

Gibson (Smith)

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LECTURES

ON

CLAIRMATIVENESS:

OR,

HUMAN MAGNETISM.

WITH

1204

AN APPENDIX.

BY REV. GIBSON SMITH.

NEW-YORK:

PRINTED BY SEARING & PRALL.

1845.

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☞ The reader will be better prepared for the Lectures, by first reading the Introduction and Appendix in connexion, as they inform him what credit is due to Mr. Jackson, the Clairvoyant, for the information and discoveries communicated throughout the series.

LECTURES

ON

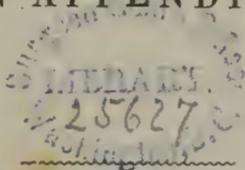
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☞ All the Mysteries of HUMAN MAGNETISM
and CLAIRVOYANCE explained by the celebrated
JACKSON DAVIS of Poughkeepsie.

ENTERED. according to Act of Congress, in the Year of our Lord 1845, by

GIBSON SMITH,

in the Clerk's Office of the United States' District Court of the Southern
District of the State of New-York.

TO THE READER.

THE Author of this little Work would say, to those into whose hands soever it may fall, that he has consented to the task of presenting it to the public, partly from his own conviction of its truth and importance, and partly from the repeated and urgent solicitations which he has received from almost every part of the Union.

Mr. J. DAVIS, the Clairvoyant from whom these facts have been received, is a young man eighteen years of age; his moral character is irreproachable; he is unlearned, five months having been the extent of his schooling. He has worked at his trade in this village, Poughkeepsie, for the last six years, with the exception of about eighteen months, during which time he has been engaged in the subject of Mesmerism and Clairvoyance. As a Clairvoyant subject, he has probably never been surpassed or equalled. His vision and knowledge, when in the transic state, seem perfect and unlimited; and in reference to these matters, I can only ask a candid public to read and judge for themselves. For a further representation of the astonishing powers of the Clairvoyant, the reader is referred to the Appendix to this work.

When so much has been said—and, as I suppose, well said—on the subject of Animal Magnetism and Clairvoyance, it is a matter quite foreign to me, and, perhaps, to my calling, to attempt, on my part, and from my own investigations, to add any thing that might essentially and substantially aid the general cause. But as it has fallen to my lot to witness some of the most astonishing experiments of young Davis, the Clairvoyant, and listen to the clear and forcible expositions which he has given of the subject, I feel it my duty to communicate these facts to the world. It is not the voluminous character of this work that is designed or expected to commend it to the attention of the public; but, it is its original and interesting character, added to the clearness and perspicuity of its expositions—its condensed form, and the manifest truthfulness of its every feature. And I would here state, what will doubtless be evident to every competent judge, that the texts furnished in this small work, are subject-matter sufficient for a large volume,—in fact, for a series of volumes; but I have studied to present the simple naked texts to the scholar, the man of genius and science, not only that he may make his own comments and draw his own inferences, but also that the work may be available to all; and that every mind interested in the investigation and cultivation of the human powers may be furnished

with this pamphlet—this embodiment of original facts as a guide or aid to his reflections on some of the most important interests to man, and the sublimest laws of the universe. And I say most emphatically, that it is the point, the originality, the intrinsic value, and self-evident truthfulness of this work, on which I rely as its highest and most substantial recommendation.

The facts presented on Astronomy, the force of which, I doubt not, will be readily perceived by every scholar, are most invaluable. They might have been carried to a much greater length; but I have chosen, as I have before said, to submit the mere text or principle to the investigation of the learned and candid.

The explanation here given of the cause of motion, and especially the explanation of the laws by which the motions of all the heavenly bodies are produced, will be adopted by the learned; for it cannot be resisted, whatever innovations it may make upon existing systems, as the TRUTH, on this transcendently sublime subject.

The Lectures which follow are almost word for word as I have received them from the Clairvoyant. I have in some instances aided in the arrangement, and for illustration, have also inserted a few quotations from eminent Authors. As for instance, in the second Lecture, I have made a quotation from "Townsend's Facts on Mesmerism." Of the first Lecture, I would particularly state, that it is almost precisely, both in word and arrangement, as given by the Clairvoyant. Of the fourth and last Lecture, I have to remark, that it is EVERY WORD as given by the Clairvoyant; and I would also say, that he charged me most decidedly and repeatedly not to alter a word, or deviate at all from the course which he arranged and determined.

I have now fully stated the manner in which these facts have been obtained, and would add, that my manuscript has been constantly under the view and supervision of the Clairvoyant during the entire progress; and that in every stage of our advancement, after my most careful efforts in arranging and penning the texts and statements of our preceding interview, he would tell me at our following meeting, precisely the extent to which I had advanced, and the degree of accuracy that had attended my efforts,—and all this even when my manuscript remained in my study. Thus, when through misapprehension or accident, I have penned any thing materially wrong, the matter has been set right by the Clairvoyant, and I have duly made the correction.

In conclusion, I would say, I pretend not to infallibility in my decisions; but still, having read the standard works on the subject, I have no hesitation in saying, that I doubt not, that the theory given in this work, is a vein of vital truth which has been reached by no other Author.

G. SMITH.

POUGHKEEPSIE, N. Y.

LECTURES ON CLAIRMATIVENESS.

LECTURE FIRST.

I AM aware that many learned and ingenious theories have been presented to the public on the subject of *Human Magnetism*; but these theories have not unfolded the great mystery, though they have, it must be acknowledged, thrown much light upon the science. This science, for a science it most assuredly is, claims the serious attention of all. Magnetism has long been known, but most bitterly opposed and ridiculed. I said it had long been known;—no doubt its existence can be traced back for four thousand years, and from that time through all succeeding centuries, it has existed under various names, in mysterious and obscure positions, until, finally, it was revived by Mesmer. He having the power, concealed it from the people, and clothed it in the same mystery, which caused the opinion to prevail that it was all the effect of Satanic agency. The same opinion is still entertained by the more ignorant and uninformed classes of community. But these impressions, I trust, will not last much longer; for the subject is now receiving the attention of the most learned and scientific men; and they can appreciate well its blessings, and the relief it affords to suffering humanity.

The science, however, is still clothed in mystery, and so believed to be by its own advocates; yet they admit the truthfulness of the same, having been convinced by the evidence of their own senses. Among such, and others, the question is asked—“*Why is it so?*” Give me your candid attention, and I will give the answer.

I am aware of the responsibility resting upon me to redeem my promise. Then follow me closely through with the investigation, and see if we cannot discover something of the mystery of our present mode of existence, and *in this*, the primary cause of the great subject before us. To Physicians, I would say—Animal Magnetism is based upon physiological truths; and, therefore, is entitled to the serious consideration of men of your profession. Examine, therefore, carefully the lectures here presented, and see if you cannot discover in them

science and philosophy. To Clergymen, I would say—See if there is not in this subject, deep and convincing evidence of the truth of Christianity; and if it does not unfold to your view the evidences which have so long been called for by sceptical minds. The subject before us affords the strongest argument in support of the truth which you have so long labored to maintain. Candidly investigate it, therefore, and see if you cannot claim it as one of your strongest proofs in favor of the faith once delivered to the Saints. To the honest inquirer after truth, I would say—Follow me through with these researches, and see if you cannot find in them that which will make you view yourself and mankind in a new and interesting light, and which shall satisfy you that your existence is a blessing instead of a curse. And to all I would say—If Animal Magnetism be not a science—if it be not a truth, put it down. But this conclusion cannot be arrived at, on your part, without candid and careful attention; and such attention ought certainly to be bestowed.

The questions to be considered in these lectures are the following:—

- 1st. The Brain—its physical structure, and magnetic power, &c.
- 2d. The structure of the Muscular and Sympathetic Nerves—their office, functions, &c.
- 3d. The Production of Mind.
- 4th. The Duality of Mind.
- 5th. The Brain in connection with the Magnetic and Electric Fluids.
- 6th. The Production of the Magnetic and Electric Fluids.
- 7th. The Exposition of Clairmativeness and Clairvoyance.

My object in these lectures will be to convince the understanding of the truth, and for this reason I shall employ plain and simple language, purposely avoiding embellishment of every description. Beauty of language,—studied phrases in setting forth a theory,—rhetorical flights and figures, may please the fancy, but are not so well calculated to convince the human mind as simplicity and plainness of speech. The theory of Magnetism itself is sublime; and its sublimity may best be seen when not presented in gaudy show or borrowed livery.

First. The Brain has four distinct apartments. The larger brain, or *Cerebrum*, is situated at the top, and extends to the front of the head. Its cavities are a great deal larger and more round than those of the lesser brain; consequently it possesses more substance. The *Lesser Brain* lies in the back part of the head;—this brain is divided into two cavities or departments, and is separated by a strong, membranous, elastic substance, and is covered by an equally strong, but

thinner substance, termed *Dura Mater*. The brain itself is a soft, pliable, sensitive substance. Its appearance round the edge, in the living subject, is of a light red color. Externally, it has the appearance of a compound substance,—possesses a brighter and more beautiful color. Such is the larger brain.

The *Lesser Brain* has more of a yellow color in its external appearance;—does not possess such a lively hue as the former, and is more dull and inanimate. It preserves the same appearance in its downward extension. This is what is termed the "*Medella Oblongata*." The whole brain is made up of small sensitive nerves. One square inch of brain contains upwards of 86,000 fibres.

Second. Man has five distinct senses—*Sight, Hearing, Taste, Smell,* and *Touch*. Through these senses all external impressions are conveyed to the brain, through the medium of what we shall here term the *sympathetic nerves*. These sympathetic nerves extend through the whole system. Every muscle or particle of flesh is connected with them. They extend to every joint, every tendon, every membrane, and through every bone of the system. In their passing through every particle of flesh, they gather from it substances which they carry to every membrane, tendon, muscle and ligament, which surrounds, controls and embraces every joint. They are thickly dispersed through the bones, and are traced to the utmost extremities, and in fibres so small, that their existence has been questioned.

To show that these nerves pass through every bone, we will suppose a bone in any part of the body broken. After placing the parts together, and keeping the limb in a quiet condition for a period of time, they become solid as before. Now, if I should ask the Physician, why the bones do grow together again? his answer would invariably be, "*It is natural*."

Again. Suppose that a wound is made in the flesh, and I should ask the physician if it would heal again? "*Certainly*," would be the answer. Suppose I should ask him why he is convinced it will heal again? His answer would be, "*I know it by experience*."

Almost in every case the physician is not acquainted with the primary cause of its becoming restored, but simply affirms, "I know it by experience."

Now we will take the bone that is broken, and place the parts together, as before mentioned, and we will inquire the cause of its becoming sound. The small fibres or nerves in the bone are set at work. They accumulate and carry regularly small substances or particles and deposit them at the place broken. Ten thousand of these in one bone, perform the same action, and continue depositing small substan-

ces until they completely unite the broken bone together. These deposits become ossified, which gives the strength. How plain is the cause, therefore, why it is natural for two bones to grow together or become united. Whenever a bone in any part of the system is affected, the pain in that bone is most insufferable. But would such sensation exist, in the part affected, unless there were *nerves* of sensation existing in the bone itself? Certainly not.

Again. In the wound in the flesh, which was mentioned, the same nerves perform the same action,—they accumulate and keep accumulating substances, and carry them to the wound. A deposit is never misplaced,—and if let alone, or treated properly, never heals too fast, and never produces mis-action. These nerves keep continually acting and *re-acting*, until the wound is completely restored.

Alike this, and to the same end, the ramifications are made by them through the whole system; and so perfect is their action, that they form, renovate, and produce an entire new system in the space of from five to seven years—the old particles, through the action of these, being thrown off by the pores and glands of the flesh, &c.

These nerves extending from the brain itself to every part of the body, become the grand agents of transmitting all sensations, from external objects and impressions, to the brain. But what is the cause of sensation arriving immediately at the brain from the seeing of an object, the hearing of a sound, the smelling of an odour, or the touching of any solid body? Why is not the sensation produced or conveyed to some other part of the system, or upon the whole body alike? There can be but one answer to this question, which is, that the brain itself is *positive*, or that it possesses a positive attractive power over all external communication. Every object in existence which is subject to the magnetic influence, or which is magnetic in itself, has a positive and negative pole. The earth has its positive and negative poles, the magnetised bar of steel, and the needle by which the mariner directs his course over the watery waste. This is a law of inert matter which the Deity has established, and why may not the same law in a modified form extend to man, and to all other animated beings?

The sensorium of the brain is made up of more sensitive substance than any other part of the system; and being so sensitive, it draws all other impulses from the external organs, and is analogous to the wound spoken of in the flesh. It is with this, as has been shown to be the case with the nerves;—they perform their action at the wound, for the reason that the wound when made becomes of a positive or attractive nature. All impulses, through the power of attraction, arrive at the brain and make impressions there. Were no

the brain a magnet—did it not possess a positive power over all external impulses, *sight* or *sound* would be as likely to produce sensation in the feet, the hands or the body, as at the brain. But the brain alone is affected through these senses. The brain, therefore, is attractive.

The Lesser Brain possesses the power of motion. There is one distinct sense or organ which has the power of causing locomotion. The power is conducted from the lesser brain, down its continuation until it joins the *spinal chord*. From thence it is conducted through the system by thirty-two distinct pairs of nerves, commonly termed the "*muscular nerves*." All these nerves and muscles are under the control of the mind, and give motion to the body, the limbs and all their appendages. The action of these nerves is voluntary; *i. e.*, they are controlled wholly by the will, moving at its bidding the eyes, the tongue, the head, an arm, the fingers, &c. These organs and limbs never move unless the mind wills them to move. There can be no muscular action unless an effort of the will is first put forth. I am now in the position in which you behold me—standing here. Now if the power of willing were taken from me at this moment, I should always remain upon this spot unless removed by some foreign power. To change my present position and move to another part of the room, I must first put forth an effort of the will. I will, then, to move to the other part of the room: the moment I will to go to that part of the room, the nerves are acted upon, moving the limbs which perform the office of locomotion, conveying me to the spot where I had designed to go; so completely are these nerves under the control of the will.

Now the mind is often deceived in the appearance of things, and a greater effort of the will, in consequence, is put forth to accomplish a thing than is actually necessary. For instance, I see a large stone lying at my feet. Knowing the density and weight of stones generally, I put forth an effort to raise it. The effort is just in proportion to my previous knowledge of the general weight of stones of the size of that which I am about to lift. But when I grasp the stone and raise it up very suddenly, I am, for the moment, surprised. I find it not half so heavy as I had supposed, owing to its porous state,—and I have put forth twice the effort of the will, and consequently twice the amount of force that I need to have done to accomplish my object. This is owing to the mind or judgment's being deceived relative to the weight of the substance. This often happens.

Again: I approach an object—it may be a small cask. I stoop to raise it, but do not succeed in the first attempt. The cask is filled with a heavy substance, of the weight of which I was ignorant; conse-

quently, the first effort was not sufficiently powerful to raise it. I then put forth a greater effort, and accomplish my object.

Now from this fact you discover that the first effort is in the will itself; and the force or strength, exerted in the nerves, is just in proportion to the strength or exercise of the will. Were it not so, there would have been just strength sufficient exerted to lift the stone in the first instance, and no more. And in the second, there would have been enough exerted to lift the cask in the first attempt. But in both cases the judgment was deceived; and hence, in the first, a superabundance of force, and in the second, not enough.

Be it remembered then, that the nerves of motion are always controlled by the mind or will, unless indeed, as is sometimes the case, their action is arrested by a diseased state, as in paralytic affections, when the mind cannot act upon them. In such cases, they no longer obey the will—its agency of producing obedience being arrested. But in the healthy state, the will always controls them, but the nerves themselves never control the will.

The *Sympathetic Nerves*, of which we have before spoken, have a different office to perform. Their office and functions are unlike the others. The mind acts upon and controls the muscular nerves,—but the sympathetic nerves act upon the brain and control the mind. Through these nerves, all sensations are conveyed to the mind. The sense of sight, of hearing, of taste, of smell, and of touch, are conveyed to the brain through these nerves unbidden by the will, and in many cases, absolutely against it. They are complete masters of the mind in this respect. A person cannot prevent the sense of sight, unless he closes his eyes; and, if he sees an object, he cannot prevent an impression being made on the brain, if he closes his eyes immediately after having seen it. He cannot prevent the sense of *touch*, if you make an impression on his body, though he exert his will ever so much. Neither can he prevent *taste*, if he put any substance in his mouth;—nor *hearing* that which may be ever so disagreeable to him, unless he stops his ears with his fingers, or removes himself beyond the sound of the words that are addressed to him. We cannot prevent the smell of a bad odor when we come in contact with it, however nauseating it may be, unless we close with our hands the organ of smell.

These sensations then, are all conveyed to the brain, unbidden by the will, and, in many cases, absolutely against it; thus acting upon and controlling the mind, as the mind, through the exercise of its own will, acts upon and controls the muscular nerves. From these facts, it is shown that the mind is subject to one set of organs, and is full master over another.

All the senses that have been considered, act involuntarily; and the brain being *positive* or *attractive*, irresistibly receives their impulses,—for it is impossible for a person not to receive communications from the organs of sense. Therefore, as these communications are irresistibly carried to the brain, the former conclusion is correct, that the brain itself is positive. Hence, the brain is a magnet, its operations are magnetic, and its phenomena are magnetism.

Third. The mind itself is formed through the five senses, and by the medium of the sympathetic nerves.

Reckoning the senses of man all perfect, we will proceed to show the bearing they have on the mind. The first organ we will notice is the *Eye*. The organ, nerve and brain, compose the sense of vision. The eye is placed upon an object: the sense of that object is conveyed by the nerve to the brain, and leaves an impression there.

The next organ to be considered is the *Ear*. The organ receives the sound: the nerves convey the sense of that to the brain, and leave the impression there.

In the third place, we will consider *Taste*. The organ receives the substance: the sense of that is conveyed by the nerve to the brain, and leaves the impression there.

The fourth is *Smell*: an odor is received into the organ—the sense of that is conveyed by the nerve to the brain, and leaves there the impression.

Fifth, the *Sense of Touch*. An impression is made on the body: the sympathetic nerves convey the sense of that to the brain, and, as in the former cases, the impression is made there.

These are the five senses through which the mind is formed, and without which, no mind acting in harmony with the physical organization exists.

To prove this, we will take one or all of these senses, and cast them from the body. If a person have not the organ of vision, he has no means whereby he can receive the impression of sight; consequently, no impression of that kind can be made on the brain. He is utterly incapable of forming any correct idea whatever as to the true nature of sight, because that idea itself can only be obtained from actual experience—from actual vision. Through the action of the eye and nerve, an impression is made on the brain, and that impression itself constitutes what we term *seeing*. Hence, without the organ, that impression can never be made, and one, so situated, is thereby deprived of all means by which he can ever obtain a correct idea of that sense. The following account, which I take from the "*Village Register*," of an operation performed by Dr. Grant, on the eyes of a man born

blind, suddenly restoring him to sight, is confirmation of the above:—

“Dr. Grant having observed the eyes of his patient, and convincing his friends and relatives that it was highly probable that he could remove the obstacle which prevented his sight, all his friends and acquaintance who had any curiosity to be present, when one of full age and understanding was to receive a new sense, assembled themselves on the occasion, but were desired to preserve profound silence in case sight was restored, in order to let the patient make his own observations, without the advantage of discovering his friends by their voices. Among many others, the mother, brothers, sisters, and a young lady for whom he had formed a particular attachment, were present. The operation was performed with great skill, so that sight was instantly produced.

When the patient received the dawn of light, there appeared such extasy in his action, that he seemed ready to swoon away in the surprise of joy and wonder. The Surgeon stood before him with his instrument in his hand. The patient observed him from head to foot, and then observed himself as carefully; and comparing to himself, he observed the hands of both were exactly alike, excepting the instrument, which he took to be a part of the Surgeon's hand. When he had continued in this amazement for several minutes, his mother could no longer bear the agitation of so many passions as thronged upon her, and fell upon his neck, crying out—‘My son, my son!’ The young gentleman knew her voice, and could say no more than—‘Oh, me, are you my dear mother?’ and fainted. On his recovery, he heard the voice of his female friend, which had a surprising effect upon him. Having called her to him, he appeared to view her with admiration and delight, and asked her what had been done to him. ‘Whither,’ said he, ‘have I been carried? Is all this *about* me, the thing that I have heard so much of? Is this *seeing*? Were *you* always thus so happy and glad to see each other?’ In all his conversation, he manifested but faint ideas of anything which had not been received by the ear or through the sense of touch.”

Now, all the circumstances connected with this case, go to show that the blind patient had never formed any definite idea of the true nature of vision, and hence his surprise, joy and wonder, when sight was produced. He was, till that moment, lacking in that part of mind which is formed through the sense of sight.

In the second place, let us consider the ear destroyed, or never existing: there would be no impression made through this organ on the brain. As an illustration, I give the following from “Goldsmith's Animated Nature:”—

“A young man of the town of Chartres, between the age of 23 and 24, the son of a tradesman, and deaf and dumb from his birth, began to speak all of a sudden, to the great astonishment of the whole town. He gave them to understand, that about three or four months before, he had heard the sound of the bells for the first time, and was greatly surprised at this new and unknown sensation. After some time, a kind of water issued from the left ear: he then heard perfectly well with both. During these three months, he was sedulously employed in listening, without saying a word, and accustoming himself to speak softly, (so as not to be heard,) the words spoken by others. He labored hard also in perfecting himself in the pronunciation, and in the ideas attached to every sound. At length, having supposed himself qualified to break silence, he declared that he could now speak, although as yet but very imperfectly. Soon after, some able Divines questioned him concerning his ideas of his past state, and principally with respect to his ideas of God, his soul, and the morality or turpitude of actions. The young man, however, had not drawn his speculations into that channel. He had gone to mass, indeed, with his parents, and learned to sign himself with the cross—to kneel down and to imitate all the actions of a man that was praying; but he did all this without any manner of knowledge of the design or object. He saw others do the like, and that was enough for him. He knew nothing even of death, and it never entered into his head: he led a life of pure animal instinct; entirely taken up with sensible objects, and such as were present.”

In the third place, consider that the *taste* never existed: there would be no impression through this organ on the brain.

Consider the organ of *smell* also destroyed, and the former would be the result.

Consider, lastly, a man existing without the *sense of touch*;—the brain would be unconscious of any such existing power.

I have observed that without these senses there would be no mind. Suppose a human being entirely destitute of all these senses,—he would never have any consciousness of any of these existing powers or agencies. Hence, there would be no cause to produce an effect, *i. e.*, mind. Such a person would have no mind:—he never heard a sound,—has never seen an object,—has never experienced taste nor smell,—he is entirely destitute of all susceptibility: therefore, the former conclusion would be demonstrated. He would merely inhale and exhale the breath, without being conscious of it.—Such an one would possess no mind, no judgment, no understanding.

Now, on the other hand, let us open one of these doors that have

always been shut ;—let us open the organ of vision, and it opens to him a world of objects and sights. The sensation is carried by the nerve to the brain : here is a cause producing an effect, and that effect produces just mind enough to make him conscious that he sees.

Again. Throw open the organ of the *ear*, and the same effect is produced on the brain. Both of these effects produce or form mind ; and this is the medium by which he receives all the mind that he as yet possesses—through the opening of these two doors. Open two more, *i. e.*, taste and smell ; and the same effect is produced which causes mind. He is then aware of sight, hearing, taste and smell. With these four senses he now possesses, he is still unconscious of all susceptibility. Any infliction can be made on the body without subjecting him to the least suffering,—he will experience no pain or sensation. He is destitute of the sense of touch, which produces that part of mind,—he never experienced it. Now just open the door of *touch*, and set that sense in operation—clear away all obstruction between that sense and the brain, and he is suddenly conscious of all susceptibility. All these organs are now set at work : the evidence of these organs is carried to the sensorium of the brain : there it is digested,—the digestion produces the mind—the mind the intellect, the judgment and the understanding.

I am aware that these views, concerning the origin or formation of mind, will subject me to the charge of materialism ; but such a conclusion would be wholly premature, since it will be shown in the proper place, that mind itself is not a production of the gross materials of which our bodies are formed ; and that it is dependent upon the physical system only for its *formation* in the brain of man. The mind is an immaterial, imponderable substance, and in no wise dependant upon matter for its existence.

It is painful to see with what jealousy a certain class of religionists look upon every new development of science, fearful that religion, or, at least, that which they have erroneously called religion, will thereby be endangered. Such men, however strenuously they may advocate Christianity, are the greatest sceptics in community. Suppose it were proved beyond a doubt, that the mind of man was not an immaterial or immortal principle,—ought this, if I am a christian, to overthrow my faith in a future state of immortal existence ? Is not Christ's resurrection certain proof of life beyond the grave ? Is not the voice of Revelation—“ *the dead shall be raised incorruptible—this mortal shall put on immortality,*” sufficient to fortify our minds and give us a well grounded hope of future existence ? This is the only sure hope for the christian :—the foundation of all hope is the resurrection of our

blessed Lord. This, science can never overthrow, and therefore, religion can never be endangered, whether it be proved that the human mind is mortal or immortal—material or immaterial. But these sceptical christians, to whom we have alluded, and who are ready to sound the alarm against every new discovery that is made in science, as though they themselves were the physical guardians of all that is sacred, hug closely to their embrace the doctrine of the immortality of the mind as their only hope of future life; whilst the glorious doctrine of the resurrection, as set forth in the Holy Scriptures, it would seem, is one of minor importance in their estimation!! However, there is no cause for alarm in the views we have presented on that subject, since the doctrine of the immortality of the mind is confirmed, rather than denied. The sentiments I have advanced upon the origin or formation of mind, are a practical comment upon the following passage of Scripture:—“And God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul.” It cannot be doubted that the “*breath of life*,” which God breathed into man, was the immortal part, or mind, which is the principle of all life and animation. It was this which constituted the living soul, and not the air which is inhaled, and exhaled by the lungs, which, it is vulgarly supposed, was the breath of God. The breath of life, which came from God, was the *soul*, the *mind*—and this was breathed into man’s nostrils, or through his senses, as the expression plainly implies. We are not to understand the language of the inspired penman in its most literal sense, that God actually breathed the breath of life into man:—God is a spirit,—he performs all his work by fixed and unalterable laws. The elements are subservient to him, and are made the agents by which he performs his “handy work.” The physical frame of man was first formed by laws, doubtless, which God had instituted for that end;—then, by other laws, the “breath of life,” or the intelligent, thinking soul, was breathed through his senses, and he awoke to life and consciousness, to rejoice in his newly discovered existence. But we must defer further remarks upon this point until our fourth lecture, when we shall have occasion to point out more fully the nature of those laws by which mind is formed.

Fourth. We are to speak of the *Duality of Mind*. Man has two distinct minds. The *brain* has two general divisions,—the *Cerebrum*, or proper brain, so called; and the *Cerebellum*. The *Cerebrum* is the uppermost and largest. The *Cerebellum*, or lesser brain, lies below and behind; being separated from the former, by the *Tentorium*. The *larger brain*, is the seat of one mind, and the *lesser brain* is the seat of the other. For the sake of distinction we shall call these minds the *larger* and the *lesser*. By the larger mind, we mean that which exists in the larger brain. And by the lesser mind, we mean that which exists in the lesser brain. We would not here be understood to say, that man has two distinct intelligent minds—this is not our idea. There can be but one intelligent mind, which is that located in the larger brain. That which we termed the lesser mind is unintelligent, and subordinate to the larger, and is made the agent or instrument of all voluntary motion;—this is its office, as will be shown in the Lectures which are to follow.

It has already been shown, and the fact is generally admitted by physiologists, that muscular motion is produced from the smaller brain, through the exercise of the will. Will is simply an attribute, or an exercise of the larger mind. This mind makes an impression on the lesser mind, exciting it to action, and this last moves, in consequence, the nerves of motion, and thus muscular action is produced. This accounts for the phenomenon of sleep. The greater mind, which excites to action the lesser, producing motion and locomotion, gives up its controlling power, when the latter, becoming inactive, falls into that state we commonly term sleep. All voluntary motion then, of course, ceases. The five senses, sight, hearing, taste, smell and touch, are closed. Impressions, through these senses, are no longer made on the brain. Now, if man possessed but one mind, and if this mind ever became inactive, when sleep was once produced, he would never be able of himself to wake again from that state. But the larger mind never slumbers,—it is always in active operation.—it stands sentinel during the hours of sleep. When nature has balanced and recruited her disordered forces, during the hours of repose, that waking mind makes an impression upon the *lesser*, rousing it to action, and muscular motion is again performed. Sometimes on retiring to rest, we charge our minds with the time at which we wish to awake, and we are generally awakened at the time appointed. This again is evidence of the fact that there is, during sleep, a waking mind which rouses us at the time appointed. So far as my own experience is concerned, I do not recollect of a single instance of failure in this respect. I am always awakened at, or very near, the time which I had determined on before going to sleep.

This view of the subject also accounts for the phenomena of ordinary dreaming. The larger mind is never inactive:—during sleep, it is either occupied in reviewing the events to which its attention had been called during the day, or wandering away into the regions of fancy, picturing to itself scenes often of a ludicrous and visionary character. Some of its operations are distinctly impressed upon itself, and these, when we wake, are immediately recalled. Now the very fact of dreaming, and the recollection of those dreams, proves most conclusively that there is mind in active exercise during our slumbers. It proves also the *duality* of mind. If the mind be *one and indivisible*, it would be utterly impossible for a part of that mind to slumber, whilst the other part was in active exercise. And that that part of mind which has the control of muscular or voluntary motion, is *inactive* during sleep, is proved from the fact itself, that muscular action does not exist. And also on the other hand, that a part of mind is active during sleep, is proved from the fact of dreaming. This establishes the doctrine of the duality of mind.

Another evidence of the doctrine under examination is, that a man can perform two or more actions at the same time. He can converse and he can walk; he can compose, and he can write; he can think, and he can give utterance to those thoughts. In all extemporaneous speaking, the two minds are in active exercise. The larger mind contemplates, investigates, compares and arranges the subject or matter to be presented, and the smaller mind, at the same moment, moves the organs of speech which give utterance to the same. Were it not

so, we could never converse whilst we were walking, nor compose whilst we were writing, nor investigate and arrange matter whilst speaking in an extemporaneous manner.

LECTURE SECOND.

IN our first Lecture, we spoke—1. Of the Brain, its structure and magnetic power; 2. Of the sympathetic and muscular Nerves,—their office, functions, &c.; 3. of the Formation of Mind; and 4. Of the Duality of Mind.

As the doctrine of the duality of mind was barely touched upon at the close of the Lecture, we deem it expedient to give a further illustration of the matter in this place, before proceeding to a discussion of the questions which are to occupy our attention in the present Lecture,—namely, the Brain, and its connection with the magnetic and electric fluids.

The arguments employed in support of the duality of mind, were briefly as follows: 1. That the Brain has two general divisions—the *Cerebrum* and the *Cerebellum*. These are separated by the Tentorium. 2. The cerebrum, or larger brain, is the seat of one mind, the intellectual; and the cerebellum is the seat of the other. 3. To distinguish the two, that occupying the larger brain was termed the larger mind; and that occupying the smaller brain was termed the lesser mind. 4. It was argued that the larger mind was never inactive,—that it governed or controlled the lesser mind by the positive dictation of its own will, and that by thus acting upon the lesser, muscular motion was produced. In this way the phenomena of sleep and of ordinary dreaming was accounted for. In sleep, the senses are closed, and no impressions through those senses are made on the larger mind,—nevertheless, the mind is still in active operation, either reviewing the events that have occupied it during the day, or wandering away into the regions of fancy. This is dreaming. The lesser mind, which is made the instrument of muscular action, is inactive during this state. It was further shown, that if the larger mind was subject to sleep or inactivity during our repose, we could never of ourselves awake from that state,—that if the common doctrine of metaphysicians were true, that the mind is *one and indivisible*, it would be utterly impossible for a part of that mind to be active whilst another part was inactive,—that if inactivity existed at all, it must exist as a *whole*, in a substance which of itself is a *unit*; and that consequently, the phenomenon of dreaming could never occur. The doctrine, therefore, of the unity of mind, must be abandoned, and that of its duality must be received.

Another evidence of the fact under consideration is that of *sleep-walking*. Persons have been known, during the hours of sleep, when the senses have been completely closed to all external impressions, to arise from their beds and to engage for some length of time in the labors that have occupied their attention during the day, and to remain unconscious of the same until it has been pointed out to them by those who have

witnessed it, and even then they have been unable to recall any recollection of it to their minds. This proves most conclusively, that the mind is in active exercise during deep sleep, and when the person himself is unconscious of any thing of the kind. This is analogous to the magnetic sleep. The mind of the subject is active whilst in the magnetic state, but he is unconscious of any thing that has transpired, when awakened from that state—the external senses being closed as in natural sleep. The commonly received doctrine is, that the mind is wholly inactive during deep slumber; and that dreaming never occurs unless the sleep is broken or disturbed. But the fact of sleep-walking, when the senses are completely closed, and the individual unconscious of what has taken place with himself during that state, disproves this doctrine, and at the same time confirms the other, that mind is active during our deepest sleep.

In proof of the duality of mind, it was further stated, that a man could perform two or more actions at the same moment, which could not be done if the mind were *one* and *indivisible*. A person can converse, and he can walk;—he can think, and he can give utterance to those thoughts. It was stated that in all extemporaneous speaking, the two minds were in active operation. The larger mind contemplates, investigates, compares and arranges the subject or matter to be presented, and the smaller mind at the same time, in obedience to the will of the larger, moves the organs of speech, through which utterance is given to the same. Were it not so, we could never arrange or investigate any subject whilst speaking extemporaneously. The lesser mind is subject to the larger, and is made the instrument of all voluntary motion. We will to move an arm,—at that moment an impression is made on the lesser mind, and the muscular nerves are immediately contracted, and the motion of the limb is produced. The lesser mind is not only subject to the larger, but is dependent on that for its every movement. The following will illustrate the idea I wish to convey:—

Take the common steam-engine. The water must first exist in the boiler;—when this is heated, it sends off a steam which forces the main piston, and this causes the voluntary motion of the engine. So with the subject under examination; the larger mind moves the lesser—and the lesser, like the steam arising from the water in the boiler, produces the voluntary motions of the body. The steam from the boiler cannot be sent off without the application of heat to the water. So with the lesser mind;—it cannot receive motion without the positive exercise of will in the larger mind. *Will* moves it; and it can have no motion without the positive exercise of will.

During sleep, positive volition, or will, ceases; the lesser mind then is inactive,—consequently, the nerves of motion are at rest or in a lassitude state. Perhaps the following figure will better illustrate our position:—

The water in the floom moves the wheel which puts in motion the machinery of the mill. The floom is supplied with water from the pond. Now shut the *gate* that admits the water from the pond into the floom, and the wheel will keep in motion until the floom has emptied itself: it will then stop,—and it cannot be set in motion again until the gate is hoisted which prevents the escape of water from the pond. When

this is done, the floom becomes filled, and the wheel is again in active operation.

Now, the pond may represent the larger mind ; the floom, the lesser ; the wheel which moves the mill, may represent the nerves of motion in the animal body ; the *gate* may represent the will. Stop the exercise of the will, and the lesser mind is motionless, and the nerves in consequence inactive. This is accomplished in sleep. Now, before muscular motion can again be produced, there must be an exercise of the will. The lesser mind, which is the agent of all voluntary motion, is continually supplied by five large streams, *the senses*, which keep the fountain full.

Fifth. I now proceed to consider the Brain in connection with the Magnetic and Electric Fluids.

It has several times been stated that muscular motion is performed through the exercise of the will, and through the medium of the brain and nerves. "But are the nerves themselves a medium fitting for this work? Let us examine them, and we shall find nothing whatever to account for their marvelous capacity. They are, to appearance, the weakest of all weak instruments: mere soft, white filaments, enveloped in a fine cellular membrane, and yet the strength and power of all the body is derived from them! This simple fact reduces us to a dilemma. Either we must believe the nervous substance to be the channel of some ulterior and efficient energy, to us invisible, or we must admit, according to Puscas's generally received definition, namely, an effect exceeding the natural force of the means employed, that a constant miracle is taking place in our mortal frames.

"But we naturally shrink from attributing to direct Divine agency every minute corporeal motion of the body. It is not the *will* itself which directly moves the muscle ; if it did, we should have to seek no further for an adequate agency. But as we know the will moves the muscle indirectly, and through the medium of the brain and nerves, in this case there is a known sequence of events, and a sequence which, as it stands at present, is an absurdity. The weak, soft fibre stirs the muscle, as we are told, so immediately, that its fibres shorten and become hard without any preparatory oscillation or hesitation, and they acquire all at once such an elasticity that they are capable of vibrating or producing sounds! There is nothing in magnetism more wonderful than this—more difficult of digestion to credulity itself, when we take matter as it stands, without bringing into view an ulterior agency, an efficient force. Why shrink we from so doing?

"When we look upon the heavens, and behold the magnificent system of worlds moving round a common centre, we acknowledge all this harmony to be the result of a force we call gravitation. But what is the wonder of the universe compared to the mystery of mind moving matter and actuating it? It is wonderful—but we need not, on that account, render it an absurdity by inefficient causation, by denying the mind or will an adequate, intermediate agency. Such denials betray Physiologists into great inconsistencies ; as for instance, Magendi one moment censures attempts to explain muscular contraction, and the very next explains it himself by the vaguest of all vague terms—"Cerebral influence"—affirming at the same time, that from the strength of maniacs, muscular

power may be carried to a wonderful degree by the action of the brain alone!

“What is this brain? What are the nerves, that they should possess such power of action? Is it inherent in them? If so, why does it not exist or endure when man has ceased to think and to live? Examine a nerve apart from the intelligent being it once served: pore over it with the microscope; then take the brain and weigh it well, or cut it up into sections;—where is the innate power of action? Where is all that may truly be called power, namely, the enduring and essential capacity of originating motion? If then it be an absurdity to attribute an inherent power of motion to flesh and fibre, it is also an absurdity to attribute to weak instruments like the nerves an inherent power of stirring in a moment the strong volume of a muscle. And if the power be not inherent, where is it? Grant all we can grant, as it regards the efficiency of will or mind to stir its own organization, we must beware how we charge inconsistency upon the Creator, by supposing him to violate those laws of action which he points out to us by manifest signs; and never has our experience shown, that by a weaker agent we can move a stronger; in a case, too, where the disproportion is manifest, and where there are no connecting links to prepare the way for the action of the much weaker upon the much stronger. Again, I ask, where are we to look for the force that effects such wonders?”

“Now, we fear not to explain muscular action in the dead by a force we call Galvanic. Why will we not explain it in the living by some efficient force at least?—for here we have equally a sensible phenomenon that calls for an adequate explanation.

“I know not what philosophic doubt may make of this question, but certainly common sense decides from the ordinary phenomena of muscular motion, that the mind metes out and dispenses a force adequate to the moving of the muscle, and consequently of the body.

“One of the most interesting of all philosophical inquiries has been, whether there may not exist a special, though invisible, agency, appropriate to the nervous system, through which sensation is accomplished, and animal motion performed. Charles Bonnet, of Geneva, a century ago, suggested that there was an elastic ether resident in the nerves in a manner analogous to that in which the electric fluid resides in the solid bodies along which it is conducted. He says—“Should we admit that there is in the nerves a fluid, which in elasticity resembles light or ether, by the help of such an agency we may easily explain the celerity with which external impressions are communicated to the mind, and that with which the mind executes so many diversified operations. This suggestion has been variously received or combated, but never absolutely dropped, or decided one way or the other, by physiologists.”

But Mesmerism does decide this question. It proves what Bonnet suggested *might exist, actually does exist*. That there is a subtle fluid, which is the agent of conveying the sense of impressions made on the body, along the sympathetic nerves to the brain, is a fact susceptible of the most complete demonstration; and also that the mind, through another fluid as its agent, acts upon another set of nerves so as to produce muscular action and motion.

These fluids are distinct and separate from each other: the one, the cause of all involuntary motion; and the other, the agent of all volun-

tary motion. And of the absolute existence of these fluids, we are all made certain; so that we are not thrown upon conjecture, as previous writers have been in all that they have said of the nervous fluid.

That fluid which exists in the sympathetic nerves, and which is the grand agent of transmitting all sensations to the brain, by means of the brain's magnetic power, is ANIMAL HEAT; and that fluid which moves the muscular nerves, through the exercise of the will, is ELECTRICITY.

Animal heat exists in the body: this heat is what we term *animal magnetism*. It is a subtle, sensitive fluid; and is confined to the sympathetic nerves, and extends through the whole animal economy. It exists only in animal bodies. The vital functions are performed by this; every involuntary secretion is made by it; every involuntary action of the system is carried on and propelled by magnetism. All impressions made upon the body are by this fluid unavoidably and irresistibly carried to the sensorium of the brain, through the attractive power of that organ; and every muscular action, as before stated, is performed through the exercise of the will, and by the aid of *electricity*. These are the agents of all voluntary and involuntary motions in the animal frame.

That magnetism, or animal heat, is the agent of all feeling, and of transmitting all sensation, is a fact easily established. Where animal heat exists, sensation exists; but where it does not exist, no sensation can be produced. Take, for example, a limb that has received a paralytic shock: it is entirely insensible to touch,—no sensation can be produced in it. The Magnetism, or heat, which is the cause of all sensation, is driven from that limb,—it no longer remains there; hence the limb is necessarily deprived of all feeling. Now restore the magnetism to the limb, and, at that moment, it again becomes sensitive.

So with a limb that is frozen; when the frost enters, it displaces the magnetism; and as the magnetism is displaced, all sensation or feeling in that limb is displaced or removed with it; and when the cold takes complete possession, it is no longer sensible to feeling or touch. Now, displace the frost from the limb, by the introduction of animal heat, and you find it restored to feeling—sensation returns with the heat.

These facts prove conclusively that *heat* is the agent of all feeling; and it is by the same fluid that all impressions made on the body are conducted to the brain. And here we find the key which unlocks the mystery of the magnetic sleep which is produced in man; and also explains the causes of many phenomena which we witness in nature, and without which their causes would never be known.

Writers upon Mesmerism have generally assumed the ground, that during the process of mesmerising, the magnetic fluid is imparted from the system of the Operator to that of his Subject. But if the magnetic fluid be the cause of sensation, as has been shown, the imparting of this fluid in a greater quantity to the system of the Subject, instead of destroying sensation in him, would make him more sensitive; and the Operator himself would be the one who would be insensible to feeling, as the fluid, which is the agent of sensation, has left his system. But the prevailing theory upon this subject should be entirely reversed. The Operator, instead of imparting, *extracts* the magnetic fluid from the system of his Subject, and receives a portion of the same into his own system. This is seen from the fact that the Operator, during the process of

mesmerizing, is sensible of an increase of heat in his own system, so as to produce, oftentimes, perspiration; whilst the Operative becomes cold as he continues to advance in the magnetic state. And when perfect magnetic sleep is produced, there is just magnetism enough left in the system to carry on vital action. The fluid which existed in the nerves of sensation is entirely withdrawn; for which reason the body becomes insensible to touch, and the other senses closed to external objects and impressions. In that state, any operation can be performed upon the body without producing the least sensation or feeling.

Every person living is magnetized; *i. e.* he possesses more or less of the magnetic fluid or heat. To produce the phenomenon of the magnetic sleep, he must become unmagnetized. To effect this, the mind of the Subject must become *passive*, whilst that of the Operator is *active or positive*. The pores or glands of the flesh run downwards. The Operator, by making the downward passes, and by a firm exercise of the will, extracts the magnetic fluid from the system of his subject, and receives a portion of the same into his own system. By these means he becomes *positive*, and his subject becomes *negative*. It is then that he has complete command, and can attract the hand or limb of his Subject, by moving his own, in every direction. There is a strong sympathy existing between the Operator and his Subject,—and if you should inflict an injury upon the system of the former, however slight it might be, the latter would be immediately sensible of it: when if, at the same time, you were to inflict an injury upon his own system, he would remain insensible to any thing of the kind. His sense of feeling, during the magnetic state, exists altogether in his Mesmerizer. This is wonderful, and yet it is a fact which is often witnessed. The cause of this remarkable phenomenon will be explained in the next Lecture, when we come to speak of the sympathetic state.

In waking the Subject out of the mesmeric sleep, the reverse passes are made. As the pores or glands of the flesh run downwards, the Mesmerizer, by passing his hands upwards, causes the magnetic fluid to *re-enter*, through those pores, the system of his Subject, when the phenomena that have been witnessed disappear, and he becomes sensible as before.

The mind of the Subject is entirely subjected to the will of the Mesmerizer during the magnetic state; and he cannot exercise his own will, nor move a limb, if the Mesmerizer wills him not to,—but otherwise he possesses the power of motion whilst in that state, and is capable of muscular action. This circumstance is conclusive evidence that muscular power or motion is performed by a fluid or agency different from that of the magnetic. If muscular motion was produced by the magnetic fluid, and if there were sufficient of this fluid remaining in the system to perform this office, the individual would also be sensible to touch; but as he is not sensible to any feeling, it is evidence that a different fluid exists in the muscular nerves to act upon and influence them.

This fluid, as we have before stated, is *Electricity*. This is not displaced by the operations of magnetizing. It is the mind's organ or agent of causing motion. It acts upon the nerves of motion by the command of the will, and never without. Hence the person mesmerized cannot move a limb if the Operator forbid him, and for the simple reason that he cannot *will* to move a limb, in which case the electric fluid is not in action. But the moment that injunction is taken off, and the

will of the Subject is left free to act, the servant obeys its master, and muscular motion is immediately performed.

It is a well known fact, that electricity acts wholly upon the muscular nerves, when a shock is received from the electrical machine or the galvanic battery. When a shock is received from the former, the whole effect is on the muscular nerves, contracting them so suddenly that the limb is brought upwards with a quick motion. If the galvanic battery be applied to a dead body, the eyes and mouth are seen to open and shut—the tongue to move, as though the person was about to speak—the arms, the hands, the legs and feet also move; and if a powerful shock be given, these limbs will move with frightful rapidity,—and in some cases the corps, has been known to leap suddenly from the spot where it lay, as though life had again been restored.

From these experiments it is shown that the electric fluid acts upon the nerves of motion and locomotion. In the living subject, the mind is the galvanic battery which directs this fluid along the muscular nerves, contracting them, and thus producing every movement of the body. These facts prove most conclusively that electricity is the grand agent by which all muscular action is performed in the animal frame.

We have now shown that *animal heat*, or *magnetism*, is the cause of all involuntary motion, and of all sensation in the human system; and that *electricity* is the cause of all muscular or voluntary motion. But here, however, we anticipate an objection.

It may be contended that electricity itself is heat. And probably this idea has grown out of the supposition that this fluid sometimes dissolves metals and sets combustible materials on fire. But it is not the electric fluid that sets combustible materials on fire;—it is a highly inflammable gas, (hydrogen,) which this fluid comes in contact with, that produces these effects:—and the experiment may at any time be successfully tried with the electrical machine.

In dissolving metals, the electric fluid, under certain circumstances, possesses the power of destroying their cohesive properties. All metals exist in the solid state through cohesion. Destroy this property, and they become soluent. This, electricity is capable of doing; but it is not because the fluid itself is heat. Jewels in the ears, and rings on the fingers, are sometimes dissolved by electricity; but at the same time no sensation of heat is experienced by the persons who wear these ornaments at the time the phenomenon is witnessed. Were heat the agent employed in dissolving those metals, injury would result from the same to the persons themselves. But the fact that an individual may be so completely insulated with this fluid that a spark may be drawn from any part of his body, and he experiencing no sensation of heat at the time, affords conclusive evidence that electricity itself is not heat. When the individual is thus insulated, he experiences a chilling sensation. The objection, therefore, that heat is electricity, is entirely exploded, and affords no argument against our theory that magnetism and electricity, by which all voluntary and involuntary motions are produced in the body, are two distinct and separate agents or fluids. I should remark, however, in this place, that the doctrine that electricity is heat, has of late been abandoned by some eminent philosophers, and that it is now considered to be cold.

The theory which we have now presented of magnetism fully explains the cause of a remarkable phenomenon in nature which hitherto has not

been satisfactorily accounted for. It is a fact universally known, that many insects, reptiles and animals, lie in a torpid state during many months of the year, where they neither eat nor require food to sustain them whilst they are subject to that state. Among these are common *house-flies, toads, serpents, bats, and many species of the bear*. The house-fly will lie insensible, and to all appearance dead, during the whole winter season, and wake to life again in the spring. It is the same with toads, bats and serpents. These insects and animals all require food to sustain life when in the natural state. But toads have been known to exist for a long series of years without a particle of food. They have often been found imbedded in solid rock, where they must have existed for a very long period of time, and on being released from their confinement they have come to life again and have moved away.

Now, the cause of this phenomenon is easily solved. The animal became imprisoned in the substance composing the rock before it became petrified; for its existence there can never be accounted for on any other ground. Hence it must have been confined there for a great length of time before the rock could have become completely formed—probably for centuries. In the rock, the same temperature is preserved. The heat, or magnetism, is drawn from the animal's system, when all vital action ceases. When the animal is released from its confinement, and exposed to light and the action of the atmosphere, which generate magnetism, this fluid again enters its system, and vital action is immediately restored.

Upon the same principle is produced the torpid states of the other animals of which we have spoken. The *bear*, as winter approaches, retires to his den; and as the cold gradually increases, it drives the heat or magnetism from his system, so much so, that vital action is nearly arrested, and the animal is hardly conscious of existence. There is not fluid sufficient remaining in the system to perform the functions of digestion, nor the renovation which is continually going on in all animal bodies when in the natural state; and for that reason food is not required. The animal remains in this state until the return of spring, when the heat penetrates his den, enters again his system, and he comes forth to pursue his prey. I have seen bears in this condition in the middle of winter, where they have been dragged from their dens, and when hardly any signs of life could be discovered in them till they have been exposed for some length of time to light and the action of the atmosphere, when they have revived.

In the dens where these animals repose, the same temperature is preserved during the winter season. Sufficient cold to freeze the system cannot enter; for were this accident to happen, the animal could never revive. Sometimes a sudden change of weather takes place in the middle of winter, becoming so warm that the snow is melted from the ground. On such occasions these animals, by the action of the heat, have been roused from their torpidness, and have issued forth from their dens, greatly disappointed, perhaps, to find themselves waked up a month or two too soon.

If the same temperature could be preserved, summer and winter, in the dens where these animals repose, they might be kept in the torpid state for hundreds of years, and then waked again to life. They need no sustenance, because the natural involuntary secretions of the system are

suspended. There is no waste to supply—no vital energy to feed. These experiments have been tried upon various animals. Indeed, the same results may be produced in human beings. A place may be prepared where it shall preserve the same temperature, and where light and heat shall not penetrate, and a man in perfect health shall be consigned to that place, when the magnetism shall soon leave his system, and he become insensible, where he may be preserved for any number of years; and on removing him, he shall again wake to life. There is in fact at this moment in Germany a female in this condition, where she has remained already three years. This woman was condemned to be executed. A physician there, desirous of trying the experiment, made application to the proper authorities, and was told that if he could succeed in keeping the woman in a state of insensibility for the period of five years, and then wake her to life and consciousness, she should be pardoned. Accordingly he built a room of granite, seven feet square, at one end of his dwelling, and covered this with earth four feet deep. He approaches this room by a subterraneous passage from the cellar of his dwelling, so as to prevent the admission of light and heat. The female was placed in this room, where she lay about forty-eight hours before she became insensible, and before all vital action ceased. She has been in this state upwards of three years, and she maintains the same appearance that she did on her first becoming insensible,—no signs of decomposition having taken place; and indeed decomposition cannot take place so long as the same temperature is preserved in the room where she is. At the end of the five years, he will restore her again to consciousness and animation by removing her from her confinement.

If this experiment succeeds—and I have no doubt it will, for we have seen the same phenomenon produced in animals, and the cause is the same in the one case as the other—instead of executing criminals who are condemned to death, they may be consigned to this state of insensibility and temporary death for any number of years, when, on awaking them to life, doubtless, it would have a tendency to completely reform them. A serious consideration of the situation in which they had so long lain, shut out from the scenes of life, and wholly unconscious even of existence itself, during the period, must have a salutary effect upon their after life and conduct. Such an one might in truth exclaim—“I was once dead and am alive again,—I will return to my Father’s house, and confess that I have sinned against heaven, and in his sight.” However, we will not speculate upon this subject. Two years more will decide whether we are correct or not.

LECTURE THIRD.

In our last Lecture it was shown—1st, that *Animal Magnetism, or beat*, exists in the sympathetic nerves, and is the cause of all involuntary motion and sensation in the system; 2d, that *electricity* is the agent by which all voluntary motion is produced; 3d, that the magnetic sleep is

produced by divesting the system of all its magnetism, with the exception of enough to carry on vital action; and 4th, it was shown that by the same means the torpid state is produced in animals.

Sixth. We are now to speak of the production of Magnetism and Electricity.

Magnetism—and I am not here treating on that branch of science which refers to the properties of the magnet—is that subtle fluid we commonly term *caloric, or heat*. This fluid is produced from the magnetic influence of the sun upon the earth and planets. It originates from the sun. Mr. Duncan Bradford, in his “Wonders of the Heavens,” says:—

“It has lately been discovered, that the rays of heat, or *caloric*, are distinct from each other; for it can be demonstrated that some rays from the sun produce heat which have no power of communicating light or color. The greatest heat is found in the *red* rays, the least in the violet rays; and in a space (in the solar spectrum) beyond the *red* rays, where there is no light, the temperature is the greatest. The rays of the sun have also been found to produce different chemical effects. The white muriate of silver is blackened in the violet ray, in the space of fifteen seconds, though the red ray will not produce the same effect in less than twenty minutes. Phosphorus is kindled in the vicinity of the red ray, and extinguished in the vicinity of the violet. The solar light, therefore, consists of three different orders of rays, one producing *color*, a second producing *heat*, and a third *chemical* effects.

“The opacity of the interior of the globe of the sun is no reason why it may not act a part in the production or preservation of the solar heat; on the contrary, it appears highly probable and consistent with the discoveries, that the dark nucleus of the sun is the magazine from which its heat is discharged; while the luminous or phosphorescent mantle which the heat freely pervades, is the region where its light is generated. Herschell’s own experiments assure us, that invisible rays, which have the power of heating, and which are totally distinct from those which produce light, are actually emitted from the sun; and that luminous rays, incapable of producing heat, are discharged from the same source. These facts, therefore, not only confirm the theory which we have stated, but receive in return, from that theory, the most satisfactory explanation. The invisible rays, which pervade every part of the solar spectrum, formed by a prism, and which extend beyond its red extremity, are emitted from the *opaque* nucleus, and therefore excite no sensation of light on the human retina; while the colored rays, which form the spectrum itself, are discharged from the luminous matter that encircles the solid nucleus, and therefore endowed with the properties of illumination.

“Hence it is easy to assign the reason why the light and heat of the sun are apparently always in a state of combination, and why the one emanation cannot be obtained without the other. The heat projected from the dark body, and the light emitted from the luminous atmosphere, are thrown off in lines diverging in every possible direction; so that the two radiations must be uniformly intermingled, and, as in a stream flowing from two contiguous sources, the heat must always accompany its kindred element. We find the invisible heat of the sun existing separately from its light, and possessing a degree of refrangibility less than

the least refrangible rays of the prismatic spectrum. Light has likewise been found separate from heat; and though it may be imagined that this arises from the extreme tenuity of the light, yet, when the light of the moon is concentrated by powerful burning mirrors, we ought certainly to have expected that the heat, if any did exist, would be appreciable by delicate thermometers. Every attempt, however, to detect heat in the rays of the moon, has completely failed; and we are entitled to presume that a greater proportion of heat than of light has been absorbed by that luminary. If light and heat, then, be two different substances, endowed with different chemical and physical properties, is it not unphilosophical to suppose that they are emitted from the same source, when we have actually two different regions in the sun, to which we can, with more propriety, refer their origin?"

Atmospheric Electricity is produced from caloric, or heat. All the phenomena of electricity can be produced by heat. These fluids, when developed, are repulsive to each other, and become the agents of all motion in the universe.

Electricity pervades the whole of the earth's atmosphere, and performs all the mutual actions of nature. It is the main agent in the growth of trees and plants—the cause of the rain, and of the refreshing dew. The heat which accumulates upon the surface of the earth during the day, repulses the electric fluid to the upper regions: this fluid carries with it vaporous particles, which form themselves into clouds, and at length become so dense that they are attracted again near to the earth, when the electric fluid is gradually dissipated by the heat or magnetism which it again comes in contact with, and the watery vapor, becoming disengaged, falls in drops of rain. These drops, however, still contain a considerable quantity of the electric fluid, which is dispersed through the atmosphere, and which accounts for the refreshing coolness of the air after a shower. By the same agency is produced the dews of the night. The heat prevents the particles of vapor, which float in the air, from falling to the earth during the day, these particles being insolated with electricity; but when the sun has sunk behind the western hills, and the heat occasioned by its rays, is dissipated, these particles, with the electricity they contain, are attracted to the earth, moistening its herbage, and producing the coolness of the evening. For the same cause clouds always sail highest in a hot day. All evaporation is produced by the combined agency of these two fluids.

Electricity and Magnetism keep the planets in their spheres, and cause their revolutions around the sun. The sun is the great centre of the solar system. It is the source of light and heat. It is magnetic, and naturally attracts all bodies to its centre. Were it not for the great body of electricity that encircles the earth, it would be attracted into the sun. But electricity is repulsive to magnetism: this repulsive power of the electric fluid is a barrier to the sun's magnetic or centripetal power, and gives the earth its centrifugal force, and, consequently, its motion round the sun. The same also with the other bodies.

There is a strong attraction existing between the moon and our planet; but the former contains a greater body of magnetism, or heat, than the latter, and the electricity of the earth arrests the attractive tendency, and gives the moon its motion round the earth.

Astronomers have never been able to account satisfactorily, on any na-

tural principles, for the centrifugal force of the planets; and hence it has been ascribed to the immediate power of the Supreme Being. But if it required this immediate power at first to give the planets their centrifugal force and motion round the sun, it requires also that this power should be constantly exercised, to prevent their being attracted into the sun. The centripetal power of the sun must be continually balanced by a centrifugal force of the planets, or, in time, the whole solar system would become wrecked and disorganized. Mr. Burritt, in his "Geography of the Heavens," says:—

"Every planet moves in its orbit with a velocity varying every instant, in consequence of two forces; one tending to the centre of the sun, and the other in the direction of a tangent to its orbit, arising from the *primitive impulse given at the time it was launched into space*. The former is called its *centripetal*, the latter, its *centrifugal force*. Should the centrifugal force cease, the planet would fall to the sun by its gravity; were the sun not to attract it, it would fly off from its orbit in a straight line.

"By the time a planet has reached its aphelion, or that point of its orbit which is farthest from the sun, his attraction has overcome its velocity, and draws it towards him with such an accelerated motion, that it at last overcomes the sun's attraction, and shoots past him; then gradually decreasing in velocity, it arrives at the perihelion, when the sun's attraction again prevails."

The above theory of the gravitation of the heavenly bodies is that now universally received by astronomers. They are agreed in ascribing the centrifugal force of the planets in the first instance to the Supreme Being, (and to him all worlds owe not only their motion, but origin,) but they have failed to point out to us those agents by which that force was first given. Motion is the result of certain fixed laws, established by the Deity. In seeking for those laws we are only approaching one step nearer to him who is the Author and Creator of all things. Now, astronomers have not only left us in the dark relative to the laws by which the Deity gave projectile force to the bodies that move in the regions of space, but they have, it seems to me, failed in many particulars to account for the gravitation of those bodies without a constant miracle every moment taking place,—or, in other words, without the constant exercise of infinite power.

It is said that centrifugal force was given the planets when launched into the regions of space from the hands of the Supreme Being. Their attractive power was acquired at the same instant. The sun being the larger body and the centre of the solar system, the tendency of the planets would be towards him; but the centrifugal impetus, at first given them, so nicely counterbalances this attraction, that they can neither fly off nor rush together, but move around him in their present order and harmony. But if this were so, the distances of the planets from the sun, and from each other, would ever be invariably the same, and their motions would of necessity be uniform and regular.

Suppose, for instance, the earth to have been ninety-five millions of miles from the sun when motion was first given it,—and suppose this distance to have been that point in space where the centrifugal and centripetal forces were precisely adjusted and balanced; the same distance would have been constantly maintained between them in the revolutions

of the one round the other, and the orbit of the earth would be perfectly *spherical*, instead of elliptical, as it now is. And it would maintain the same velocity, without being either retarded or accelerated, which it had acquired at the time when the two powers were at first balanced. But the reverse is the fact.

Again. The theory that,—“By the time a planet has reached its aphelion, or that point of its orbit which is farthest from the sun, his attraction has overcome its velocity, and draws it towards him with such an accelerated motion, that it at last overcomes the sun’s attraction, and shoots past him; then gradually decreasing in velocity, it arrives at the perihelion, when the sun’s attraction again prevails”—has its difficulties. If the sun’s attractive force at any time overpowered the earth’s *centrifugal*, so as to bring the same with an accelerated motion towards him, the *centrifugal*, from that moment, would decrease in the same ratio, and the earth would rush upon the sun. The attractive power which produced the quickened velocity would constantly increase the nearer the two bodies approached each other, and that accelerated motion could never impart centrifugal force sufficient to break or overpower that attraction, and cause the earth to rush past the sun for any indefinite period of time. On the contrary, it would continue to move around him with increased velocity, lessening its orbit, until it was finally lost in that immense body.

But then it is said that it is the increased velocity itself which gives the centrifugal force, or tendency to fly off, so that by this means the attractive or centripetal force is overpowered, and the earth thus regains the distance which it had lost when in its perihelion. But is not the increased velocity caused by increased attraction?—and can that attraction give force to any body sufficient to overpower itself, and cause it to travel an equal distance beyond, or to regain its aphelion at the same point in the heavens? This, it seems to me, is utterly impossible.

The increased velocity and tendency of the earth towards the sun, would be in proportion, or just equal to the attractive force that had caused it, and it would be no greater than this: hence, in order to overpower that attractive force which is now held, the earth would require an impetus given it besides that which it originally had, and that which was given it by attraction.

Now, where shall we look for this required additional force? To the Creator? If so, by what means does he impart it? The answer to this question has already been given:—*caloric* and *electricity* are the agents employed.

Let us suppose for a moment that the planets are struck from the solar system, and that the earth is arrested in its annual revolutions, and suddenly becomes stationary. The first motion that would be given it would be directly towards the sun, through its strong attractive power upon the earth. And unless there were strong opposing power created upon the latter, it would eventually be attracted into the former. Now this opposing force does actually exist in the great body of *electricity* which surrounds the earth, and is produced from the rays of heat which is sent off from the sun. This fluid, when sufficiently developed, would become repulsive to the great body of magnetism or heat contained in the sun, and thus acquire a resisting force sufficient to counterbalance the

attractive force of the two bodies for each other, and give the earth the course which it now performs around the sun.

The theory we have here presented is greatly confirmed by the course of comets. These bodies are seen often going in a direct line for the sun; but when they have approached to that body within certain distances, they have been known to diverge, and recede directly from it. The rays of heat from the sun, as they near him, create or develop a sufficient quantity of the electric fluid to give them a repulsive force, when their motion is changed and they recede with unparalleled velocity from the point of attraction.

The comet of 1680 approached within 130,000 miles of the sun. In that part of its orbit which was nearest the sun, it flew with the amazing swiftness of 1,000,000 miles in an hour. It was then exposed to a heat twenty-seven thousand times greater than the solar heat at the earth. This intensity of heat exceeds, several thousand times, that of red-hot iron, and indeed all the degrees of heat we are able to produce. This intense heat must have produced a vast quantity of electricity, which gave the comet its centrifugal force, and caused it to recede with such velocity. Comets themselves, it is generally allowed, contain more heat than other celestial bodies, and from this heat is produced much of the electric fluid, and it is seen in the vaporous atmosphere which surrounds them, and in what is commonly termed the *tail* of comets, extending sometimes for many millions of miles. It is this great quantity of electricity which is constantly produced from the heat of these bodies that completely overpowers the sun's centripetal force, and causes them to remove wholly beyond his attractive influence;—otherwise, when they once come within that attractive power, their orbits would be fixed in that relative distance, and they would move around the sun with the constancy and the regularity of the planets themselves.

This view of the subject accounts for another singular phenomenon which we witness with regard to comets. The luminous train of a comet usually *follows it*, as it approaches the sun, and *goes before it*, when the comet recedes from the sun. Allowing the luminous train to be electricity, as this fluid and *heat* are repulsive to each other, the phenomenon just named would of necessity occur.

Now from this fact we derive the most positive evidence that an increased repulsive force, is communicated to the comet, when in its perihelion, which it neither acquired from the attraction of the sun, nor from the motion it had before it came within that attractive influence. If the increased centrifugal force was effected by attraction, the *luminous train* would maintain its position in the *rear* of the comet when *receding from* the sun; the same as when approaching him. But the fact of its changing its entire position, and always keeping on the side of the comet directly opposite to the sun, proves that the whole is effected by a strong repulsive force existing between the two bodies.

From the fact that the electric fluid increases when the comet is in its perihelion, extending its train of electricity by means of the intense heat sent off from the sun from which it is evolved, we might expect, when the earth was in its perihelion, to witness a similar phenomenon. And a like phenomenon is witnessed in what is termed the *aurora borealis*, or *northern lights*.

“The earth being in its perihelion about the first of January, and in its aphelion about the first of July, we are three millions of miles nearer the sun in winter than in midsummer.” The rays of the sun then falling vertically upon the southern regions of the globe, create a greater proportion of heat, from which is evolved a greater quantity of electricity, which being thrown off by repulsion to the northern regions, and accumulating in a more dense body at the vicinity of the Pole, not only presents, by its frequent variations, the luminous aspect in the heavens, which we denominate the Aurora Borealis, but also accounts for what has never yet been adequately accounted for—*the extreme rigor of our winters*. Electricity is *cold*, and of course is repulsive to magnetism, or heat. Hence but a very little heat exists in the northern regions, it being repulsed by the great body of electricity there. The electric fluid increases in quantity also, the further you ascend into the atmosphere, being repulsed by the heat upon the earth’s surface.

Were not this subject in a measure foreign to the object of these Lectures, I should be pleased to give these interesting facts a further investigation; but inasmuch as it is, I must content myself with what has already been offered—my design having been to illustrate the fact, that the magnetic and electric fluids are the agents employed by the Creator, in causing all motion in the universe. But, since I have given you the Clairvoyant’s theory on the motions of the heavenly bodies, I must be permitted to close the same by giving his description of the planet Saturn—its inhabitants—the formation of its rings, &c.

On the evening that the experiment was made, before he was put to sleep, in order to ascertain whether he had any correct knowledge of the planet, I put to him this question:—“Jackson, can you tell me any thing about Saturn?” “About what?” said he. “*Saturn*,” said I. “No sir,” said he, “I don’t know him.” From this answer I was convinced that he was entirely ignorant of the subject of my inquiry, and that he understood me to refer to some person. Indeed, I know that he is naturally ignorant of astronomy, and of all other sciences; for being born of poor, but respectable, parents, and having been early apprenticed to the shoemaking business, the only schooling he ever had was five months. Private instructors he never had,—and he has frequently told me that he never read a book on any science.

After he was thrown into the trance state, (clairvoyance,) I requested him to go and take a view of Saturn, and tell me what he saw there. He immediately made a movement of the head in the direction of the planet, and was absent in mind about ten minutes. When he returned, he spoke as follows:—“O, how beautiful! Did you see those splendid rings? Now I will tell you how they are formed, for astronomers have never yet understood the matter.

“In the first place, the planet itself is very beautiful. The *air* there, is more clear and serene than it is on the other planets. The three gases, oxygen, hydrogen and carbon, which compose in part Saturn’s atmosphere, form the two rings. The first, or inner ring, is more brilliant than the outer one—both have seven different colors. The *oxygen* extends from the planet to where you see the first ring formed, and no farther. It being separated there from the gases above, the rays of light from the sun falling upon it at the point of division, makes it very brilliant, so that it can be seen from the earth, through telescopes, in the

form of a broad, beautiful and variegated band, extending quite round the planet. It is the upper extremity of the oxygen gas, and the falling of the rays of light upon it, that produces this splendid phenomenon, which has long been the admiration and wonder of the world. The hydrogen and carbonic gases extend from the planet to where you see the second or outer ring. These gases being composed of different substances from the other, and not being so clear, when acted upon by the light, at their outer extremity, render the second ring, which they there form, less brilliant than the other.

“The other planets have their rings like Saturn, being formed in the same way—but the gases not being so pure on the other planets, you are not able to discover them, though I can always see them when I am in this state. The moon has its rings, and you sometimes see them. They call them ‘*Circles round the moon,*’ and say, ‘it is a sign of a storm.’ The earth also has two rings, and if you were at the moon you could at times see them. The oxygen extends from the earth’s surface seven miles,—*there*, is the formation of the first ring. The carbon and hydrogen gases extend still further, and at their termination the second ring is formed. When you see what is called a double rainbow, you see a likeness of these very rings; and they are, in color, a fac-simile of Saturn’s.

“Do you know that Saturn is inhabited? The people there are very different from the people on this earth. They are very beautiful, and more intellectual—they have very high foreheads, and their symmetry is perfect. Their skin is so clear and transparent that you can almost see the blood as it circulates through the veins. There is no sin there; they are unacquainted with strife and bitterness,—they worship God with willing hearts, all as one. There is no sickness there, because they obey the organic laws of their nature. They live nine or ten hundred years, and die of old age, when the system has worn itself out.”

LECTURE FOURTH.

In this Lecture we are to speak, 1st, of the production of Animal Magnetism; 2d, of Clairmativeness; and 3d, of Clairvoyance.

[The whole of this Lecture was given by the Clairvoyant, word for word, as I penned it from his own mouth at the time.]

Animal Magnetism is a modification of caloric or atmospheric magnetism. When this fluid enters the system by the lungs, and through the pores and glands of the flesh, the action of the physical system so changes and modifies it, that it becomes of a more subtle and refined nature, so that it is fitted for its office in the sympathetic nerves, producing sensation and all the involuntary motions of the body, and transmitting these sensations to the brain. At the brain, it undergoes another change or modification. The volitive and magnetic action of the brain so changes this fluid, that it takes the most subtle and refined form that is capable of being produced, when it composes the substance of mind itself. Mind is magnetism. It is produced, or rather formed in the brain, by means of

the five senses, as we showed in our first Lecture. It is then life—pure intelligence—that breath of God which he breathed into man when he became a living soul.

The mind which is thus produced, composes what, in our former remarks, was termed the larger mind. This spiritual principle is endowed with the power of producing, through the exercise of its own volition or will, a fluid, which was denominated the lesser mind, and which we shall here term *Animal Electricity*. It is the most refined of all the electric fluids, and is the agent of all muscular and voluntary motion.

The utter impracticability of mind moving matter, without an adequate intermediate agency, has often been demonstrated. And what other agency can the mind employ than that of which we have spoken? We know that when we will to move the body or limbs, they obey us. Is not this fact evidence sufficient that the will itself has the power of dispensing that force, or agent, which is adequate to the moving of the muscle, and consequently of the body?

That there is such a fluid as *animal electricity*, is proved by the *torpedo*, or electric eel, so called. This animal can at pleasure paralyze a limb at some distance, and even produce instant death, in the smaller animals. Now, if this fish can at will discharge a current of electricity, which produces these effects, is there anything more marvellous in the fact, that the human mind is capable of discharging, through the exercise of its own will, a like fluid, to subserve the purposes of motion and locomotion of body? Certainly not.

I am aware that this subject is exceedingly difficult of satisfactory investigation. Most men require ocular demonstration of a thing before they will consent to believe it; but this is a subject, among many others, which will not admit of such demonstration. I, however, have this ocular demonstration whilst I am in the clairvoyant state, for I can see this fluid, as it is discharged by the will into the cerebellum, passing from thence along the muscular nerves, contracting them, and thus producing voluntary motion. I can also see the magnetic fluid which exists in the sympathetic nerves,—it is very brilliant, and lights up to my view the whole system, so that I can see every part of the animal frame. I can also see the mind itself, which is still more refined and luminous;—I can see every motion of the mind, and that is the reason why I am able to tell you all your thoughts,—*thought is simply the motion of the mind*.

Now there is not much magnetic fluid in the sympathetic nerves of my system, because it has been taken away by magnetizing me, and that is the reason that there is no sensation or feeling in my limbs. If you should inflict any injury upon my flesh, I should not be sensible of any pain, because there is no fluid to transmit that sensation to the brain. You see that the five senses are entirely closed to all external impressions. I neither see nor hear now through the natural organs. My eyes are now closed and bandaged, (*which was the fact*), and yet I see every part of your system. You may stop my ears, and it will make no difference with regard to my hearing. When I am in this state, no impressions are made upon my brain through the natural organs. In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of extending my vision throughout all space,—can see things past, present, and to

come. I have now arrived to the highest degree of knowledge which the human mind is capable of acquiring. I would always like to remain in this state, for here I am separated from the world, and am perfectly happy. I am in the spirit, as was he of old. When the body is cast off, I shall be as I now am.

2d. I am to speak of *Clairmativeness*, or the different state of magnetism.

Clairmativeness is a compound word, and literally signifies—*clearly reversed*. I have given this new word, and applied it to the subject because it is significant of the magnetic state, and because there is no word in English which is expressive of this science. The science is new, and therefore demands a new name.

The minds of magnetized persons are completely reversed. If you place the hand of a magnetized person upon a table, and tell him he cannot raise it, you will discover that in his endeavors to do so, he is pressing down, though he imagines he is trying to raise it. Tell him to bear down, and he will immediately lift the hand from the table. Thus the mind being reversed, he calls *up*, down—and *down*, up. But this experiment must be done by a third person, and not by the magnetizer; i. e. the magnetizer shall tell the subject that he cannot raise his hand, when he will bear down,—but if a third person tells him to press down, he will then raise it up. The best method of trying this experiment is, to place the hand of the subject against your own and tell him he cannot remove it, and you will find he is pressing against yours.

There are, properly, four magnetic states. In the *first*, no particular phenomena are witnessed, only that the external organs being in some measure divested of their ordinary share of magnetism, a feeling of dullness pervades the system. Persons in this state lose none of their faculties, but are susceptible to all external impressions. They have also the full power of muscular action,—and if nearly situated between the first and second states, they are inclined to happy feelings.

In the *second* state, the magnetic sleep is produced. They still retain their intellectual faculties, but are divested of all muscular power. The pupil of the eye expands, and the natural organ of vision refuses to act on the brain. The *membrane* and *tympanic* cavity of the ear expand, and refuse to perform action. The extremities are also somewhat cold. In the latter part of this state, all sensation and feeling are destroyed in the system, so that any surgical operation can be performed without giving pain.

Third State. The ear is not entirely closed to sound in the first part of the third state. They can hear indistinctly—possess the power of speech, and partly of muscular action. About the middle of this state, the ear is completely closed, and all impressions made upon the brain, from external objects, are at an end. They are then placed in a state of unconscious existence, so far as the external world is concerned. Divested of their ordinary share of magnetism, they possess just enough to perform vital action.

In this state there is a strong sympathy existing between the Operator and his Subject. The chain of sympathy which connects the mind of the Operator with that of his Subject, is *animal electricity*,—the same fluid which is the agent of all muscular motion. It is through the agency of this fluid that magnetic sleep is effected or induced. The

Operator sits down with the determination to put his Subject to sleep :— all the powers of his mind are concentrated to this object. His will being exercised to this point, the electric fluid passes from his own brain and nerves to the brain and system of his patient, and forms between the two the chain of sympathy. The *one* then is completely subject to the control of the *other* ; and in this manner you may easily account for all the phenomena witnessed in the sympathetic somnambulist.

Fourth State—Perfect Vision. The chain of sympathy is now broken, and the Subject's mind is completely his own—no longer subject to, or controlled by, that of the Operator.

Under this head of our subject we are to notice a most mysterious phenomenon, not till lately developed ;—the phenomenon that the mind of man can be clothed with the power and faculty of unclouded reason. It is the highest evidence of the original, fundamental truths of Christianity, delivered from the same source to unbelieving and sceptical men, and which now should spread a mantle of deep shame for such sceptical neglect. The great pace of intellect which has evidently been seen taking rapid strides from one generation to another, has not wiped away this foul scepticism, but the *transic state, clairvoyance*, is still looked upon, with all the pride, and pomp, and bigotry, of by-gone ages, as being wrapped in mystery, and is dropped in the darkness of preconceived fanaticism. Hence, no scientific investigation has ever been resorted to in order to solve the mystery. Hence, too, it is clothed in the same mystery still, and is looked upon, as it was in the days of the apostles, by many, as an effect of satanic agency. And the mind is more willing to receive it as such than it is to throw off the mystery and go into the search for the primary cause.

The primary cause has been, in the former Lectures, found out and explained. All the mystery of man's physical existence,—the structure of his own frame and mind, has been solved,—and in doing this, we have found the key to animal magnetism. And in solving the mystery of animal magnetism, we have found another key, which unlocks the mystery of clairvoyance.

The medium through which the mind exists is that of electromy. It has before been shown, that when the Operator's mind is positive, the Operative's is negative. The chain of sympathy existing between the positive and negative minds, through the medium of animal electricity, makes the Subject a sympathetic somnambulist. In this state, every contraction of the muscular nerves is produced through the investigation of the magnetizer. And when the connecting chain is not so strongly existing in sympathy, he becomes a more perfect somnambulist.

The transic state, clairvoyance, is produced when the Subject's mind becomes completely *positive*. In this state the will of the Operator has no power or control over his mental capacities. Consider, for a moment, the condition of one so situated : every physical organ is completely shut from all impressions from the external world. Nothing is then left but the created mind. It is, then, like a stone that is thrown into the water ;—the wave from the origin swells, extends, expands, until it reaches the distant shore. The mind is so situated that it expands, extends, reaches and searches, until its wave has battered against the regions of space ! It is imponderable, immaterial, immortal ! It is the same that exists over, through, and in you all ! If you should take the wings of the morning, and fly to the utmost bounds of the universe, you

have begun only at the commencement of its existence! It is then that the mind becomes clothed with the ever-pervading infinite mind! Such is the condition of the transic Clairvoyant.

The simple action of the heart, when viewed, affords a beautiful illustration of the flight of spiritual mind. The heart beats, and its effect is instantaneously felt at the remotest extremity of the system. It illustrates the instantaneous expansion of the mind, carried through the medium of the gifted spirit.

The sight of the Clairvoyant, when the mind is first launched from its nidulated state, is described as being a beautiful, great and expansive light, above the glory and brightness of the sun. This expands throughout the regions of space.

The sight, so called, is not sight literally; but it is the *knowledge*;—which knowledge belongs to every child and offspring of the ever-pervading, and rightly exalted SUPREME OMNIPOTENCE.

The transic Clairvoyant, when in that state, addresses the world through the medium of the organs of speech. It is designedly so, that he may hold familiar conversation. Were it not thus, the communication which he holds with the external world would only be as an echo of a sound. But instead of that, he is able to communicate what knowledge is necessary to be revealed to the external world through the medium of the GREAT MIND, acting upon his mind, and that familiarly, through the organs of speech.

A Clairvoyant does not literally see, but *knows*. But when speaking to people whom he knows are ignorant of such existing truths, speaks familiarly, in order to be understood. He *sees* by the understanding acted upon by the GREAT POSITIVE MIND, heretofore explained. His knowledge is vast, beyond conception.

He often states that he is not permitted to do such and such things:—he is governed by the dictates of reason—knows what is good to communicate, and hence, communicates what is good. This accounts for the fact, that he sometimes refuses to gratify the idle curiosities of the people.

These truly wonderful, existing and eternal truths, will afford an anchor of sure hope to the benighted mind of the sceptic. It throws new light where darkness now reigns—and is the clearest evidence, designedly so, of immortality to the dark and hidden spirit of man. When in the state that I now am, I am master of the general sciences—can speak all languages—impart instructions upon those deep and hidden things in nature, which the world have not been able to solve, as I have done in these Lectures—can name the different organs in the human system—point out their office and functions—and, as I have often done, tell the nature, cause and symptoms of disease, and prescribe the remedies that will effect the cure. These things should cause us to rejoice with exceeding great joy, with the evidence and assurance of being so blest from above. This is opening the door to a revolution which will lead to a new era—a field never before espied,—paths that are untrodden. The door opening at the explanation and discovery of the mode of our existence—and a glance through that door, opened to our view a strange, serious sight—that of *Animal Magnetism!* The sight called for an explanation, and at the very threshold we dared to ask, “*Is it so?*” And calmly answered, “*It is true!*” This is the commencement of the new era. A further sight of investigation unfolded a new mystery to our view. The investigation of *that* mystery, opens to our view a brighter

and more luminous prospect. The prospect and untrodden paths lead, through the medium of the last investigation, unto glory, honor, immortality and eternal life! I would then say to all—hoist the flood-gates of unclouded reason, and let them pore over these serious, solemn and eternal truths.

The mystery is solved—the door is open—the broad field is before us. Let us all improve the time allotted us, to enter more fully into those blessings, and to participate in the blessings arising therefrom.

APPENDIX.

IN subjoining a few remarks to the foregoing Lectures, I respond to an urgent call, which is almost universally made upon me, for some account of the *Clairvoyant*, and a brief statement of the circumstances under which, from time to time, his disclosures and experiments have been made. In this, however, I shall give only a very few statements, as a specimen of the many which I could present.

Mr. Davis is well known here—he has resided, for the first 12 years of his life, at Hyde Park, a place five miles distant from this. Since that period, a term of about six years, he has resided in this place. He is a shoemaker by trade, and has neither been favored with privileges by which to obtain an education, nor has his mind at all been turned to the investigation of scientific matters. These statements are capable of the most satisfactory confirmation. I have said that Mr. D. is not an educated man, nor has he now, in his wakeful state, the least idea of those sublime and lucid representations which he gives in the Clairvoyant state, only as some one who hears his revelations may describe them unto him.

I have been located in this place seven months. Previous to my settlement here, I have for many years been a believer in Mesmerism, but a very decided unbeliever in Clairvoyance. But the frequent attestations which I have witnessed as given by my neighbor, Mr. D., have convinced me of the truth of this new and wonderful development of mind,—its powers in Clairvoyance. Experiments have been so varied and multiplied, that I can no longer remain an unbeliever. The truth is irresistible, and I am compelled to believe it.

At the first of my observations, Mr. D. examined my own system—telling me very accurately where a disease with which I had long been afflicted, was located—its cause—describing also the pain which I suffered from it, and the weakness occasioned by it, most perfectly. Further: he prescribed medicine for me which cured my disease, and from which I am now perfectly free. He also gave me a phrenological examination, speaking of a peculiarity in the arrangement of the organs, which others had named, and which, with the general representation, he explained most satisfactorily.

I next witnessed his examination of a young lady. He described her condition perfectly, as was acknowledged at the time—pointing out the seat of her disease and pain, designating the different organs by their technical or scientific names, and locating every part of the system which

he had occasion to name, with the most astonishing readiness and propriety.

Since the examinations named above, I have witnessed his examination of some 70 or 80 persons, the seat of whose diseases and pains, together with their causes, symptoms, &c., he has described with equal readiness and truth—many of which persons were brought in before him after he was put to sleep, and of whom he had no previous knowledge. Indeed, there can be no reasonable doubt that the human system is transparent before him when he is in the Clairvoyant state.

At the time of my examination, as above alluded to, I requested Mr. Davis to go to the house of Mr. A. P. Spooner, in New Portland, Me.—a distance of some 500 miles at least, to examine his house, describe his family, &c. He gave an accurate description of the house from cellar to garret, speaking in the outset of the unusually tall chimney, and then proceeding to a very definite representation of the rooms, and a most accurate and minute description of the various articles of furniture within them—pointing out even the number of pictures in a certain room. He described also Mr. Spooner and wife, and a child of adoption with them—stating their height, size, complexion, &c.; and most correctly did he describe the disease with which Mr. S. had for some years been troubled, stating that it was occasioned by injuring the spinal chord when lifting a heavy burden, some three years previous to the time of this examination. He described also other houses in the place, recognizing and pointing out my portraiture in a certain room, and making many other most truthful representations altogether too numerous and minute to mention in this account.

Among the many other instances of his power in describing distant objects and events which I witnessed, I would speak of his visit to England. Mr. Wm. Brown, of this place, feeling anxious about his wife and child, who were on a visit to their friends in England, requested Mr. D., the Clairvoyant, to go and inquire after their health and welfare. He went, and returned, and informed Mr. B. that his wife and child had been very sick—described their complaints, and said they were then recovering. He also gave a representation of the house in which they resided—of many other things in its vicinity—speaking particularly of an antiquated meeting-house which stood near. He stated that there were four persons in the house at which Mrs. B. was visiting, and that one of them appeared, from the soot upon his clothes, and from his complexion, as a coal-man. For his own satisfaction, Mr. B. immediately wrote to England, making inquiry with reference to all these items, and received an answer confirming the entire account as given by Mr. D. A man of the household was engaged in the coal business—the account of the antiquated building was also true, and the wife and child had been sick as represented above, and were convalescent at the time of Mr. D.'s examination.

As another instance which I will name, as a specimen of the powers of the Clairvoyant, I would relate the fact that Mr. Davis, a young man of this place, had been long absent at sea, and his friends becoming very anxious about him, requested that Mr. D., the Clairvoyant, be requested to go in search of him. He accordingly went, and found him at a distance of 8,000 miles. He told his precise condition: that by a fall he had broken his leg; and that at this moment he was in a long building, confined to his bed—that he was then talking with a tall man.

dressed in white pants, with a green jacket, and that he, Mr. D., was weeping, being in conversation relative to his mother, whom he then expected never again to see. Mr. Davis, the clairvoyant, however, said that the young man would return home again to his friends. The young man has since returned according to the testimony of the Clairvoyant, and he has also confirmed the entire statement of the Clairvoyant. He had received the fall,—his leg was broken; the long building was a hospital, to which he was taken after receiving his calamity—he had conversation with a tall man, as named above, in reference to his mother, whom then he did not expect again to see; and he wept on the occasion, as testified by the Clairvoyant;—all of which account can be confirmed to the abundant satisfaction of any inquirer. When the young man arrived, his friends told him they knew the accident that had befallen him; at what distance it occurred; the conversation which he held with the tall man, &c.; all of which was readily acknowledged and confirmed by the returning son.

I will in this place present a letter which I have received from Rev. L. P. Rand, of Orono, Me.—a gentleman whose character for discernment, candor, and integrity is not to be questioned.

ORONO, May 9th, 1845.

Br. Smith—Agreeably to your request, I send you the following statements, in reference to the mesmeric experiments which I witnessed in Poughkeepsie some few weeks since, as given by Mr. Davis, the Clairvoyant, of that place. And I would first speak of his examination of my own person. By what power he made his discoveries, or formed his decisions, I know not; but certain I am they were correct. He very accurately pointed out certain difficulties of the stomach with which I had long before been afflicted, but which the energies of my system had resisted and thrown off, and from which I was then free. He also pointed out certain other difficulties, which, from much exposure, I had experienced, with such exact precision, that I could not doubt that my system was transparent in his view. I made some inquiries, upon which he replied that I was not diseased—that my lungs and chest were sound, save a slight irritation upon the bronchial tubes, occasioned by much exposure, and a bad cold with which I was then most manifestly afflicted.

I would further state, that I requested the Clairvoyant to go to Orono, Me., and examine a man of my acquaintance. He went and found him, (the name having been given,) and described him, his height, size, &c., and spoke also of a large scrofulous tumor on the side of his neck. He described the size, shape and appearance of the tumor very accurately and minutely,—much more so than I could have done, although I had frequently seen the man thus afflicted. The Clairvoyant also spoke of the method and gave the directions by which the tumor could be removed.

Among other examinations and prescriptions which I witnessed, was the case of a child in Poughkeepsie, afflicted with the croup. The father of the child came into the room in much apparent excitement and anxiety, and requested that Mr. D., who was then in the clairvoyant state, be requested to prescribe medicine for his child. The Clairvoyant paused for a moment, as he usually does before an effort of the kind, and then proceeded to prescribe as follows:—Take onions and mustard-seed, the greater part onions, pound, mix, and lay them upon the stomach,

high up,—take also molasses two parts, heat it very hot, and add one part of brandy :—give the child one teaspoon-full a minute until he vomits. The Clairvoyant was then requested to go and look at the child, and see how he might be at that moment. He went, and having evidently beheld him, said, yes—he is very sick ; he lies in the woman's lap now ; he chokes very much ; he is very black ; and, speaking to the father, said, you had better go quick, the medicine I have named will be good for him. The remedy, as prescribed, was immediately applied ; in a short time the child vomited, as was foretold,—was relieved, and recovered. These facts can be confirmed, to the satisfaction of any one, by the most indubitable testimony.

And now, dear sir, having carefully and very truthfully penned the above, I remain, with much respect, yours, &c.

REV. G. SMITH.

L. P. RAND.

I would remark in this place, that I could give very many testimonies like those presented above, but I deem what I have already presented, authentic as they are, sufficient to show that Mr. Davis, when in the clairvoyant state, has powers most wonderful and sublime ; and that his knowledge entirely surpasses the ordinary conceptions of man. In fact, it would seem that when in this state the powers of his mind expand indefinitely, extending to every department of science and knowledge, grasping not only the minutest intricacies in the vegetable and animal kingdoms, but also the vast mechanism and laws of the planetary worlds. He seems equally familiar and at home, whether speaking of the earth's atmosphere, its extent, its gases, its mists and clouds, or of the heart and its appendages, with the life-current that flows through it to the ten thousand avenues of the human form—the same, whether giving a botanical description of the herb of the field, explaining the formation of a dew-drop, or expounding the principles by which the fierce comet is controlled in its fiery path ! Now, he talks of the brain, its structure, its formations ; of the formation of mind, as acting in connection with the physical organization ; and now he speaks familiarly of the unspeakable gifts and capacities of superior beings in the angelic state. The sick man is brought in before him, or he is requested to visit him, hundreds of miles distant, and his system being transparent in his view, he examines, detects the cause, describes the disease, and prescribes a remedy. When he has thus pointed out the disease, he pauses for a moment, as if to look through the whole arcana of nature, then analyzes, compounds and prescribes with the most perfect readiness and propriety. Nor is it less astonishing, that having given long and minute prescriptions, embracing a great variety of ingredients—prescriptions given with wonderful rapidity—he should accurately remember the whole, even the quality and quantity of the smallest article, to any number of weeks and months afterwards, when in the transic state. His diction is free from errors or blunders ; he speaks rapidly and correctly, using words suited to his subject,—giving the scientific name to the medicine he recommends ; and converses freely and accurately in any language he has occasion to use. I confess that these statements would seem to be almost too much to publish to the world, but they are nevertheless true.

G. SMITH,

AMERICAN PHRENOLOGICAL JOURNAL.

O. S. FOWLER, EDITOR.

To reform and perfect man—to develop, by culture, the original capabilities and beauties of his nature—is a work the most arduous and exalted that can engage human intellect or effort. To do this effectually, however, his nature must be *known*; and since PHRENOLOGY, PHYSIOLOGY, and VITAL MAGNETISM, embody his entire physical, intellectual, and moral constitution, they expound all the laws of his being, all the causes and conditions of all his happiness and misery, so plainly that he that runs may read, and so beautifully as to excite our highest admiration; thereby furnishing a true touch-stone by which to try every doctrine and practice of the age, of all ages—every theory of society, every question of morals, equity, logic, taste, and even of religious creeds and practices; by arraigning before this constitution whatever appertains thereto, and approving whatever harmonizes therewith, but condemning whatever does not. To these sciences of human nature and happiness, and their various applications, this Journal will be devoted. It will present

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