natural magnet be held near the hand of a person in magnetic sleep, it follows the magnet. A bottle of magnetized water put to the feet of a person with cold feet, will warm them. Magnetized water is very beneficial to persons in ill health.

CHAPTER VII

CONCLUSION.

The phenomena of somnambulism are similar "to the unclouding of the mind previous to death. Thus does the study of animal magnetism assume a peculiar sacred interest; it is the unveiling to us our spiritual nature, and leads us onward even to the verge of eternity." It also demonstrates that all thoughts are in themselves imperishable, and will at one view crowd upon us when separated from our clay tenements. "Do we understand the connection between our bodies and souls? No. Let proud philosophy, therefore, descend from her throne of bigotry and intolerance, and with a spirit of humility, prepare to investigate these solemn mysteries. I know of no study so exalting to the human mind, none so deeply interesting to all who are capable of reflecting on their destiny."

"To practice magnetism successfully," says M. de Puysegur, "you must have *an active will to do good; a firm belief in your power, and an active confidence in employing it.*"

Let us thank heaven that the exercise of an agent so useful, and sublime as that of animal magnetism, demanding only singleness of faith, purity of intention, and a development of a natural sentiment, which connects us with the sufferings of our fellow men, and inspires us with the desire and the hope of relieving them." The female tract distributor, who understands magnetism, has an additional power of doing good, and can be an angel of mercy to multitudes of the poor and suffering in our cities. If the immortal Howard had understood it, how much more good he might have accomplished, what sparkling gems it would have added to his crown; what new joys would have filled his heart.

APPENDIX.

MAGNETIC AND CLAIRVOYANT TREATMENT OF INSANITY.

In 1847, Dr. Barker, of South Adams, Mass., cured Miss Potter, of that place, of insanity, by magnetism The following statements on insanity were made on the evening of June 11th, 1848, by S. G. Grooms, of Troy, N. Y., while in the clairvoyant state.

Insanity, or Disease of the Mind.—Physicians are often ignorant of its cause. There are portions of the brain that cannot bear the least pressure, without derangement, or fits. The organs of Destructiveness and Combativeness are the most easily affected. When there is an equilibrium of the circulation of the blood, there will be no derangement: lack of circulation is the first cause of insanity; then a portion of the serum does not become blood. A bruise becomes bad blood, and pleurisy is produced by thick blood.

Different organs become deranged, as Eventuality, Constructiveness, Secretiveness, and Acquisitiveness; when the last-named organ and Color are deranged, the person thus affected will steal articles of a certain color. The physician's first object should be, to ascertain what organ is affected. If Mirthfulness is disordered, excite Veneration. Try to draw the surplus blood from the brain toward the extremities, by magnetic passes.

Insane persons ought never to be opposed. Follow them in their views, as if they were sane, by small portions, in due season. Examine the patient's hands and feet; when they are warm, and animal heat is equalized with moderate perspiration, and the system is open, the health of the person is good.

TREATMENT.—*For Nervous Derangement.*—After bleeding the patient a little, give the following medicine to strengthen the nerves. Take tincture of iron, (made by pouring boiling water upon iron, or boiling a piece of iron in water,) with skull cap and a little castor, (from the beaver,) and assafœtida, and make a tea of this mixture. Or sulphate of iron, one ounce; rectified spirits, two pints. Another mode is: take ammoniate of iron, four ounces; proof spirits, one pint: digest and strain.

For Mental Derangement.—Reduce the patient by dieting, and not permit him to eat food that makes blood. The following articles are appropriate, namely: crackers, rice, and molasses;

and avoid stimulants. A person of strong, robust constitution, and red face, needs bleeding. Palsy is produced by a similar cause as insanity. Never let the insane know that you think them insane, as it makes them worse; and also eyeing them with suspicion does the same. The reason why their best friends prove their worst enemies is, because they eye them closely, which horrifies the insane and increases their malady, and begets in them extreme hatred toward their friends. Insane persons should be talked with as if they were sane and rational. They ought to see frequent change of scenery, the oftener the better; and in extreme cases, let pictures in the room be changed hourly.

Persons that become insane by fixing their thoughts constantly on one thing, are hard to cure. Any person confined in a white glass globe, would become insane in six hours. Long and intense thinking on one subject will render any person more or less insane.

The doctrine of election causes more insanity than any other one subject, because it leads its believers to doubt and melancholy, and finally to despair. Universalists are rarely insane, as they are buoyed up by hope, and are often cheerful; but Universalism is a passport without a signature: a robe not in the fashion of the robe of righteousness. All insane persons are costive. Typhus fever is a species of insanity. The nerves of voluntary and in voluntary motion are opposite; if the one class are unusually active, the other are proportionally inactive.

In addition to the other remedies, give a tincture of Cayenne and alcohol, and use the warm bath, with friction, by rubbing the patient with a wet woollen cloth.

If the foregoing treatment was observed in the insane hospitals, in one week three-fourths of the patients would be cured.

THE END.

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