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A TREATISE
ON
The Phenomena
OF
ANIMAL MAGNETISM;

IN WHICH
THE SAME ARE SYSTEMATICALLY EXPLAINED
ACCORDING TO THE LAWS OF NATURE,

BY

M. LOEWE,

MED. CHIRURG. ET PHILOS. DOCTOR, HONORARY MEMBER OF THE
PHYSICAL AND CHEMICAL SOCIETY OF GRONINGEN, &c., &c., &c.

*"O magna vis veritatis, quæ contra hominum ingenia,
calliditatem, solertiam, contraque fictas omnium insi-
dias, facile se per se ipsum defendit."*

CICERO.

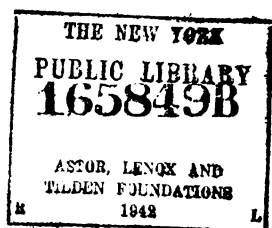
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1822.

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TO HIS ROYAL HIGHNESS
PRINCE AUGUSTUS FREDERICK,
DUKE OF SUSSEX.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

Presumptuous as it may appear in a stranger to Dedicate his humble Work to Your Royal Highness, I was nevertheless emboldened to solicit Your permission to do so, when I considered I was addressing a Prince who, to extensive erudition, has united a refined taste—qualities which have always adorned Your Royal and Illustrious House, the Princes of which have not desmed it beneath their dignity to accept of, and exercise, the Rectorship of three different Universities, and several of whom have immortalized their names in the literary world by their writings; to Your Royal Highness, their descendant, who, with an animating and laudable zeal, not only

Worcester 12 Jan 42

DEDICATION.

supports and protects all that is good and noble, all that can contribute to the extension of the sciences, the cultivation of the mind, and the moral improvement of mankind, but, at the same time, by taking a personal and active part therein, gives them firmness and duration,—to You do I venture to dedicate this small production of my pen, the tendency of which is, to shew the elevated station of man in the grand scale of nature ; trusting I shall be pardoned for the intrusion on the sole plea, that, according to the laws of identity, the same magnetic power prevails in the ideal, as well as in the real world, by which the little is attracted to the great, and by which influence I am impelled, while, with the most profound and unfeigned respect, I humbly beg leave to subscribe myself,

YOUR ROYAL HIGHNESS'S

Most obedient

and Most humble Servant,

THE AUTHOR.

London, August 12, 1822.

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ERRATA.

PREFACE, page 6, lines 13, 14, put a comma after
obliged, and after year

— 7, — 6, for 1815, read 1816

— 14, — 5, for *lay*, read *lie*

— 14, — 3, from the bottom, read *two*
or more

— 39, — 4, for *pamatia*, read *pomatia*

— 48, — 7, for *whas*, read *what*

— 51, — 1, for *on*, read *no*.

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P R E F A C E.

THE phenomena of Animal Magnetism, which in modern times have excited such great sensation in France, Germany, and Holland, have, however, in consequence of the extraordinary and seemingly supernatural qualities which were attached to it, been totally doubted by a great many individuals, even by the most sensible, and incurred their contempt.

I remained an indifferent spectator of all the various controversies which, for several years past, were carried on about this subject, until about the year 1815.

Disputes on new subjects, which are calculated to create sensation in the public mind, can never form a rule by which one is to ascertain truth or false-

B

hood. What truth is there that has not been disputed, and what falsehood is there that has not had its defenders? The system of Nicholas Copernicus was disputed; and in the reign of Maria de Medicis the innocent milk bread (*) was, on

(*) A chambermaid of Maria de Medicis invented the milk bread; the Queen ate of it so frequently, and became so fond of it, that it was called *Pain à la Reine*, and several cooks in France, who understood the making of it, made their fortunes by it. The bakers, envious at the success of the former, prevailed upon some clergymen to preach with the greatest zeal against the milk bread, as being a food which excited lust, immoral ideas, and witchcraft. A superstitious notion was prevalent at that time, that if an enamoured person wrote his name on a warm loaf of this milk bread, and the beloved object ate of it, the latter would always remain constant. At length the faculty interfered, and amongst them the milk bread found its advocates as well as its opponents: at the head of the former was the famous Guy-Patin, who proved from Hippocrates, that fermentation was detrimental to the human frame; Perant, on the contrary, asserted from Pliny, that it was beneficial to it. The matter was at last carried so far, that the Parliament was obliged to interpose its authority, and ordered a chemical process to be instituted, the result of which was, that the milk bread was

the report of the medical faculty, prohibited by a Parliamentary edict as unhealthy and favouring witchcraft.

In 1815, however, my attention was roused by a case of disease, which had been observed by Mr. Petétin, (and inserted by Hufeland in his Journal, and that not without giving it his approbation,) in which case, in the afflicted party, who was labouring under CATALEPSIS HYSTERICA, all the phenomena which take place in Animal Magnetism manifested themselves without the person being magnetised.

The apparent approbation of Hufe-

with all due from and gravity prohibited. But notwithstanding this, ever since the publication of that edict, which is more than one hundred years ago, the capital of France alone has consumed annually to the amount of a million of francs in the milk bread, and every individual, without distinction, from the highest to the lowest, has paid due homage to it, without being restrained by any fear of incurring either a penalty or other punishment.

land, a man known to the world as not being too credulous, was to me a sufficient proof that he was not attached to the opponents of Animal Magnetism, and it naturally followed, that I read various writings on this subject both for and against it. The difference exhibited by these authors is, however, too great, since some of them idolize the subject, others ridicule it, while a third class disorganize it by superstition.

-91 71572 5211012 10111 70 1 71572 10111
-07 To deny the whole of these phenomena without a previous examination of them would be as unpardonable an insult, and as disgraceful to mankind, as it would be beneath the dignity of man to believe every thing he hears to be true. There is but one step between unbelief and superstition, which step, in general, goes beyond the truth. Neither to unbelief, nor to superstition, do we find it requisite to take reason to our assistance.

By means of my acquaintance with Mr. G. Bakker, professor of anatomy, sur-

gery, &c. at the University of Groningen, and Dr. Wolters, an eminent physician at the same place, men well known for their moral characters, independence, honourable situations, and for every other virtue, as well as being free from all selfishness, love of distinction, or charlatanism; in short, both of them worthy men, who only seek for truth, I obtained an opportunity of convincing myself, by ocular demonstration, of appearances which must certainly very much surprise every reflecting mind. I communicated to Professor Bakker my idea, that it were advisable not to suffer those phenomena rashly to meet the eye of the public, as it would be completely paving the way for superstition and prejudice.

As this wish must, however, necessarily remain ungratified, partly on account of the great number of writings which are in circulation upon this subject, and partly on account of the nature of the thing itself, and more especially on

account of a superficial knowledge of the subject becoming prejudicial to truth, I imagined, that the only remedy to prevent such ill consequences taking place consisted in personally searching into the natural constitution of man, for the cause of phenomena so apt to excite astonishment.

To this I beg leave to add the circumstance, that, in 1815, the Physical and Chemical Society in Groningen granted me the diploma of honorary member, agreeably to the rules of which I was obliged at least once a year to hold an instructive course of lectures at the meetings of the said society.

Although, according to the regulations of this learned body, the subject, which the honorary member is to treat of, is fixed upon by the society itself, in this case it was not only left to my own option, but, in consequence of my having communicated to many of them some of

my ideas on the subject of Magnetism, a wish was expressed to hear a detailed system, and the following Treatise actually consists of the first Course of Lectures, which I delivered to that society in the German language, in April, 1815, and which, I have reason to flatter myself, were received with no small degree of approbation.

Professor Ulfkens, a very learned and profound naturalist in Groningen, advised me to have it printed in the Dutch language, and kindly signified his intention of honouring it with a preface: circumstances, however, of a private nature prevented me at that time from doing so.

By the advice, however, of some friends here, I have undertaken, with some necessary alterations, to put the whole to the press in an English dress; and it must naturally be expected, that many of my readers will easily perceive that this

little work was not originally composed in English, and this will, I hope, be admitted as an apology for its quaintness, or obscurities.

The generosity and liberal indulgence extended to strangers, which so decidedly characterize the British nation, give me the fullest assurance, that the courteous reader will not proceed to criticise too severely those defects from which this little work is certainly not exempt, especially as a great part of it (as is known to those readers who are more particularly acquainted with me) must be attributed to that want of clearness indispensably attached to the *res angusta domi*.

Although I am very far from pretending to claim every idea here promulgated as precisely my own, yet the combination of them is new; and incomplete, and defective as this treatise may be, yet the hope consoles me, that it may possibly prove a guide to others, endowed with

more learning and greater talent than myself, to walk in the same path with better success: if, however, it should prove to be altogether deficient, I hope that, amidst the demolition of the system here laid down, materials may yet be found, which may be of service in the erection of a new and a firmer edifice.

I am open to conviction in any case where I may receive instruction: it is but a human brain that conceives a system, and a human mind that receives it.

In order to save many of my readers the unpleasant feeling of disappointment, I conceive myself to be under the necessity of beforehand apologizing for not detailing in this little work the manner in which the Animal Magnetism is effected. My wish in these pages is merely to lay aside, or put a stop to, the unbelief of the one part of the public, and the superstition of the other; both of which are alike distant from truth, and alike

detrimental in this, as in every other branch of human knowledge.

If the human race is to derive an important remedy for diseases from this discovery, it is necessary the public should obtain a different opinion of it than is prevalent at present. If a physician prescribes or administers a remedy to his patient, which the latter, for the most part, takes without knowing its virtues, and merely from the confidence he has in the former, it is sufficient if the physician has the proper knowledge of the effect of such remedy; but it is very different if one means to apply Animal Magnetism as a remedy, for then the consent of the patient, and his entire confidence, not only in the physician, but also in the remedy, is absolutely necessary, with the effect of which he must therefore be made acquainted.

To enter, then, into the detail of the various manipulations, and the application

of Animal Magnetism, in a treatise like this, intended only to reason on the subject, and adapted for the closet, would be to lay the art open to the satire of unbelievers, or the ridicule of the flighty, while a more extended description would perhaps only excite the self-sufficient to awkward and inadequate attempts, which would certainly end in disgrace to themselves, and be ruinous to the science.

Those of my readers who, by virtue of their lawful calling, intend to make use of Animal Magnetism, know the sources whence they are to draw the necessary information.

For those of my readers, however, who are totally unacquainted with this subject, I find it absolutely necessary to add the following slight description.

In the year 1766 Anthony Mesmer, a native of Switzerland, a man of extraordinary abilities, but at the same time pos-

possessed of an uncommonly enthusiastical fancy, undertook to defend the old doctrines of the influence of the planets on the human frame. He thereby very naturally exposed himself to the derision of the well-informed; but this only proved a greater stimulus to him the firmer to assert his opinion. He searched for a medium which might yield a conjunctive mean between the planets and the human frame.

As may easily be supposed, the electric fluid was the first that occurred to him; but he soon perceived that this fluid did not answer his expectations, and the magnetic fluid was the next in turn. Iron becomes magnetic after being rubbed with the magnet; he therefore rubbed the human frame with a magnet. The phenomena which were the result of such rubbing he at first attributed to the influence of the magnetic power of the magnet; and though experience soon after clearly convinced him, that, in order to produce these phenomena the magnet

was not at all necessary, as by an application of the bare hand in a like manner the same effect was produced, he still retained the opinion that the magnetic fluid was the cause, and presumed that such was extended over the whole universe, and that it was the conjunctive mean between the heavenly bodies and the human frame, but on our earth it became animal, and for that reason he called it Animal Magnetism.

Although it cannot be denied, that this subject was, since Mesmer's time, particularly in France and Germany, subject to various events, being by some carried to an unrestrained enthusiasm, while others despised it as the most contemptible imposture, and there being but few who considered it in its proper light, yet by those few unprejudiced lovers of truth experiments were made, the result of which was striking, and excited much sensation. Without entering into the inquiry, whether (as some assert, and not

without reason) Animal Magnetism was known long before Mesmer's time, interesting as such a philosophical and historical investigation might be, it yet does not by any means lay within the limits of my purpose; and without mentioning here all that has, in different countries, been done in this matter since Mesmer's time, practical as well as theoretical, as such would be too extensive for this small work, I shall only confine myself to what I have seen with my own eyes, or been informed of by practical physicians, whose love of truth, joined to a perspicuity of intellect and acute observations, place them beyond all possible distrust.

On a certain application of the palm of the hand, and particularly of the tips of the fingers, made by the magnetiser, be it however understood, without touching the person, (nay, sometimes at the distance of one inch, and often two more inches,) the magnetised individual feels an increase of warmth, at times also a chill-

ness and disquietude, or uneasiness within him, particularly near the pit of the stomach; after repeated applications of this operation the eyelids become heavy, and according to the different proportion of susceptibility for magnetism, some fall into a sleep soon after, and others only after a frequent repetition of the same, from which, if arrived to a certain height, they cannot be roused by the sense of hearing, nor by any other of the external organs of sense, though the auricular faculty is not at the time entirely insensible. This state is carried with some to such an extent, that, at the first moment, it resembles the state of somnambulists; but, on nearer examination, that state is far exceeded by the extraordinary and rare phenomena, which, in the highest degree of the faculty, called clear sight (*clairvoyance*), are so surprising, and excite such astonishment. It is no wonder then, that, as long as it appeared that these phenomena could not be clearly explained according to the laws of nature, a great many considered the

whole as nothing more than quackery and deception, while others, and particularly some of rather weak intellect, endeavoured to unite every thing with their superstition; nay, some went even so far as to deprecate the whole as the manœuvre of Satan.

The consequence of its being the incumbent duty of the physician to bring every thing possible in nature to the aid of his noble art (for hence is derived the term *physician*) there were several who made use of this species of magnetism as a remedy, and at times with very good success. But whether too much was expected from it, or how frequently it was misapplied, we will not determine.

Thus much may suffice for a Preface; in the Appendix I propose to point out at large the particular degrees and varieties of the appearances and symptoms.

but gradually and slowly
 y... ..
 b... ..
INTRODUCTION to some

IN our reflections on the natural qualities
 of man it appears most wonderful, that,
 as all his endeavours, researches, and pur-
 suits, aim at finding out the connexion of
 cause and effect, or, in other words, as
 the human mind is constantly disposed
 to bring all phenomena in nature, how-
 ever contradictory, as well those of space
 as of time, into unison, and endeavours
 to solve all riddles with the greatest in-
 genuity, it appears most wonderful, I
 say, that to such searching mind, to
 whom alone all phenomena are phe-
 nomena, it should not be the first and
 most important question, how and in
 what manner he stands in connexion
 with all the things in the external world?
 or, in other words, how or in what man-

C

ner he attains to consciousness? Optics teach us the laws by which light affects our organs of sight, and acoustics teach us those laws by which sound excites our hearing; but it is impossible that it can escape the notice of the intelligent, that between hearing, and seeing, and consciousness, there are yet chasms unexplored.

How does it happen, that those rays of light produce a consciousness of what we see, and those sounds a consciousness of what we hear?

How does it happen, that if any one perceives danger to threaten him, for instance, if any one sees a red-hot iron approach any part of his body, he intuitively withdraws that part from the impending danger, although he has scarcely observed it? May we not here plainly perceive a positive connexion, and, as it were, a report from the external parts to the consciousness, or inward man? and,

at the same time, a command from the inward man to the external parts?

In this respect we fare like those scholars, whose masters make them acquainted with the most remote countries without making their native land known to them.

Maupertius says: "Had the time and treasure been expended by the Egyptian Kings in digging downwards in the ground, instead of what they have lavished on building upwards, the result would certainly have been much more important." This opinion might also very well apply to man, namely, that if a portion of the time and trouble, which he has bestowed on researches after objects in the external world, had been employed in a more minute knowledge of himself, he would probably find himself placed in a higher state of information.

Is not man a part of the whole? Does

not he too belong to natural bodies? nay, is not he the principal being known to us in the whole creation? Would nature be held in any estimation by him as man, if he ceased to be so? It is therefore quite natural, that, as long as we shall not have traced the proper, or real connexion of man with the external world, we shall be struck with astonishment at every phenomenon in nature, which we cannot immediately reconcile by the usual perceptions of the external senses, and shall soon cease to trust our senses at all, and thus pass on to unbelief; or, by trusting them too much, pass on to superstition.

After we have made ourselves acquainted with man himself, as stationed in his true point of view in the great order of the creation, then, probably, a great many riddles will be easily solved.

26

TREATISE

ON

ANIMAL MAGNETISM.

§ 1.

LAW OF IDENTITY

EXPERIENCE is the foundation-stone or basis of all our knowledge, without which we should be entangled in metaphysical labyrinths, and be precipitated from the highest pitch of our imaginary knowledge into the rudest empiricism; for in real nature every thing appears in a different shape to what it does to our extravagant fancies.

§ 2.

We must proceed from experience as from a firm point of view, from which we

may behold the whole in an exact and correct manner, and compare individual phenomena as well with each other as with the whole ; that is, we must proceed analytically as well as synthetically ; and then only shall we be able to deduct the general laws of nature, which may serve us as a guide. Thus guided, we may safely venture to proceed on our road to knowledge, step by step, without being discouraged, or in fear of being led into errors. It is this faithful guide that calls our attention to every possible mistake.

§. 3.

In order, however, to avoid the reproach of too rude, or unphilosophical a proceeding, we may be allowed, although this may not be the proper place, to mention that, which in the sequel of these pages will appear of itself, namely, that the *pure ideal* and the *pure real* are merely different views of one and the same *unity*, and are consequently identical, and that in

consequence the *a priori* and the *a posteriori* must also be identical. We shall now proceed to the matter itself.

§ 4.

EXISTENCE.

In the whole corporeal creation, as far as experience makes us acquainted with it, not a single body is to be met with which depends upon itself alone, without being exposed to an external influence, originating from other bodies, and operating on it; nor is there a single body whose existence is determined merely by external powers operating upon it, without a power peculiar to itself, and opposed to the other; and that this, must necessarily be the case will appear in the sequel.

§. 5.

Every one will, without doubt, allow, that all bodies are subject to change. A

changes, as will be explained hereafter, is a transformation, which in time becomes perceptible to our senses. Now no one will doubt, or can doubt, that to every phenomenon a sufficient cause (*ratio sufficiens*) is requisite. How then are we to look for the sufficient cause of the change of bodies? It is impossible to find the cause of any possible transformation of a body in the body itself; for the inward power peculiar to that body is only to be considered as the positive part of its existence; it cannot therefore, by any means, afford the negative part. Hence the necessity of admitting an external power which has an influence on the body, and effects its change or transformation.

§ 6.

Should there be in the reverse case any bodies, whose existence, like all its changes, merely depends on external negative in-

fluences, without any internal positive power, in opposition to the other, all possible changes would be produced instantly, and would entirely escape our senses, as such changes are alone effected by external influences, and because they meet with no resistance from within. We now plainly see, that only by means of the conflict of both powers, the internal as well as the external, the existence of the bodies, as well as of their changes, is possible. Whether these two powers are really different in quality, or whether they have one and the same source, notwithstanding they appear ever so different, and in opposition to each other, will appear in the sequel.

§ 7.

LIFE AND DEATH.

By the term life the natural philosopher not only means organic life, but that which is implanted throughout the corpo-

real creation ; in all its forms, and throughout all its classes, we can with justice say, it lives ; it is possessed of life.

§. 8.

But when a body in time ceases to be what it was, we cannot, by any means, from that imagine an absolute death. For according to our conception, absolute death does not exist : this is easily perceived by the above-mentioned idea of life. That which we in general call death is nothing else but an alteration of form, effected by means of a modification of life.

§. 9.

If the variation of forms takes place according to the usual course of things, it is called health. The contrary, however, if it occurs quicker than usual, is called disease.

§. 10.

From what has been said the result is evident, that the whole universe is animated. If we therefore consider, what experience shows us very plainly upon the least observation of the phenomena in nature, viz. that all bodies in the universe form, as it were, an uninterrupted concatenation, the last link of which is connected with the first, it thence appears, that the whole universe ought to be considered as one general organism, no link of which must be wanting in order to form the whole. Thus, all things which appear to our senses as single bodies are mere organs of the great organism. Every individual thing contributes its share towards the preservation of the whole, a grain of dust, as well as every other being that may strike our senses more forcibly.

And do we not really see in physical

as well as in moral matters, and in the bastards of both these, in political matters, that very often the most insignificant trifles are attended with the most important consequences?

Who is able to dispute, that if, through any cause whatever, a mountain should lose a single grain of dust, it may not in time be the occasion of the demolition of the whole mountain?

Is not that insignificant little fish, called the pilot, a caution to other inhabitants of the water, against the shark? (*) Do not

(*) A phenomenon peculiarly important with regard to the herring fishery, which yields a livelihood to a great part of the community. It is generally known, that the shark is the greatest devourer of fish, and of herrings in particular. Were it therefore to appear suddenly amongst them, they in all probability would not be able to save themselves, but nature has so ordered it, that a certain little fish, called the pilot, is not hurt by him, and wherever this little fish appears, a shark is at hand, and at times the distance of a league

many birds exist upon insects which would otherwise occasion great damage? And, finally, does not one celestial body keep the other within its sphere? Who will now disown the communication or connexion of the whole, one with the other?

§ 11.

GENERAL LIFE.

The life of the whole universe, as of the great organism, we must attribute to an original, all animating power, which we may call the general power of life, or, if we express ourselves according to Schelling, the soul of the world.

behind him. The inhabitants of the water, and particularly the herrings, are aware of this, and crowd together in large numbers into more narrow water, where the shark is not able to follow them, in which places they are often in such quantities, that the sea is ruffled by them, which appearance is called, in the language of the Icelanders, sea mountains, and there they are caught in immense quantities.

§. 12.

In all modifications where this original power enters, (as will be seen in the sequel,) it always appears in such a manner as must impress us with the idea of its consisting of a dualism, or of two parts: that is to say, we may and must imagine it as well positive as negative.

But one must not by any means understand, by the expression *positive*, a thing which is favourable, or by the term *negative*, a thing which is unfavourable to life, but only that positive and negative are merely relative ideas, the same as with the mathematician *plus* and *minus* are.

§ 13.

As heterogeneous as these two parts, in relation to each other, must appear to us in the first instance, they yet are nothing less than that: they only constitute,

as it were, the two sides of a homogeneous body, of which the one cannot at all exist without the other.

§ 14.

At the first sight of the universe the matter, and the two powers by which such matter seems everywhere pervaded, present themselves to our senses: these two powers have, on account of the manner of their appearance, been called power of attraction (*vis attractiva*), and power of repulsion (*vis repulsiva*).

§ 15.

If we venture to go one step further, and again propose that old question for a solution, namely, How is matter possible? then an entirely new ray of light must break forth upon us; for, if we do not mean to be blind with our eyes open, it must needs appear evident how the Gordian knot is properly to be untied, at which so many heads have tried in vain. The fault lay in considering the two

ponents, the attractive and the repulsive, which are peculiar to every matter, merely as its attributes, and not, as we ought to do, in considering them as properly and necessarily to the matter itself: that, which has eternally only, has been separated. While matter was considered, nor imagined, as being without any power of attraction, and repulsion, the question arose, how is matter possible? there was no other expedient than to have recourse to a *vis occulta*.

§ 16.

That the attractive and repulsive powers are not, as before observed, the most necessary conditions of all matter, but are identical with it, is very easily proved; for if it were possible that the repulsive power could be put in activity without the attractive power, the whole universe would extend to an infinite degree and vanish into nothing. If the contrary were possible, namely, if the attractive power were able to be put in activity, exclusively of the repulsive, the whole universe would contract itself

into one mathematical point, and the whole would vanish into nothing. Only by means of the conflict of both powers is matter possible. The attractive power seems to be, according to my opinion, the positive side, and the repulsive power the negative. To imagine matter without these powers, or these powers without matter, would be imagining a non-entity. It is however understood, that these two powers are only modifications of the original power.

§ 17.

If this original or general power of life were divided throughout the whole universe in an equal portion, that is, if it were to constitute every where an absolute equilibrium, there would then be prevalent in all parts of the whole, even according to the form, not only one equal unity, and in this unity an internal rest, and with this rest an absolute death in all nature would prevail. But, as this ori-

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ginal power had originally admitted of an infinite inequality in regard to its division, the different forms of the individual objects arose; that is, the formation of the individual in the general, and of the finite in the infinite, commenced: and as this original power, by virtue of its originality, strives to fill up every thing in an equal manner, that is, its eternal inclination being to put itself every where into an equilibrium, but being always withheld from such, through that very variety of its unequal division, a general and eternal motion in all nature took place, which motion we call life.

§ 18.

It is easily proved without any difficulty, that the electric and magnetic phenomena, as also all the chemical affinities, originate wholly and solely from the modifications of the original power.

§ 19.

After what has been said we plainly and clearly perceive, what has been mentioned before, namely, that the whole universe is animated. The original power identifies itself in every individual thing, in such a manner, that it makes the grain of dust a grain of dust, the plant a plant, the brute a brute, the man a man, &c.

§ 20.

All nature thus constitutes a connected whole, and is not only, as Mr. Dewhurst Billsborough expresses himself, to be compared to a golden ladder, where the worm stands at the bottom and the angel at the top, but much rather, according to my opinion, to a circle, consisting of innumerable links, which hang together, or are connected in such a manner, that it is very difficult to determine the beginning of the one, or the ending of the other.

§ 21.

The result of all this is, that matter and spirit, being and form, subject and object, denote only identical notions.

§ 22.

DIVISION OF BODIES.

If what has hitherto been said is maturely and minutely considered, it will be evident, that although we cannot absolutely do without dividing bodies into kingdoms, orders, kinds, and species, in order to assist the conception of the human understanding, if considered from that more eminent point of view, yet we must not by any means imagine ourselves able to find in nature any real boundary. All bodies, taken together, compose a continued whole, which we call the universe. Individuality merely arises from the different quantity of the power of life, the varieties of which, however, lose them-

selves by degrees, like shadow and light, without our being able to describe any known boundary.

§ 23.

One might very easily entertain the idea of dividing all bodies into perfectly organized, and imperfectly organized. This division would, however, be totally false, as the term perfectly would be here only relative. Each body, individually considered, is wholly perfect, according to the degree in which it is placed on the grand ladder of gradation, and constitutes a particular sphere of itself. It is true, we may say, one body is compounded of more parts than another, or one body is furnished with more organs than another; but were we to ground a division upon this, we must first be able to fix the first degree of organization, and thus proceed to the highest: that is, we ought to find out that body which possesses the least

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or salamander, (*lacerta locustris*, Linn.) after having been extirpated, and the whole head, together with the four horns of a kind of snail, (the *helix planorbis*, Linn.) after having been cut off, have renewed themselves in a short time; which certainly does not so easily take place in the more organized bodies. So much appears to be certain, that of all bodies known to us, the animated human body presents itself as the most organized.

Although the animated human body is neither more nor less than an organ of the great organism, and although every other individual body resembles it in that respect, and of itself constitutes its own sphere, yet the ancients with justice called man alone a little world of himself (*microcosmos*), for to him only this appellation properly belongs. All the modifications in which the original

power manifests itself in the links of the great chain, by means of their infinite variety in all the numberless individuals, are found united in him alone. In man, are united all qualities, as well those that have a physical as also those that have an intellectual tendency, which are found dispersed among the individuals of the three different kingdoms of nature. In him we find phenomena of all denominations, whether attractive, repulsive, electrical, magnetical, chemical, &c. &c. The universe is to be considered as the periphery, and man as the centre of this great circle. All radii of this infinite circle meet in man. The original power has so individualised itself in him, that it appears more than probable that it is concentrated in him, and becomes visible in his free will. The universe, and the important station which man fills in this infinite sphere, must necessarily inspire every one with the greatest veneration for that all-

supreme Being, who created the whole universe on the wisest plan by a single thought, and excite a silent admiration of his inscrutable wisdom.

Most beautifully and ingeniously is this station of man in the creation described in the Holy Scriptures: "All plants and animals were produced by the command of the Creator, but yet they were immediately produced from earth and water, and called into life."

Genesis I.

"It was in man, in man alone, in whom God himself breathed the breath of life."

Gen. ii. 7.

All creatures in the great scale of nature are perfect in their kind; man alone is and remains imperfect: but his very imperfection is his greatest perfection. Infinite as the Creator from whom he has immediately received his spirit, so infinite is that spirit itself, and so infinite is its

endeavour to approach nearer and nearer to its Creator.

Here, O man ! venerate the deity that is within yourself !

It is that which raises you above the rest of the creation ; it is that which gives you the power correctly to distinguish and to examine all objects ; it is that which enables you to expand, as it were, beyond yourself, and to make observations upon your own self ; it is that which inspires you with the noble feeling of pity for the sufferings of your fellow-creatures ; and finally, it is the tie which unites you closer than all other creatures to the Creator of all beings. Woe unto that wretch who applies this excess of the divine original power within him merely to the advantage of animal life ; and who thus neglects his superior divine vocation as man, to which he has been appointed even by this original power ! He abuses this heavenly present,

and renders himself unworthy of it; in other words, he ceases to be man.

§ 26.

REPRODUCTIVE POWER.

The principal endeavour and the first aim of nature in forming the finite in the infinite, the individual in the general, is the conservation of the total infinite, by means of preserving the innumerable single forms. Since, in consequence of the above explained idea of life, no interruption can take place in the whole universe, but single bodies are compelled either to increase or decrease, as well in power of life, as in mass, and must at last change their forms, it therefore naturally follows, that the original power, in order to effect the conservation of the single forms, must obtain that end for three purposes: first, it is necessary that those particles of substance, which are inevitably lost even by the very actions of life, should be re-

placed, and this is what we call conservation, nourishment: secondly, that all bodies, and particularly those that are organized, should, before the change of their forms, to which every thing is subject, be able to substitute others of equal nature in their place, this we call the power of generation: and thirdly, that the newly engendered individuals should, by their own inward constitution, obtain proper completion and maturity, which we call growth. These three modifications of activity, taken together, we call power of reproduction (*vis reproductiva*).

§: 27.

From all that has hitherto been said, it becomes evident that this modification, under the name of reproduction, must be extended over all the corporeal world, and that no body, of whatever denomination, can exist in the creation without it.

§ 28.

In those bodies which are called unorganized bodies, the structure of which, in comparison with organized ones, is very simple; this power of reproduction is strongest. In this instance it appears almost in its original form, as one of the most simple, namely, as the power of attraction. It is that which is the positive pole of existence. The structure of this class of bodies does not comprise any organs, and consequently such are not required to be replaced, an aggregation of particles therefore only takes place here : and for the very reason, that the power of reproduction is only required to have recourse to such a simple remedy in order to obtain her object, the subjects of the unorganized world are least liable to destruction.

§ 20.

SENSIBILITY.

As soon, however, as we enter the organized world, we find it quite different, for these bodies are so constructed, that, for their conservation as such bodies, not only a mere aggregation is necessary, in like manner as in the unorganized world, but also the integrity of their single organs, not only in themselves, but in their connexions and conformity to a single unity, is absolutely required; and, consequently, their increase of mass and power does not confine itself solely to one part, or to the whole in general, but must extend itself, in a certain particular proportion, to all its organs; it is therefore easy to perceive, that the power of reproduction cannot in this case be said to act in so simple a manner as in the unorganized structures, but that some addi-

tional exertion of the power of life is still requisite in order to be able to reach that object.

§ 30.

Although the proper reception of the matter destined for nourishment is performed in the plants by means of the filaments, the roots, and the vessels on the surface, according to the laws of attraction, yet the power of assimilation, so called, is still necessary to incorporate it with the organization, and surely this cannot be done without a certain activity of the vessels destined for that purpose. By such an activity we again suppose an ability of the vessels to be put in activity by external things. This ability of being affected by external things we may comprise under the term SENSIBILITY. It is the elicitation of that power which is not generate in the animal fibre, and renders it sensible of external objects; it is the power by means of which the organs of

sense in animals become able to conceive external impressions; and it is the same power by means of which the ideas of man are formed, and his other superior functions are exercised.

§ 31.

From what has been said we may easily infer that all organization must be endowed with sensibility, but that in plants it merely shews itself in vegetative life, since, as we may say, they live but for themselves, they are fixed to the earth, from which they receive their birth, and whence they immediately receive their nourishment; it is consequently not requisite that they should be connected with the external world by any other organs. The animal creation, however, even in the lowest degree, does not stand in an immediate connexion with the external world, but by means of organs properly destined for that purpose. In this class sensibility is not confined to

mere vegetative power, but rather appears similar to its own form; it shews itself in the functions of the organs of sense and voluntary motion, which we call animal life. In the higher organized bodies, and particularly in man, the highest organized being, it discovers itself in all its dignity in the faculty of thinking, which may be called intellectual life.

§ 32.

These two modifications of the original power, viz. the power of reproduction and the sensibility, constitute, as it were, two poles in the whole universe, and particularly in the organized world, which two poles always stand in a reverse relation to each other. In the animal bodies of the lowest degree, for instance, in worms, testaceous, or crustaceous animals, frogs, &c. sensibility is very weak; but the power of reproduction is the stronger; and *vice versâ*, in the higher organized bodies, sensibility rises, and in the same

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degree the power of reproduction decreases. This law or rule is most visible in the human body. During the first period after its birth, growth is much stronger compared with the other periods of its life; but soon after, when sensibility increases by means of the functions of the organs of sense, which then begin gradually to display themselves, in the same proportion the growth decreases; after the growth has reached its full extent, then only does the sensibility discover itself in mature understanding. Hence it so frequently happens, that children, who attain an extraordinary degree of understanding at an early period of their life, seldom grow old, or at least very seldom obtain a proper degree of growth.

§ 33.

As matter and spirit, as has been before mentioned, are both identical, and as also consequently no matter can be in existence without an elicitation of power, and

on elicitation of power can exist without matter, the possibility therefore of the emission of power, in all modifications, which appear in the animal body, is regulated by proper organs, suitable to such modifications.

§ 34.

NERVOUS SYSTEM.

The principal organ of the animal functions, to which all the others may be considered as subordinate, is without doubt the nervous system. This organ, it is remarked by Dr. Gall, is always of a magnitude proportionate with the scale on which the individual in the animal creation is placed. That this is really the case, he proves by saying, that in the lower degrees, for instance, in worms, only as many single fibres of nerves are observed as are necessary for the simple functions of life—action and nourishment. The number and strength of these nervous fibres are

found to be increased in the insects, in whom they unite in different places, and form small knots, which, in a certain manner, bear a resemblance to the brain. In frogs these little nerves begin to unite into a spinal marrow (*medulla spinalis*), at the top of which a stronger ramification is formed, which constitutes the brain; and thus it ascends upwards in the scale of living creatures, through the line of the fishes, tortoises, birds, and *mammalia*, to man himself; so that the mass of nerves is always found to be increased and the brain larger, as the station of the individual is found to be higher in the scale of living creatures.

§ 35.

The nerves do not proceed, as was hitherto believed, from the brain and spinal marrow, but the external ends of the nerves are, as it were, to be considered as the filaments of the root of a tree, which unite in the spinal marrow in the

shape of a trunk; and in the same manner as the tree stands in connexion with the source of its nourishment, by means of the filaments of its root, man himself stands in connexion with the external world, by means of the ends of the nerves.

§ 36.

MODIFICATION OF ANIMAL LIFE.

Dr. Gall admits of only two modifications in animal life, namely, the vital function and the animal function: but in my opinion it is necessary to admit of three; namely, first, vegetative life; secondly, animal life; and thirdly, intellectual life: the arrangement which nature has made in ordering and dividing the nerves, according to those organs of the animal body, which are to perform the functions they are designed for, agrees with this. Thus we observe, that nerves designed for the functions of the organs of vegetative life, proceed from the general stock

of nerves called the spinal marrow, or from that organ which, as in vegetative life, is peculiar to all animals, and pass from thence to their organs, the stomach, kidneys, heart, lungs, &c. or rather the several vegetative organs meet in the spinal marrow; and the greater the number of nerves of the organs that are added, the more does the thickness of the spinal marrow increase from the lower to the upper part. The nerves of the organs of sense are placed higher; and the organs of those animals, which are endowed with superior faculties, follow in rotation; namely, to the brain.

§ 37.

That that part of the brain, which shows itself as projecting above the organs of sense, belongs to the higher faculties, may be proved by the observation, that all animals whose upper part of the head projects in a circular form above the ears, are more docile than others, and

are likewise possessed of superior faculties: for instance, it is only necessary to observe the difference in this respect between the pug-dog and the poodle-dog. This is also the reason why man, who, as far as we know, is collectively possessed of all those higher faculties, which are found separately among all inferior animals, and who must consequently be endowed with organs requisite for that purpose, has, in proportion to his body, the largest brain.

§ 38.

It is moreover to be observed, that Dr. Gall allots to each higher faculty its peculiar organ in the brain; and that, according to his opinion, the perfect consciousness of every single faculty, collectively considered, constitutes the general consciousness, which we call common sense (*sensorium commune*). According to my opinion, we may not only agree with him in this respect, but may add that it is the same thing with the animal faculties of

animals of a lower degree, or order, which combine a sort of consciousness with themselves, whence the instinct of animals might be easily explained:

39.

Although the three above mentioned

modifications of life in the human body discover themselves in various ways, and although the organs or nerves designed for that purpose, must, without doubt, be likewise very various, yet the whole constitutes such a continued unity, that very often one organ, under peculiar circumstances, exercises the functions of another.

A female, born without arms, whom many of my readers have probably seen, performs with her feet every act which others do with their hands, and that in the most perfect manner: I myself have known a young girl at Hamburg, who in her earliest infancy had lost her hearing, but who could hear tolerably well, if the palm of her hand was spoken to ;

besides, experience teaches us daily, that often-times, when one organ is enfeebled, another exercises its function with more vigour. Blind people, in general, hear better, and deaf persons see better, and so forth. That the sympathetical nervous system (*nervus sympathicus*) performs a conspicuous part here, is beyond doubt.

§ 40.

MUTUAL EFFECT OF SENSIBILITY, AND OF THE POWER OF REPRODUCTION, ON EACH OTHER.

As matter and spirit, and consequently idea and object, are identical, we need not wonder that the vegetative organs have such great influence on the animal and higher organs; and, *vice versa*, the animal and higher organs on the vegetative ones. A good and moderate meal, taken with healthy organs of digestion, enlivens the spirits, and is an incitement to the expan-

sion of pleasant ideas;—and who is not aware, that while the spirits are agreeably engaged, we can for a while dispense with nourishment? The idea of want magnifies hunger, and the idea of superfluity satisfies. Even Solomon said in his time: “A good report makes the bones fat.” *Proverbs* xv. v. 30.) Hence the truth of Dr. Gall’s observation; that the more man cultivates his higher and nobler faculties, the more are the organs designed for that purpose improved, even materially so.

§ 41.

CONNEXION OF EXTERNAL OBJECTS WITH OUR INTERNAL SYSTEM.

As all nature is animated, consequently no space can exist which is not filled up with the original or vital power. Now as man, in proportion, has obtained the greatest share of it, he necessarily stands every where in close connexion with it; nay, by means of his greater portion of

power, he entices it from all quarters to himself. It is by means of this vital power, which every where surrounds us, that the external objects admitted by our organs of sense, become inwardly a clear and distinct perception: for, in fact, these objects are not absolutely so external, but are connected with our internal state.

§ 42.

RELATION OF ANIMAL LIFE TO VEGETATIVE AND INTELLECTUAL LIFE.

The organs of animal life seem, as it were, to have their station in the middle betwixt the vegetative and the intellectual. This modification of the original power in the living animal body displays itself in the functions of the organs of sense, and in the voluntary motions. The organs of sense are the medium of transmitting influences from the external to the internal individual body,

where they make their impression : the superior power enacts, and the executive power is left to the organs of animal life, and particularly to the organs of voluntary motion.

Animal life and consequently the organs of sense are common to all animated beings ; and although it cannot be denied, that by means of these very animal functions, a certain consciousness or perception, however obscure its nature, is produced, even in animals of the lowest order or degree ; yet, on the other hand, it is equally undeniable, that animal life is inclined to promote the vegetative life of animals more than the intellectual life. In animals possessed of a natural disposition to higher functions, and particularly in man, who, by means of the great quantity of original power allotted to him, as a human being comprises in himself every natural disposition to the highest functions, the organs of sense yield matter for the functions of the superior faculty. Man,

when considered as belonging to the animal creation, is by these animal functions raised above that degree; but, if considered as a human being,—as man, the first intellectual being in the creation,—he must be regarded as restricted by the functions of the organs of sense.

§ 43.

ORGANS OF SENSE.

A further proof of what has been said, and of which every reflecting mind will be convinced, is, that the reports of our organs of sense cannot always be correct, or true; for what is there that will enable us to prove that the figure we see before us, is always the real figure? The little worm, to whom the space from one end of the garden to the other is a day's journey, meets perhaps on its road with a pebble or stone, which probably appears bigger to him than the highest mountain would appear to man. Objects, which we

cannot see with the naked eye, we may distinctly discern by the assistance of optical instruments.

§ 44.

Hence it follows, that all our organs of sense are merely to be considered as instruments, the regulations of which do not exist for our use *absolutely*, but only *relatively*; and that man is endowed with them for the purpose of keeping him in a fixed state in the animal creation. Man stands every where in such close connexion with the external original power, that, by means of the great quantity of it allotted to his share, he attracts, as it were, this constantly animating principle from the whole universe to himself. If in this case all avenues to his internal parts were open to the original power, the impressions would then take place in an unlimited manner, and would consequently be too strong; nay, I may say, without bounds; and would engage the vital powers in man

in such a manner, that, if I may so express myself, they would dissolve into intellectuality, and consequently be withdrawn from that vegetative life, which is of the utmost importance in the corporeal world, and by which he retains his individuality. Experience shews us, that the exertion of the spirits, if too violent, produces diseases of the organs of digestion, which are representatives of vegetative life.

§ 45.

The organs of sense are given to man, as conductors, to admit the influences from the external, and conduct them moderated in different forms to the internal, and represent themselves by the faculties of seeing, hearing, &c. Various, however, as these forms of the organs of sense are, the contemplations and ideas occasioned by them are the same. A blind person who distinguishes the colours by feeling, is probably impressed with the same notions of them, as we are by seeing them.

By reading a letter, or by hearing it read by another person, the same ideas are formed, although the impression in these cases are conducted to the internal sense by different senses.

§ 46.

If it were therefore possible to shut the avenues of the organs of sense against external influences of the original or vital power; or, in other words, if the organs of sense, in a complete state of consciousness, were capable of being put out of activity, then the whole man, by means of the great quantity of original power which reigns in him, would become an organ of admission for the external impressions. Although the usual forms, as hearing, seeing, &c. would not then be in action, yet the nascent ideas would be the same, only with this difference, that they would be superior, and more extensive. This contrast may appear very strange to any one endowed with the usual organs of

sense; yet, as the perception in this state cannot be performed by the usual means, they consequently cannot be limited by those conditions upon which perceptions, performed in the usual manner, depend; as, for instance, by the laws of light, of sound, &c.

§ 47.

If all men were in such a condition, their respective ideas would be communicated to each other by one simultaneous feeling, even without any speech or other sign; for speech and all other signs are only assistants, to obtain our perceptions by means of the usual organs of sense. Hence a person in the above state can obtain perceptions of the ideas of another, who is not in that state; but the other cannot do so, without their being indicated by the usual signs.

§ 48.

It will in the sequel become evident, that Nature, not being willing that man should enjoy a higher rank than she had assigned him in the grand range or order of things, has taken care that in his natural, that is, perfectly healthy state, he could not be brought to that superior state, and that only the possibility for that purpose is produced after wandering from that state, that is, after his vegetative system has lost its regularity.

§ 49.

WAKING.

When all the above-mentioned organs of the functions of life, vegetative as well as animal and intellectual, are existing in complete activity, and with a full consciousness of ourselves, we call that state waking.

§ 50.

SLEEPING.

As the first condition of every entity in the universe must be the preservation of individuality, and as, consequently, the first function of the original power must refer to vegetative life, it is, therefore, certainly necessary, that the process of vegetative life, as long as the individuality is to last, does not cease for a moment. But by this continued exertion of the power to preserve its individuality amidst the power of the external world, the different parts become exhausted, and only the whole of the vital, or original power, contained in the human body, is able to carry on *vegetative life*, and to resign its influence for a time on the animal as well as the intellectual life; and this state is what we call *natural sleep* (*somnus naturalis*): consequently the functions of the organs of sense, as also those of the higher faculties, are suspended, and only the func-

tions of reproduction remain in existence, consciousness ceases, and the avenues thereto, the organs of sense, are as it were shut. Hence we may explain the reason why, after a plentiful meal, we find ourselves inclined to sleep; because the process of digestion requires increased vital power, which must be taken from the intellectual system.

§ 51.

SLUMBER AND DREAMS.

As according to the usual course of nature no alteration takes place suddenly, it is quite natural, that the waking state of man must sink into the sleeping state by degrees. Hence there necessarily exists between these two states a third, which neither belongs to waking, nor to sleeping, and is known to us by the term slumber. In this state the functions of the superior faculties become less perceptible, the organs of sense admit the external impres-

sions with less distinctness; and thus visions arise, which we call dreams. The activity of the organs of sense not being completely suspended, it is very easy to rouse them again into full activity by means of incentives externally applied, and thereby restore perfect consciousness. It is therefore very easy to wake a person lying in this state.

By degrees, however, all functions of the organs of sense cease *pro momento*, and a profound sleep follows; and we become unconscious of all that has taken place during the space between waking and sleeping: for this reason we can seldom recollect those dreams which occur before midnight.

§ 52.

NUTRITION DURING SLEEP.

As during this state the general vital power confines itself more to the vegeta-

tive system, the circulation of the blood is likewise conducted with more effect towards that system, and is in a like proportion detracted from the higher organs. By means of this temporary repletion in those organs which belong to vegetative life, the blood is obliged to flow slower, and the disposal of animal matter is regularly effected, which is requisite for the restoration of parts exhausted by the action of life. Much sleep fattens the body, too little wastes it.

§ 53.

AWAKING.

The individual hereby gradually obtains that proper power which belongs to him. In consequence thereof, the vital power being again amassed in the vegetative system, extends itself, by virtue of its originality, to the higher organs, and by degrees, the state of perfect consciousness

is produced, which we call the state of waking.

§ 54.

MORNING DREAMS.

It has already been observed, that there is a middle state between waking and sleeping, which we call slumber, or dreaming; so there is likewise another such middle state between sleeping and waking, with this difference, however, that the latter state is combined with consciousness. We are therefore frequently capable of recollecting the subjects of such dreams. Hence also most dreams occur towards morning; and hence the reason why a person can be so easily awake at that time.

§ 55.

It is during this dreaming state towards morning that we may produce dreams in another person, if acquainted with the usual time of his waking. For this purpose, it is only necessary to whisper into the ear of the person so slumbering any verbs and substantives, but so cautiously that he is not thereby completely awoke, and the soul will immediately compose a scene from it, which will be but little different from the purpose intended. For instance, if we were to whisper to some one sleeping, the words *brother, travel, Russia*, it is very probable that he will dream, *that his brother is travelling in Russia*. What has here been said may also serve as an explanation, why those who are waked suddenly out of a profound sleep are at first quite confounded, and only after a while regain their consciousness.

§ 56.

RESTLESSNESS.

Though after what has been said it necessarily follows, that great exertion, as also a plentiful meal, brings on an inclination to sleep; yet there are cases, where the bodily exercise was too great, or the repast too plenteous, particularly where the organs of digestion are in a weak state, and still we are not able to compose ourselves to sleep; which phenomenon, singular as it may appear, is yet very easy to explain: for, if the organs of *vegetative* life are too much weakened, they also lose the susceptibility requisite for the vital power, which flows to it from the organs of *intellectual* life, and which must then be received more slowly than usual. During fatigue, there still remains too much activity in the higher organs. Hence *insomnia* is a principal symptom in all

diseases of the organs of digestion, and particularly in diseases of the spleen.

§ 57.

The same circumstance occurs, if too violent an exertion of the spirits has taken place. A person so circumstanced cannot compose himself to sleep, because from the too great activity of the higher organs the vital power cannot separate itself so easily. As a proof that the vital power may by too much activity in these organs be fixed as it were for a while, we may adduce the state of dying persons, who yield up the ghost in a very difficult manner, occasioned by the anguish which torments their soul. Hence we may explain the phenomenon which some think they must believe as a prejudice : namely, that at a time when we cannot sleep, we may imagine ourselves to be in a vessel on the open sea, where one can see nothing but the sky and water, and we very easily fall asleep. It is natural, that as soon as there is no fixed

station in the course of the ideas, the vital power is not prevented from leaving the higher organs.

§ 58.

INCITABILITY OF THE ORGANS OF SENSE DURING SLEEP.

Though the functions of animal life are suspended during sleep, they are yet not entirely suppressed even in the most profound sleep. The organs of sense continue to retain their faculties, and, when strong incentives are applied, are excited to action : at the same time a sort of indistinct consciousness is effected, which may almost be put on a level with animal instinct. If these incentives are of any duration, this obscure consciousness passes over into a distinct state. But if these incentives speedily relax, the individual again falls asleep, and mostly remains unconscious of all that has happened. Omniscient Providence has very wisely

and beneficially ordained it thus; for without this arrangement we must not think of ever waking any body; and the sleeping person would be exposed to infinite mischief, without being able to be rescued from it by any one.

§ 59.

There is something more, which in this respect has been arranged for us mortals; namely, that, as during sleep the blood collects in the organs of *vegetative life*, and on account of this local disposition, is flowing at a slower rate, whence its course might very easily be checked by accidental impediments, and which very likely might be the cause of sudden death,—arrangement has been made, that by means even of this local aggregation in one of the blood-vessels, some nerve, which lies near, suffers pressure, which acts as an impulse, and is immediately propagated to the higher organs: the vital power is thus suddenly conducted thither, producing the sensation of

what is termed a fright in our sleep. The circulation of the blood hereby becomes more brisk and general, and the former obstacle is vanquished.

§ 60.

DIFFERENCE BETWEEN NATURAL AND MORBID SLEEP.

All the above-mentioned appearances only exist in general during our natural sleep (*somnus naturalis*). Different from this is the morbid sleep (*somnus morbosus*). This kind of sleep arises either from a total want of vital power; for instance, *lethargy*, in *nervous disorders*, or from a local influence on the brain, such as a pressure upon it. Cases have been observed, where people, whose skull was injured, fell asleep as soon as the affected part of their head was only slightly touched with the hand. Of the same nature is the sleep of infant children, which their mother, or nurse

produces by rubbing, or softly patting their head. Nobody, sufficiently acquainted with the physical laws of human nature, will, or can deny, that such an artificial or rather preternatural sleep, being merely a suppression of the functions of the brain, injures the nervous system, and is very often the first cause of fits or convulsions. This kind of sleep differs also from the natural sleep, inasmuch as there is no middle station between waking and sleeping; and, in fact, it is not to be called sleep at all, but only a temporary stupor of the brain. For it has even been remarked in cases of concussion of the brain, that neither the vegetative nor the animal, but only the intellectual life, has been injured. During this state of insensibility no ideas whatever are in existence. The first idea, after a cure of this disturbance, then links itself to the last which existed before the stupor. I shall here relate two remarkable instances of this :

A Prussian officer, in a battle during the seven years' war, just in the moment when he was going to cry out—"Bravo, comrades!" received a blow on the head, and fell senseless to the ground. Some of the enemy found him lying there, and, supposing him to be dead, plundered and left him quite naked in a ditch. Some peasants, who found him in that state, took him home, and he recovered; however, he had entirely lost the power of recollection and his speech, and could not even tell his own name. He roved about the country for a considerable time, and at length he was taken up by the police as a vagrant, and was conveyed to the county gaol. Here he was obliged to work at the fortifications of the town, and his dumbness was supposed to be pretended. One day he, together with his wheel-barrow, fell down the ramparts, but scarcely had he reached the ground when he bawled out: "Bravo, comrades!" The task-masters as well as

the rest of the prisoners viewed him with surprise, and he himself was not less astonished at his condition, nor could he possibly conceive how he came to this place. He told his name, but they laughed at him; however, at his own request, he was brought before the commandant, and after a strict investigation he obtained his liberty in the most honourable manner.

A boy, employed to put up nine-pins, was hit on the head by the ball, which had thrown down all the pins, just at the moment when he was going to cry out: "All nine!" He fell senseless to the ground, after a while got well again, but remained for several years without the use of all his higher faculties, and without all power of recollection. One day he fell down a flight of stairs, and suddenly cried out: "All nine!" and from that moment he regained his perfect senses. But neither of these persons subsequently recol-

lected a word of what had happened to them during the interval.*

We might here likewise make mention of that kind of sleep which follows narcotic enjoyments, &c: but it is not at present my intention to write a complete theory of sleep; I shall therefore confine myself to touching upon that only which I deem most requisite to the present inquiry.

§ 61.

If, through a conflux of circumstances, for instance, through too great an exertion of one or more organs of intellectual life, combined at the same time with too great a weakness of the organs of vegetative

* I do not recollect exactly, whether I have read these two instances, in the works of the celebrated *Rail*, in which he shews the method of treating diseases in a physiological manner, or in a similar work; or whether I have heard them from Professor *Kiesewetter* at Berlin, when attending his philosophical lectures.

life, the vital power is, during sleep, repulsed from the organs of vegetation, and confines itself to those higher organs, at such times, there often arise dreams so lively and powerful, as actually to resemble circumstances that occur to us while awake.

§ 62.

VIVACIOUS DREAMS.

In the same manner as in a waking state, the higher organs often produce in dreams a false conjunction, or concatenation of ideas, which we call phantasm, or false imagination: (I say false imagination, for imagination is not at all times false). I shall here mention an occurrence, by way of elucidating what I have above observed, and which probably is not quite unknown to many of my readers.

“ The late celebrated Mr. Pope could not bear a servant who was a coward. One

night he lay in his bed in his study, the door of which was locked and bolted on the inside; the key was in the key-hole, so that no human hand could possibly open it from without. To his greatest astonishment, however, the door suddenly opened, and a figure, dressed in the old Spanish costume, entered. Mr. Pope asked who he was, but received no answer. He threatened to shoot him with a pistol, which hung over the bed, when the Spaniard uncovered his breast, as if meaning to say, he might shoot if he liked. Mr. Pope laid the pistol down, rang the bell for his servant, and determined upon quietly awaiting the result. In the mean time the Spaniard turned over the leaves of several books, placed all the books, which were on the shelves, upside down, and went out again. The servant then entered, and Mr. Pope asked him, if he had met any one. The servant replied, that he had frequently seen the Spaniard in the house in the course of the night, but that he never hurt any body. Mr. Pope or-

dered the man to sit at his bedside till day-break, and went to sleep again. When he awoke in the morning he saw no servant, found the apartment locked and bolted in the same manner he himself had left it the night before, his books in the best order, and none of his domestics, not even his own man, knew a word of the whole adventure. He almost began to suppose he had been deceived by his servant, and only by the convincing impossibility of opening the door from without, he was satisfied that the whole transaction had been a violent dream.”*

§ 63.

DREAMS PRODUCED BY FALSE REPORTS OF THE ORGANS OF SENSE.

But there are also cases where the organs of sense, during dreams, are not totally without bearing their share in these representations, though, in effect, they

* Wagner on Spectres, in German.—*Berlin*, 1800.

either alter a great deal, or exaggerate, or detract from the reality! for instance, a woman very distinctly dreamed, that two men attempted to thrust a large beam with all possible force between two of her toes. The anguish became so great, that she awoke through it; and the pain still continuing, she examined her foot, and found between the two toes alluded to a thick straw.*

§ 64.

DUBITATION IN DREAMING.

There are often moments in which this activity extends itself with the rapidity of lightning over all organs, and this shows the cause why such dreaming persons are often doubtful (even in their dreams) whether their ideas are real, or only a dream. Dr. Gall means to explain this by saying, that the one half of the brain is

* Mayer on Somnambulism, in German.—Halle, 1760.

dreaming, and the other half perfectly awake. But this might be refuted by shewing, that, at the dissection of the head of a clergyman, who died suddenly, and who the day before had written a well conceived sermon, the one half of the brain was found to be entirely destroyed.

§ 65.

PRACTICAL TACT.

Now as every higher faculty is conditionally determined by a peculiar organ, we must allow that each of these higher organs is possessed of its peculiar faculty of conception, of judgment, and of memory, and can consequently admit its own ideas from the external world. Hence we may explain what is called the practical tact, for there are people, who in almost every thing are stupid, but who, in one particular branch, possess a surprisingly quick insight and penetration. We may thence also explain the phenomena, that some peo-

ple, who are almost completely deficient in the power of judgment, are expert at playing all manner of games with the greatest acuteness and ingenuity.. (The French call this *esprit de jeu*.)

§ 66.

INFLUENCES OF IMPRESSIONS FROM THE
EXTERNAL WORLD WITHOUT THE FUNC-
TIONS OF THE USUAL ORGANS OF SENSE.

From what has hitherto been said we may with the greatest probability suppose, that such organs as possess their peculiar faculty of conception, of judgment, and of memory, have also the ability, when the vital power within them is greatly aggregated, of procuring in some manner or other (the organs of sense being closed) a communication with the external world ; and thus it naturally follows, that people in their sleep, if some higher organs are put into activity, even with their eyes shut, receive views from

the external, equal to such as they receive while waking, by means of the organs of sight.

§ 67.

VOLUNTARY MOTION.

With respect to those organs which can be brought into voluntary action, we ought to make a proper difference between the capability of their being put into motion, and the ability of putting them into motion voluntarily. Thus says Mr. Von Haller :*

“ The motion of the three-cornered muscle of the arm (*deltoïdes*) is subordinate to our pleasure ; but if the arm is irritated, this motion will take place without our being aware of it.”

§ 68.

The ability of motion depends on a

* *Prima linea.*

peculiar arrangement or disposition of the organ itself, and the power of voluntary motion depends on the connexion with the sympathetic system of nerves of the higher organs. These parts of free motion may, it is true, be moved, and even violently moved, as, for instance, in spasms, or by external force, without the will having a share in it. But still they always remain subservient to the higher organs, even in sleep, as long as their disposition is not changed in such a manner as entirely to have lost their power of moving, and as long as their connexion with the higher organs, by means of the sympathetic system of nerves, is not suspended; and as soon as, by certain circumstances, during the sleep, some organs of the higher faculties are put into too great activity, those organs become excited to movements, which are adequate to the functions of the higher organs; and this is even the case with the organs of speech.

§ 69.

SOMNAMBULISM.

It may hence be easily explained, how persons in their sleep, with their eyes shut, are able to perform actions, which, one might be led to believe, are only possible in a waking state; or, in other words, we may hence explain the phenomena of *sleep-walking*.

§ 70.

Here, however, are two questions which ought to be answered: First, How does it happen that such sleep-walkers, in their sleep, accomplish things which are impossible to a waking person? For instance, Mr. Von Horst relates: "An apprentice saw one day some swallows hatching their young in a very high steeple near an open window in it. He gets up in his sleep, goes to the steeple, and finding a high ladder used for building, which he could never

have been able to carry when awake, he carries it to the steeple, goes up, and enters the window, although the ladder was 18 feet too short, and after being in the steeple for some time, he awoke in the greatest surprise." Many more instances of this kind, are related. Secondly, How does it happen that such people, when they are called by their name, instantly awake, and are exposed to the danger of falling?

§ 71.

According to Dr. Gall, the first question is easily answered. He asserts, that there is an organ, and particularly the nineteenth,* in the brain, which he calls the organ of circumspection. It is his opinion, that when this organ is not in activity, no precaution is used, and man becomes bolder in his actions. He at the same

* I have seen in England some heads in which the organ of circumspection, has been marked with the number 12.

time supposes, that during somnambulism this organ is in a state of inactivity. To this supposition, however, we might make the following objections; first, that the want of precaution does not take away the danger, but rather increases it; and secondly, that the other question, why the calling by the name accelerates danger, is not answered by it.

§ 72.

In my opinion, these two questions are better answered in the following manner: The danger to which we are exposed in a waking state, as in climbing, swimming, and other actions of the like nature, mostly depends on the fear which we entertain of danger; we are seized with a trembling, we thereby lose our equilibrium, or balance, and hence the danger. For instance, if we would walk over a narrow bridge without balustrades, on each side of which the water is very deep, we cannot turn our eyes either to the right or left without the risk of falling into the water; for

the idea of the danger puts us out of countenance and off our guard, which makes us lose our balance. Fear is solely the effect of a disposition to self-preservation attached to all creatures. From this disposition to self-preservation we may suppose a distinct consciousness. Again, this consciousness cannot take place, or exist, but when all parts are completely in a waking state, that is, where the separate kinds of consciousness of the separate organs concur, in order to form a general consciousness, but which is not the case with the somnambulist, because all his organs are not in a state of activity. It therefore naturally follows, that no fear does exist in this case, consequently those actions which have been related succeed better than in a waking state, and in case danger should really appear, such somnambulists immediately awake. Mr. Von Horst relates, that a sleep-walker descended into a well, and, as soon as he touched the water, he called for help, when he was extricated.

§ 73.

The second question now resolves itself. The name of a person includes his whole self. By pronouncing, or calling him by his name, the whole individual, who, in fact, is not completely asleep, necessarily awakes, the internal and complete consciousness of himself is recalled, and at the same time the disposition to self-preservation again comes into action; hence it is natural, that, at the sudden sight of danger, he must be seized with a giddiness, lose his balance, and consequently fall.

§ 74.

ACTIVITY OF ALL THE HIGHER ORGANS
COMBINED WITH THE SUSPENSION OF
THE ORGANS OF SENSE.

Hitherto we have only been speaking of cases where, in the state of sleep, some of the higher organs only are engaged,

and particularly those which are mostly employed in a waking state. In such cases the sphere of action must naturally always confine itself to single actions.

But if a state could be effected or produced, in which the organs of sense would be closed, and all the higher organs put into full activity, then the question would be, whence proceeds that great afflux of vital power? and the answer would be, that either almost the whole of the vital power had left all other parts of the body, and collected itself in the brain, the seat of the higher organs, by which means all those parts, which it had left or forsaken, would fall into a death-like stupor; or, that a great afflux of vital power was attracted from without.

In the first sense we find the state of the *catalepsis hysterica*, which Mr. Petetin*, and long before him Mr. Sauvages

* Hufeland's Journal, 1815.

de la Croix, has described. In this state all the limbs are benumbed, and in whatever direction they may chance to have been moved, or placed, in such position they remain immoveable of themselves, resembling wax. The whole of the vital power in this case concentrates itself in the higher organs, which procure a connexion with the external world by means of other organs than the usual organs of sense. The fittest organ for this purpose is the *plexus solaris*, as a great many branches of the sympathetic system of nerves run towards this *plexus*. This *plexus* then, as we are taught by experience, takes upon itself the functions of sight, hearing, &c.

In the second case, namely, where a great afflux of vital power from without is effected, we find the phenomena of *Animal Magnetism*.

§ 75.

THE BODY SUSCEPTIBLE OF ANIMAL MAGNETISM ONLY UNDER AN ABNORMOUS STATE.

If, therefore, a greater afflux of vital power from without were effected, would such vital power have an absolute (or unconditional) influence on all human bodies in a higher degree? This question we are obliged to answer in the negative; for as nature has allotted to each individual his appropriate share of vital power, such individual, as long as it remains in its healthy state, that is, as long as he has lost nothing of that share of vital power which is allotted him, will not have any susceptibility for receiving a larger portion of the same; or more properly, in such an individual the vital power will be flowing through him without stopping in its progress, that is, he would become its conductor. In such individual no extraordinary phenomena would take place.

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§ 76.

But if such an individual has already lost a part of the vital power, and particularly if the organs of vegetative life have been injured by it, he then becomes more disposed to retain a part of the vital power flowing in upon him ; and if at the same time the organs of vegetative life have lost their receptive proportion due for the proper quantity of vital power, the latter will be attracted more by the intellectual life.

The following law seems to be confirmed :

Too weak a digestion with an increased afflux of vital power promotes the activity of the intellectual organs.

Too great an activity of the higher organs checks the functions of the organs of sense more or less : this is the reason

why a person, absorbed in thought, neither sees, nor hears, what surrounds him.

A great afflux of vital power, though in its commencement affecting only the intellectual life, if properly directed, will gradually restore due strength to the weak organs of vegetative life, if they are not disorganized.

§ 77.

THE GRADUAL UNFOLDING OF THE HIGHER FACULTIES OF THE HUMAN MIND IN ANIMAL MAGNETISM.

As all organs of the human body obtain the faculty of exercising the functions allotted to them by nature, according to the usual course of things, only by degrees and by continual practice; as we may plainly perceive in new-born children, that all the organs of sense, speech, &c. obtain their facility by degrees, it follows of course that those organs, which are not

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to undertake their own functions, but those of other organs, can only gradually obtain the facility necessary for that purpose.

Hence it may be comprehended, that the phenomena of Animal Magnetism must in like manner take place by degrees.

§ 78.

The degree, which is called *claire-voyance*,* is nothing else than that faculty by which the natural or appropriate organs of sense do not exercise their functions, and where the impressions from the external world to the inward man are conducted by other organs.

According to the notions we possess, when not in that state or condition, we

* This term has no correspondent English word. The nearest to it is what the Scotch term *second sight*.

call that hearing, seeing, &c. which in the others are merely pure perceptions.

If such persons are asked, in what manner they are sensible of these impressions, they reply that they are not able rightly to describe it, but say, it seemed as if somebody whispered it to them.

§ 79.

UNUSUAL ORGANS CANNOT BE REGULATED
BY THOSE LAWS WHICH CONTROL THE
USUAL ORGANS.

As this kind of sensation is not produced in the usual manner, they consequently cannot be governed by the laws of optics or acoustics. It is therefore no wonder if those persons can see through partitions, walls, nay, at very great distances; for this faculty cannot, properly speaking, be called seeing: and we may thus easily imagine the possibility of what Dr. *Gehrt* says, that a magnetised person,

who had lost her sight in her infancy, and whose organs of sight consequently were completely useless, was able to see when in a magnetised state.*

§ 80. SELF PRESERVATION IS THE FIRST LAW OF NATURE, EVEN IN ANIMAL MAGNETISM.

As the vital or original power is in general ever anxious about the preservation of individuality, it is less to be wondered

* That the functions of sight in some animals are supplied by other organs, which hitherto have remained unknown to us, is proved by the experiments made by Spallanzani, who deprived bats of their eyes by digging them out, and made the observation, that those animals would fly about in different apartments without hitting against any thing, and found their way, while flying, between threads drawn across the room, were it even by contracting their wings. These experiments have very frequently been made by him and others, and have been always attended with the same result.

at that magnetised persons should examine their own frame, in order to discover its faults; for what should restrain the inward man from searching into himself, since he is in a condition in which his perceptions are not governed by those laws to which the organs of sense are subject. The descriptions which such persons give are chiefly regulated by the degree of the cultivation of their minds.

§ 81.

THE MAGNETISED STATE CONTRASTED
WITH THE USUAL NATURAL STATE.

The superior magnetised state stands in the same relation to the usual natural state as waking does to sleep; no wonder then, that such persons in their natural state know nothing of what they have seen, or felt in the former.

§ 82.

**THE CAPABILITY OF MAGNETISED PERSONS
TO KNOW THE THOUGHTS OF OTHERS.**

Those of my readers who have attentively read what has been above stated (see § 46 and § 47) will now no longer marvel at such magnetised persons; while in that superior state, being, under certain conditions, acquainted with the thoughts of other persons, and particularly as the *real* and the *ideal* states are identical: and such persons can only then give correct answers, while the interrogating party fixes his ideas most intently on those subjects.

§ 83.

**THE DECREASE OF CAPACITY FOR ANIMAL
MAGNETISM BY THE INCREASE OF THE
HEALTHY STATE.**

As the body in its perfectly healthy state, as before mentioned, has no suscep-

tibility for a larger quantity of vital power, it is consequently quite natural that such persons, immediately after their health is restored, lose their quality of admitting Animal Magnetism, and the effects of it gradually cease.

It seems the reason why, in the healthy state, there is no susceptibility of Animal Magnetism, is, that magnetism is similar to the power of attraction; namely, the positive pole of the creation: and that electricity is similar to the power of repulsion; namely, the negative pole of the creation, and by the conflict of both of these the existence of matter is the result; and the healthy state of man, as *microcosmos*, is thus produced by the conflict of both.

§ 84.

AURA MAGNETICA.

Although, as is evident, the magne-

tised person stands in close connexion with certain individuals, and particularly with the magnetiser, I yet do not by any means believe, that the vital power, or what is called the *magnetical fluid*, flows from the magnetiser. It is certainly possible that it flows through him, but the real source is in the universe itself, and is only attracted by a certain operation into a certain sphere, in the same manner as the electrical fluid. The magnetiser is only the exciter; for if this were not the case, no magnetiser would be able to endure it very long. This would be, impossible, chiefly because, very often, what is called an *aura magnetica* is formed, which fills or takes up a whole house, and maintains itself there for a length of time.* Only in cases where the magnetised person is afflicted by a disorganization the application of magnetism is able to relieve, not to cure; but it will be injurious to the magnetiser, because the vital power

* I know an instance of a magnetised person, who had only occasion to enter the house of the magnetiser, in order to drop into a magnetical sleep.

elicited by him cannot be received by the other, and he only will be affected by it. The debility which the magnetiser feels in such cases, as experience proves, may be considered as *hypersthēni*.

§ 85.

According to the view which I have of the matter, I do not for a moment doubt that the magnetical fluid is identical with the electrical fluid: and that both, different as they may appear, constitute the two sides of a homogeneous unity. (See § 13). Even the circumstance, that magnetised persons are very sensible of electricity, proves the truth of this opinion.

§ 86.

The result of all that has been said is

1. That all the extraordinary phenomena produced by Animal Magnetism are founded upon the usual law of nature.

2. That Animal Magnetism, in those cases where the power of reproduction is affected by debility of the reproductive system without disorganization, may be useful, of which I shall give some instances.

3. That Animal Magnetism ought to be applied as a remedy in diseases more than it has hitherto been; but it must at the same time be considered, that this remedy, more than any other, attacking the vital power immediately, would be a very dangerous one in the hands of ignorant practitioners: therefore I apprehend, that it is the duty of learned professional men, not only not to reject the whole, as they have hitherto done, but to clear the subject from all the impurities and absurdities with which it has unfortunately been mixed; and especially it is their duty to put a stop to the abuses of illegal practitioners of this system, who have been emboldened in their audacities from the neglect of learned men, and who have thus

brought this useful remedy into the greatest contempt.

The limits of this treatise will not allow me to discuss every thing in a manner in which it might be done; for I only meant to shew the possibility of animal magnetical phenomena from natural causes, and not to produce a dissertation on the subject. Whether, or how far I have fulfilled my intention, I shall leave to the candid judgment of my readers to decide.

Notwithstanding I have said enough for my purpose, of explaining the theory, I cannot refrain from communicating my opinion respecting the practical application of Animal Magnetism as a remedy in diseases. In all hysterical and hypochondriacal cases; in short, in all cases, where the individual suffers primitively under disor-

ders in the system of reproduction, and particularly as long as the difference is only dynamic, and no destruction or disorganisation is effected, the application of Animal Magnetism will be attended with success. The effect of this application is very different. In some cases no other striking phenomena takes place, than merely a gradual change of the unhealthy to the healthy state, according to the repetition of the application. In other cases the magnetised person falls asleep, and is recovered without being brought to a higher degree of magnetical phenomena. The three following cases have come under my own observation:—

At Groningen, a girl about nineteen years of age was suffering under hysterical spasms, which sometimes continued for forty-eight hours: after being magnetised half an hour a day for three weeks, the patient recovered, and no other phenomena was effected.

A lady residing in London, after a violent *febris nervosa putrida*, under which she was suffering in the months of 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. It was one day present when this fainting was coming on, and in presence of her sister and brother-in-law, I tried to make application of Animal Magnetism: I had scarcely begun to operate, when she quickly recovered from the fainting, as though she had been awaked by fright, and from that moment she gradually recovered, with the assistance of medicaments usual in such cases, and is now in perfect health.

A boy in Groningen, fourteen years of age, was suffering under *febris intermittens tertiana* about eight weeks: after having given him all medicaments usual in this case, without effect, he was reco-

vered by applying Animal Magnetism no longer than eight days; but no other phenomena was observed.

A gentleman, thirty-five years of age, had laboured for many years under a chronic disease, which sometimes represented itself in the form of headach, particularly on one side of the head, (*hemicranium*), and sometimes as an hypochondriac affection; after having made use of all the medicines usual in such diseases without effect, he was magnetised. For three weeks, during which time the Animal Magnetism was daily repeated, there was no remarkable difference in his case; but in the fourth week the symptoms of the first degree of magnetism presented themselves, and he was brought to the state of sleeping; and after the daily repetition of Animal Magnetism during the space of eight weeks, he recovered without any other phenomenon taking place.

An instance in which a magnetised person being brought into a state of *clairvoyance*, was able to prescribe the medicines proper for her recovery, is noticed by Dr. Numan, in his work upon Animal Magnetism.

A girl, about 20 years of age, was suffering for three years under *febris intermittens tertiana*, attended (perhaps caused) by an obstruction of the bowels, and was brought, being magnetised by Dr. Numan, to the state of somnambulism, and afterwards into a considerable state of *clairvoyance*: in this state she desired she might be bled; and at another time, while in that state, she ordered for herself medicines, and by the medicines she ordered, together with the application of Animal Magnetism, she completely recovered her health.

The following is a case, related by Dr. Numan, in which the application of Animal Magnetism has only given relief, without

I

recovering the patient, and the magnetiser was obliged to discontinue his operations.

A man, of fifty-four years of age, was disabled in his upper and lower extremities, occasioned by *debilitas nervorum*, which was probably the consequence of a local affection of the *medulla spinatis*. Notwithstanding the doctor was sure, that the adhibition of Animal Magnetism would, like all other remedies which he had hitherto used, be without effect, yet he could not refuse to comply with the wishes of his patient. After some manipulations he fell into a state of slumbering, after which he felt better: the pain above the eyes and the dimness of the sight, which effects of the disease he had experienced for a long time, at length decreased; the appetite, which was almost lost, was in a few days restored, and the digestion was recovered; the usual evacuations became properly regulated, and his muscular powers were so far increased, that he began to walk. In con-

sequence of this, the patient insisted on the magnetiser's continuing to operate upon him; but the magnetiser, besides being confident that all operations would in the end be fruitless, and that the patient would never be actually restored by it, felt every day after the operations an unusual lassitude, and certain sensations which he disliked; he therefore continued to operate with disgust. The patient being unwilling to relinquish the application of Animal Magnetism, the magnetiser employed another practitioner, who had previously offered his services; but the second magnetiser experienced the same unpleasant effects as the former, and he was obliged to suspend the operations for some days, when the disagreeable feelings ceased: he had, however, scarcely recommenced the operations, when the unpleasant effects were again felt, and he was constrained to desist from operating in this case. The patient soon returned to his former state, and he is at present quite lame.

§ 88.

There is no doubt that Animal Magnetism, if properly applied, would be useful in suspended animation. It is well known, that, in the cases of drowned persons, one of the most effectual remedies is to place the patient in bed between two naked persons. Such a remedy has been resorted to, under my directions with complete success.

§ 89.

Although I intended to remove the wonders beyond, or not within, the sphere of nature, we yet must not forget to admire the whole universe, or all nature itself, as a wonder. Thus Lessing says in his dramatic poem of *Nathan the Wise*, "The greatest wonder of all wonders is, that we are indifferent to the daily wonders that surround us." I may be allowed

to say, with Mrs. Rowe :* “ In the fair creation I trace an Almighty Power, and see the immense Divinity impressed on all His works. Inspired with a charming enthusiasm, I address the Great Spirit of Nature in this soliloquy :—

“ Ador’d Artificer ! what skill divine !
 What wonders in the wide creation shine !
 Order and majesty adorn the whole,
 Beauty and life, and Thou th’inspiring soul :
 Whatever grace, or harmony’s express’d
 On all Thy works, the God is there confess’d.
 But, Oh ! from all Thy works how small a part,
 To human minds, is known of what Thou art :
 Fancy gives o’er it’s flight in search of Thee,
 Our thoughts are lost in Thy immensity.”

* Letters Moral and Entertaining.

THE END.

APPENDIX.

THE phenomena which are observed in magnetised persons are the following :

In the lowest degree :—slight changes of the feelings ; shivering ; in some persons, augmentation of vital warmth.

A state of ease ; in some, however, uneasiness. Anguish ; compression ; general heaviness of the body, or local oppression ; as, heaviness in the head, or in the limbs. Extension ; contraction ; yawning, and stretching of the limbs ; feverish attacks ; agitation of the blood ; and often spasmodic attacks, as well as various kinds of pain.

In some persons, stupor ; restlessness ; profound sleep, more or less ; in others, unquiet sleep.

Convulsions of all kinds ; as, epilepsy ; spasms in the stomach, or in the chest ; very frequently torpor, which passes over into syncope, and in some persons into lethargy.

Weariness ; debility ; fainting.

Numbness ; often too great irritability. Depression of the spirits ; in some persons,

cheerfulness, humour, pensiveness ; in others, dullness, frenzy, madness.

Augmented secretion ; as, augmented perspiration, urine, diarrhœa : bleeding from the nose, lungs, uterus, hemorrhoidal vein ; slime ; salivation ; augmentation of tears by weeping ; augmented secretion from the nose and ears ; expectoration, &c. and eruptions of the skin.

Obs. *A great part of the above phenomena I have observed myself.*

These phenomena have frequently been observed to take place before magnetising, and having subsided, have been reproduced by magnetising : but, for the most part, they are effected by the alteration in the body produced by magnetism.

All these circumstances continue in some persons a short time, in others longer, and it is often the case, that they frequently return without the phenomena of a higher degree presenting themselves.

A higher degree of the influence of magnetism upon the human body is sleep-walking (*somnambulismus*).

The symptoms of the approach of magnetical sleep are :

After a shorter, or longer treatment, often immediately after being magnetised once, but

very frequently after being magnetised a hundred times, a heaviness in the whole body follows, a lassitude of all the limbs, and it becomes impossible for the individual to keep open his eyelids any longer, and with deep respiration and yawning he falls asleep.

This falling to sleep is sometimes quiet, sometimes unquiet, and the individuals show by different motions a feeling of uneasiness. They often make quick involuntary motions of the hands towards the eyes, and after being suddenly awoken, they immediately fall to sleep again.

These sleepers are in the beginning only busy within themselves; they do not answer questions, and are not easily awaked. This sleep does not, in general, last longer than a quarter of an hour; but now and then it continues for several hours. Some sleep very quietly, and are still in communication with the exterior world by their external senses; they answer questions, but mostly by gesticulations, as in this state speaking becomes to them very difficult. Very often, when in this state, they do not speak again for two months after, and then only by single, abrupt words. In cases where they suddenly open their eyelids, or only half open them, the white of the eye is only to be seen; but with most of them the eyelids are,

as it were, stuck together. This state approaches already nearer to that of magnetic somnambulism, or rather to the state of *clairvoyance*.

In the last approach to the state of magnetical *clairvoyance*, those remarkable phenomena present themselves which occur in the state of sleep-walking.*

After falling asleep in this state the functions of the external senses become gradually weaker and weaker; the eyes are fast shut, and very often the hearing is completely lost.

Quietude and cheerfulness, and an unusual serenity, is spread over and depicted on the countenance. They enter, in a new mode, into a relation with the external world by entirely different organs, and, in particular, are dependent on their magnetiser, so that they can perceive only by him. They recognise only those persons who are in the same report with him as themselves.

In this shutting up of the external senses, the internal sense receives with uncommon clearness the influence of subjects by unusual parts, and particularly by the region of the stomach, by the tips of the fingers, by the forehead, nay,

* More properly *sleep-waking*.

even by the crown of the head. In this manner they can often read closed letters.

This faculty of perceiving becomes gradually more perfect, and persons in that state immediately recognise objects, although at a distance; and, by a greater cultivation of this faculty, they are able to distinguish objects very clearly, even through doors and walls, and particularly those objects to which their attention is principally directed. This *clairvoyance*, which, in the beginning, confines itself to single parts of the body, as the pit of the stomach, &c. by a still higher cultivation of Animal Magnetism, becomes general: the individuals obtain a clear sight of all objects in space and time, both past and future*, and also objects of persons who are in magnetical connexion with them; and particularly, those of the magnetiser present themselves very clearly to their perception.†

* Objects relating to the future must be of such a nature, that the moving cause be conceivable and probable, so that persons in that high state of *clairvoyance*, in which the mind is abstracted from other objects, are able to make a probable calculation: but if such persons will speak of future things, which are dependant upon such moving causes, as are not yet effected, and consequently not perceivable, such things are to be totally denied; and particularly if they depend upon the free will of the human mind.

† That this mode of seeing cannot properly be called seeing, shews itself: 1. Because if such persons are asked, how they

It very often happens that they become very cheerful in this state; they rise from their seat, walk about the room, and, notwithstanding their eyes are closed, they avoid all objects which are in their way. They become particularly cheerful if they are seated under trees, or if they are surrounded with plants.* It is very remarkable that they perceive the presence of persons more distinctly than any lifeless objects, even at a distance, and particularly those persons who are in a magnetical conjunction with them; they even anticipate the arrival of their magnetiser, notwithstanding he comes at an unusual time. In some cases they assert that

know all this? they pretend that they know it by sight; but if questioned more closely, they say it is an inward feeling; if examined still more minutely, they say they know it by a soft whispering, as it were, of an occult genius: and if the examiner, not satisfied with this, wishes to know more accurately, they answer that they know it, and that it is sufficient that they know it, and they do not wish to be further questioned about it, for that they themselves know not exactly how they know it. 2. That it is indifferent to them whether they are in darkness or in the light. This I have myself several times observed.

* I have myself seen, in the house of Professor Bakker, of Groningen, several persons, all of whom have been in this state, rise up and dance about the room, and although many other persons were present, and stood in their way, not one was touched by them.

they see very rare things ; for instance, the emission of sparks and clear fire out of the finger-ends of the magnetiser, a shining of his eyes, or illumination of his whole body ; they also pretend to see different flowers surrounded with a faint light: but these phenomena endure only for a very short time. The unfolding of the internal sense in this state does not confine itself merely to external objects, but it becomes an object itself. Persons in this state search themselves very minutely, and some parts of their body become very clear to them ; they describe different entrails as exactly as if they had studied anatomy.* They very often discover by this means the cause of their disease, themselves ordering the remedies necessary for their recovery, chiefly when they are guided by a sensible physician, and they prognosticate the hour and even the minute when the crisis of the disease will take place. They prescribe not only for themselves, but likewise for other persons who are in a magnetic connexion with them, even although they have no notion of medicine when awake: nay, there are some instances in which the

* I have seen a woman in this state in the house of Professor Bakker, who described the thickness, the course, and the situation of the five pairs of nerves of the brain, though not in anatomical terms, yet very minutely.

clairvoyance has been so high, that the persons affected have ordered the most correct medications, not only for persons who stood in magnetical relation with them, but even for individuals who were entire strangers to them.

There is still a higher degree of *clairvoyance*, in which the mien of the magnetised person becomes very expressive: a serene cheerfulness and internal quietude, with a soft innocent smiling, extend themselves over their countenance. They now sleep sooner and more gently, often after some manipulations, and very often immediately on the approach of the magnetiser.* The internal feeling of cheerfulness in this state often shews itself so strongly, that the individuals express the wish constantly to remain in that state and never to leave it again. They become now more circumspect and more anxious respecting the healthy circumstances of their magnetiser, and of all individuals who are in magnetical connexion with them; nay, some-

* I was once walking with Professor Bakker at Groningen, when we approached a woman who was sitting in the market-place selling cakes, and who had been previously magnetised by the Professor. The woman exclaimed: "Professor, I beg you will go away; I feel I am falling asleep." She had scarcely uttered these words when she really did fall asleep, and it was necessary to carry her into an adjoining house.

times likewise of such persons as have never been seen by them, particularly if they are directed by their magnetiser. They determine not only with the greatest exactness the disease, and even very often the original cause of it, but they decide at once whether it be curable or incurable, and in the former instance they prognosticate the day and hour of its crisis, and name the requisite medicaments, with an accurate determination of the doses, and the time of taking them; and it is often the case that, although in their waking state they have no knowledge of these medicaments, or even their name, they describe them so clearly and exactly, that an experienced and learned physician is able without difficulty to recognize them. Very often they order for themselves medicaments to which they have the greatest dislike when awake, and even beg that they may be constrained to take them; and moreover, that they may be prevented taking things of which, in their waking moments, they are extremely fond, and which they know would be very injurious to them.

In the highest degree of *clairvoyance* which is hitherto known, and which Wolfart and Ennemoser conceive they have observed, the internal sense seems to present itself wholly unconfined, and the whole nature appears

to be disclosed to it. This high state is very seldom observed ; and I agree completely with those who are of opinion, that if such state be possible, only pure, and, in the highest sense, moral subjects, are able to reach such heights. The body, in this state, is, as it were, completely numbed ; the eyelids are opened, but only the white of the eye is to be seen ; the speech is very soft and smooth, and hardly perceptible ; the countenance is transformed, and exhibits, as it were, a picture of innocence. The utterance of these individuals, and particularly their fervent prayers to their Creator, agitates every person present. They are now very little occupied with the circumstances of their own bodies, but rather with distant events ; for instance, they perceive that their near relations are sick, or dying, or are already dead, and this with the utmost exactness, as it regards the accompanying circumstances, notwithstanding they may be a thousand miles distant from them, and predict exactly how and when the report of these events will be brought. Some of them occupy themselves particularly with contemplations of nature ; for instance, a female who was never in America, and who never read geographical descriptions, in this high degree of *clairvoyance*, described America very accurately, the character of

its inhabitants, their manner of living, and all particulars of that part of the world ; she also accurately described Africa, Asia, and Germany.

There are cases in which the contemplations of these persons have not been confined merely to our earth, but even extended to the planets, and they have described their nature. But it appears that these contemplations are confined to our planetary system.*

It is very remarkable that the human mind, which, in this state, as well as in the lower degrees of Animal Magnetism, manifests itself as wholly unfettered, and divested of all gross objects, seems, in this its original, noble, pure, and highest moral nature, to suffer as it were the torments of hell by the slightest impure thought of those who may be in any magnetical connexion with it ; and they express this without reserve, adding, that such persons, if they would spare them the pain of violent spasms, must relinquish their impure ideas, or leave the room.†

* I was never so fortunate as to observe the phenomena of this high degree of Animal Magnetism.

† I was myself present when a magnetised person said to Mr. S., the magnetiser, “ No, doctor ; you have unclean ideas ; I beg you will leave them, you give me much pain.”

Obs. If it be true, that there is no interruption to be found in the whole of nature, but that all live with and by each other, and that throughout nothing can be thought as existing of itself, then all riddles concerning this remote and extended working and seeing, in magnetical life, will be immediately unravelled.

Those of my readers who wish to know more of Animal Magnetism may consult the works of Kluge, Friederich Hufeland, Esser, Tardy, Bährens, Wienhold, Bökmann's and Nordhof's Archive, Heineken, Gmelin, Ennemoser, Wolfart, Esehenmeiar, [*German*]. D'Erlon, Puysegur, De Leuse, Raulies, and Annales, [*French*]. Gehrt, Bakker, Wolters, Hendriks, Uilkens, and Numan, [*Dutch*].

END.

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