

FASCINATION,
OR THE
PHILOSOPHY OF CHARMING
ILLUSTRATING
THE PRINCIPLES OF LIFE
IN CONNECTION WITH
SPIRIT AND MATTER.

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PREFACE

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

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

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

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

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

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

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

AUTHOR.

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FASCINATION

CONVERSATION I.

CHARMING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DOCTOR. Animals of late days have been frequently

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First: That man can fascinate man.

Second: That man can fascinate the lower animals.

Third: That the lower animals can fascinate one another.

Fourth: That the lower animals can fascinate man.

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

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

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

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

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

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

DOCTOR. With the utmost certainty.

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

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

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

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

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

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

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

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

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

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

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

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

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

CONVERSATION II.

DISCOVERY OF FASCINATION.

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

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

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

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

TOWN OF MANSOUL.

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

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

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

LADY. I must confess it would please me better to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

just such relations made the machine work harmoniously.

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

LADY. But how is this cause discovered ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONVERSATION III.

PHYSIOLOGY.

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

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

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

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

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

VITAL AFFINITY

VIVIFICATION.

MOBILITY.

IRRITABILITY.

INSTINCT.

SYMPATHY.

SENSIBILITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



BONY SKELETON.

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

BACK BONE.

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

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

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

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

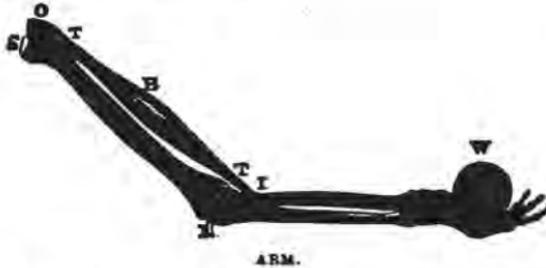


MUSCULAR SKELETON.

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

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

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



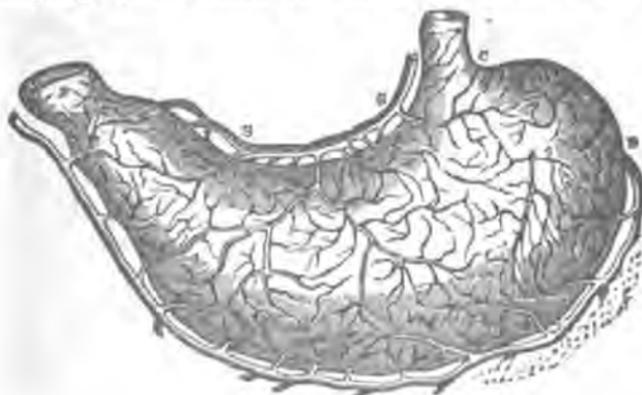
[The figure represents the bones of the arm and hand, having all the soft parts dissected off, except one muscle, O B I of which the function is to bend the arm; O, the origin of the muscle; B, the belly; I, the insertion; T T, the tendons; S, the shoulder-joint; E, the elbow. When the belly contracts,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

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

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

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

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

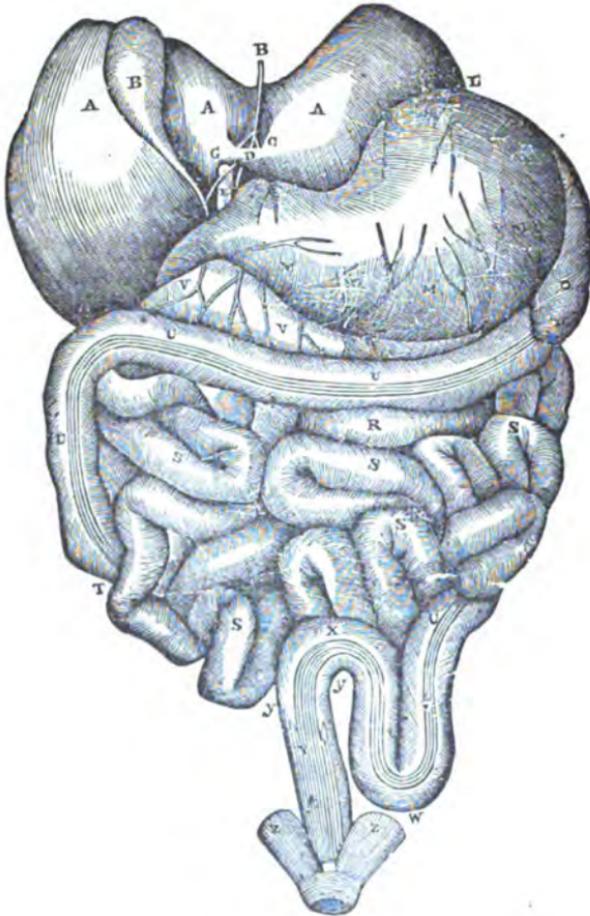


THE STOMACH.

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

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

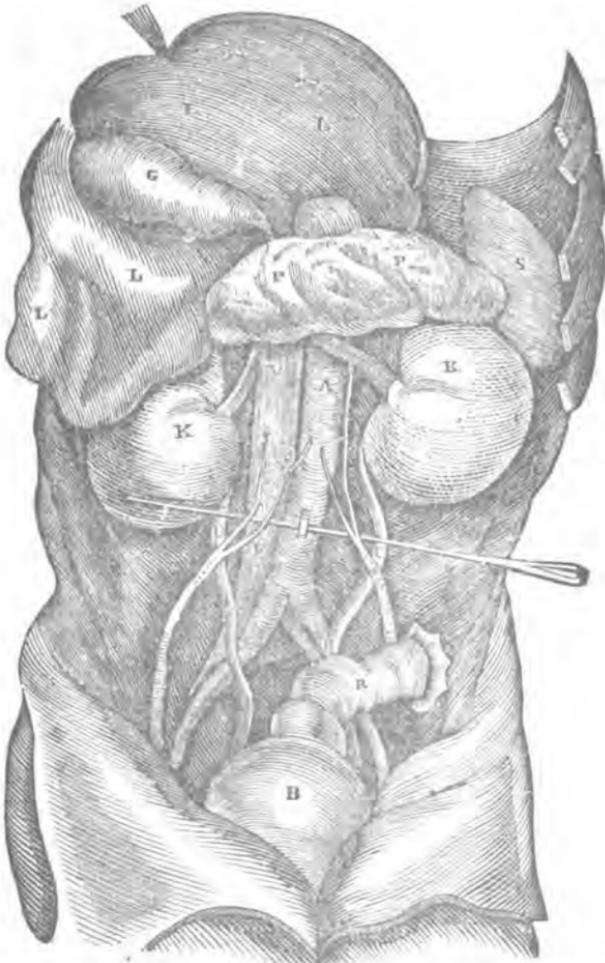
INTESTINES.



INTESTINAL TUBE.

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

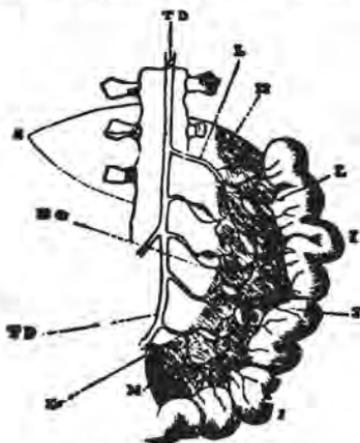
VISCERA.



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

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

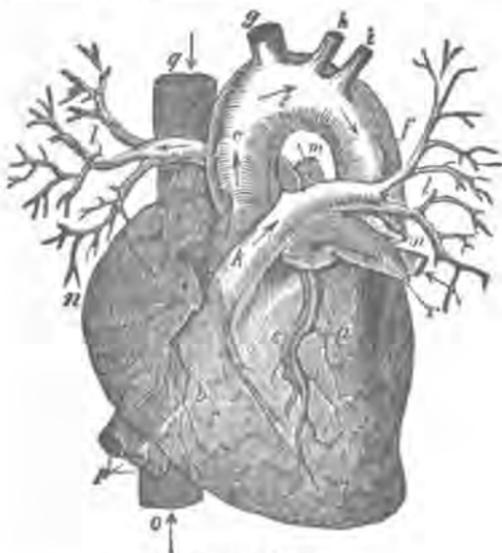
and thus forcing it out through the other orifice P. Soon after entering the intestines, a fluid is poured out through a tube. This fluid is composed of the secretion of the liver (bile), and another secretion from the pancreas (sweet breads); each sending a tube from itself, the tubes uniting into a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



MESENTERIC GLANDS.

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

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



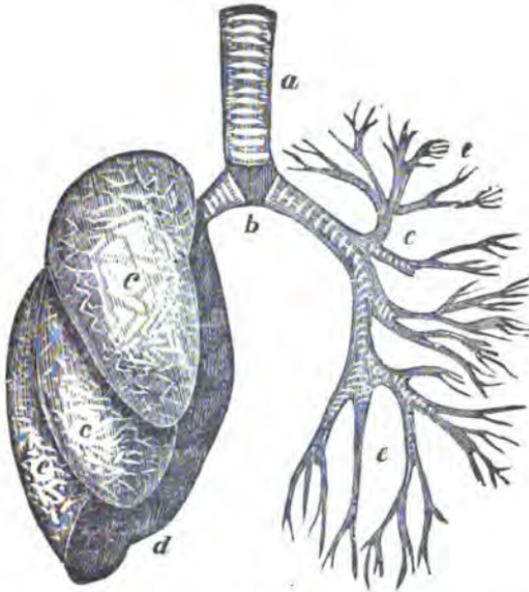
THE HEART.

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

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

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

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



THE LUNGS.

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

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

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



ARTERIAL SYSTEM.

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

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

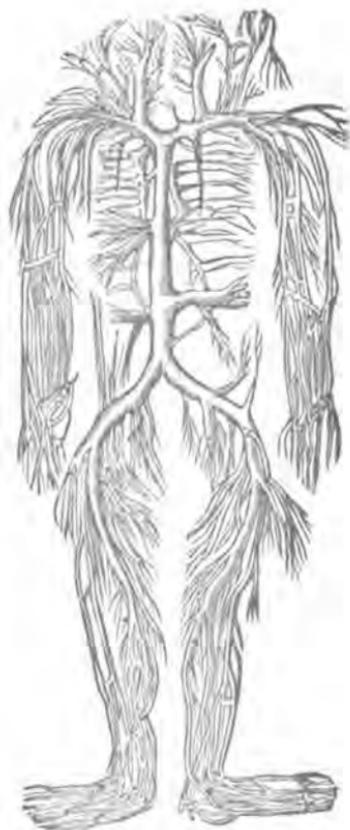


GLAND.

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

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

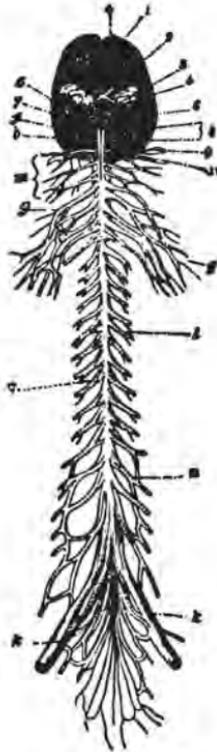
DOCTOR. By means of the skin, kidneys, and lungs which are all excreting glands, or organs, that throw off offending matters. But, to pursue our subject, we



NERVOUS SYSTEM.

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

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



CEREBRO-SPINAL AXIS

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

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

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

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

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

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

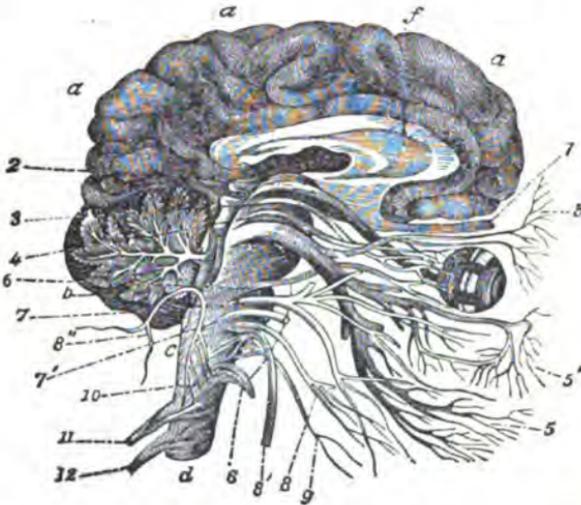


SPINAL CORD AND NERVES.

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

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

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



SIDE VIEW OF THE BRAIN

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

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

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

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

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

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

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

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

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

CONVERSATION IV.

DOUBLE LIFE OF MAN.

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

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

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

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

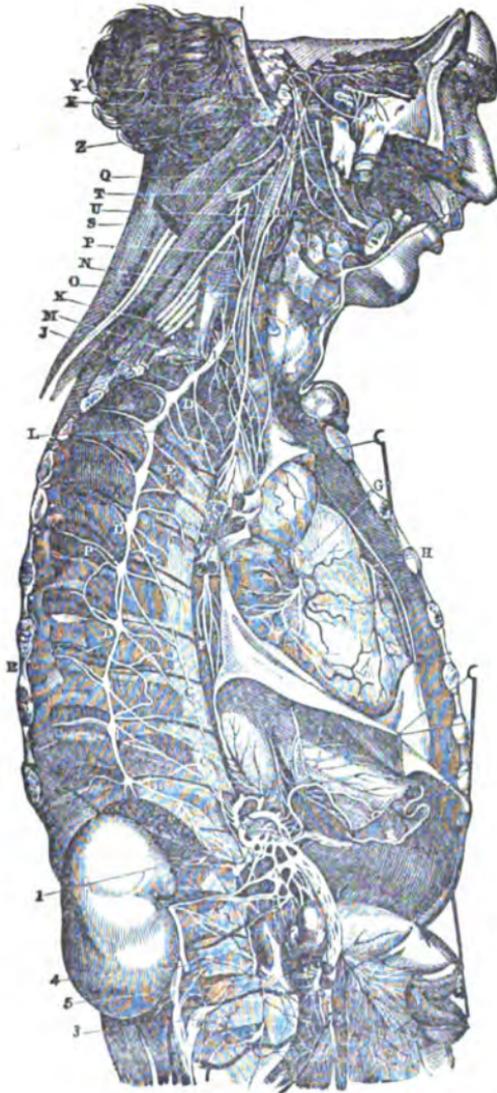
vèy, the Demonstrator of the circulation of the blood was acquainted with a young nobleman who, from disease, had the heart so exposed that it could even be handled while beating: he found, to his astonishment, that unless his fingers came in contact with the outer skin, the young man was altogether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

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

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

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

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



GANGLIONIC SYSTEM OF VEGETABLE LIFE.

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

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

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

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

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

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

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

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

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

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

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

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

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

LADY. Can disease of the body injure the soul?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONVERSATION V.

SPIRITUAL STATES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DOCTOR. It was not only among the ancients that

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

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

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

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

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

In classifying the fanatical sects, the Swedenborgians

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LADY. Do such cases ever occur?

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

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

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

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

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

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

CONVERSATION VI.

STAGES IN DYING.

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

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

DOCTOR. I believe that is generally the case.

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

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

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

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

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

DOCTOR Only one, and that is putrefactio. 1. Dendy cites several cases of premature interment, some of which I will mention :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

OBSERVATIONS ON MAN'S DEPARTURE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONVERSATION VII.

OPERATION OF MEDICINE.

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

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

LADY. What is the use of this oil?

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

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

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

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

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

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

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

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

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

DOCTOR. Probably not; saturating the system with

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

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

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

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

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

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

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

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

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

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

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

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

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

LADY How is this power developed in the human body ?

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

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

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

LADY. Suppose it becomes necessary for him to interfere?

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

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

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

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

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

LADY. Is arsenic a medicine ?

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

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

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

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

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

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

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

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

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

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

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

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

Turning to the vegetable system, I found respiration

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

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

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

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

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

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

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

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

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

LADY. Does fascination act by inducing a new disease?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LADY. What is the meaning of transfusion of blood?

DOCTOR. It was discovered that where death would

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

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

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

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

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

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

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

CONVERSATION VIII

PREVISION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"The commission met again on the 6th of October at noon, in the library of M. Bourdois, at which hour Cazot arrived there with his child, M. Foissac having been invited to come at half-past twelve: he was exact

his appointment, and remained in the ante-room, without the cognizance of Cazot, and without any communication with us. We sent to inform him, however, by a side door, that Cazot was seated on a sofa, placed ten feet from the door, which was closed, and that the commission requested he would magnetize, and awaken him also at that distance, he, M. Foissac, remaining in the ante-room, and Cazot in the library.

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye but for the *Academy*; of it he has just made a terrible execution, and, thank heaven ' 'You! you also will die upon the scaffold.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONVERSATION IX.

SOMNAMBULISM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LADY. Is somnambulism ever induced by disease?

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

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

LADY. Do medicines ever produce symptoms similar to these?

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

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

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

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

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

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

MUSIC

POUR LA FLUTE.

f > *f* > *f* > > > >

ppp echo *f*

ritenuto >

ritenuto *p*

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

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

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

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

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

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

CONVERSATION X.

HISTORY OF FASCINATION.

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

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

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

Leger quotes George Fabricius, who, in his *Commen*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In 1778 Perkins, an American surgeon practising in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Deleuze speaks of a process that may be employed

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

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

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

APPENDIX.

COMMUNICATION FROM REV. MR. BEECHER, ON M. M. METZES.

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

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

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

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

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

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

'Where is it, Henry?' 'Well, sir, in the parlor.' 'Where?' 'On the window.' Azubah said, 'Why, I picked it up and put it there to-day! (*He certainly did not know this.*) I then said 'Henry, can you get it?

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

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

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

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

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

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

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

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

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

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

"I may add, I have since cured toothache greatly relieved the dolorous

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

"WILLIAM H. BEECHER.