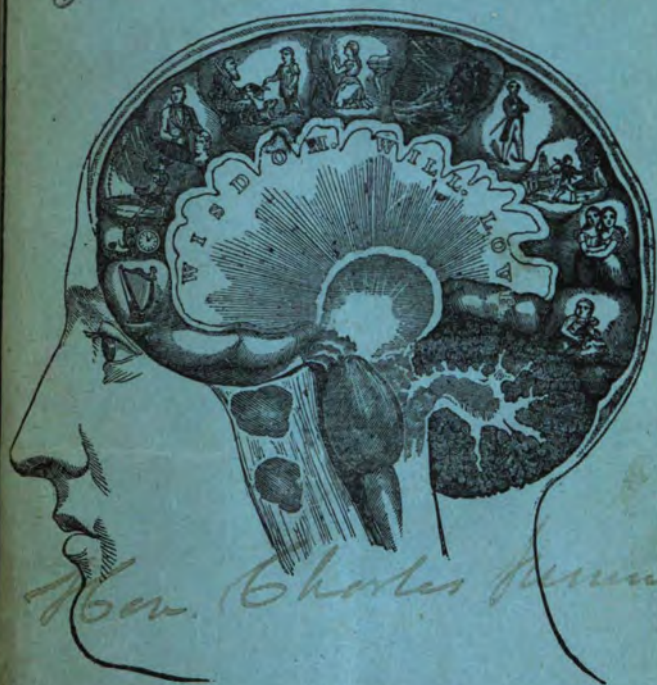


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PATHETISM.



Rev. Charles Sumner
BY LA ROY SUNDERLAND.

BOSTON:
PUBLISHED BY WHITE & POTTER,
15 State Street,
1848.

PRICE 37 1-2 CENTS.

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PATHETISM: MAN

**CONSIDERED IN RESPECT TO HIS
FORM, LIFE, SENSATION,
SOUL, MIND,
SPIRIT;**

Giving the Rationale of those Laws which Produce the
MYSTERIES, MISERIES, FELICITIES,
OF
HUMAN NATURE!

**PSYCHOLOGY, PHRENOLOGY, PNEUMATOLOGY,
PHYSIOGNOMY, PATHOGNOMY,
PHYSIOLOGY.**

*Sleep, Dreams, Somnambulism, Intuition, Presentiments, Prevision, Enchant-
ment, Miracles, Witchcraft, Popular Excitements, Apparitions, Spells,
Charms, Fascination, Trance, The Case of Swedenborg,
A. J. Davis, &c.*

AN ESSAY

**TOWARD A CORRECT THEORY OF MIND, WITH DIRECTIONS FOR
DEMONSTRATING ITS TRUTHFULNESS.**

BY LA ROY SUNDERLAND.

LOVE, WILL, WISDOM.

**BOSTON:
PUBLISHED BY WHITE & POTTER,
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CONTENTS.

I.

PRELIMINARY.

We must, in our Theories, account for things as they are ; till we do so, our Theorizing cannot be made the Just Grounds of any Practical Conclusions. Why Minds are so apt to attribute Phenomena to Supernatural Causes. Investigation is the duty of all. Competency of the Human Mind to decide what is True or False.

II.

PATHETISM.

Meaning of this Term. New Observations and Discoveries made by the Author.

III.

PRIMARY PRINCIPLES.

I. FIRST CAUSE.—1. There must have been a First Cause, combining the Elements of Goodness, Power and Intelligence. Goodness evolves Being ; this is *Love*. Power, which executes or produces, is *Will*. The Intelligence which guides in producing, is *Wisdom*.

II. DESIGN.—2. Design is evident from the adoption of appropriate means to definite ends. 3. Illustration. 4. Physical Law. 5. Organic Law. 6. Mental Law.

III. MATTER.—7. Matter is the substance from which all things are evolved. Its constituent elements correspond with the elements of the Great First Cause. 8. Heat. 9. Motion. 10. Light. 11. Illustration. Chemical. 12. Geometrical. 13. Poles evolved by Motion. 14. Relative Attraction and Repulsion of each particle of Matter. 15. The Earth is a *Mineral*, governed by and constantly evolving the Mineral Laws of Heat, Motion and Light.

IV. PROGRESSION.—16. The inherent Laws of Matter *tend* to the development and progression of Forms, Degrees and Spheres, from the lower to the

higher. Motions, Forms and Degrees correspond. 17. And hence, are evolved the Mineral, Vegetable, Animal and Spiritual Forms.

IV.

LIFE.

18. Life is a Chemical Action of Associated Motions. 19. Nerves of Organic Life. These develop Nutritive Life. Sensation. 20. What *Nutrition* is. 21. What *Instinct* is. 22. What *Life* is. Instinct and the Vital Forces the same. 23. Life is an evolution of the Laws of Matter already described. 24. The essential nature of the *Nutritive Fluid*. The motions of this Fluid constitute Instinct. 25. This Fluid is Chemical, and evolves the Nerves; hence, the nature of the Nervous Matter, and its laws. 26. The Mental Motions evolve, through this Fluid, all those Nervous Forms, through which Mental Manifestations are made. 27. The Lower Forms evolve the higher; hence, Mineral, Vegetable and Animal Kingdoms. Cases showing how nearly these Kingdoms approach. What is the Sponge, Vegetable or Animal? What is the Sensitive Plant? 28. *Sleep* is the Centripetal Motions of the Vital Forces, which carry the Nutritive Matter to the Capillary Centres, and thus increase and strengthen the Organism. 29. Illustration. 30. The other motions of the Nutritive Processes are Centrifugal, or Egestive, throwing off and out of the system what it does not need, or that portion which is expended in the exercise of its functions. Hence, we have Wakefulness, Exercise, &c. The reasons why our Food, Sleep and Exercise should correspond. 31. The Excito-Motive System. This combines three classes of Motions. 32. 1. Ingestive; 33. 2. Retentive; 34. 3. Egestive. 35. Illustration, Winking, Tears, Reflex Motions of Paralyzed Limbs, Vomiting, &c. 36. Mental Life Ascends; also, in three degrees. 37. The Cerebellum, Male and Female, Double Organs. 38. Generation. 39. Congenital Impressions from the Mother's Mind. 40. Nerves of External Sense, Feeling, Hearing and Sight. 41. Cerebrum, Double, Cortical or Grey Matter. 42. Illustration.

V.

SENSATION.

43. Rudiments of Sensation found in the highest forms of the Vegetable Kingdom. 44. Sensation is the arrangement of the Molecules constituting the Nutritive Fluid or the Nervous Matter. 45. Illustration, Centripetal Motions are Insensibility; Centrifugal Motions are Sensations, Excitement. 46. How the Mind suspends this Sense, as in case of Reverie. 47. How the Nutritive Fluid is directed to, and concentrated in, the different Mental Organs. 48. Sensation is suspended in precisely the same degree by Chemical Agents, such as the Sulphuric Ether. 49. Consciousness evolves the Human Soul, and it may be suspended by Mechanical, Chemical or Mental Means, precisely like Sensation. 50. Motion, alone, exerts a Chemical Influence over the Mind. 51. Motion is Heat. 52. "Double Consciousness." 53. Division of the Brain alternates the activity of the parts.

VI.

THE HUMAN FORM.

54. The Soul is the Life of the Form, constituted of three elements, *Love*, *Will* and *Wisdom*, corresponding with the Elements of Matter and the First Cause. 55. The first Element is *Love*, and this, also, has three Degrees and Forms of Development: 1. Receptive; 2. Retentive; 3. Relative. 56. Sensuous Love, and this into three Degrees, of 1. Instinctive; 57. 2. Mental; 58. 3. Intellectual. 59. Mental Love, into 60. Receptive; 61. Relative; 62. Reflective or Relative. 63. Spiritual Love, into 64. Receptive; 65. Retentive; 66. Relative. 67. The Human *Will*. Love originates Desires, and Will executes them. 68. Three distinct Elements, Love, Will, Wisdom, corresponding with Heat, Motion and Light. 69. Will is the Motion or Power that determines and acts. 70. Wisdom points out and directs what Will should do. 71. Wisdom is the perfect development of Love and Will. An evenly-balanced, well-governed, intelligent Mind. 72. What constitutes an evenly-balanced Mind. 73. Reason Sensuous, Mental, Spiritual. 74. Knowledge the result of Reason. 75. Intuition. 76. Illustration. 77. Clairvoyance. 78. Misapprehensions with regard to this Power. 79. What that Power or Principle is that *Knows*. 80. Reasons for its excitement when the external senses are inactive. 81. The Unending Existence of the Human Spirit.

VII.

MEMORY.

82. Memory is an Instinctive Function, appertaining to the Inherent Elements of Mind. Hence, it is threefold in its degrees of Development. 83. Instinctive. 84. Mental or Internal. 85. External. 86. Memory depends upon the Nutritive Forces. Hence, we remember *best*, impressions made in youth. 87. Organs much excited at the time Impressions were made. 88. Two Memories, one of Names and the other of Individuals. 89. Somnambulist Memory.

VIII.

VITAL PHENOMENA.

90. Vital Functions. 91. Erroneous Notions about a "Nervo-Vital Fluid." 92. Muscular Contraction. 93. Positive and Negative. 94. What Somnambulists have said about these Forces determines nothing. 95. Alleged effects of "Manipulation." 96. No necessity for such a Fluid. 97. Muscular Motion is controlled or caused by laws of Association. 98. This view enables us to account for the phenomena which occur in Decapitated animals. 99. Laws of Nervous Association. 100. Nervous Sympathy. 101. Nervous Decassation. 102. Physiognomy. 103. All the Emotions, Volitions and Mental Manifestations are the results of the Vital Forces. 104. Mind sometimes controls the Involuntary Muscles by this Fluid. 105. The Motions which evolve Mind generate the Nutritive Fluid, which is the *Via Mediatrix Nature*. 106. The interruption of this Fluid is Disease and Death. 107. How the Mind and

Nutritive Fluid, reciprocally, effect each other. 108. How the Cerebral Organs are normally excited and developed. 109. How they may be artificially excited by this Fluid. 110. Effects of Chemical Agents on the Mind.

IX.

MENTAL PHENOMENA.

111. Congenital Hereditary Phenomena produced by the Mind through the Nutritive Fluid, such as "Marks" of shape and color on the child. In this way is demonstrated the Material Chemical Laws of Mind. 112. The Temperament. 113. Illustrations of Idiosyncrasy. 114. Instinctive Sympathies and Antipathies. 115. Instinctive Mental Emotions. 116. Retentive Mental Volitions. 117. Relative Mental Actions. How originated. 118. How the Mind controls itself.

X.

SPIRITUAL PHENOMENA.

119. What is meant by this term. 120. The higher comprehend and control all below with which they are associated. 121. Associations determined by Degrees. 122. Partial Associations originate Disease. Monomania. Mental Hallucinations. 123. Mutual or Reciprocal Associations explain Mental Influences. 124. Spiritual Association is the perfection of Mental Union: 125. And the highest union that man can form. 126. This gives the philosophy of all Mental Influence. 127. The Government of Children. 128. Reformatory Measures. 129. Religious and other Excitements.

XI.

ABNORMAL PHENOMENA.

130. What is meant by this term. 131. Constitutional Tendencies. Idiocy. Dreams. Apepsy. 132. Constitutional, Mental and Physical Tendencies. Trance. Tyrol Virgins. Seeress of Provoorst. Somnambulism, Protracted Sleep and Abnormal Wakefulness. 133. Fits. Spasms. Insanity. Case of Miss Burbeck. 134. The knowledge necessary to be able to treat such cases successfully. 135. What Disease is. What Health is.

XII.

HUMAN HAPPINESS.

136. The Development and Perfection of the Human Form is Happiness. 137. What Pain is. 138. When all our wants are gratified in harmony, we are happy. 139. Mental Wants. 140. Suffering, in the nature of things, secures the greatest good of all.

XIII.

DEATH.

141. Death is the natural result of life. 142. No reasons why it should not be dreaded, when correctly viewed.

XIV.

THE SPIRITUAL SPHERE.

143. Minds in the Sphere below cannot comprehend those in the Spheres above. 144. The unending existence of the Human Spirit argued; 1. From Personal Identity, Individuality; 2. From Internal Sense of Sight, Hearing and Feeling; 3. The Laws of Eternal Progression.

XV.

DIRECTIONS.

145. Why give directions for Pathetising? 146. The "Passes" so called. 147. Reasons for producing Extraordinary Phenomena. 148. The Self-Induction of the Trance dangerous. 149. All human beings alike. 150. Distinction to be made between the different Temperaments.

XVI.

COROLLARIES.

I. POPULAR EXCITEMENTS.—151. How got up. 152. The Crusades. 153. Sylla and Mithridates. 154. Sympathetic Mania. 155. Sympathetic Chores. 156. Suicide.

II. WITCHCRAFT.—157. Upon what it depends. 158. Its Constituent Ingredients. 159. Cases Stated. 160. Superstition. 161. Description of a Witch.

III. MODERN MIRACLES.—162. How accounted for. 163. The Author has caused the Dumb to Speak. 164. Surgical Operation performed by a Surgeon while asleep. 165. Tumor cured by Pathetism. 166. Nothing Supernatural or Miraculous in these and similar cases. 167. Case of "Mary Jobson," "Virgins of the Tyrol," &c.

IV. PREVISION.—168. Prophetic Dreams. 169. Cases Stated. 170. Mr. Williams. 171. Dr. Binns. 172. The Two Sisters. 73. Thomas Walton.

V. MENTAL HALLUCINATIONS.—174. Have been common from the earliest ages of the world. What this question involves. 175. When the reports do not agree.

VI. INTUITION.—176. Intuitive Mathematical Knowledge. 177. False Assumptions. 178. Cases of Intuition.

VII. CASE OF THE BARON SWEDENBORG.—179. Unlike all others. 180. He was not in a state of Trance only a very few hours during his life, according to his own account. 181. His case Misapprehended. 182. Views of the mass concerning him erroneous. He was a learned and a most extraordinary man.

VIII. SOMNAMBULIC REVELATIONS.—183. "Losing the Strength" under Religious Excitement. 184. Caution. 185. Reasons for the Discrepancies in Somnambulatory Visions. 186. Swedenborg and Davis. 187. The Case of A. J. Davis. 188. The question which his case involves. 189. His "Mission" to the World. 190. What does he assume in regard to his "Knowledge?" 191. How has he maintained his Assumptions? 192. Remarks on his first

Series of "Revelations." 193. His Second Series. 194. Insurmountable Difficulties. 195. Mr. Davis has given accurate accounts of many things from Intuitive Knowledge, but not of all of which he has spoken. 196. How this is proved. 197. He does not agree with his own *Tests*. 198. He is more accurate in his last series of "Revealments" than in his first. 199. There can be no doubt of his perfect honesty. 200. One of the most difficult things in the way of Skeptics. He has uttered truth enough to give him a high claim upon the candid attention of the world.

P A T H E T I S M .

I.

PRELIMINARY.

We must, in our Theories, account for things as they are ; till we do so, our Theorizing cannot be made the Just Grounds of any Practical Conclusions. Why Minds are so apt to attribute Phenomena to Supernatural Causes. Investigation is the duty of all. Competency of the Human Mind to decide what is True or False.

IF, as we are taught by one of the first principles of Philosophy, our theories may be made the grounds of *practical conclusions*, whenever we are able, by them, to account for things *as they are*, then it will be admitted, probably, that just so far as the author may have succeeded in this attempt, in the following Theory of Mind, he may be justified in the conclusions which follow. If mind, like the phenomena which combine to make up the present state of things, have its *laws*, and we find out what those laws are, then the *emotions*, *volitions*, and *actions* peculiar to *human nature*, must each have their causes, also ; and they may be ascertained and described, whenever the *mind* is sufficiently developed for comprehending them.

The nature of the human mind is such, that when *uninformed*, it has always been *disposed* to attribute phenomena, that were new or strange, to supernatural agency. But we shall see, that in strict philosophy, one mental result is just as *supernatural* or *extraordinary* as another ; the only difference between what we denominate common and extraordinary phenomena, is, with the former we are more *familiar* ; and at the same time the latter class may be just as often in their occurrence ; but because it may not have come in our way to *notice* them, they seem to us more *mysterious*, and hence, to be attributed to supernatural power.

Human nature is a *system* of laws ; and so of the mind.

When we come to dissect it, as it were, and examine its phenomena, in the light of its own inherent faculty of wisdom, perfectly *developed*, we shall find what those laws are, and how beautifully they all harmonize with every other law in nature and the constitution of things. This degree of knowledge is the *perfection* of the human mind; and it is for the want of it, that men fear *investigation*. We *fear*, because we do not *know*; and we do not *know*, because our faculties of knowledge are not *developed*; and these faculties are not developed, because the *appropriate* laws have not been in operation, within and upon us, necessary to bring about that result.

For the want of *knowledge*, we *believe* and *hope*; and hence it is, that we feel the most secure, the most *satisfaction*, in resting upon what we *believe* to be *true*. What each one *believes*, he believes because he thinks it true, whether it be so or not. Thus, we cling to the views for which we can assign no *reason* at all; and hence it is, that the mind defends error with as much *tenacity* as it does *truth*, whenever error has been once received, instead of truth. Men contend for error, they suffer for it, fight and die for it!

Nothing can be more easy of comprehension, than that the human mind shrinks from *investigation*, just in proportion to the *imperfection* of its developments. When, therefore, we dread the light, and resist all legitimate efforts to find the truth in relation to mind, or any thing else, we do, in this very way, confess our want of information; and thus is proved (as it would seem) the *truth* of what I have assumed as the true philosophy of mind, in the following theory.

Is it not perfectly self-evident, to the smallest capacity, even, that two, or a dozen conflicting views about one and the same thing cannot each be right? And, as we each differ from the other, if we assume *infallibility*, or, what is the same thing in substance, that we *cannot* be wrong, *error* must be immortal, or exist, at any rate, as long as we do ourselves. For, if we err, and refuse investigation, by which alone we may be enlightened and set right, we must remain in error as long as we have an existence; and how long that may be we can determine only from *investigation*. Whether there be another state of existence for man or not, is not a matter of *universal knowledge*; for, were it so, no human being could ever have doubted it; or, at least, there could not be a class of minds who could justly be called heathen, or skeptics, because in that case all would have the necessary knowledge to induce belief in that fact. And hence the necessity of those *reasoning* faculties in the exercise of which we can determine what is true!

It is perfectly natural for every sane mind to determine what is true or false, in regard to every proposition which is brought

before it for that purpose. Now, if the mind, when suitably developed, be not competent to judge of any given proposition, whether it be true or false, of course there is an end to the matter, and further argument would be useless. Where there is no competency there can be no responsibility; certainly, no moral obligation. But, if the mind, when perfectly developed, be competent to judge, that competency is exercised when, after due examination, it receives that which is believed to be true, either of mind or the nature and constitution of things.

The largest number of minds, therefore, of every class capable of reasoning upon the subject, will agree that it is consistent and best, all things considered, for each individual to use all available means for information, and then to receive or reject what the enlightened reason decides to be true or false, in relation to every subject which comes within the range of human investigation. "Prove all things,—hold fast that which is good." But, we can prove nothing without examination, and we examine nothing without the faculty of reason.

True it is, that one may imagine himself led by an enlightened judgment when he is not; and hence the conditions which I have stated (Theory 72) for making up a correct judgment upon matters which come before the mind for adjudication.

Perhaps nothing has tended more to prevent the development of that wisdom by which the mind acquires correct views of itself, than the excessive action of those organs denominated *Faith* or *Marvellousness*; for, just as far as the mind is led by these organs, instead of wisdom, it is carried into the regions of fancy, and from a knowledge of realities. But, when evenly balanced and well developed, as we shall see, the mind always is led by reason; and hence, in the nature of things, it is impossible for such a mind to err essentially, or to refuse the truth, when it is once presented for its reception.

In their original elements, all minds are exactly alike, as all are, also, in the precise number of their faculties; however, all the elements and faculties are not developed in the same degree; but just so far as they are harmoniously developed in each mind, truth is received in just so far as the developments are adequate for its comprehension; and hence, if truth be not received, or, when perceived, is not understood, the fault is in the state of the mind. The faculty of intelligence or reason never receives what that same faculty is unable to comprehend. Faith and marvellousness may receive any thing; and the mind is safe only in following these organs, when they act in harmony with wisdom. And hence it is manifestly unjust to charge those whom we believe to be enthusiastic, or deluded, with dishonesty, in all cases. We should allow all to be honest until we are convinced of one of two things:—either that they assume what

they know to be false, with a *design* to deceive ; or, that they knowingly act contrary to their principles or professions, and for a similar purpose. Every human being capable of putting forth mental manifestations, may be said by another, to be fanatical, or deluded in some way or other. We are all, in our own way, "believers," or "skeptics;" for what one believes the other disbelieves, so that it would, perhaps, be scarcely possible to describe, or conceive of any fact, idea, emotion, volition, or action, real or imaginary, which has not been, or is not now believed and doubted by different minds, the world over; and hence a good maxim for all would be, — "In non-essentials, *liberty*; in essentials, *free inquiry*; and in all things, *charity*."

II.

PATHETISM.

Meaning of this Term. New Observations and Discoveries made by the Author.

HAVING made, as I think, some advances upon the labors of others who have preceded me in attempts to give the *Philosophy of Mind*, I have felt the necessity of using a few new terms, for expressing what does not seem to have been so well known or understood, heretofore. It is certainly desirable, especially when speaking of *new ideas* or *things*, to use terms the most expressive of their real nature and laws. In examining the phenomena of mind, or those changes in the nervous system common to human beings, two questions present themselves for an answer:

1. As to that *quality*, or *susceptibility* of the body or mind, which rendered it *liable* to the *change* which has occurred? And, 2. As to the *law*, *influence*, or *association*, which was the *immediate* cause of the change brought about?

One person *receives* an impression, and another *gives* it, or is the occasion of it. One is the *subject*, is *passive*, and receives the impression made; the other is the *agent*, direct, or indirect, by whom it is made; and the result produced in this way, may, in all cases, be said to partake of the nature of *sympathy*, either mental or physical, inasmuch as a *sympathetic* result is one produced by *association*. One person is affected by his association with, or knowledge, or belief of, another. Hence, I use a similar term, *Pathetism*,* to signify the *PHILOSOPHY* of *Human Influence*, not merely the susceptibilities of one who is *influenced*, but the qualities of the agent from whom the influence is received; so that whatever *emotion*, *volition* or *action*, is produced in one of two minds by the influence which one receives from the other, this term signifies the *rationale* of its induction. Pathetism, therefore, is not merely another term for the *Science of Mind*, or the nervous functions, but it comprehends the *SCIENCE OF MAN—OF HUMAN NATURE*; the laws of Life, Health

* From *Πασχω*, *pascho*, to experience, be affected with any thing, good or bad; to suffer, to feel, to be disposed or affected in a particular manner towards another, or by any event. And from the same root, *Παθος*, *pathos*, passion, affection, that which is suffered; love, kindness, a disease, a mental perturbation, a passive state of the mind or the body; a condition, a disposition; and from which we have *apathy*, *sympathy*, *pathetic*, *Pathology*, *Homoeopathy*, *Hydropathy* and *PATHEISM*. See Webster's Dictionary, edit. of 1844, Appendix.

and Disease, including of course, all those *changes* which occur, or which can be brought about in the minds of human beings,—such as *love* or *hatred*, *sleep* or *wakefulness*, *dreaming* or the *conscious*, normal, waking *activity* of the cerebral organs; *fascination* or *aversion*, *pleasure* or *pain*.

The theory of Pathetism, given in the following pages, is *original*.* The principles set forth in it, so far as they are true, are, indeed, as old as nature itself; but, in no previous work, it is believed, will some of them be found so distinctly elaborated and put forth, according to the *relative* part which each sustains in the economy of human life.

The following is a summary of the author's discoveries and observations, which he believes to be partly or wholly *original* and peculiar to this and his preceding works upon the same subject:—

1. In respect to the *peculiar* functions of the *nutritive fluid*.
2. The faculty of *instinct*.
3. The real nature of *sleep*.
4. The nature of *pain*.
5. The *rationale* of *pleasure* and *human happiness*.
6. The nature and causes of *cerebral excitements*, both natural and abnormal.
7. The *rationale* of *insensibility*, in cases of induced somnambulism.
8. The *rationale* of *mental* and *spiritual emotions*, *volitions* and *actions*.
9. The *rationale* of *congenital phenomena*.
10. The philosophy of *mental influence*.
11. The true nature of *disease* and *health*.
12. The causes of *mental hallucination*, *fits* and *insanity*.
13. What *functional power* is.
14. The difference in the *ingestive*, *retentive* and *exclusive motions*, which constitute the *vital economy*.
15. The nature of *intuition*.
16. The causes of *congenital "marks"* upon children.
17. The *rationale* of induced *trance* or *fascination*.
18. The philosophy of the results attributed to *supernatural* or *miraculous power*.
19. The *rationale* of the effects attributed to *talismans*, *amulets*, *charms*, &c.
20. The *rationale* of *sympathy*.
21. *Muscular motion*.
22. The connection between *instinct*, the *nutritive fluid* and the *human mind*.

* First published in 1842.

23. The difference in the *instinctive, ingestive, retentive* and *exclusive emotions, volitions* and *actions* of the human mind.

24. Connection between *memory* and the *nutritive fluid*.

25. The rationale of the "*Vis medicatrix naturæ*."

The brevity which the author has studied throughout the work, may have left some parts of the subject in comparative obscurity; but the most inferior capacity, it is believed, will be able to comprehend the most of what I have written in the following theory, especially as I have pointed out, so distinctly, the means which will enable all to judge whether, in its principal features, it be true or false.

III.

PRIMARY PRINCIPLES.

* I. FIRST CAUSE. 1. There must have been a First Cause, combining the elements of Goodness, Power and Intelligence. Goodness evolves Being; this is *Love*. Power, which executes or produces, is *Will*. The Intelligence which guides in producing, is *Wisdom*.

II. DESIGN. 2. Design is evident from the adaptation of appropriate means to definite ends. 3. Illustration. 4. Physical Law. 5. Organic Law. 6. Mental Law.

III. MATTER. 7. Matter is the substance from which all things are evolved. Its constituent elements correspond with the elements of the Great First Cause. 8. Heat. 9. Motion. 10. Light. 11. Illustration, Chemical. 12. Geometrical. 13. Poles evolved by Motion. 14. Relative Attraction and Repulsion of each particle of Matter. 15. The Earth is a *Mineral*, governed by and constantly evolving the universal Laws of Heat, Motion and Light.

IV. PROGRESSION. 16. The inherent Laws of Matter lead to the development and progression of Forms, Degrees and Spheres, from the lower to the higher. Motions, Forms and Degrees correspond. 17. And hence, are evolved the Mineral, Vegetable, Animal and Spiritual Forms.

MAN finds himself in existence, possessed of a material body, *conscious* of certain *sensations*, and a combination of *inherent faculties*, long before he begins to *inquire* as to the NATURE or CAUSES of his *being*, or by what laws his final destiny is to be determined. It is in the *exercise* of one of these faculties, that he *desires* to know from whence he came; what laws have given him his nature; what are the conditions which produce his *happiness* or *misery*, and which constitute the *mysteries* or *excellencies* which make him a *human being*. And more, the faculties by which he answers these queries, he finds to be the most ennobling in his nature; and hence, their exercise, in this *investigation* of himself, affords the greatest satisfaction which his nature is capable of enjoying.

I. FIRST CAUSE.

1. In the nature of things, there must be an adequate *cause* for every event. Effects must, in all cases, correspond with the cause, or causes, that have induced them. And if results manifest *design*, there must have been *intelligence* in their production. Hence, it is manifest, that the essential elements constituting the *essence* of the *first producing cause*, are *threefold*:—the evolu-

tion and manifestation of *existence* demonstrates *LOVE*, which is *light* and *life*; their *production* demonstrates his *WILL*, which is *power* in *motion*, or a state of activity; and the *order* and *forms* of *existences*, adapting appropriate means to definite ends, demonstrates his *WISDOM*. And thus is demonstrated the *EXISTENCE* of the *ETERNAL MIND*, or essence; love, will and wisdom. This *mind* is, *was* and *always* will be; for present *motion* demonstrates his present existence; past motions prove his prior existence, and their uniform *progression* makes it manifest that he always must be, as he always has been, the one all-merciful, all-powerful, all-knowing; from whom has proceeded and who now conserves, and who will forever perpetuate the nature and constitution of things.

II. DESIGN.

Ends, Cause, Effects.

2. Order and Form are wisdom, and wisdom is *design*, the adaptation of appropriate means, to the accomplishment of certain effects. This law comprehends and makes the parts *correspond* to the whole; it produces, pervades, and governs, universal existence; and by it all things are *evolved* and subsist, from the one First Cause. He exists in himself; all else, is *from* him. Hence, this law of *Design*, comprising the Order and Forms of things, comprehending Ends, and the Causes by which they are evolved, is universal, and eternal, determining whatever enters into the nature and compositions of matter, and the Order and Forms of its developments, with infinite reason, and *mathematical* or *corresponding* degrees. The *self-existent essence* is *above*, and *beyond*, human ideas of *time* and *space*; but, the *wisdom* of his love, or the *motions* of his *will* by which existences are evolved, and derived from him, come within the comprehension of time and space; and consequently, all motions are *mathematical*, and must accordingly *correspond* with the Order and Form, in the wisdom of the first producing cause.

1. All the planetary orbits are *regular* eclipses, in the lower focus of which the Sun is placed, and around which they each revolve with mathematical exactness.*

2. The time occupied by any planet, in describing any given arcs of its orbit, are always as the areas of sectors, formed by straight lines drawn from the beginning and end of the arcs, to the sun as a centre.

3. The squares of the period of the planet's revolution vary, as the cubes of their distance from the sun.

* Hurricanes are governed by *mathematical motions*; for they have a regular axis of motion, which axis is itself progressive, like a planet in its orbit, tracing an elliptical or parabolic curve. They are whirlwinds, it has been truly said, on a large scale.

† Kepler.

Forms, Series, Degrees.

1. *Forms* appertain to substance; for any supposable substance of which no Form can be predicated, has no existence.

2. *Series* are made up of Forms. We find these, for example, in the processes of vegetation, by which bodies are constituted of various coatings, as the pith, the wood, and bark. Three Forms make one Series.

3. *Degrees*. Three Forms make one Series, and three Series make one Degree; and these are of two kinds.

1. Degrees of *Altitude*, or such motions as ascend or descend from a given centre; and 2d, Degrees of *Latitude*, or such motions as extend in any given direction, without regard to height or depth; and thus, all things, included in *matter* and *mind*, extend or ascend, and descend in Forms, Series, Degrees, and Spheres. For example:—1st. The Atmosphere. 2d. Water. 3d. The Earth, Life. 1st. Vegetable. 2d. Animal. 3d. Men. And the next develops, 1st. The Soul. 2d. Mind. 3d. Spirit.

Power, Quality.

The ascending or descending degrees measure **POWER**, and they are *distinct*, and develop one another. The extending degrees determine **QUALITY**, without respect to *power*; as 1st. Light. 2d. Shade. 3d. Darkness; or 1st. Soft. 2d. Hard. 3d. Hardest. Hence, these degrees run into one another, while the ascending or descending degrees are *distinct*, and one rises above or sinks below another, as 1st. Life. 2d. Sensation. 3d. Mind; and hence all the degrees may be conjoined, and developed in harmony together.

Physical, Organic, and Moral Laws.

3. The same mathematical motions which have evolved the planets, develop and govern this earth and all its productions, in perfect correspondence with the *goodness, power* and *intelligence* of the one great first cause, in *extending* and *ascending* degrees, and thus is developed the mineral, vegetable and animal kingdoms, each by its own appropriate motions or laws.

4. 1. *Physical or Mineral*. These embrace the phenomena of the earth without life, such as gravitation and the magnetic forces. Man is a *material* being, developed from matter, which is controlled by these laws; and hence it is that he is injured by fire, water, lightning, &c., precisely as if he had no mind or moral nature at all. But these motions develop.

5. 2. *Organic Laws*. Such as constitute life, both vegetable and animal. These develop *organism*, which *alternate* and go through regular degrees of growth and decay. They are *inva-*

riable, and operate only in developing and perpetuating organic life, in general, and species, in forms, series, degrees and spheres. And from this kingdom is evolved,

6. 3. The Moral or Mental Laws, or such as relate to *intelligent beings*. In addition to the intelligence common to animals, MAN possesses wisdom, or organs whose functions enable him to distinguish between right and wrong, and dispose him to acts of *benevolence* and *worship*; and hence the laws, according to which the higher faculties of his mind must be exercised, in order to answer the end of his existence. Each of these degrees of laws operate *independently* of the others, and hence it is that all men, both good and bad, suffer just in proportion as one or the other of these laws are disobeyed or fulfilled, and from which we deduce the *great law of design*, so apparent in the *development*, *conservation* and *constitution of things*, and by which MAN is made conscious of *pleasure* and of *pain*. But for his *susceptibility to pain*, he could not become conscious of violating law; when, therefore, these laws subject him to a state of suffering, they do, in this very manner, secure for him the greatest good which his nature is capable of enjoying.

III. MATTER.

7. Matter is the *substance* evolved from the Divine Elements, from which all systems of worlds and their inhabitants have been constituted and made. This substance corresponds with the first producing cause, and hence it contains the inherent *qualities* and *powers* for the development of all other *forms* of existence, which in their elements, must also correspond with the elements constituting the essence of the Divine original. Matter once produced, and then developed in corresponding forms, series, degrees and spheres.

Heat.

8. The first element in matter is *heat*, which corresponds to love, or light and life. It is inherent, constituting its molecules, it evolves their mechanical *powers*, it makes and determines their chemical relations.

Motion.

9. The next element is *motion*, which is heat, power or *activity*, and corresponds with *will*. In whatever form matter is manifested, it is always *in motion*, for without motion matter could have no *form*, and consequently no *existence*.

Light.

10. The next element in matter is *light*, corresponding to

wisdom. It is a constitutional element, (three-fold, *red, yellow, blue,*) developed by heat and motion, consequently heat, motion, and light, constitute the *mathematical* and *chemical* laws which enter into and govern the nature and constitution of all things.

1. CHEMICAL LAWS.

11. 1. It is a law of *chemistry*, that the *same* results do not follow when the same elements are merely united in the same *ratio*; the same *properties* result only when the elements are the same, and their particles are *arranged* with mathematical exactness in the same manner.*

2. *Heat* is *power* and evolves *motion*. All motion is *mathematical*, and must be in a *straight line*, unless there be two forces, one of which interferes with the other, and that makes an *angle*.† Hence, all *motion* must be mathematical. And, as all the *forms* of *motion* in space are resolvable into the *triangle*,‡ the first motions were *angular*, and these contained all the higher or more complicated, which, like the lower, out of which they are evolved, are also *mathematical* and *CHEMICAL*, as *motion* is *chemical change, direction, arrangement, always*.

Then the following testimony, no greater authority could be given, perhaps, on this subject:—

“Physiology has sufficiently decisive grounds for the opinion, that every motion, every manifestation of *force* is a result of the *transformation* of the structure of its substance; that every conception, every mental affection, is followed by *changes* in the chemical nature of the secreted fluids; that every thought, every sensation, is accompanied by a *change* in the composition of the substance of the brain.”

“The change of matter, the manifestation of mechanical force, and the absorption of oxygen, are, in the animal body, so closely connected with each other, that we may consider the amount of motion, and the quantity of living tissue, transformed, as proportional to the quantity of oxygen inspired and consumed in a given time by an animal.”§

From which it follows, *that the ARRANGEMENT or the FORMS which the particles of any substance take, constitutes the highest law of chemistry and mathematics.*

2. GEOMETRICAL LAWS.

12. 1. It is a law of matter that forms, or the sphere within which bodies move, or within which their particles are arranged, determines the direction of their motions. Hence, when in a given sphere, a *motion* has reached a certain point, it there evolves another form, or *pole*, from which *another* motion or force is evolved in an opposite direction; so that, a necessary result of *motion in one direction*, within a given sphere, evolves *motion*

* Turner's Chem. 5th Am. Ed. p. 271.

† Arnot's Elements.

‡ Legendre, b. 4.

§ Liebig Org. Chem. p. 296.

in another direction; and hence, motions of infinite variety, and spheres within spheres may thus be evolved; and each particle of matter must be controlled by these motions into forms, series, degrees and spheres, and thus the chemical and geometrical relations of all particles of matter, and the different forms which they compose, are determined and mathematically fixed, which develop the nature and constitution of things.

13. 2. From the *poles* (12) evolved by the *motions* within the spheres, are constituted what are called the *attractive* or *repulsive tendency*, or *motions* of particles and bodies, *from* or *to* one another; so that each is *attracted* in one direction, just in proportion as it is repelled in another. And hence it is, that one force evolves another, that is, proceeding in *one direction* within its sphere to a certain *point*, it there evolves another form or pole, and a motion is evolved in another direction; and hence, we say, that one is *positive*, and the other is *negative*; which is true in this respect only; one begins to proceed in an opposite direction to the other, at a certain point where the other forms its *pole*.

14. 3. And hence, it is correct to say of every particle of matter that in its relation to another particle, in one point it is positive, and attracts, or *wants* another; or in a different point, it repels, rejects, what it does not want or need, and hence is originated the *chemical affinities and tendencies* of all matter throughout universal existence. Thus, in the development of the vegetable kingdom. The seed is deposited in the earth. Its first *want* is moisture, which it attracts, and is thus expanded into a state of germination. It also *wants* the light of the sun, to *elaborate* its parts, and *excite* from its pores the refuse particles, evolved by the process of nutrition. It wants the *air*, and the *rain*, and the other properties of the earth, which must enter into its composition, for the development of the flower, and the perfection of its forms in seed, thus wanting, *attracting*; and repelling, or *throwing off* from its surface, till it arrives at maturity, evolves its seed or spirit, and then is dissolved and returns to the gases, which *want* or *attract* it back again to its original elements. Hence, we say, that what a *particle* of matter *attracts* it *wants*, and either *draws* from its place, or by its *want* is drawn from its point to the pole, or point in the sphere where its *want* is *satisfied*. And, arriving at that *point*, and thus satisfying its wants, it evolves a new motion, which *wants* to go back again, and in this manner, motion from different poles or points, in the spheres, degrees and forms, proceed back and forth, wanting, *receiving* and *repelling*, and rejecting what it does not want, or attract, throughout universal existence. Such are the inherent and eternal laws of matter.

3. MINERAL LAWS.

15. The earth itself is a mineral production of the laws, already described. As this is the lowest form, the motions by which it was evolved must have been the most simple; and hence, we find them developed in its primitive formations, which are *angular*, and these, as we have seen, contain all the higher, inasmuch as all the forms known throughout universal space, may be resolved into the triangle or angular, from which all other Forms are evolved, in *ascending* and *extending* Degrees and Spheres, and which, as we shall see, correspond with the essential elements of the first producing cause.

Heat, Motion, Light.

Thus, all the *conditions, motions and manifestations* of nature or matter, are *mathematical and chemical*. The first condition is Heat; this is power, evolves *motion, form, arrangement*; this is mathematical; and *motion* evolves *Light*, which is *chemical change*; and hence it is, that the same *primitive laws* appertain to every particle of *matter* throughout universal existence; and which produce the *revolutions or alternations* of nature, such as Heat and Cold; Light and Darkness; Male and Female; Life and Death. One *condition, motion, pole* or force evolves its opposite, or becomes the *law, cause or reason* for another of an opposite kind. Hence it is, that too much of *one motion*, when unaccompanied by another, produces its negative; as too much excitement of one kind, exhausts that kind of excitability; too much *life*, so to speak, produces death; and too much of one kind of *light* produces *darkness*! Thus, if two red rays, from two luminous points, be admitted in a dark chamber, and falling on white paper, or other suitable reflecting surface, differ in their length, by 0,0000258 part of an inch, their intensity is doubled. A like result is produced if such difference in length be any multiple of that nearly infinitesimal fraction, by a whole number. But, a multiple by $2\frac{1}{2}$, $3\frac{1}{2}$, $4\frac{1}{2}$, &c., gives the result of total darkness! While a multiple by $2\frac{1}{4}$, $3\frac{1}{4}$, &c., gives an intensity equal to one ray only. In one of these cases, *light actually produces darkness*! Corresponding effects are witnessed in violet rays, if the difference in their lengths be equal to 0,0000157 part of an inch. The like results are given by experiments on all other rays, the difference in length varying with a steady uniformity of increase, from the violet to the red.*

With what mathematical certainty and perfection, these laws

* I have seen it stated, that Prof. Henry has shown from recent experiments, that two rays of heat may be so combined as to annihilate each other, and thus produce cold!

develope the mysteries, miseries and felicities of human nature, we shall attempt to show in the following pages.

IV. PROGRESSION.

Spheres, Kingdoms, The Universe.

16. As the laws of chemical *affinity* or repulsion (**12**) are inherent in matter, it follows that these motions must appertain to all Forms, Series, Degrees and Spheres *as such*; so that one may be said to *tend toward*, or to be *attracted* by another. The lower *tend to* and develope the higher, and in this sense, the higher *attract* the lower; and hence it is, that each one is attracted or repelled, according to the *relation* (above or below,) which it sustains to another.

Matter, Life, Mind and Spirit, are *developed* in *threefold* degrees; so that, when its motions and forms reach the third degree, which correspond with its original elements, or with the elements constituting the Divine Essence, it then progresses to another; and thus Forms, Series, Degrees, Spheres and Kingdoms, are each developed in extending and ascending and descending Degrees, till the whole forms one universe of Matter and Mind. As Motion is progressive, so are all its Forms in each Degree and Sphere. Its first associations were *threefold*, and hence the angular in the formation of minerals or crystallization, and this contained the *germ* of all the succeeding. The third Degree is the *perfection* of the two preceding. The angular in the third, or highest degree, developes the circular or the lowest form of life, which begins the vegetable kingdom. Ascending by the same scale in this Sphere to its highest or perfect Degree, the motions become *spiral*, and thus animal life is developed; first in its lowest forms, and these ascend by the same mathematical laws through various Series and Degrees, till they reach the vertical or spiritual.

1. The Mineral Kingdom.

1. The Angular. 2. Multi-angular. 3. Perfected Multi-angular. And thus is constituted a distinct Sphere or Kingdom of mineral formations; the most perfect or highest of whose forms evolve,

2. The Vegetable Kingdom.

1. The circular, and this produces porosity. 2. The ascending circular, and thus is evolved and circulated the nutritive fluid. 3. The progressive, or perfected progressive circular. And this comprehends all forms of vegetable life, and thus is constituted *one* vegetable kingdom, from the highest forms of which are evolved,

3. The Animal Kingdom.

1. The spiral, from the highest forms below. 2. The ascending spiral. 3. The progressive, or perfected spiral; and thus the animal kingdom becomes *individualized*, so that although the forms change or alternate, the kingdom, as such, continues indestructible; and its highest or perfected forms, *correspond* in their *individualization* with the individualized kingdoms which are below; and thus MAN becomes *individualized*, a sensuous, conscious, intelligent existence, whose elements can never be annihilated, because he is the *perfection of matter and motion*, and hence, from the animal, he ascends to

The Celestial.

1. The vertical from the perfected spiral; and these motions and corresponding forms evolve feeling, sensation, consciousness. 2. The progressive vertical or *mental*; the soul, mind, spirit. 3. The perfected progressive vertical or spiritual; reason, knowledge, intuition. And thus it is, that geometrical progression is the inherent and constitutional *law* of matter and mind.

V. CORRESPONDENCES.

Facts, Truths, Representations.

17. When representations perfectly correspond with facts, they are *truth*. Facts are real, hypothetical or imaginary; and hence, the *false* is in those representations which put the imaginary for the real, or the hypothetical for the certain or mathematical. And hence the laws of

Relation, Correspondence, Association.

1. The *position* which Forms, Series and Degrees sustain to each other, constitutes the law of *relations*, which determines the influence which one *may* have upon another. Relations have respect to—

2. Correspondences. These are manifested by *relations*. Thus, one Motion, Form, Series or Degree, *indicates* or *corresponds* to another. Heat corresponds to love, because it *evolves motion*; light corresponds to *wisdom*, because it *makes manifest*, directs; and hence, it is the order and form of the motions, evolved by *love*, which is *light* and *life*. Thus, life corresponds with matter; the vegetable kingdom corresponds to the mineral; the animal to the vegetable; the mental to the animal, and the spiritual to the mental. The *sense of feeling* corresponds to the external world; hearing to sound; sight to light; and thus correspondences exist between every Form and Degree of de-

velopment in the mineral, vegetable, animal and spiritual kingdoms.

3. Associations produce results, and correspond with causes, as we have seen; and results always *correspond* with the associations; thus, love and will with wisdom, heat and motion with light, evolves *life*; the most simple forms of associated motions corresponding with the three elements, makes the triangle; and so of all other results, from the lowest to the highest, till we ascend into the spiritual and eternal.

VI. GOOD, EVIL.

Perfection, Imperfection.

18. Perfection in the Motions, Forms and Degrees, is the greatest good of each. This implies *unity, harmony and mathematical regularity* in the development of every part, in each element of each degree, in the different Spheres or Kingdoms. Thus, if the first, second or third elements in the mineral form be irregularly developed, imperfection in the form is the result. So in the vegetable kingdom, the *goodness* of the form *corresponds* with the perfection in the *developments* of each element; if they are developed in perfect harmony the individual *form* is perfect, and the best of the kind or degree. And, ascending to the Animal Kingdom, the goodness or *use* of each animal, corresponds with the perfection in which each element of their nature is developed. When the first is developed without the second or third, they will be remarkable for nothing but their eating or living dispositions; the first and second develops appetite and muscular power; the first, second and third perfectly developed, the animal evinces *instinctive* powers, corresponding with its degree. And the perfection in which each element is developed in the Vegetable and Animal Kingdoms, determines the *fitness* or goodness of the Vegetable or Animal for the use of man. The *emotional* susceptibilities, *volitional* and *intellectual* powers, are developed and determined in precisely the same way; and thus, also, the health, strength and beauty of the human *form*. The human body is the most healthy, the most free from pain, when each element is developed in harmony, and in the greatest degree of perfection; and the human mind is the most holy and happy, when its elements perfectly correspond in their motions and forms. The first element, or the first and second, without the third, makes a mere animal; but the third, which is the *perfection* of the whole, allies man most to the Divine original; and when individuals, families, societies and nations, are governed by the higher developments of wisdom, the greatest amount of love and good will prevail among them all.

Forms, Uses, Goodness.

19. These, also, are threefold; as all Forms have respect to the *use*, or the *end*, or *purposes* which they serve.

1. The first Use respects the *individuality* of the Form, its distinction and conservation. 2. The next has respect to its *receptive* and *ingestive* Motions, by which it *attracts* and *receives* whatever tends to its sphere, and is necessary for its perpetuation. 3. The third Use is the perfection of the whole, and has respect to *progressive development*, and the tendency to extend, or to ascend, or descend into the higher or lower degrees; so that all Forms are *useful, good or evil*, in proportion as they correspond and harmonize in the motions of their development.

IV. LIFE.

18. Life is a Chemical Action of Associated Motions. 19. Nerves of Organic Life. These develop Nutritive Life. Sensation. 20. What *Nutrition* is. 21. What *Instinct* is. 22. What *Life* is. Instinct and the Vital Forces the same. 23. Life is an evolution of the Laws of Matter already described. 24. The essential nature of the *Nutritive Fluid*. The motions of this Fluid constitute Instinct. 25. This Fluid is Chemical, and evolves the Nerves; hence, the nature of the Nervous Matter, and its laws. 26. The Mental Motions evolve, through this Fluid, all those Nervous Forms, through which Mental Manifestations are made. 27. The Lower Forms evolve the higher; hence, Mineral, Vegetable and Animal Kingdoms. Cases shewing how nearly these Kingdoms approach. What is the Sponge, Vegetable or Animal? What is the Sensitive Plant? 28. *Sleep* is the Centripetal Motions of the Vital Forces, which carry the Nutritive Matter to the Capillary Centres, and thus increase and strengthen the Organism. 29. Illustration. 30. The other motions of the Nutritive Processes are Centrifugal, or Egestive, throwing off and out of the system what it does not need, or that portion which is expended in the exercise of its functions. Hence, we have Wakefulness, Exercise, &c. The reasons why our Food, Sleep and Exercise should correspond. 31. The Excito-Motive System. This combines three classes of Motions. 32. 1. Ingestive; 33. 2. Retentive; 34. 3. Egestive. 35. Illustration, Winking, Tears, Reflex Motions of Paralyzed Limbs, Vomiting, &c. 36. Mental Life Ascends; also, in three degrees. 37. The Cerebellum, Male and Female, Double Organs. 38. Generation. 39. Congenital Impressions from the Mother's Mind. 40. Nerves of External Sense, Feeling, Hearing and Sight. 41. Cerebrum, Double, Cortical or Grey Matter. 42. Illustration.

20. *Life* is a chemical action, developed by the associated, *spiritual Motions* of love, will and wisdom. As we have seen, the Divine essence evolves Matter, Heat, Motion and Light, or those elementary substances which, when associated in *space* and *time*, evolve *Life* or *Forms* of existence in order.

I. ORGANIC LIFE.

21. The nerves of organic life, constitute a distinct system; they are those forms of matter, in which animal life first makes its appearance, and from which all the parts of the human body are subsequently developed. First we find the rudiments of a heart, with its blood-vessels, and successively the viscera, connected with this organ, and which are the most necessary to

constitute the living body, such as the stomach, alimentary canal, lungs, &c. These nerves are peculiar in their-structure and functions. They are composed, principally, of bundles, called *ganglia*, or little brains which give off various branches, extending to the different parts constituting the apparatus of organic life, which they supply with all the powers necessary for their development and functions. These ganglia are insensible, except when the parts become diseased, and they intercept impressions made upon the nerves of sensation, and prevent them from reaching the functions of organic life.

If this view of the ganglionic system be correct, we may see why it is that there seem to be more ganglia in the dorsal and lumbar regions, than have been found in all the other parts of the system; and it will explain a number of phenomena which have hitherto remained in the dark. As, for instance:—

1. That the sensation of *sympathy* is generally felt in the region of the solar plexus, which corresponds to the coronal regions of the head. When this feeling is powerfully excited, the hand is instinctively placed upon the epigastrium.

2. That the senses are sometimes, by disease, transposed and located in this region. In cases of catalepsy and trance, persons have been unable to hear or see, except from this region.

3. A slight blow upon this region has frequently occasioned *instant death*; while severe blows upon the head, or mutilations, or even the destruction of the brains, did not immediately destroy life.

4. These ganglia, and, indeed, the ganglionic system, have been found fully developed in fetuses born without brains or spinal marrow. Hence it is plain, that the animal or vital functions can be carried on without brains, but not without the ganglia and solar plexus.

5. It explains the reasons why the heart continues its functions after the head has been struck from the body. Dr. Bortels declares, that when he opened the chests of six men, in 1826, immediately after decapitation, near Marbourg, he found the hearts beating regularly for half an hour afterwards; and, when languishing, they were excited by irritating the great sympathetic nerve,—and yet, irritation of the spinal chord had no effect on the heart whatever, though it did affect the muscles of the trunk. And he further informs us, that, on dividing the cardia plexus, the action of the heart ceased instantly.* And after the cerebrum and cerebellum of a man had been entirely blown off by an explosion of firearms, the circulation and respiration continued for more than half an hour.

If we suppose that the different systems are evolved in suc-

* Bichat says he had observed no effects on dividing the cardiac filaments.

cession, and one by the other, we may thus account for the redundances or deficiencies, with which fetuses often come into the world.*

Nutrition.

22. All Motion is not Life; but such associated Motions as produce *Porosity* and *Nutrition*. To understand, therefore, how Life is developed into *Sensation*, or the Form of *Animals*, we must keep in mind the Laws of Matter, already described. (17) And from which we may now be prepared to conceive, the true nature and purposes of the NUTRITIVE FLUID. The Motions which produce Animal Life being *Spiral*, we have *Porosity* and the movement of the Nutritive Fluid, for the elimination of the parts to be developed. The first *Forms* of Life, therefore, appear in the *Instinctive* or Nutritive Fluid.

Instinct.

23. An *Instinctive* action is common to all FORMS of LIFE without sensation, reason or observation, by which the organism adopts *appropriate motions* to the accomplishment of definite ends, according to the *wants* of the organism acting. This *Instinctive Power* is a distinguishing characteristic of the *nutritive fluid*. (5) It is a *Form* of moving FORCES, the direction of which are determined and fixed by the Degrees or *Sphere* in which the motions are developed. (11)

Vital Forces.

And thus Life is developed in *Motions, Forms, Degrees* and *Spheres*; and from which we may perceive what *Life* is, what the *nutritive*, or the *Vital, Living Forces*, are. And, in answering this question, we have shown what INSTINCT is, for Instinct is but another word for the *Vital Forces*, or *nutritive action*. An *Instinctive Action* is common to all *Forms* of matter, and it is one by which the organism adapts *appropriate* means for the accomplishment of definite ends, according to the *wants* or *attractive force* of the Organism acting. (14)

And thus we find the Laws of Matter, already described, developed in the Form of Life, and these Forms extending and ascending, from one degree to the next higher, till they proceed from one sphere or kingdom to the next above, by the mathematical motions and laws of *chemical arrangement*, which evolve and govern, from the lowest to the highest, throughout universal existence.

* We have accounts of parts of fetuses found in the bodies of males, one nine, and another some twenty-six years of age.

Nutritive Fluid.

24. This fluid is essentially *chemical* in its nature, as it corresponds with the laws (7) of its production, *heat, evolution, motion, form, and light, excitement*; and hence we find that this fluid produces *transformations* of substances into others, the chemical properties of which are different. Those *motions*, therefore, which constitute this fluid, are of the *first* importance, as upon their mathematical *regularity* or *perfection*, all the phenomena of *Life, Health*, and the MENTAL MANIFESTATIONS, entirely depend. Their grand characteristics are comprehended in *centripetal* and *centrifugal* movements, as we shall see; that is, those *motions* which accumulate matter around, or towards the capillary centres, and those which excite, or throw out by *excitement*, the refuse matter, which has answered the purposes of the nutritive power. And in these motions we find the rationale of *excitement* and *rest, nutrition, functional power*, and its expenditure in *exercise*, or the philosophy of *sleeping* and *waking*.

25. As this fluid is directly concerned in evolving the nervous matter, from which all parts of the human body are produced, of course, that matter must partake of its nature, and be more or less *chemical* in the laws by which it is governed. Indeed, it will be seen, at once, that the farther back we look for the *evolving, moving, producing power*, the nearer we approach to the most important part of the subject under consideration. And hence, we find that upon no other *fluid*, or principle, are the *functions* of the nervous system so dependent as upon this. The air may be shut out, for awhile, from the lungs; food may be withheld, for a period, from the stomach; but, if the distribution of the *arterial* blood be stopped for an *instant*, the most disastrous consequences follow, from which we infer that this is the most important fluid in the living body.

26. The nutritive, or vital fluid, corresponds with the elementary motions and forms of matter, in the body, the nerves, the mind; for each form and degree are evolved and constituted by the motions of life, through this fluid as the *means*. Motion is the cause, the nutritive fluid, the *means*, and life the result. Hence, whatever *motions* are peculiar to the elements which constitute the human mind, love, will and wisdom, they are *manifested* through the *nutritive fluid*.

1. Mineral. 2. Vegetable. 3. Animal Life.

27. It is certain that the higher *forms* of animals live upon vegetation, while the higher forms of the vegetable kingdom and the lower forms of the animal, approach so nearly that it is not easy to tell them apart:

1. To which kingdom do those little calcareous forms belong,

called *eyestones*? In substance they are *stone*; and yet they have the form of *life*, and show the first signs of it in their motions; and thus we have a connection between mineral and vegetable life. And then, again, in the sponge, we have a connection between the vegetable and animal. And to which kingdom do the coral insects belong? or that class called the *Cryptoneura*, including the *Seanettles*, &c.? Are they vegetable or mineral? And so of the *Sensitive mimosa*, *deonæa miscupola*, &c. These plants show sensibility to mechanical shocks, and, like animal life, are affected by chemical agents, such as nitric or sulphuric acids; and they are poisoned, also, by any of the narcotics, precisely as we see sensation affected in the nervous system.

2. Another series in the Form of vegetation, develops motion, similar to that of the human heart. Thus, in the movements of the *Hedysarum Gyranæ*. Its leaves are composed of three leaflets, two lateral, linear, oblong; and another without a fellow, removed from the two former, much larger, and of an oval, oblong form. The two lateral leaflets are in constant motion, which is executed like that performed like the second hand of a watch,—that is, a quick, sudden jerk; one of them rising about fifty degrees above the level of the leaf-stalk, while the other descends in about the same proportion. In India, when the weather is hot and moist, these leaflets have been seen to execute sixty jerks in a minute.*

3. These motions bear a striking similarity to that denominated *Ciliary*, which has been noticed throughout the entire group of the intervertebrate animals, and in some higher Forms, performed by what are called *cilia*, exceedingly small and numerous, but so active as to give direction to the fluids in which they are immersed. This motion continues after the death of the animal in which it lives, and much longer in the lower than in the higher Forms. It must be independent of the nervous system of the animals, as it is not affected when the animals are killed by the most powerful narcotics, or by Galvanism, unless the shock be strong enough to disorganize the tissue.

4. Another approach of vegetation to animal life is developed in the *sexuality* of trees and plants. Maize, the strawberry, and many other productions in the vegetable kingdom, as is well known, are propagated by this law. (27)

SLEEP.

I. Ingestive. 2. Egestive. 3. Development.

28. The term *ingestion* may be used, for the want of a better one, to signify all those centripetal motions which receive and

* DeCandolle Phys. Veg. Vol. II. p. 862.

carry to the capillary centres, and thus augment the parts and their functions. To understand the whole Nutritive Economy, we should have to take into view all that is included in the motions of Breathing, Digestion, Circulation and Assimilation. Centripetal motions, it is certain, are the *growth* of the system, and these are the *motions* which constitute that state denominated *sleep*, in which the parts and their functions are increased or renewed.

I. INGESTIVE MOTIONS.

29. *Sleep* is the *centripetal* motions of the *nutritive forces*, by which the parts are *increased* in their *constituent molecules*, or their *functional powers*. It is a law of motion, as we have seen, (12) for *forces* to form poles at certain distances within their spheres. That is, the force stops at a certain point within its sphere, where another motion is evolved in an opposite direction. And thus we perceive the alternate motions that constitute *sleeping* and *waking*. The time for each state is determined by the sphere in which the systems are developed; and their *intensity* and *duration* are alternated by each other, as a matter of course. *Sleep*, therefore, is *nutritive action* in the *strictest sense* of the word; it is that centripetal action, which is the *opposite* of *excitement* from *light*, and all *external* influences which tend to *excite* the *centrifugal motions* of *wakefulness*, by which the energies of the body and mind are *drawn out*, and *exhausted*. Hence, we sleep best in the dark; for sleep is but another term for *growth*, in both plants and animals.* It is the time taken by the motions in the capillaries, which *appropriate* the nutritive fluid to supply the wants for augmenting the parts, and for reproducing what they have exhausted from *light* and *exercise*.

Nature of Sleep.

The evidences by which this solution of sleep is demonstrated, would, of themselves, fill a volume. A few, only, can be referred to here.

1. In sleep, respiration and circulation are more slow than in the waking condition, thus allowing *time* for the nutritive fluid to repair the want of excitement.

2. Venous blood is that part of the blood which has *deposited* its *nutritive properties*; therefore, whatever tends to produce this state of the blood, must necessarily induce those *motions* in the

* This may be easily proved by a hop, or grape vine, that grows against a wall. On any morning, when it has the appearance of a hot day, put a mark upon the wall as high as the vine will reach. Examine that vine in the evening, and you will see no increase, but the next morning you will find it has grown the length of an inch, or so.

vital, spiritual, or instinctive principle (23) which constitute sleep.
Hence,—

1. Venous congestion of the brain, from any obstacle to the return of the blood, will produce drowsiness, stupor, coma, and finally apoplexy, if its intensity be sufficiently great.

2. In sleep, respiration and circulation are performed more slowly than in the waking condition: hence, a change in the blood of the brain does not occur so frequently.

3. Animal heat, and its causes, respiration and circulation, are feeble in hibernating animals during their winter sleep.

4. The adult, in whom the respiratory and circulating systems are at the maximum of development, takes less sleep than the infant, in whom the nutritive or glandular system is in full activity, but in whom the respiratory functions are at their minimum.

5. Motion, with its tendency to increase circulation and respiration, prevents sleep.

6. Hence, an easy and quiet position of the body, and all the means which tend to favor a tranquil circulation, are incentives to sleep.

7. Hence, the whole class of sedative remedies eventually produce slowness of the heart's action, after a longer or shorter stage of stimulation.

8. Hence, the desire of sleep after exercise, as the circulation becomes so much slower after it, in proportion to its acceleration during it.

9. From the same cause, wine and all stimulants act primarily as excitants; and when their stimulation has subsided, the circulation becomes slow, slightly oppressed, and drowsiness supervenes.

10. The same may be said of the warm bath, the pulse at first rising, and subsequently becoming retarded.

11. Cold, applied to the head, rapidly lessens the circulation, and tranquil sleep is sometimes produced by this means, in fierce delirium, and in violent paroxysms of insanity.

12. Motion is employed as a remedial means in obviating the effects of opium. We walk the patient about, and so keep the circulation excited, till the poison is got rid of, or its effects shall have passed off.

13. Intense cold produces slow and retarded circulation, drowsiness and coma. Hence, the necessity not to allow persons exposed to its influence to cease from exercise, which supplies the necessary stimulation to the circulation. A celebrated surgeon, in describing the disastrous retreat from Moscow, says, "Those who sat down went to sleep, and those who slept, awoke no more."

14. Hence, the amount of fat animal food which is not only eaten with impunity by those who are exposed to great cold, but is found to be absolutely essential to maintain the proper amount of circulation.

15. We have sneezing and yawning as important illustrations of the effect of an accelerated circulation in preventing sleep. The sneeze is a forcible expiration, after which a deep breath is taken in; this of course produces arterialization and subsequent circulation of the blood. Yawning is a prolonged and deep inspiration, and in the same manner has the effect, for a time, of keeping up the attention, by furnishing to the brain a fresh amount of arterialized blood.

16. Immersion in an atmosphere of carbonic acid, or in an atmosphere which contains a large proportion of it, will produce drowsiness, coma, and the sleep of death.

17. Breathing oxygen gas, on the contrary, will produce acceleration of the pulse, and all the vital functions, and eventually delirium.

18. In delirium, whether attended with symptoms of power or debility, whether of the sthenic or asthenic type, we have an accelerated pulse. In the former case, as we lessen the excitement by depleting measures, and in the latter, or true delirium tremens, as we obtain the same end by the use of narcotics, sleep gradually steals on the patient, and delirium ceases. In fact, our grand object is to lessen the rapidity of the circulation through the brain, and thus induce sleep.*

* W. Smith, Esq., London Lancet.

II. EGESTIVE MOTIONS.

Wakefulness, Exercise, Egestion.

30. These terms imply so nearly the same motions, and of the same laws, that they might be used almost synonymously. They each signify the *centrifugal* motions of the nutritive forces, which constitute *excitement*, *wakefulness*, *consumption*, or *expenditure* of *functional power*, and all those *exhalations* from the different parts of the system, produced and evolved by the nutritive process, *principally*, during the time not spent in sleep. I say *principally*, for we know that in sleeping there is what may be termed a compensating process of *excreting* carbonic acid, and the vapor of water, for at every instant of life parts of the body are thus removed, and emitted into the atmosphere. And so, also, in waking, or during the *exhaustion* or *excitement* of the system, there is a constant series of *centripetal* motions, which supply and appropriate the quantity of the vital fluids necessary to keep up the motions of life. In these two alternating motions, we have the process which makes the blood, and from that the *nutritive matter* from which we see the correspondence that should always exist between *sleep* and *exercise*, and *food* and *air*. Exercise increases breathing, and the air we breathe supplies the fire which consumes the food; this food, digested, supplies the nutritive matter, and which must be *appropriated* in sleep. So, if the *excitement* be *mental*, the *exhaustion* brings on those motions which *supply* the waste. There is a perfect identity between the blood and the chemical composition of fibrine and albumen. The nutritive process is simplest in the case of the carnivora. This class of animals live on the blood and flesh of the graminivora, whose blood and flesh is identical with their own. In a chemical sense, therefore, a carnivorous animal, in taking food, feeds upon itself; for the nutriment is identical in composition with its own tissues.

The nitrogenized compounds of vegetables, forming the food of graminivorous animals, are called vegetable fibrine, vegetable albumen, and vegetable caseine. Now, analysis shows that they are exactly of the same composition in one hundred parts; and, what is still more extraordinary, they are absolutely identical with the chief constituents of the blood—animal fibrine and animal albumen. By identity we do not imply similarity, but *absolute identity*, even as far as their inorganic constituents are concerned. These considerations show the beautiful simplicity of nutrition. In point of fact, *vegetables produce, in their inorganicism, the blood of all animals*. Animal and vegetable life are therefore most closely connected, as we have seen, for the vegetable kingdom develops the animal. (11)

When exercise is denied to graminivorous and omnivorous animals, this is tantamount to a deficient supply of oxygen. The carbon of the food, not meeting with sufficient oxygen to consume it, passes into the compounds containing a large excess of carbon, and deficiency of oxygen; or, in other words, fat is produced, which may be said to be an abnormal production, arising from a disproportion of carbon in the food to that of the oxygen respired by the lungs, or absorbed by the skin.

Corresponding Phenomena.

In all these combined and wonderful motions, we see how beautifully the whole correspond with the *three* progressive degrees already described, (16, 17) and in which are developed the essence of the great originating cause. *Instinct*, *Ingestive*, or *Nutritive Action*, corresponds to *Love*, which evolves; in its next degree we have *secretion* or *retention* of the substance ingested, or received, which corresponds to *Will*, power or motion, which produces forms; and *excretion*, excitement, exclusion, *development*, which corresponds to *Light* or *Wisdom*.

MOTIVE LIFE.

31. The next ascending degree in the Human Form, develops those nerves composing the *excite-motive system*, including the *spinal cord*, *medulla oblonga*, and the various branches through which are evolved the motions of *sensation* and *motion*. And here, again, we find another ascending series, corresponding with all that have gone before.

1. Ingestion. 2. Retention. 3. Egestion.

Each of these motions are *instinctive*, (23) and are carried on independently of the brains of which this system is the germ, and by which all the higher forms are yet to be developed.

32. Ingestion. These motions produce deglutition, by which food is received into the stomach, and the air is inhaled into the lungs.

33. Retention. The motions which contract the sphincters, &c., and keep the contents of the bowels in their proper places.

34. Egestion. Motions which expel the inhaled air from the lungs, and induce the closure of the eyelids, or any other movement to keep the system from injury. In these functions are originated all these motions peculiar to *sneezing*, *vomiting*, *parturition*, *spasms*, *breathing*, &c., &c. And they may be originated and carried on without any brains, as we know some of them are, as in the case of decapitated animals, and acephalous infants. (41)

Instinctive Phenomena.

35. And here, again, to understand the phenomena of life, we must keep in view what has been said of *Instinct*, or the *Nutritive Forces*, (23) by which we may account for results like the following, reflected from the spinal cord ;

Ingestive, Egestive, Reflexive.

1. Winking, from a loud noise, or from a blow aimed at the eyes.

2. Tears, from laughter, or from exquisite pain.

3. Reaction, from the sudden application of cold.

4. Reflex motions of paralyzed limbs.

5. Vomiting, coughing, spasms, from titulation, and a long list of *motions* traceable to the impressions made on the spinal system, such as stranguary and incontinence of urine; *impotence*, from the loss of power, in the visiculæ seminales, and the ejaculatories, and the *act* of respiration from the *first* to last, is produced by this same law. The respiratory *appetite* commences the moment the foetus comes into the world of *air*, by which it is to be *fed*, and from which, (together from ailement) this fluid is elaborated, and appropriated to the wants of the human body. And similar facts might be referred to, showing that changes are produced in the tissues by the nutritive fluid, when injuries are done to the nerves. Thus, lesion is produced in the lungs, if the pneumogastric nerves be divided. Magendie divided the fifth pair within the brains, and *inflammation* and loss of sight followed, and finally the total loss of the eyes.

III. MENTAL LIFE.

36. The next in the order is the cerebral, or mental system, which is evolved from the preceding Form. And this, also, ascends in three Degrees of Development.

Cerebellum.

36. Though this portion of the cerebral system is composed of two distinct brains, like the cerebrum, it is usually considered as a part of the former, or in connection with it. However, the light which Vivesection and Phrenology have shed upon its functions, would seem to have proved, beyond all doubt, that they constitute the sexual passion, and unite the moter and cerebral systems, so that the latter may act through the former.

To give any considerable proportion of what might be said, showing the real functions of this organ, would fill a volume by itself. The following may be taken as the summary of what seems now to have been generally demonstrated, by Phrenology and pathological investigation.

1. The sexual passion has its seat in the cerebellum, and is energetic, or the reverse, in proportion to the size and tone of this organ.

2. Smallness of the cerebellum, much inequality of its lobes, and deficiency of its tone, are the cause of impotence.

3. When the cerebellum is very small, impotence is permanent.

4. When the cerebellum is small, it soon suffers in tone, if made to perform its functions with ordinary frequency.

5. When one lobe of the cerebellum is small and the other large, in a man, it is sometimes the case that he, at intervals distant in proportion to the size of the large lobe, performs the generative act imperfectly, until the large lobe which had been exhausted, recovers its tone.

6. When the cerebellum is very large and is much exerted, as it usually is in such cases, it becomes impaired in tone, and impotence is sometimes the result; but the generative act may well be performed by a large cerebellum, even when impaired in tone.

7. Average endowment of the cerebellum is most favorable to permanent potency.

8. When the cerebellum becomes much deficient in tone, if it be not soon cured, the spinal marrow and its nerves, the organic nervous system, the intellect and moral feelings, are successively debilitated.

9. Deficiency of tone of the cerebellum, in the male or female, is often transmitted to the offspring.

10. Impaired tone of the cerebellum is the cause of spermatorrhea.

11. The size of the genital organs exercises no influence on their activity or vigor; they are often inert when large, and vigorous when small.

12. The father of a monstrosity, an account of the post-mortem examination of which I published some time ago, had the cerebellum small and debilitated, and had also spermatorrhea; he was permanently weak in the genital organs, and was the means of making me acquainted with many similar cases and their peculiar symptoms. His wife became jealous, and went mad in consequence of believing that he was unfaithful, and that what was the result of debility was caused by dislike of her. She died in a lunatic asylum. These facts, in connection with remark No. 8, render it probable, in my opinion, that the subjects of abnormal organization are the products of parents whose generative apparatus was diseased, and general health consequently impaired. I think the condition of the cerebellum, in the parents of monstrosities, should be observed.

13. Permanent or frequent impotence, or even continued partial debility of the genital organs, in men who have large self-esteem and destructiveness, and benevolence or conscientiousness not very large, often produces strongly selfishness or malignity, and also cunning and falsity; for though secretiveness should not be large, it is so much exercised in these cases to conceal the symptoms of their disease, and preserve the reputation of virility, that it operates as if it predominated in size. This is in accordance with the remark of Dr. Cox, "that it seemed to be a law of the human constitution, that when any of the faculties is pained or disagreeably active," destructiveness instantly comes into play. Here amativeness is mortified, and self-esteem and love of approbation disagreeably active, and destructiveness becomes consequently excited, secretiveness being active also, malevolence, cunning and falsehood, result.

14. Over exertion or exhaustion of the cerebellum, robs adhesiveness and combativeness of their power, and thus causes cowardice.

15. Whatever exhausts the power of the constitution, seems not only to diminish the power of combativeness, but also to stimulate cautiousness.

16. In some men, an activity of the cerebellum greater than what we would expect from their temperaments and developments, may exist for a long time without producing impotence; here it seems to appropriate more than its own share of the nervous energy of the system; the other organs of the body suffering a diminution of power, apparently that the generative apparatus may obtain an increase.

17. The cerebellum is in general too much exercised in the married state.

18. When the cerebellum is too much exercised, no matter what the size of it may be, it becomes impaired in tone.

19. Men and women who have the cerebellum much below the average size, should not marry.

20. Impotence is curable in all cases but where the cerebellum is very small and disorganized.

21. Fluor albus is caused by deficient tone of the cerebellum in many cases.

22. Deficient size and tone of the cerebellum, in males or females, is a cause of want of liveliness, and sometimes of melancholly and madness.

23. Disease of the cerebellum is often the real cause of absurd eccentricities.

24. The treatment of impotence should always be directed with a view of its origin from the cerebellum.*

I doubt the correctness of the conclusions numbered 2 and 20, without some qualification, as I am convinced that impotence is often caused by the sameness in the temperaments; and if so, it cannot be cured, even where there is no difficulty in the cerebellum.

Facts are at hand, to prove that the cerebellum, and lower portions of the cerebrum, are particularly related to the muscles and limbs. Indeed, it would not be unreasonable to infer this fact, from what is known of the functions appropriated to other portions; for, as the upper and frontal organs answer for intellectual functions, we might suppose that the lower portions would hold relations with the animal and lower parts of the system. And hence, we find that a severe blow upon the lower and back part of the head, rendered a man paralytic in his arms and legs. And it may be noticed, that paralysis of the lower part of the body, even when arising from lesion in the corresponding portions of the brain, does not affect the mental functions at all.

Male and Female.

The sexes are determined by the predominance of the first or third elements, inherent in all forms of matter. The *Love* principle is female, because it attracts, receives and evolves; hence it is *light* and *life*. The *Wisdom* principle is male, because it gives; hence wisdom is order and form, and the perfection of love. And hence it is, that all forms sustain the relation to one another of *male* and *female*, thus corresponding with all the phenomena of life, and the nature of things. The forms of organic, motive and cerebral life, are double and correspond:

Heart—Artery.

1. The soluble and nutritious portion of the food passes from the digestive tube into the lacteals, and through the mesenteric glands and thoracic duct into the left subclavian vein.

2. It is a large artery which takes the blood to the lungs.

3. To this artery a heart is prefixed.

4. Into the heart large venous roots go—the cavæ.

5. Out of the heart comes an artery, the pulmonary or cardiapulmonic.

Spleen—Vein.

1. The soluble nutritious portion of the food, as well as the drink, passes from the tube into the intestinal capillaries, and through the mesenteric veins into the middle of the trunk of that great vein, whose roots are in the spleen and whose branches are in the liver.

2. It is a large vein which takes the blood to the liver.

3. To this vein a spleen is prefixed.

4. Into the spleen small arterial branches go—the branches of the splenic artery.

5. Out of the spleen comes a vein, the splenic or splenohepatic.

* Dr. Jamieson.

6. The reverse or contrary of the artery is the vein.

7. The blood-vessel going to the lungs, consisting of a heart and an artery, produces a constant and rapid motion of the blood through the capillaries of the lungs.

6. The reverse or contrary of the heart is the spleen.

7. The blood-vessel going to the liver, consisting of a spleen and a vein, produces an intermittent and slow motion of the blood through the capillaries of the liver.*

In life, therefore, we have a series of *alternating* phenomena, which perfectly correspond with the other phenomena of nature, such as *motion* and *rest*, *cold* and *heat*, *waking* and *sleeping*, *day* and *night*, *MALE* and *FEMALE*, *positive* and *negative*, *centripetal* and *centrifugal* motions, which appertain to matter universally; and then we have the *ANTAGONIZING* states, functions, inclinations, tendencies, hopes, volitions, occupations, views and feelings, which we find in *human nature*, and according to the *constitution of things*. (16)

Generation.

38. As the Nervous Forms are *generated*, through which mind is manifested, it follows that the mind itself is affected and modified, as the case may be, by all those states and circumstances which tend to affect the health, habits, and mental condition of parents, and especially of mothers, during the period of gestation. Indeed, in the features, the *dispositions*, the *habits* and *health* of children, we may always see ample demonstrations of the truth of what is here assumed. There is now living in the State of Vermont, a man over thirty years of age, who, though he talks freely with every body else, has never been able to speak to his own father, while looking him in the face! When he first began to talk, it was noticed that when his father attempted to talk with him, he invariably turned his head the other way, and has never once been able to speak to his father, while looking him in the face, from that time to the present! And, indeed, till he was thirty years of age, he was never able to speak to his father, at all; though, since that time, he has spoken to him, when his *back was turned towards him*! Two months before he was born, his father came into the house behind his mother, and addressed her in very severe and opprobrious language. It very much excited her *Resistance*, and looking round, she attempted to reply, but was literally *choked with indignation*. The impression which her mind made upon the nervous system of that foetus, has now lasted more than thirty years,—sufficiently long, certainly, to demonstrate the truth of the doctrine I am here attempting to inculcate.

39. Whatever occupies the mind of the mother with a certain degree of *intensity*, at particular times during the period of gestation, will be sure to make an impression upon the physical

* Mr. Jackson, London Lancet.

and mental systems of the child. Hence, the danger of ugly, or disagreeable objects. The Lacedemonians were accustomed to place beautiful statues in the rooms with their pregnant wives, and the same law governs *animals*, if we may credit the Bible account of Jacob. During this period conjugal abuses should be avoided. Departures from the law of absolute continence, are attended, always, with mischievous results, both to the mother and the child. (39)

Nerves of External Sense.

40. These, again, are threefold. 1. Feeling, which is the first excited, (after birth,) from the air, and the sense of *hunger*. 2. *Hearing*, which is next excited. 3. And then the sense of *sight*. Taste and smell are mere modifications of Feeling. As these are the avenues through which impressions are first made upon the mind, the mental manifestations are deficient, as one or more of these senses are wanting, in cases where the mind is not developed and matured before the sense is lost.

Cerebrum.

41. The next degree develops the brains, proper, which are also double;—one complete brain filling each (right and left) side of the skull.* And here, too, we find the same threefold degrees of development; the lowest corresponding to the love principle, the next to the will power, and the last and highest to wisdom, intelligence. And in these forms we find, also, an advance in the *qualities* in the matter; for it is only in the higher forms that the *cortical* or *grey* nervous matter is found, in which the motions are originated which constitute *POWER*, or *Intellectuality*.

We have numerous accounts of *fœtuses* that have been born, and lived for some time, without any cerebrum, at all! And of other cases where the whole of the cerebral mass has been let out of the cranium, for the purpose of facilitating delivery, and yet life has remained some hours afterwards. The fact that *fœtuses* are sometimes born without any brains, or spinal chord,

* Edwin Weston, of Belchertown, Mass., had his brains literally divided by a circular saw, March 21, 1834. He was then eighteen years of age, and at work near the saw, and stooping down under it, he thoughtlessly raised his head, suddenly, against the saw, while it was in rapid motion. It entered directly upon the falxiform process, commencing in the *frontal*, an inch from the lower parts of the hair, and extended back eight and one-half inches towards the occipital bone! About a table spoonful of cerebral matter exuded from the fissure. He was unconscious till the next day, though not without *sensation*, as he complained considerably during the dressing of the wound. He was under the medical treatment of Dr. Thomson till the next June, when he was pronounced well. He had fits, however, occasionally, afterwards, till he was trepanned by Dr. Mott. He is now living, and well, without any apparent injury to his mind. *Letter of Dr. Thomson to the author, July 21, 1847.*

does not, certainly, seem to favor the assumption that the cerebrum is the point from which all the nerves *originate*.

That vitality does not depend so much upon the brains as many have supposed,—and, indeed, that all the functions of the vital or animal economy may be carried on, for a time, without them,—is further proved from the fact that all the other parts of the body are formed, and considerably developed, even before the brains and spinal chord have assumed any degree of consistence, more than the white of an egg, and consequently are utterly incapable of any functional power. Magendie mentions the case of a girl, who lived to the age of eleven years, with the use of her senses, and with feeble voluntary motion, but sufficient for her wants and progression. After death, no cerebellum nor mesocephalon could be found.

Another case is mentioned by Blumenbach, of a twin female fœtus, born without any *head*, arms, blood vessels, or thorax. It was born *alive*, for it repeatedly extended and bent its legs, before it died.*

In 1673, M. Duverney removed the cerebrum and cerebellum from a pigeon, and found that the animal lived for some time, and searched for its food. Mr. Lawrence saw a child four days old, without any encephalon except a mere bulb, which was a continuation for about an inch above the foramen occipitale from the spinal chord. Its breathing and temperature were natural.† Mr. Ollivier saw another case of the same deficiency, and the child not only cried and sucked, but squeezed with its hand; and another is mentioned by Lollemand, which lived three days.

Dr. Kaan, a century since, observed a frog move all its limbs half an hour after its head had been cut off, and even after its body had been divided in two. Fontana declares, that after removing the brains of a turtle, and entirely emptying the cranium, it lived six months, and walked as before. Mr. Flurens took both hemispheres from a chicken, and yet it walked, flew, shook its wings, and cleaned them with its beak, as before. A viper, after decapitation, moved towards a heap of stones where it had been accustomed to hide itself. Rede extracted the brains of a land tortoise, and it lived and walked for six months afterwards. Magendie says, "It is droll to see animals skip and jump about of their own accord, after you have taken out all their brains, a little before the optic tubercles. New born kittens tumble over in all directions, and walk so nimbly, if you cut out their hemispheres, that it is quite astonishing." And he

* Dr. Elliotson, Hu. Phys. p. 793.

† Med. Chir. Trans. vol. v. p. 166.

speaks of a hedgehog which gratified him in this way two hours after the operation!

We are told, that in *foetuses* full grown, without any encephalon, or even spinal chord, the circulation, nutrition, secretions, &c., proceed *equally* as in others, which, besides a spinal chord and ganglia, possess also brains. These facts would seem conclusive against the supposition, that the brains are a kind of galvanic battery, which supply vitality, or nervous power, to the other portions of the system. As the cerebrum is the last part formed, or matured, it is reasonable to suppose that its relation to the body is secondary, when compared with the heart and other organs in that region. It is certainly a law of nature that those organs, in living bodies, should be first developed, whose functions are most essential in the vital economy; and hence, we find the formations commence with the solar plexus, the ganglia of the dorsal region, together with the heart and blood-vessels.*

Ascending Degrees.

42. It is exceedingly interesting to trace the degrees of development in Nervous Forms, and notice how regularly one succeeds, and is evolved by the other; so that the brains of the *foetus* may be traced from one degree to another, through that of the fish, bird, and all the mammalia, till it reaches that form in which we find it developed, in an evenly-balanced, well-governed, intelligent mind.

* Dr. R. Nelson states, that on dissecting two moles, he found the optic nerve did not extend to the brains. If these animals do not use the eye, there is no necessity for connecting the eye with the brains. On the same principle of nature, we find the fish in the celebrated Mammoth Cave, in Kentucky, have no eyes—simply because they have no use for them.

V.

SENSATION.

43. Rudiments of Sensation found in the highest forms of the Vegetable Kingdom. 44. Sensation is the arrangement of the Molecules constituting the Nutritive Fluid or the Nervous Matter. 45. Illustration, Centripetal Motions are Insensibility; Centrifugal Motions are Sensations, Excitement. 46. How the Mind suspends this Sense, as in case of Reverie. 47. How the Nutritive Fluid is directed to, and concentrated in, the different Mental Organs. 48. Sensation is suspended in precisely the same degree by Chemical Agents, such as the Sulphuric Ether. 49. Consciousness evolves the Human Soul, and it may be suspended by Mechanical, Chemical or Mental Means, precisely like Sensation. 50. Motion, alone, exerts a Chemical Influence over the Mind. 51. Motion is Heat. 52. "Double" Consciousness." 53. Division of the Brains alternates the activity of the parts.

1. Life. 2. Sensation. 3. Consciousness.

43. The rudiments of sensation are found in the higher forms of the vegetable kingdom. It is the sphere which combines and develops, three *alternating* forces, in one *perfect* or *individual* form. The development of sensation constitutes, personal *identity*, which can never be destroyed, though the elements through which it becomes manifest, may, and must, from the *motions* of its constitution, be subject to constant change.

44. That Sensation is constituted by the chemical arrangement of the nervous matter, produced by the *motions* of the nutritive forces, is susceptible of the clearest demonstration.

Suspension of the Senses.

45. We have seen, that the *direction* given to the *motions* of the *nutritive power*, produces *excitement*, or the reverse. (29, 30.) Also, that the *lower* forms evolve the higher. (16.) Hence it follows, that the higher, must, supersede, and control the lower, from which they have been developed. The motions which constitute *mental life* (36) must control, excite, or suspend, the motions of *sensation*. And hence, we find each of the senses of, sight, hearing, and feeling, effectually *suspended* by the motions of the mind, in cases of what is called *reverie*; or when the *attention* becomes fixed, in a certain degree.

46. Fix the mind through one sense, and it suspends each of the others. That is, if the mind be *intent* on the sense of *sight*, the sense of hearing is suspended; if the attention be fixed on

hearing, the sight is suspended. Hence you cease to notice what does not interest the mind, like the ticking of a clock, and the noise of machinery to which you are much accustomed. Soldiers, in time of battle, lose all sense of *fear*, and, even of *feeling*, for, often when wounded, they know nothing of it till some time after. *Fixing the attention*, suspends this sense, in cases of fascination, and trance. Any person, whose temperament is such as to enable him to fix his attention sufficiently, may, thereby, control his own nervous system, so as to prevent the sense of *pain*, during surgical operations performed on his own body. In this way, sleep, or trance, may be self-induced, and, in this very way, it is often induced, more often than in any other. Hence the notions about a "fluid," "magnetic" or nervous, supposed to be eliminated out of, or into, a somnambulist who is put into this state by "manipulation," are unfounded.

Nutritive Fluid.

47. There is, however, one kind of *fluid*, which is transferred, not out of the patient, (who controls his own sensations as I have stated) but from the nerves of sensation, to the MENTAL ORGANS, concerned in bringing about that state, such as *firmness*, and *resistance*. This is the *nutritive fluid*, which supplies all parts of the system with their *functional powers*. That this FLUID is accumulated in parts, upon which the MIND is concentrated, and in organs which are excited, is evident from what takes place, from mental emotions, in cases of *inflammation*, *blushing*, erection, &c. And this assumption, is sufficient to account for what occurs in cases of *exhaustion*, from long continued exertions of the mind or body. The NUTRITIVE FLUID is exhausted faster than generated, and hence the weakness that follows.

48. Sensation is suspended by *chemical* agents, while consciousness, and the mind remain the same. It is often so, where sulphuric ether is given, to render persons insensible during surgical operations. The insensibility may be local, general, or total. By applying a sponge filled with the fluid, to any *part* of the system, the *sensation* is thereby suspended, and by inhaling enough to change the chemical condition of the blood,* upon which sensation depends, a state of general, or total *insensibility* is thereby produced; and, at the same time, the mind may remain perfectly *conscious* of what is going on. Hence we see, that, sensation is developed in three degrees.

1. *Feeling*, merely, or touch. This may be destroyed, while the next sense remains.

2. *Sense*, as of, cold, heat, pain, &c,

*London Lancet, July, 1847, p. 86.

3. *Consciousness*, of what is passing in the mind.

49. The perfection of sensation evolves consciousness, which, like the lower degrees of sensation, may be excited or entirely suspended by *mechanical*, *chemical*, and *mental* motions.

Suspension of Consciousness.

1. *Mechanically*; as by a blow upon the head, or the epigastrium, and gun shot wounds. It is said, by those familiar with battles, that, when the body is struck by a ball, after it has spent its force from the cannon's mouth, the flesh is often mangled, and the patient lives some time, but, when the ball strikes the body immediately, though the system may be scarcely injured, at all, yet *consciousness* and *life*, together, are knocked out of it, in an instant of time.

2. *Chemically*. Precisely the same effects are produced, by *miasma*, *antimony*, *sulphuric ether*, &c.

3. *Mental effects*. Consciousness is suspended through the mind by *horror*, *terror*, *anger*, *fear*, *joy*, &c. Now how is this? There are exactly the same changes, brought about in the nervous system, by the *mind*, that are produced by *motion*, or *mechanical* blows, and by *chemical* poisons! Thus, demonstrating, beyond all doubt, the nature of consciousness, which is the degree of *form* and *motion* from which the human mind is developed.

50. That I am correct in these assumptions, I think will appear, if we consider, that *motion*, alone, exercises, *chemical* properties, always. (11.) The *sublimation* of the nervous matter, into those *forms* which constitute consciousness, puts its particles into that condition, which makes them susceptible to *sound*, and sound may then *change* their direction and thus alter their *chemical* properties.

Motion, Heat, Excitement.

51. *Motion*, we know evolves *heat*, as does the change of bodies. (8, 9, 10.) Heat, is *excitement*, inflammation; or, it is an *increase* of the *nutritive fluid*, beyond the wants of the parts to which it is attracted. (30) Now, we know, that all extra excitement, in the *brains*, increase *consciousness*. (28) Cold, therefore, disposes to *sleep*; except when suddenly applied, when the system is not chilled; if applied when the temperature is up, it produces reaction, and thus excites consciousness. Less heat is evolved in sleep; and hibernating animals are much lower in their temperature than others. *Sound*, or the *thoughts* which excite the mind, thus produce *motion*, *heat*, *excitement*, *activity*, wakefulness. (28) Blumenbach* saw a man, a large part of whose

* Phys. Am. Ed. p. 220.

skull had been removed; and, when aroused from sleep, he could see his brains extended by the blood rushing into them; and when he fell asleep, the blood subsided and his brains shrunk in their dimensions. In irritations of the brains, there is no sleep. These facts not only show the nature of the change undergone, when *consciousness* is suspended, as in cases of somnambulism, but they show, also, how this change may be produced. (28, 118)

Double Consciousness.

52. We have, in the above, the rationale of what has been called "double consciousness," and somnambulism. External consciousness is suspended, while the activity of the *mind*, remains; and when the normal state returns, there is (it may be) no recollection of what has taken place, because, it was not *associated*, in the memory, with the normal waking state. See what is said on sleep, (28) and dreaming. (131)

53. There may be, often, also, a division in the memory of consciousness, produced, by the alternate activities of the two brains, in each side of the cranium. One may be in its natural state, while the other is in an abnormal condition, and hence the memories of both must differ; and thus we may see the foundation for the reports which have been made of cases of "double consciousness," so called, as many such have been published from time to time. (88)

VI.

THE HUMAN FORM.

54. The Soul is the Life of the Form, constituted of three elements, *Love*, *Will* and *Wisdom*, corresponding with the Elements of Matter and the First Cause. 55. The first Element is *Love*, and this, also, has three Degrees and Forms of Development: 1. Receptive; 2. Retentive; 3. Relative. 56. Sensuous Love, and this into three Degrees, of 1. Instinctive; 57. 2. Mental; 58. 3. Intellectual. 59. Mental Love, into 60. Receptive; 61. Relative; 62. Reflective or Relative. 63. Spiritual Love, into 64. Receptive; 65. Retentive; 66. Relative. 67. The Human *Will*. Love originates Desires, and Will executes them. 68. Three distinct Elements, Love, Will, Wisdom, corresponding with Heat, Motion and Light. 69. Will is the Motion or Power that determines and acts. 70. Wisdom points out and directs what Will should do. 71. Wisdom is the perfect development of Love and Will. An evenly-balanced, well-governed, intelligent Mind. 72. What constitutes an evenly-balanced Mind. 73. Reason Sensuous, Mental, Spiritual. 74. Knowledge the result of Reason. 75. Intuition. 76. Illustration. 77. Clairvoyance. 78. Misapprehensions with regard to this Power. 79. What that Power or Principle is that *Knows*. 80. Reasons for its excitement when the external senses are inactive. 81. The Unending Existence of the Human Spirit.

1. Soul. 2. Mind. 3. Spirit.

54. The soul is the *life* of the human body, and corresponds to *love*. The mind is the life of the *soul*, and corresponds to *will*. The *spirit* is the life of the *mind* and corresponds to *wisdom*. In each, there are, also, three degrees of development, corresponding to the three elements of matter and the great first cause of all. The fundamental *essential* elements, therefore, of the *human form* are *love*, *will* and *wisdom*, and which are developed and manifested, in corresponding nervous organization, constituting the human brains, as we have seen. (41)

I. LOVE.

The Human Soul.

The first element, constituting the human soul, is the love principle, which is *light* and *life*. This principle, as we have seen, develops ascending and extending forms and degrees, which evolve all the *emotions*, *volitions*, and *actions* which constitute the *sensibilities*, *mental powers* and *intelligence* of the human mind, or which develop the body, and make the nature of man.

1. Instinctive Love.

55. Instinctive love develops corresponding degrees.

1. *Ingestive.* Including all those, instinctive motions of the animal economy, by which air and food are received, and digested, for the supply of the wants of the organism, the performance of its various functionaries, and the developments of its parts.

2. *Retentive.* Including all those motions and volitions, voluntary or involuntary, which *retain* what instinct has acquired; which contract the sphincter muscles; and keep the organism in a suitable position against the laws of gravitation; and *maintain* the tissues against the destructive force of oxygen which tends to interrupt the processes of nutrition.

3. *Egestive.* Including all those emotions, volitions, and actions which exclude, or expel, from the lungs, bowels, pores, the refuse matter from which the nutritive fluid has been separated by the ingestive motions; and, also, by which light, or any offending substance, is excluded from either of the external senses.

And thus are developed all the *organs, functions, and motions*, which are combined in the *life and form* of the *human body*. The next degree develops the external senses.

2. Sensuous Love.

56. Or all those *emotions, volitions, and actions*, comprehended in, and which have respect to, the *senses*. And these, also, ascend in corresponding degrees, from what is merely *animal*, up to the mental, and spiritual.

1. *Instinctive.* Including all those emotions which *gratify*, the *animal sensations*; such as the love of life, food, smell, agreeable temperature: playfulness, friendship, &c.

2. *Relentive.* Those emotions and volitions, which are designed to conserve the *sensuous life*, such as fear, resistance; defence, protection; sense of pain; cunning, deception, deceit; disguise, firmness, self-esteem.

3. *Relative.* Those *emotions, volitions, and actions*, which constitute and manifest, sagacity, aversion, anger, hatred, cruelty, tyranny, retribution, destructiveness.

These manifestations are common to the higher forms in the animal kingdom, and to such human beings, more or less, whose minds are imperfectly developed, and who, consequently, are not governed by the dictates of wisdom.

3. Mental Love.

57. In this degree we find men more distinguished from the higher forms in the animal kingdom.

1. *Receptive.* Including what is considered, constitutional ; those emotions which develop the love of praise ; precious things ; keepsakes ; relics ; adhesiveness ; desire for information.

2. *Retentive.* Those emotions and volitions, which constitute covetousness ; secretiveness ; caution ; circumspection.

3. *Relative.* Including those emotions, volitions, and actions, which gratify the mind through the senses, as the love of music, travelling, antiquities, painting, poetry, gardening, architecture, waterfalls, statuary, volcanoes, caverns, the heavens, the earth, animals, birds, insects, storms, battles, the ocean, fruits, flowers, meteors, landscapes, pyramids, &c., &c.

And each of these degrees enter more or less into the will, and wisdom, and thus develop corresponding results, as we shall see.

II. WILL.

The Human Mind.

1. Mental.

58. 1. The will principle is power and motion, and when developed, in the cerebral system, it performs all those volitions and actions, which gratify the intelligence, through the mental senses, such as forms, orders, comparisons, or degrees, method, mathematics, system, language, individuality, music, imitation, poetry, symmetry, wit, mirth, history.

2. Intellectual.

59. Including all those forms, degrees, and spheres of which the intelligence takes cognizance ; for the mind, or the intellect, not only loves, in degrees, but its love, or desires, in their intellectuality, are gratified, in extending and ascending forms, degrees, and spheres, according to the developments of the intellectual capacities ; so that, the mind is gratified, in ascending and extending forms and degrees, from things, up to life, and mind ; thus 1. From sensuous minds to 2. Intelligent minds, and 3. The spiritually minded ; hence we see how it is, that minds in the same degree of development, will, necessarily, assimilate or feel an attraction for each other. The purely intellectual emotions, volitions and actions, therefore, all arrange themselves in corresponding degrees, as we shall see.

1. Intellectual Emotions.

60. *Receptive*, or such as gratify self-love, ambition, self-confidence, imagination, ideality, faith, marvelousness, the beautiful, joy, industry.

2. Intellectual Volitions.

61. *Retentive*, or all such as gratify the memory of names, persons, ideas, and the capacity for synthesis, generalization, conservativeness, modesty, contentment, patience.

3. Intellectual Manifestations.

62. *Relative*, including all those emotions and volitions, which result in the corresponding *actions*, constituting respect, veneration, worship, friendship, conjugal affection, forgiveness, truth, justice, melody, harmony, invention, causality, judgment, analysis, constructiveness, hope, suavity, gratitude, cheerfulness, compassion, perfection. And thus is developed the third faculty.

III. WISDOM.

The Human Spirit.

63. The human spirit is *order* and *form*, and corresponds with the developments, below. It is the perfection of love, or light and life; it is the manifestation of the order and form, peculiar to the individual mind, and it extends and ascends, in forms, and degrees, corresponding with the elements from which it has been evolved.

1. Spiritual Emotions.

64. Including all those instinctive constitutional *emotions* which feed, and gratify the *spirit*, the peculiar *disposition* of the individual, corresponding with the ingestive or receptive motions of the animal, and mental forms, already described. The spirit is satisfied, only, with a *spiritual* atmosphere, and spiritual food.

2. Spiritual Volitions.

65. Those spiritual emotions and volitions which retain, or remember, whatever gratifies the spirit. 1. In its senses. 2. Its motive powers; and, 3. In the developments of spiritual wisdom, or the love of *form* and *order*, which is gratified in adopting the most appropriate means for securing the best ends; or, for the progressive development of the human spirit. In this degree are evolved the most *truthful*, *faithful*, *refined*, and *elevating*, *friendships*, *sympathies*, and *affections*.

3. Spiritual Manifestations.

66. 1. Including the highest spiritually, instinctive, emotions, volitions and manifestations of *love, will, and wisdom*, in the form and order which appertain to the *identity, conservation, perpetuity, and development* of the *human spirit*.

2. Including, 1. All those *sensations, volitions, and actions*, which distinguish the forms and order of spiritual manifestations, and which *receive and appropriate*, whatever is necessary for spiritual development. 2. All emotions, volitions and actions, which appertain to the *control and government* of the spirit, and 3. All those *developments and manifestations*, of spiritual *love, will and wisdom*, which adopt the most appropriate forms and order, for the *truthful, spiritual, universal, and eternal, progression, and development*, or the *highest, most enlarged and refined, PHILANTHROPY, toward the whole universe of spiritual forms, degrees, and spheres*.

The Human Will.

67. The human will is the element of *power energy*; and its *motions* constitute volitions, which correspond to *mind*. This faculty *executes* the desires of love, for or against the *dictates* of *wisdom*, according as the degrees of development are balanced between the lowest and highest faculties. *Will* is developed by *love*, and is jointly concerned with love in the exercise of some of the other faculties, such as *hearing, feeling, seeing, smelling, &c.* The will corresponds to *mind*, as the soul corresponds to *love*.

Illustrations of the Will--Force.

68. As we have seen, *MIND* is constituted of three *distinct and essential elements*, corresponding to *heat, motion and light*, in the nature and constitution of matter.

1. *Love originates, desires, wants, hopes, and wishes*. Through the nerves of external sense, impressions are first made upon this element of the mind; till it has developed the senses, its *EMOTIONAL SUSCEPTIBILITIES* are not acted on, which excite *volition*; but after they have been once excited, through the external senses, they acquire a new development of susceptibility, or the power of centric, or spontaneous activity; and by the associations which exist between the mental faculties themselves, they may originate emotions without the use of the external senses.

69. 2. *WILL*, is the *power which determines, and acts*; hence *volition* is not possible, except as it is preceded by *love or desire*, and must, therefore, be *associated* with some faculty con-

stituting the congeries of mental *functions*, for which this element *acts*, and in which the other lesser *desires*, for the time, acquiesce.

70. 3. WISDOM, points out, and shows, what *will* should do to gratify *love*. And hence the *thinking, reasoning FACULTY*.

Wisdom, Reason.

71. Wisdom is *order and form*, and the perfection of love. It corresponds with the *spirit*, and is developed in different degrees, in different persons, and in different degrees in the same persons, at different times, according to the developments of *love and will*; or the states of these organs at the time. It must, therefore, exist in the highest degree, in those forms, or brains, where *love and will* are the nearest to *perfection*, and, consequently, where the faculty of wisdom is *perfectly* developed. A mind, thus constituted, *must be perfectly competent to judge of any given proposition within its sphere*, whether it be true or false; and all other minds below such a perfection of development, will be more or less attracted, and governed by it, whenever they come within its sphere, or, in any way, become *associated* with it. And thus, we may see, what those conditions are, which give one mind power over another. Mind governs, and controls mind, by forms, degrees, and spheres. The higher attract and control the lower. The perfection, therefore, after which each one should aspire, is an *evenly balanced, fully developed, well governed, INTELLIGENT MIND*; or, in other words, a *life*, in which *love* is governed by *will*, according to the dictates of *wisdom*.

An evenly balanced Mind.

72. 1. *Love, will and wisdom*, should be perfectly balanced, in their degrees of development, and each should be developed in the highest possible forms within their sphere.

2. The different cerebral organs should be in a perfectly healthy, normal state. That is, the state in which the reasoning faculties are exercised, and the judgment formed, of any given proposition, should be *normal, natural*, for the faculties exercised. It is a normal state, when *love, will and wisdom*, act in perfect harmony; and so it is, when wisdom is exercised, with love or will; for, as wisdom is the *perfection*, the seed, the *essence*, developed from love and will, so it may shed its *light*, when sufficiently developed upon all the degrees that have preceded, and from which it has been developed.

3. *Reason, knowledge, and intuition*, are normal results, which always correspond *naturally*, with the developments of *wisdom*. That is, knowledge of whatever comes within the degree or sphere in which this faculty is developed.

1. Sensuous Reason.

73. Conceptive. Including all those faculties which are concerned in the conception of the *relations* between the cause and effects, of objects that can be subjected to the examination of the external senses. 2. All such, as judge of the motions of mind which manifest sensible results. 3. Such as appertain to the *character and qualities of forms, order, degrees and spheres*. This degree develops *sagacity*, and the faculty of judging of character from the *physiognomy*. It includes, also, the faculty of comparison, ingenuity, and the powers of ideal invention.

2. Knowledge.

74. Perceptive. Including all those mental emotions, volitions and reflections, which perceive the *causes* of things, *forms, motions*, and their *effects*. 2. All those causes which operate upon mind, and constitute *motions and ability* to perceive motions; *honesty, justice, love of truth, and wisdom*; ability to perceive and anticipate the results of mental actions.

3. *Reflective.* All that give a *knowledge of the hidden causes* of mental manifestations, *penetration, calculation, knowledge of the relations of space and number*. Ability to adopt means to ends, method, judgment.

3. Intuition.

75. INTUITION is the *result of PERFECTION*, in the *form, order, and degree of development*, of either of the *faculties of wisdom*. When they are developed, in that degree, which evolves the grey nervous matter, which is the *PERFECTION of LOVE, WILL and WISDOM*, the *knowledge or action of those organs, is intuitive*. This is a *conscious, thinking, knowing power*, which *knows and perfectly comprehends*, whatever comes within the sphere of its developments.

Physiology of Intuition.

76. That *intellectual power* is, in all cases, conditioned upon the amount of the *cortical, or grey nervous matter*, I infer from the following facts

1. This *grey matter* is never found in the brains of animals.

2. When found in animals or men, at all, it is *always* in connection with those organs which *originate power*. Thus, we find it only in the brains, spinal cord, ganglia, and slight traces of it in the torpedo, gymnotus, &c. In animals, the highest developments of the love principle, constitutes *instinct*; but in men, its highest developments constitute *wisdom, reason, and intuition*.

3. It is found in very slight traces in the brains of the *fœtu* and infant.

Scarcely, and often not at all, in the brains of idiots.

5. The developments of *intellectuality*, in youth, correspond with the appearances of this *grey* matter. Hence, we have prodigies, like Zera Colburn, Ole Bull, Safford, and others. These were prodigies in childhood, long before their cerebral organs had acquired that *form* common to maturity or manhood.

6. Post-mortem examinations have proved that this matter exists, in the greatest quantities, in those brains where there have been the greatest manifestations of intellectual power.

7. The *breadth* of the phrenological organs is an indication, (other things being equal) of *quality*. Now the broader the surface of the convolutions, the greater the quantity of the *grey* matter, in one direction; which determines the *extending* degree of development; or, the *qualities*, or *character* of the mind, as to *goodness* and *truth*.

8. The *height* of the convolutions, from the centre of the *sphere*, determines, (other things being equal,) the degree of *intellectual power*.

9. In the brains of very old persons, and, in some cases of chronic insanity, and habitual drunkenness, this *grey* matter is atrophied.*

77. 10. This assumption with regard to the *form* and *order* of intellectuality, agrees with what we know to be peculiar to the *temperaments* of different persons. That is, persons of an *apathetic* temperament (113) are sometimes found, who manifest extraordinary power, in *one* faculty, only, and, in such cases, that faculty is developed most in the ascending form. But, when most, or all of the faculties are thus developed, or, when the *vital*, *motive* and *cerebral* temperaments, are combined, in the greatest degrees of *perfection*, it makes such temperaments as have been found in the persons of Homer, Aristotle, Demosthenes, Galen, Bacon, Malancthon, Swedenborg, Newton, Wesley, Washington, Gall, and Franklin, in each of whom was manifested an *original*, *intelligent* and *powerful* mind.

Clairvoyance.

78. In the above account of *intuition* may be seen, also, what I think will eventually be admitted as the most satisfactory solution to what has been denominated *clairvoyance*. That such a power exists, and is sometimes, (though very rarely) manifested in cataleptic or somnambolic persons, is certain; but in saying this much, I must add, that it is not so common as many have supposed, who make a business of attempting to call it into ac-

*London Lancet, Aug. 1845.

tion, from one to a dozen times a day, for diagnostic or therapeutical purposes. The power, in this way, is soon abused and exhausted. The state of the nervous system, in which it is exhibited in *such* cases, is altogether unlike what I have above described; it is highly *abnormal*, and hence it is plain that its repetition for the purpose of *laxing* and *working* this faculty, must, in the nature of things, be attended with injury, because, when one faculty is worked, without regard to its degree of development in comparison with the other corresponding faculties, its power is in this way soon destroyed.

How does the Mind Know?

79. But it is asked, how the mind can acquire knowledge, in an *abnormal* condition, at all? How a somnambulist can *perceive*, or *know*, in a state of trance? The answer is at hand:—they *know*, in the use of the same *thinking*, *knowing faculties*, that they use, through the external senses when in the normal state. How does the *mind* know any thing? How does the eye know what to do with the *light*? How does the ear know what to do with sound? Or, when sound breaks upon the auditory nerves, how does the *mind* know what it means? How does the infant *know* how to take its food,—how to inhale the air, which excites its lungs to action? (23) How did Zerah Colburn *know* how to solve those abstruse mathematical problems? Is there no such thing as *intuition*? And, what is it?

When is Intuitive Knowledge developed?

80. If there be such a power as *knows*, without observation, and without *experience*, it is easy to see why it should be more active, when the external senses are suspended. When all the external senses are inactive, the *nutritive forces* are concentrated, in the excitement of the faculty of *wisdom*, and, at such times, the faculty thus excited *may*, and *does*, feel, see, and hear, without the external organs. (47) Wisdom is *light*, *knowledge*, and for this faculty to be in that state or degree of development, is for it to *know* and comprehend all *within the degree* or sphere of its manifestations. (75)

Duration of the Human Spirit.

Whether, or not, the human spirit survives the death of the body, can only be determined by a knowledge of those laws which have evolved its existence. (16) All minds believe, or doubt, on this question, just in proportion to the developments of *wisdom*. (66, 74, 79) That is, the spirit that is perfectly developed, will not, cannot, of course, doubt its own progressive

and never-ending existence, because that is the law, and nature of spirit.

Associated Motions.

§1. The different degrees in which each of the primitive faculties are developed, constitute and determine the extension, the height and depth ; or, the *strength* of those faculties denominated *sagacity, penetration, firmness, patience, self-esteem, ambition, industry, invention, poetry, music, painting, judgment, comprehension, intuition, &c., &c.*

VII.

MEMORY.

82. Memory is an Instinctive Function, appertaining to the Inherent Elements of Mind. Hence, it is threefold in its degrees of Development. 83. Instinctive. 84. Mental or Internal. 85. External. 86. Memory depends upon the Nutritive Forces. Hence, we remember best, impressions made in youth. 87. Organs much excited at the time impressions were made. 88. Two Memories, one of Names and the other of Individuals. 89. Somnambule Memory.

82. MEMORY is an inherent, instinctive, ingestive, retentive and reflective function. It appertains to each primary faculty of the Human Mind; and its power in each organ is determined by the degrees of their development.

Three Degrees of Memory.

83. 1. *Instinctive Memory* includes all those impulses, motions and manifestations, which appertain to the animal economy, and by which the various functions of the organism are carried on, and developed.

84. 2. *Mental Memory* includes all those emotions, volitions and actions, which have been deposited in the primary faculties of the mind, and which have contributed to its constitution and development. These may, or may not, be a matter of consciousness, according to the state of the mind when the impressions were made.

85. 3. *Reflective, or External Memory*, which includes all those emotions, volitions and mental manifestations, received or manifested through the external senses.

Conditions of Memory.

86. Memory depends upon, and is developed by, the *Nutritive Forces*, and the *Laws of Association*. (23, 99) Hence:

1. We remember impressions the best, which were made upon the mind in youth, when the nutritive fluid was active; and accordingly memory becomes feeble in old age, and the decline of life. (26)

87. We remember those impressions best, that were made upon organs that were very much excited by the nutritive forces, at the time they were made. (47)

88. This account of memory shows how it is that we

remember, and yet cannot remember, at one and the same time. We may, for instance, remember a *man*, but not his name; or, we may remember that we know a certain tune, but not be able to remember the first note. The reason is, *Love*, *Will* and *Wisdom*, are each concerned; and that Faculty that was the most *active*, at the time the impression was made, remembers the part of it which was *appropriate* to its own function. *Individuality* remembers *the man*; but *Language* remembers his name.

Somnambulism.

89. 4. Thus, we see how it may be, that somnambulists sometimes do not remember, in one state, what they said or did in another. If an impression is made upon Love, but not strong enough to bring Will, or Wisdom, into action, of course, neither Will nor Wisdom can assist in calling up the recollection of the impression.

VIII.

VITAL PHENOMENA.

90. Vital Functions. 91. Erroneous Notions about a "Nervo-Vital Fluid." 92. Muscular Contraction. 93. Positive and Negative. 94. What Somnambulists have said about these Forces determines nothing. 95. Alleged effects of "Manipulation." 96. No necessity for such a Fluid. 97. Muscular Motion is controlled or caused by laws of Association. 98. This view enables us to account for the phenomena which occur in decapitated animals. 99. Laws of Nervous Association. 100. Nervous Sympathy. 101. Nervous Decussation. 102. Physiognomy. 103. All the Emotions, Volitions and Mental Manifestations are the results of the Vital Forces. 104. Mind sometimes controls the Involuntary Muscles by this Fluid. 105. The Motions which evolve Mind generate the Nutritive Fluid, which is the *Vita Medicatrix Nature*. 106. The interruption of this Fluid is Disease and Death. 107. How the Mind and Nutritive Fluid, reciprocally, affect each other. 108. How the Cerebral Organs are normally excited and developed. 109. How they may be artificially excited by this Fluid. 110. Effects of Chemical Agents on the Mind.

1. Instinctive. 2. Motive. 3. Mental.

90. We have seen, that what has been called the *Nervous Force*, or "Innervation," is the *Nutritive Fluid*. And from which it follows, that all impressions, all emotions, volitions and actions, in the Nervous System, are more or less *chemical*, and connected with this fluid; and hence it is, that the nervous energy is health, or disease; is modified, increased, or diminished in the system, or its various parts, by air, food, cold, heat, light, darkness, sound, color, odor, bodily and mental exercise, associations, and in a word, by every thing in nature, real or imaginary, which may be brought in contact with the body, or occupy the mind, so that there is, there can be, no mental or physical changes in the human mind or body, without corresponding *chemical changes*, in the fluids and matter, composing the parts of the nervous system. (26)

Functional Power.

91. The *functions* of the living body, or the *tendency* of certain organs to *specific* offices, are determined by the *Forms* in which the particles composing the parts are elaborated and *arranged*. (19) When the *relative position* of the nervous molecules and tissues are *altered*, a *chemical change* is the result;

(16) and that *change* is the *excitement, suspension, or modification*, of the functional power, and the impression, or *impulse*, is *transmitted* by the *motions, or pressure*, of the nervous molecules upon one another. (12)

I have shown (11) from the highest authorities to be quoted on this subject, that every *motion* in the human body, is a *chemical change*; and that this opinion is correct, I think, cannot be doubted, if we consider the effects of chemical agents, like sulphuric ether, upon both the body and the mind. (41) Chemical substances produce Chemical changes. (48, 49).

And the same views are given, and I may add, *demonstrated*, in the work of Dr. John Harrison,* a production which should be read by all who wish for correct information on the subject of Neurology. Prof. Harrison has not only shown, that the *change* undergone in the nervous system, in all cases of nervous action, is purely *chemical*, and also that the impressions are transmitted by *molecular motion*, but he has shown that the prevalent notions of *identity* between electricity, galvanism, magnetism, and the nervous action, are *utterly unfounded*. It is common, as Prof. H. remarks, for persons to attribute phenomena, which they cannot account for in any other way, to magnetism or electricity; and hence it is that so many silly notions have prevailed on this subject; some under the name of "animal magnetism," and others under the terms of "the nervo-vital fluid," but all of them, alike *peurile*, and unsupported. No person of any attainments in science, as far as I know, had ever attempted to defend these notions about magnetism, till a recent paper, put forth by Baron Van Reichebach of Germany, and translated by Dr. Gregory of Edinburgh. But one fact, in relation to the deductions of the Baron, is sufficient to nullify his theory; he draws his conclusions from experiments which he performed upon *cataleptic* or *somnambulist* subjects!! He made them *see the fluid*! Of course, because cataleptics may be made designedly, or incidentally, to *see* anything, real or imaginary! That "innervation" is not an electrical *fluid*, eliminated out of the body, in the sense supposed by believers, in what has been called "animal magnetism," I infer from the following considerations:

1. The nerves are *bad conductors* of electricity. They are filled with an oily substance, and are not so good conductors as the muscles, or fluids.†

2. Galvanism, or electricity, like all other stimulants when applied continually, so far from producing the phenomena of life, produce *death*. If you take two muscles from an animal recently killed, with their respective nerves attached, and gal-

* Essay towards a correct theory of the Nervous System.

† Dr. Stark, London Athenæum, March 4, 1843.

vanize one of them with a feeble power, while you lay the other aside, you will find that the one galvanized loses its contractility long before the other, nor can it be restored again after being once destroyed! And the same results may follow when galvanism is applied to the living tissue. W. Philip divided the pneumogastric nerves of two dogs; the animals were as near alike as possible. To one he applied galvanism, and it died in two hours and a quarter, while the other, which was not galvanized, lived four hours, and might perhaps, have lived longer, but it was killed by a blow on the head.

And from results such as these, we may see how egregiously those persons err, who recommend magnetism as a "cure all" for every disease; in many cases we know it may be highly useful, but in others it may prove decidedly injurious.

3. The neurilema, or covering of the nerves, is not a *non-conductor*, as it should be, were the nerves themselves the channels for the conveyance of the magnetic forces. Hence, as the muscles and other organs into which the nerves run, are good conductors, there is no way for confining the galvanic fluid in the nerves. Hence, the power of the nervous system is not, and cannot be, either Magnetism, Electricity or Galvanism; for each of these is purely physical, and confined to the mineral kingdom.

(4) Hence, the motions which evolve *vital* or *mental* phenomena, are as much *above* these lower laws, as *Life* and *Reason* are above the mineral kingdom.

4. The nerves conduct as well after death, when neither electricity or any other stimulus will excite contraction in the muscles to which they lead. Were the nervous energy magnetic, this agency should produce the same results on the muscles after death, when conveyed through the nerves, that it does during life.

5. The results produced by experiments with magnetism, or electricity, upon the nervous system, prove just nothing at all; because we know that precisely the same results have been produced without galvanism, by mere *mechanical* or *chemical* stimuli. (49)

Muscular Motion.

92. But we are referred to certain phenomena of life, which it is supposed cannot be accounted for without the electrical forces; such, for instance, as the contractility and expansion of the muscles.* The *serous* surfaces are said to be positive, and

* Muscles are said to contract. This is not philosophically correct. There is no condensation of their substance. What the fibres lose in one direction they make up in another. What we call contraction, is, therefore, nothing more nor less than a new arrangement of the particles.

*muco*us negative; and the will acts on the voluntary muscles, through these antagonizing forces. To this I reply:

1. This is mere assumption, and begging the very thing to be *proved*. Chemical action involves the electrical or galvanic forces, but it has never been proved that the *serous* and *muco*us surfaces are so charged with these different "magnetic forces," that they may be controlled by the human will, merely.

2. If we should admit that these surfaces were galvanic, or magnetic, it would not be sufficient to account for the contractility of the muscles. The phenomena of muscular motion have never been induced by galvanism, *merely*, and it is yet to be proved that they ever can be. I mean exactly *such* motions as are put forth by the human mind.

3. The fact, that muscles, after being removed from the body, lose their contractility sooner by being galvanized, can never be reconciled to this notion about "magnetic" action in the nervous system; and the muscles should *never* lose their *excitability* (as long as decomposition has not taken place) if this theory were true. Nay, more, decomposition ought never to take place, if you keep the magnetic forces in constant action upon the human body according to this theory.

4. This notion assumes, that the blood is circulated by the magnetic forces. But how can this be when we know that the middle coat of the arteries does not contract from galvanism at all! *

5. If this theory were true, then we should be able to control the magnetic forces, out of the body, by the *will*; so, for instance, as to move the magnetic needle! Why not? Nay, more—

6. We should be able to communicate magnetism from our own brains to inanimate substances, by a mere effort of the will. But this was never done.

7. Admitting the *serous* and *muco*us surfaces to be *positive* and *negative* magnetism, it would follow that these forces would be deranged or annihilated by coming in contact with any considerable quantity of iron; or by the application of galvanism to the human system. Friction of an electric produces electricity; but no such results follow the friction of the living body. The application of an ordinary magnet produces no effects, though it be ever so powerful, except in a few isolated cases, where there is a peculiar *temperament* developed by disease, or the process of pathetizing. And even when persons are susceptible to any peculiar influences from the imponderable fluids, it is found that their effects do not agree in any two cases, nor scarcely in any two experiments, at different times, upon the

* Harrison.

same person. And on this hypothesis, how can it be shown that in certain cases, at least, we should not be able to restore life by a galvanic battery? It is not known that death, or the mere cessation of life, produces any change of structure in any part of the system; and in cases of death by fright, or excessive joy, why should not life be restored by an application of the ordinary electrical forces?

The electrical forces may be evolved by the *chemical* processes constantly carried on in the system; (23) but Dr. Stark and Bischoff have proved, that the nerves are among the *worst* possible conductors of electricity or galvanism; from which it follows, that the fluids can neither be life, nor the sole agent by which its functions are carried on.

Serous and Mucous Surfaces.

93. It is said, that the *positive* force is located in the *serous* surfaces, and this gives the sense of *feeling*. Also, that the *brains* are *positive*, and hence attract all impressions made upon the senses. But there are two difficulties in the way of this assumption:

1. *Positive repels positive*! Hence, if the serous surfaces be *positive*, and the brains be *positive*, also, the brains and serous surfaces *must* repel one another.

2. The *positive* force, we are told, "gives the *sense* of feeling," the same as we have it in the surfaces of the body. If so, then, how is it that the brains are so *insensible* to touch? How is it that the optic nerve is so *insensible* to everything but light? How is it that the cerebrum, the grand organ of thought, and the centre of all feeling and sensation, itself has no feeling at all? Especially, if the brains be a real galvanic battery, which eliminate the vital energy which *feels*, how shall we account for it, that that important organism may be cut, and in fact taken out of the cranium, without giving so much sense of pain even as the mere prick of a pin on the surface of the hand? Is it not too plain to be doubted, that if magnetism gave the sense of feeling, every part of the system should be alike sensitive to pain from contact with any disturbing body? Indeed, we should suppose, that in those portions where we could find the greatest amount of nervous matter, we should find the most magnetism, and consequently the highest *sense of feeling* from touch.

Somnambulic Views.

94. But we are told by a few somnambulists, that when asleep, their operators "keep them alive by communicating to them electricity," and without this supply they should have died. Well, perhaps some persons of a peculiar temperament would

die, if they, at a particular time, thought they *should*; for people have died from a similar cause. (106) But this does not prove that they would have died, had they not imagined there was any necessity for it.*

95. We are further told, that the process of inducing somnambulism by "manipulation," deprives the patient operated upon, of the *positive* fluid, and thus insensibility is produced. I answer:

1. There is no necessary connection between the cause and such a result. Somnambulists go into that state as well without the "manipulations" as they do with them. (49)

2. In passing from the normal state into the trance, a *chemical* change is certainly produced; and that change may produce *less* magnetism, or some other kindred fluid, in the system; but this does not prove the truth of the notion now under consideration. (11)

No necessity for such a Fluid.

96. Finally, there is no necessity for such a mineral fluid, as the phenomena of voluntary and involuntary muscular action can be produced and accounted for without it. The facts I have already *detailed* tending to show the *chemical* nature of the nutritive fluid, (24) and the nervous matter, are abundantly sufficient for demonstrating what I have here stated.

Motions of the Nutritive Fluid.

1. Some of the tissues are elastic, and when the cause of their distention is removed, they contract, of course. Elasticity arises from the peculiar *molecular arrangement* of the parts. We know that heat *expands*; (8) now, apply cold to the arteries, and they contract, the same indeed, as the veins, lymphatics and lacteals do when touched by an acid, or exposed to cold.

2. What is muscular contraction? Why, an *alteration* in the *relative position* of the particles. Now, I have shown, that

* *Singular Occurrence.*—Under the obituary head in to-day's paper will be found the death of Mr. Jacob Reese. On the day of his death Mr. Reese was engaged in seeding oats, and towards evening he was startled by a voice, apparently at his elbow, saying, "You may sow, but you shall not reap!" He looked around, and seeing no one, continued his work of seeding, attributing it, as he afterwards stated, to his imagination. At every step, however, the warning was repeated, and at last unable to bear it he proceeded home to his wife. He was persuaded by her that it was only his imagination; and finding that he had no fever and did not complain of unusual indisposition, she induced him to return to the field. There, however, the same solemn warning voice attended him at every step—"You may sow, but you shall not reap!"—and in a state of extreme agitation, he again ceased work and went home. He there took an early supper, was shortly after attacked with swelling in the throat, and before sunrise next morning was a corpse.—Centreville, Queen Anne's County, (Md.) Times.

change is heat; (11) *motion is chemical action*. (9) But, what causes one part of a muscle to expand and the other to contract at the same instant of time? (21) I answer, precisely the same *nutritive fluid* of which the muscle is made, and the same fluid that carries an impression, from an *anticipated* blow, from the brain to the spinal system, and thence back to the *muscles* of the *eye*, which it closes up, to prevent the anticipated injury. (34) The same nutritive fluid that is transmitted, by the *mind*, into a paralyzed limb, by which the paralytic is enabled to use his hand; and only to use it, while he keeps his eye upon it. The same *nutritive fluid* which is *intercepted* by a ligature, while a ligature has no effect upon the transmission of the "magnetic" fluid, as every person acquainted with the subject knows. And it is well known, also, that *primitive* nervous fibres, and muscles, maintain their motive power, when insulated within themselves—a fact for which we cannot account upon the electrical theory.

97. How very much this *power* (excitability, muscular motion) is controlled, by the laws of *association*, (99) will appear if we consider the *habits* in writing, trades, performing on musical instruments, handicraft, and the tones and manner of speaking, common to each person. (100)

We know, also, that the nutritive power decays with the vital energies of the system. Hence it would seem to be developed in the blood, and, consequently, *always present*, to be acted upon, or to *act*, so as to subserve the specific and general purposes of the animal economy.

Reflex Motions.

98. This view enables us to account for the phenomena that occur, in decapitated animals and acephalous infants; as, also, all those phenomena, denominated "the reflexion of sensory impressions into matter,"* such as often occur without any brains. (31) Thus, if liquor be poured into the mouth, it is unconsciously swallowed; the position is changed in sleep; and limbs of animals may be made to move, after decapitation, by simply irritating their nerves, or portions of the spinal marrow; and not only so, but magnetism may, sometimes, be generated and evolved from the nerves, by mechanical *irritation*; and from such facts, (and volumes might be filled with them) we infer, that the muscular power, is not *generated* by the brains, as many have assumed; (36) and, to suppose this power is electricity, magnetism, or galvanism, is to suppose the highest forms of life to be controlled, merely, by the lower laws of the mineral kingdom.

* By Prochaska, in 1784, and after him, by Dr. M. Hall.

Even the vegetable kingdom, as we have seen, is evolved from the lower mineral kingdom; and, as animal life, sensation, and mind, are above the vegetable and mineral kingdom, so the nervous motions are above the mere mineral forces which constitute magnetism, or electricity.

Nervous Associations.

99. The Laws of *association* are always concerned in the evolution of nervous phenomena. (17) Thus, the cerebral and spinal nerves, and the nerves of the special sense, are so *associated*, that an impression made upon one necessarily affects the other. And associations are established between different parts by *disease*, so that the mind becomes conscious of the state of parts between which and the cerebral system there is no direct nervous connection. (21) As life itself is the result of *associated motions*, so the different organs of the animal and mental economy are excited by these same *laws of association*. Thus, when light is associated with the optic nerve expanded upon the retina, we have the sense of *sight*; when odors are associated with the olfactory nerves, we have the sense of *smell*; when the vibrations of air reach the auditory nerves, we have the sense of hearing; or, rather, when the mind is *associated* with these nerves, and they *sympathize* with the sound we hear; and when the *mind* is *associated* with the optic nerves, and thus sympathizes with the rays of light that *impinge* upon them, we have the sense of sight and sound. And so of each of the senses; it is only when the mind is *associated* with their appropriate nerves, that those nerves have *motion*, or become active and receive impressions made upon them.

Respiration, Circulation.

These *laws* prevail throughout the system. When the air is associated with the mucous membrane of the bronchia, it produces respiration; and so of the circulation of the blood from breathing. The blood associated with the sentient nerves expanded on the lining membranes of the heart and arteries, causes the contraction of the muscular fibres; and this, with the *expansion* produced by the *heat* generated in breathing, induces and keeps up the alternate motions of this fluid, and the organs concerned in its ebbing and flowing through the system. And thus, also, with the sense of *feeling, taste*, and the peristaltic motion of the bowels, so that all nervous, muscular, or physical changes which take place in the human body, are the resultant phenomena of the laws of *association*.

Sympathy.

100. In these laws of association, also, we have the philosophy of *mental and physical sympathy*, and hence we apply this term to all those results that we can trace directly or indirectly to *mental or physical associations*. These laws of association or sympathy between the vital organs and the substances which nourish the system, such as air and food, keep up the phenomena of life. Their disturbance produces disease, and their destruction, death.

Decussation.

101. The muscles, limbs and organs, are controlled by the brain on the opposite side of the body; that is, the right brain corresponds with the left side, and the left brain with the right side, and the muscles are moved through these associations or relations, which exist between different portions of the same muscles, and also, between these and the cerebral nerves, whose activity develops the mind. From which it follows, that there is a reciprocal influence between the different nerves and the other organs of the entire system; and hence it is that the state of one organ or part is changed by the state of another, with which it is associated.

Physiognomy.

102. These sympathetic relations or *associations develop* the nerves and muscles, not of the *face* merely, but of the entire system, and thus it is that the MIND from within, *evolves* and *shapes* the contour of the whole body without, moulding and constituting the form of the *Head, Face, Eyes, Nose, Mouth Ears*, and each of the *Features*, and hence the science of *Physiognomy*, is founded in the very nature and constitution of the Human mind; as both animals and men, *instinctively*, (73) judge of the *mind* within the body from the signs which that same mind has evolved in the features of the body without.* (103, 137.)

* It is curious to see with what mathematical exactness the *angular* and *circular* motions are developed in the physiognomy of the human body. Thus, by drawing lines from various points in the face, you will make triangles which will be *equilateral* only when the forms are perfectly developed. One is made from the centre of the chin to the corners of the mouth; another from the corners of the mouth to the centre of the nose. Standing erect and stretching the arms out at right angles an equilateral triangle is made by drawing a line from the ends of the fingers to the centre between the feet.

Symmetry, Beauty.

The *perfection* in the development of Forms, constitutes their degrees of physical or mental symmetry and beauty. In our organism there are numerous forms, and when they are harmoniously developed, we have *beauty* and *perfection*, which are perceived and appreciated just in proportion as the mind is sufficiently developed in corresponding degrees of harmony and perfection. And hence it is that one mind perceives beauty, where another mind perceives none at all, as in the different degrees in which different minds are developed, it is impossible for them all to feel exactly alike in all respects towards one another. One person or mind appears beautiful or lovely to such a mind or minds only, as have corresponding degrees of perfection and harmony in their developments.

Mental Life.

103. From all that has preceded, we now assume, or perhaps it may be considered as proved, that all the emotions, volitions, actions and manifestations of mind, are the proximate phenomena of the nutritive fluid.

The Human Voice.

The tones of voice always correspond to the emotions of *love*. The language uttered corresponds to *form*, and the sense conveyed corresponds to *wisdom*. Hence the power of *music* and *eloquence*. Music is the language of excited love, and wisdom. Crying, or sounds which express grief, are its negative or reversed motions.

The Mind and Nutritive Fluid.

The effects of joy are well known; under this emotion, the respiration becomes easy, the face is flushed with color, and the entire system seems animated with new life. Anger is no sooner excited in the mind, than its influence is shown in the face, and throughout the muscular system. The eye is seen to change quickly, the teeth grate, and the hand is clenched in correspondence with this state of mind. The vascular system, also, partakes of the general excitement. The blood is quickened in its circulation, and hence the heat of the body is increased. The secretions become more copious; and in some cases, their quality is perceptibly changed, and mental emotions increase urination and defecation, and it augments all the secretions and excretions, at times; thus producing tears, and often bleeding from the nose. Indeed, most of the emotions and passions of the hu-

man mind, are usually shown in the countenance, and excite more or less influence over the *nutritive fluid*. See how it affects the larynx, so as to cause the tones of voice to *correspond* exactly with the *emotions within*. The voice has been truly called a *living sound*. In joy, it is clear and full; in anger, loud and rough; in fear, it is tremulous and low, as it is, also, under deep and tender emotions. And it is worthy of remark, that those gestures which are true to nature, are at first perfectly involuntary or *instinctive*. (23) In fear, the face grows pale; in fright, the hands are raised and drawn back; in devotion, or joy, the hands are raised and clasped. So in the look of the eye, the turn of the lip, wrinkling of the forehead, emotion is frequently expressed, with more emphasis than could be done in words alone. One hand open, and stretched out, salutes; both open and extended, invite; and with one finger we direct, point out, or command. The head affirms or assents by nodding, and denies by shaking. Bending forward, it indicates devotion, or modesty, and thus the whole body is made by this power to talk and express the emotions of the *mind*.

Extraordinary Results.

104. Well authenticated cases are upon record which go to show that the mind in some temperaments (112) may so far voluntarily control this *fluid*, as to move the involuntary muscles, and, indeed, suspend the entire functions of the animal system. It is said of Betterton, an actor, that he could, at will, render his face bloodless; and a case is mentioned by Blumenbach, of a man, who could, in the same way, control the action of his own stomach. A German, now living, by the name of Kerner, it is said, possesses the power of suspending the action of his own heart.*

A most extraordinary instance, illustrating this power, is given by Dr. Cheyne.† It was in the case of Col. Townshend, who, after having been sometime indisposed, sent for Dr's Bayard and Cheyne, whom he wished to show how he could *expire* and come to life again! The Colonel then suspended his breath and pulse, *entirely*, for half an hour, and a clear looking glass being held over his face, it was not affected any more than if he *had* been actually dead! Cases are reported of this kind in India, where the Hindoos suffer themselves to be *buried*, even, for three and four weeks under ground, without food;—and though very much reduced, they revive after being excavated.‡

* London Lancet, Feb. 18, 1843.

† Treatise on Nervous Diseases, p. 307.

‡ London Lancet.

The Curative Principle.

105. 2. *The motions which constitute the elements of mind, evolve and GENERATE the NUTRITIVE FLUID, which is the VIS MEDICATRIX NATURÆ. Hence, the effects produced by the mind in the cure of disease, ulcers, and tumors.* A lady in Boston a few years since, cured a cancer tumor on her own face, nearly as big as a two quart bottle, by merely passing the hand of a dead man over it three mornings in succession.* I have myself dissipated tumors by merely passing my hands over them. (162) The touch of the king's hand was formerly supposed to possess peculiar virtue; and from him to be transferred to the "seventh son," in the cure of scrofula, which has been called "King's Evil," from being treated so often by the former kings of France and Great Britain.† A youth is mentioned in Lockhart's Life of Sir Walter Scott, who took an enormous quantity of laudanum by mistake, and was completely relieved from the ordinary effects of it, by the mental concern which it caused him. Dr. J. Gregory had a patient (a young man) who was purged by an anodyne, because his *mind* told him it was an *aperient*. A female patient of Sir W. Ellis was actually *salivated* by bread pills, which he told her were mercurial. Numerous cases are upon record where this *fluid* has been so affected by the *mind*, as to turn the hair from black to grey, in a few hours.

Interruption of the Nutritive Fluid is Death.

106. 3. *The interruption of the Nutritive Fluid is disease and death.* In this way we must account for cases of *disease, insanity and death*, which have occurred from impressions made upon the mind.

It is recorded of a Roman mother, that she instantly died of joy, on meeting her son, as he returned from the battle of Cannæ, where she supposed he had been slain by the veterans of Hannibal. A lady in Kentucky, the wife of David Prentiss, Esqr., fell dead in an instant, while reading a letter which brought her the news of her husband's death. It was this interruption of the Nutritive Fluid which killed the prisoner, who was made to *believe* he was bleeding to death, when not a drop of his blood had been drawn. The New Zealanders die under the same power, when cursed by the *Areekee*.‡ The mind, once fully im-

* Dr. J. M. Warren.

† Clovis I., the fifth King of France, who reigned some five hundred years after the Christian era, is said to have been the first who possessed the gift of curing scrofula by the touch of the hand; and "Edward the Confessor" was the first who attempted it in England. From May, 1660 to 1680, Charles II. applied his royal hand to the incredible number of 92,107, averaging 12 persons each day!—*Sketches of Insuperature*, p. 262.

‡ Miss Herald, vol. 23, p. 314.

pressed with a conviction of the UNERRING CERTAINTY of death, the nutritive forces are stopped, and death is the result. Thus children have been frightened to death, or into a state of confirmed idiotcy; thus ignorant persons have believed themselves bewitched, and have suffered and acted accordingly. (157) Burton* speaks of a Jew in France, who walked by chance in the dark over a dangerous passage or plank that lay over a brook, without harm; the next day, perceiving what danger he had been in, he dropped down dead. He further records that at Basil, a child died through fright by seeing a malefactor hung in gibbets; and that in the same town, beyond the Rhine, another child died on seeing a carcase taken from the grave. Cases of insanity, disease and death, are common, from impressions made upon the nutritive fluid through the mind.

Elements of Mind, Material.

107. The constitutional elements of mind are developed from matter, the same as the constitutional elements of matter were developed by the combined *Love, Will and Wisdom* of the Great First cause. And now notice how beautifully this idea is manifested in *instinct*, (23) which is so obviously carried out and developed in the nutritive power. For, here we have *Love*, (Light and Life,) *Will*, (Power and Motion,) and *Wisdom*, (Order and Form;) and the mind thus constituted, uses matter for its own development, and thus we can see in what sense the mind may be said to be *material*, and dependant upon matter, and how the *mind* and the nutritive fluid reciprocally affect each other.

Reciprocal Influence of Mind and Body.

1. The sensation, or feeling of *exhaustion*, from mental or physical excitement.
2. Animals run to death, putrify much sooner than others. The nutritive fluid supplies the wants of the body, and thus keeps up the motions of life, against the *destructive* force of oxygen.
3. And hence, in those cases where there is an abundant supply of the nutritive power, immediately preceding death, certain parts, as the hair and nails, may grow, after the death of the body.
4. Delirium, which often occurs, before death in cases of starvation.
5. The change produced in the mother's milk, from violent passions. Infants have been thrown into convulsions, and, in some cases, killed, by immediately nursing after a fit of anger in the mother.

* Anat. of Mel.

6. The difficulties which the *presence* of certain persons often produce in the *motions* of the spinal system, peculiar to *parturition*. It is a fact, of which almost every mother is conscious, who has been surrounded by one or more *men-midwives*, during their labors in child-birth, that the pains, and the process of *parturition*, have often been arrested by the presence of a *man*, at those times, and I have known cases, where nature has utterly refused to proceed with its work, till the *man* doctor had left the room! In such cases, the motor system sympathises with the mother's *mind*, and thus its work is obstructed.*

Cerebral Excitements.

108. From what has been said illustrating the nature of the *nutritive fluid*, (47) we may now see how it is that the cerebral organs become *excited*, and how they may be increased, or diminished in their activity.

1. The power of each function is increased by *exercise*; it is so with the muscles, and thus with the cerebral organs. (30) *Motion* directs, and draws to each organ, the *nutritive fluid* and thus its power is *increased*, for the moment, or, when the number of the molecules are increased, then the power is permanently augmented. (28)

2. The mind may be concentrated upon one subject, through one function; the nutritive fluid is increased in that organ for the time being, and its power is thus augmented. (29)

3. We see what should be done, when we find out that one or more of our faculties are too strong, or active. We should exercise our wisdom, in governing ourselves, in view of that fact, and thus avoid all those associations, (123) which would have a *tendency* to concentrate the nutritive fluid in those organs. We give this fluid another direction by exercising other organs. (97)

* And, thus we have the voice of NATURE against the presence of men, with mothers, at such times, except it be the husband and father. *Modesty, delicacy, propriety, the SAFETY* of mother and child, all cry out against the presence of *men-midwives*. For more than five thousand years, human beings were born without such an outrage being once thought of. In cases of difficulty surgeons might be called; but, I am satisfied, that most cases of difficulty that have occurred, were brought on through the mother's mind, occasioned by her *outraged modesty*, in being compelled, against nature, to submit her person to the examination of a *man-midwife*. Midwifery belongs to females, and they should be informed and educated so as to rescue their own business back again into their own hands, as it remained from the beginning of the world till the year 1663, when a *mistress* of Louis XIV. of France, without any anticipation of needing surgical aid, called in a *man* to attend her, during her labor! So, we see, that this practice had an *infamous* origin, and, from that time to the present, it has never been wholly free from the *disgrace* in which it was first commenced.

Artificial Cerebral Action.

109. In the same manner, we are to account for those abnormal, or artificial cerebral excitements, produced in certain temperaments; or, when the patient is in a state of trance, by touching the head, or pointing, merely, at different parts of the body.*

It is certain, that placing the hand on different parts of the human body, directs the mind, and the nutritive fluid, to that, or its corresponding part.

1. Touching the head may increase the *temperature*, and thus augment the nutritive fluid in the organs touched.

2. The patient, in most cases, *associates*, in his own mind, the faculty, with the place touched. His own mind directs the *nutritive fluid* to the organ, and it becomes excited in that way. (47)

3. There is still another way in which these excitements may be produced, in cases where the patient does not, in his normal state, know anything about phrenology. He may have *intuitive* knowledge of the locations of the cerebral organs, and when touched, his own mind directs the *nutritive* fluid to the appropriate organs. (75)

4. And there is another method, still. When such cerebral excitements are *said* to be caused by the mere will of the operator, they may be produced, by *suggestions*; (113) by associations, (100) by intuition, (75, 77) or spiritual sympathy. (126) The last named is the most rare, and as there are so many other ways for those results to occur, it is not surprising that operators should have been so frequently deceived in this matter, as they evidently have been. But, in neither of these ways, is there any necessity for any such "magnetic fluid," as many have supposed. And, even if we were to admit the existence, or transmission of such a fluid, out of one system, into another, it would by no means be sufficient to account for the phenomena that occur. As for instance: 1. When the *fluid* is said to proceed out of one *head* into another, or from one nervous system into another, what law *directs* the fluid to light upon the right place? 2. If a fluid should be thus eliminated out of one body, by one mind, into another body, what prevents the fluid from being *diffused* throughout the system? 3. Or, why should that fluid, after it

* When I first excited the separate cerebral organs, in August, 1841, I *thought* I had made an important discovery, one by which I could demonstrate the truth of Phrenology, and the precise location of each of the mental organs. But I very soon found that those excitements could not be depended upon, as I at first supposed; and becoming satisfied that what I thought was a discovery was of no very great importance, and, as I found A., B., C., D., &c., throughout the country, claiming the same discoveries, I long ago relinquished my claims, being perfectly willing that those who wished the credit of *priority* in those experiments of exciting the mental organs, should enjoy it without any rivalry from me.

has left one mind, and entered the body of the patient, produce one result rather than another? Who can tell? These questions were never answered; and consistently with the notions that have prevailed in favor of "animal magnetism," they never can be answered.

Effects of Chemical Agents on the Mind.

110. Chemical agents, as we have seen, not only act upon *sensation* so as to excite, or suspend it, entirely, but they extend their influence in suspending, or exciting each of the mental faculties, also. The stimulants increase to a greater or less degree the quantity of blood which flows into the brains, in a given time; as a consequence of this, the whole cerebral system is excited, provided the stimulation does not exceed a certain limit; but the local excitement differs according to the different stimulant employed. Thus, ammonia, musk, castor, wine, and ether, increase the powers of imagination and perception; the empyreumatic oils cause peevishness, melancholy and visions. Phosphorus acts upon the generative functions; so also does iodine, and at the same time induces sadness. Cantharides excite, and camphor diminishes, the sexual propensity. Arsenic causes melancholy; gold, hope; mercury, increased sensitiveness (mental); and carbonic acid gas, placidity. Among the narcotics, opium stimulates the sexual desires, the intellectual powers, and the imagination. Belladonna dulls the mental faculties; hyoscyanus causes moroseness, jealousy, and violence; cicuta weakens the understanding; digitalis diminishes, and saffron increases the sexual desires; cannabis causes calmness; and amanita muscaria, courage; tobacco operates in the same way as opium.*

* Dr. Otto, Northern Jour. of Med., March, 1846.

IX.

MENTAL PHENOMENA.

111. Congenital Hereditary Phenomena produced by the Mind through the Nutritive Fluid, such as "Marks" of shape and color on the child. In this way is demonstrated the Material Chemical Laws of Mind. 112. The Temperament. 113. Illustrations of Idiosyncrasy. 114. Instinctive Sympathies and Antipathies. 115. Instinctive Mental Emotions. 116. Retentive Mental Volitions. 117. Relative Mental Actions. How originated. 118. How the Mind controls itself.

1. Hereditary. 2. Mental. 3. Spiritual.

If we keep in view what has been said illustrating the peculiar nature of the nutritive forces, (20, 26) we may now be somewhat prepared to understand the true causes which evolve all the phenomena common to the human mind; and from which it will be seen, that all the *emotions, volitions and mental manifestations*, which ever did, or ever can take place, may be traced to their appropriate causes, so that not one of them can truly be said to be supernatural, above or below nature.

I. HEREDITARY.

Congenital Phenomena.

111. 1. I have shown (38, 39) that the mind of the fœtus is developed from the nutritive forces of the parents—that forms and colors are *transmitted* by the mother's mind to the child, and hence the "marks," and *constitutional tendencies* (113) with which human beings always come into the world. Now, on the assumption that this fluid is elaborated, distributed and controlled, by those *MOTIONS* which constitute the elements of the *mind*, the following results are easily accounted for:

Dr. Howship relates the case of a woman who was crossing a frozen river, in a state of pregnancy. The ice cracked and burst, and she was terribly frightened. When the child was born, its skin was gaped considerably in several places. The sight of an epileptic has been known to transfer this disease to the fœtus; and a case is reported in which a child was born with small pox, in consequence of the exposure of its mother, only thirty days previous to the birth of the child, and this too when the mother had been perfectly secured from varioloid, by

vaccination, some thirty years before. There were upon the body of the child, about one hundred and seventy regularly formed small-pox pustules, of the usual size, and filled with a yellowish purulent matter.*

The sight of an ugly or disagreeable person has been known to produce an effect upon the features of the embryo.

I knew a child, born in Athol, Mass., whose face, hands, and other parts of its body, partook of the *shape* and *color* of a toad, a calve's head, and double cucumbers, double squashes, and the like. The mother's mind was *intensely* occupied by each of those articles, some five or six months before it was born. The fluid from which that fœtus was generated, received its life and *form*, from the mother's mind. (24)

In phenomena like these, we have ocular DEMONSTRATION, of the *material* nature of the mind, inasmuch as we know that the *mind receives*, and *transfers* colors, as in cases where we see these "marks" upon children, exhibiting precisely the *color* of the *fruit, animal or thing*, which made the impression on the mother's mind.

Temperament.

112. In the composition of the human body we have the *osseous, muscular, vascular and nervous systems*, each more or less distinct, and yet so united that one could not *exist* without the other. As we have seen, each is developed in succession, from the preceding, so that one is the *germ* or life of the other; life, sensation, the soul, mind, spirit, which develops the whole, through the nutritive fluid, so that the NERVOUS MATTER is not only the *life*, the *soul* of each of the others, but it combines a number of distinct elements, or systems, with numerous and appropriate *functions* and *susceptibilities*; and the degrees in which we find the different qualities of the nervous matter apportioned in each system, together with the qualities and quantities of the fluids, muscles, bones, and the strength of the digesting, circulating, absorbing, and breathing organs, determine the *idiosyncrasy* of each person. From this, it will be seen that there may not be any two of precisely the same temperament, and the reasons, also, why one person is more easily affected from any given cause than another.

* *New York Lancet*, May 21, 1842.—Two similar cases are given in the same work, for March 26 and April 26, 1842; and another in the *London Lancet* for Feb. 4, 1842. And from such facts as the following, it would seem that the same law predominates over the susceptibilities of the feathered tribe, also. "A hen belonging to Benj. Gallaway, Esq., of Weakley County, Tenn., was bitten by a rattlesnake, but by proper attention the wound was cured. However, strange to tell, every egg laid after that time by this hen, had a picture of a rattlesnake represented upon the shell!"—*N. Y. Sun*, April 14, 1843.

1. Vital. 2. Motive. 3. Cerebral.

The first thing to be considered in acquiring a knowledge of character, is to be able to distinguish the proportions in which the three systems are united in one body. For convenience in describing, a number of terms have been used, indicating the animal and mental economy, but I believe the following classification will be found as accurate as any other, and perhaps more in agreement with the human constitution :

1. *Vital*. Persons of this temperament have black hair, dark skin, moderate fulness, and much firmness of flesh, with harshly-expressed outline of person. The functions partake of great energy of action, which extends to the brains; and the countenance, in consequence, shows strong, marked, and decided features. Like each of the following, it has three degrees of development, which correspond with the three systems constituting the human body.

2. The *Motive* is indicated by well-defined forms, moderate plumpness of person, firmness of flesh, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brains partake of the general state, and are active.

3. The *Cerebral*, or *Mental*. Persons with this temperament have fine, thin hair, thin skin, small, thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brains, is predominantly active.

Instead of attempting a description of each subdivision of these three temperaments, in detail, it may be sufficient here, to notice simply three of their most general combinations, corresponding with the above, and with the inherent elements of the human mind :

1. The *Apathetic*, distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale, clear skin. It is accompanied by languid vital action, with weakness and slowness in the circulation. The brains, as a part of the system, are also slow, languid, and feeble in their action, and the mental manifestations are proportionally weak.

2. *Antipathetic*. Large Firmness and Resistance, Aversion and Destructiveness.

3. *Sympathetic*. This is a combination of the *motive* and *cerebral* temperaments, with large developments of Benevolence, Suavity, Love and Imitation. Persons of this combination have either light hair, or very soft black hair, blue eyes, and fair complexion.

Sympathetic Imitation.

113. It is in these Degrees in which the different elements composing the human body are balanced, that those laws originate by which we are to account for the natural, *instinctive, sympathies* and *antipathies* of human nature. We often find persons whose nervous systems will be instantly affected and made to laugh or weep, by a mere *suggestion* or *thought* of any given result. A person who has often taken nauseating medicine, will be nauseated by the *thought* of receiving it again; and a *thought* has often proved a powerful emetic; and not only has a thought proved an emetic, but the sight of a distasteful cathartic, has for some time operated the same as when that medicine is actually received into the stomach, as is testified by many experienced physicians.

Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and fear are so strong in this kind, that they will have such a disease. Or if by some soothsayer, wise man, fortune teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labor of it—a thing familiar in China (saith Riccius, the Jesuit.) If it be told them that they shall be sick on such a day, when that day comes they will surely be sick, and will be so terribly afflicted that sometimes they will die upon it.*

Instinctive Sympathy. Antipathy.

The celebrated Dr. Good refers to this idiosyncrasy, but he did not know how to account for it. He remarks:

"We occasionally meet among mankind, with a sort of sensation altogether wonderful and inexplicable. There are some persons so peculiarly affected by the presence of a particular object that is neither seen, tasted, heard, smelt or touched, as not only to be conscious of its presence, but to be in agony till it is removed. The vicinity of a cat not unfrequently produces such an effect, and I have been a witness to the most decisive proofs of this in several instances."

Antipathies.

I knew a person who was so much affected with the smell of onions, as to be unable to remain in the house where they were; and it is said, Henry the Third, of France, could not endure the presence of a cat. Lord Chancellor Bacon fell down in a fit whenever there was an eclipse of the moon; the philosopher Boyle could not endure the sound of water drawn from a cock. Erasmus trembled at the smell or sight of fish; Marshal d'Albert fainted at the sight of a sucking pig; La Mollie la Voyer could not endure the sound of music; and Shakspeare speaks of some person, in his day, who could not endure the sound of the bagpipe. The celebrated astronomer, Brahe, was totally paralyzed in his limbs at the sight of a live hare; and we have known intelligent persons who could not endure the sight of a

* Burton Anal. Med. vol. 1, p. 221.

rat. Some persons are peculiarly affected on touching certain kinds of metals, and others are affected in the same way if they touch them only in their imagination. An intelligent lady of my acquaintance had such an antipathy to spiders, that for eight years she retained the sense of disgust and horror which it gave her, on finding one upon her person.

Sympathies.

114. It is quite certain that these states of feeling do not depend upon the judgment, but they must have their origin in a peculiarity of the mental and physical nature of each person. So it is in common life. There is, as it were, an atmosphere surrounding every individual, and which you perceive at once when you approach him. On the first sight you feel instinctively repelled, and you do not find it possible to feel pleased with being near to him, or delight in his company. But with another person you are delighted at once. You feel an attachment to him, for which you can render no reason at all, no more than you could for the antipathy you felt for the other. All our feelings of love, friendship and dislike, are founded in this peculiarity of our nature. It is a law of nature to work by opposite forces. Two poles of the same denomination repel and expand; two opposite poles contract and attract. Two contiguous keys on the piano harmonize less than two divided by a third. The attraction grows out of the *associations between the two*, when one possesses *positively* what is possessed by the other *negatively*. So nature has provided the two sexes, for the propogation of the different species of living bodies; and it will be found that parents of nearly the same temperament have the least issue, and their offspring, if they have any, are generally short lived.

II. MENTAL.

Receptive Mental Emotions.

115. This class includes all those mental motions which appertain to the *inner man*, and which *feed* and *gratify* the *mind*, in itself considered. Every mind has its idiosyncrasy, its peculiar appetite, which is fed, and from which the mind is gratified and developed, into other degrees of good or evil, as the case may be.

2. Retentive Mental Volitions.

116. Including all those emotions and volitions of the mind, that relate to its self, its self government: those volitions which *retain*, and keep within the mind its own *interior actions*, so that they may not become known to others.

3. Relative Mental Actions.

117. Including all those emotions, volitions and actions, which the mind *manifests* to other minds, for its own gratification. And thus may be seen the origin of all *emotions, volitions and actions*, which are conceived and developed from the human mind. Without an exception, they each and all *originate* in the element of *love*, from which they are evolved, and become the element of *will*; and *will* evolves and develops the element of *wisdom*, which *directs* to the ways and means by which the *will* may gratify the elements of *love*. External agencies operate upon *love* through the external senses, so that in all cases where an emotion arises, as we say, *spontaneously*, in the mind, it is the *motion* of love; or, if the impression is received from external associations, it is received and responded to by love, through will, alone; or by will, under the direction of wisdom. And in this manner the mind is self-moved, and may change its own conditions and manifestations. Thus:—

1. What Love most desires, the *will-power* executes. It is so in all animals, infants, children and adults, who act without wisdom.

2. When the Love is feeble, the will-power corresponds; hence, what the mind does not much desire, the will power is not much exerted to obtain.

When wisdom is developed, it is for the purpose of *showing* in what way *Love* should be gratified. Wisdom corresponds to *Light*, and *Truth, Justice*. And here we see, in *what the greatest happiness of every Human Mind consists*—it is in the harmonious action of *Love, Will* and *Wisdom*. All those Intelligences are necessarily and perfectly *Holy* and *Happy*, whose *Will* executes, exactly what their *Love* demands, under the direction of their *Wisdom*.

118. The greater controls the less—the higher element is evolved from and controls the one below, when it becomes a Perfect Form, and is perfectly developed. Hence, if *Love* desire to suspend the motions of *sensation*, the *will-power* does this, when *Wisdom* guides the way. Or, if *Love* desire a state of utter unconsciousness of all the *external* senses, the *will-power* may suspend them by withdrawing the *nutritive forces* from the external senses, and concentrating them in the element of *will*, for the time being. And this is precisely what the will-power does in cases of spontaneous Somnambulism, and Trance; so that the mind, in this way, brings on upon itself, *sleep, insensibility, grief, or joy*, according as the *will-power* controls and directs the nutritive Fluid, to the different localities, and functions of the Nervous System. (51, 52)

X.

SPIRITUAL PHENOMENA.

119. What is meant by this term. 120. The higher comprehend and control all below with which they are associated. 121. Associations determined by Degrees. 122. Partial Associations originate Disease. Monomania. Mental Hallucinations. 123. Mutual or Reciprocal Associations explain Mental Influences. 124. Spiritual Association is the perfection of Mental Union: 125. And the highest union that man can form. 126. This gives the philosophy of all Mental Influence. 127. The Government of Children. 128. Reformatory Measures. 129. Religious and other excitements.

119. Under this term I include all those mental results that are induced by *associations*, or the *influence* of one mind, which is *received* and developed in another. The influence exerted is *reflective*, proceeding from the *acting* agent, but *receptive* and *retentive* in the subject in which the influence is received, and from where it may be evolved in another form and degree. Minds control, and are controlled, through their corresponding *degrees* and *spheres*, according to which *associations* are formed between them.

Mental Degrees.

120. 1. As the higher degrees comprehend all below, so the highest developments of *mind* must *necessarily* control all below, with whom they become *associated*. (100.) It would be difficult to *associate* any two minds of *precisely* the same degree. There is such an endless variety in the different degrees of their different susceptibilities. Each has the same number of mental organs, but in their qualities, maturity, size of the organs, education, and many other things which go to make up the idiosyncrasy of each person, there will be a variety of differences, which tend to make them unlike, and give one an influence over the other. (113) It is from these contrarieties and antagonisms, that, as a general thing, the sexes have more power over each other, than either can now have over another of the same sex. From this may be seen upon how many different considerations does the influence which one mind has over another, depend. The comparative size of the brains, the size of the different organs, the views of the person, the skill, tact, intelligence, firmness, time, place, circumstances, motives, and many other things are to be taken into the account before it can be determined

how much power one mind would be able to exert over another, or, before we can determine the *nature* of the influence, whether *good*, or *bad*.

Mental Associations.

121. 2. Whatever may be the degrees in which love, will and wisdom are developed, in any two minds, one cannot affect the other till the requisite *associations*, are formed between them. And as all minds are always affected by associations, (100) so the effects always correspond with the *nature* of these associations, whether *sensuous*, *mental*, or *spiritual*. And in each degree they may be *partial* or *mutual*.

Hallucinations.

122. 1. *Partial* or *defective associations* are such as the mind forms between itself and real or imaginary beings, so that the nervous system is affected in one way or another, corresponding to the *emotions* and *volitions* of love towards those objects, whether they be real, or merely imaginary. Disease, or disturbances in the nutritive processes, induce these associations, and this is what constitutes monomania, and mental hallucinations; when the nervous molecules became permanently *disorganized*, it constitutes *insanity* and *madness*. In this manner, where the wisdom is not developed, people have imagined themselves bewitched, or possessed by evil spirits, from which their will had not the power to free them. (157) And we see, also, how it comes to pass, as it often does, that people are affected *sympathetically*, and made to laugh, or gape, thrown into convulsive imitations of persons, whom they see affected in any peculiar manner, or of whom they hear. (113) Their love, or the constitutional susceptibilities of their minds, become excited, so that the nutritive forces leave *will* and wisdom, and they either do not know what they do, or if they know, the *will-power* is not strong enough to obey the dictates of wisdom, and hence they testify that they resisted with all their might, and the more they strove against it, the more they were affected, because the nutritive forces being concentrated in *love* or *imitation*, the will necessarily assisted in *guiding*, while the wisdom forbid it, and did all it could to prevent what came to pass. (113, 114) In this way many persons are often compelled to *laugh* or *weep*, not only against their *wishes*, but against all their efforts to resist these states of feeling.

Laws of Habit.

When the mind has been once impressed with an influence from any cause, it takes cognizance of this *law* of *association*, and in cases of high susceptibility, it does sometimes either

create, or transfer it from one substance or agent to another ; and hence, the system is affected precisely according to the anticipations of the mind, and not according to the real qualities of those things to which the association has been transferred. In this manner persons often fancy themselves associated with spiritual beings, *good or bad*, but which have no existence, except in the imaginations of the minds thus exercised. By changing the associations we may, by design or incidentally, change the mental or physical powers, and thus by exciting one sense we may suspend each of the others, as neither two of the senses can be excited to a certain degree at one and the same time. Hence it is, that the thought or idea of a state or condition of the mind or body, when fixed in the mind for a sufficient length of time, suspends the senses and brings on that very change or state. (109)

Mutual Sympathy.

123. 2. Mutual associations. The degree of influence which one mind will be able to exert *designedly* over another, will depend upon the *reciprocity* of the *association* formed between them. As we have seen, one mind may be Pathetised by a *partial* association with another, whom it has seen, merely, or of whom it has read or heard. In this manner, the reader may be Pathetised by these pages ; that is, he may thus be induced to believe what is here written, or something that is false, about himself, or another, but for him or any one else to be Pathetised, by *design*, into a state of trance, or into any other emotion, volition, or mental change, there must be an *agreeable, mutual, association* between the two minds for that purpose. And here, again, we must observe that *associations* ascend in forms, degrees and spheres, from the *instinctive* to the *sensuous, mental*, and *spiritual*, and the influence and results correspond with each of the degrees in which the associations are formed. The sensuous produces sensual phenomena ; the mental produces emotions and volitions, and the spiritual evolve intelligence, wisdom, intellectuality. But, observe, *mutuality* in the *association* does not imply *equality* in all the degrees of mental development. The *two* minds associated may both *excel* ; that is, one may excel in one organ, and the other may excel in another ; neither their love, nor will, nor wisdom, may exactly correspond in *power*, but they may and must correspond in *quality*, or the object of their *love*. They may both love the same result, and they must desire it, or no mutual association is, or can be *formed*, for love is the element, the origin, and the foundation of all real *unity*. Differences in the love makes *apathy, antipathy, aversion, hatred*. (56.) But where two minds love alike, there is *sympathy*,

and the results must and always do, correspond, when associations are formed between *sensuous, mental or spiritual* love.

Spiritual Associations.

124. 3. This is the state or sphere in which one mind controls and governs another. Let us analyze it:—

1. At first sensuous love is affected, and our emotions are excited through the external senses, merely.

2. The association next extends to, and excites, the *mind* to volition, and the *attention* is more or less interested in the result.

3. The next degree extends to *wisdom*, or the spirit; the *sagacity, reason* and *penetration* are *satisfied*, spiritual love is *satisfied, excited*, and the results follow as a matter of course. This is a *spiritual association* which is the perfection of *unity*, and thus the *WILL* of one has control over the *nutritive fluid* of the other, and this fluid obeys the will of the other, and thus it is made to leave *sensation*, the *external senses*, and *consciousness*, till the mind is perfectly *controlled* by the *will* of the other! Whatever change (within the *sphere of life*) be *willed* by one, is yielded to and evolved in the state of the other.

125. As this SPIRITUAL ASSOCIATION is the highest that can be formed, between human beings, it, of course, must control all below it. It is manifest, therefore, that, in all cases, the *change* made in the *emotions, volitions, and actions*, of one mind, by the *will* of another, must, necessarily, correspond with the degrees and associations formed between them; and from which we may perceive how beautifully all the phenomena of mind correspond with the forms, order, motions, degrees, and spheres, which enter into mind, and constitute the laws of the mental or spiritual world. (6) The sensuous will, or the will expressed, through and to the senses, produces sensuous results merely; but from this degree another and higher one may be evolved. Having produced a suspension of the patient's external senses, you next induce a mental result, which is a change in his *mind*. His own mind controls his own nutritive forces. Having associated your mind with his, his mind, directed by yours, controls all his external senses, or the degree below; so that, he ceases to see, hear, or feel, except through your external senses, because your mind is accessible through your external senses; and hence, what reaches your mind, will reach his, provided it pass through your *will* by which he is controlled. In this state your patient becomes unconscious of *pain*, or whatever changes are produced in his *sensitive* system, because, his nutritive fluid has left that, and gone to his mental system, by which his sensation has been subdued. This is the second degree, in which, by *volition*, you change the mind of your patient, and cause him to sympathize with your mental wishes, to any extent within his sphere. From

this you may carry him up to the third or *spiritual* state, which is the highest. In this state his wisdom, or *intuition*, is perfectly developed, and he knows your *spirit*, and whatever comes within the degree of his development. For here, also, the *spirit* ascends by degrees, and the knowledge of all who are raised into this state will correspond, exactly, with the degrees in which their wisdom has been developed.

Philosophy of Mental Influence.

126. Thus it may be seen how one mind is *influenced* by another; and how it is that these degrees of mental development, and ASSOCIATIONS, explain the philosophy of *all the influences*, given or received, by all classes of minds, young and old, good and bad, the feeble and the strong, the world over. To make this matter still more plain:

We may consider the *soul* as passive, which receives; and the *mind* as active, or the POWER that communicates; and the *spirit* as the substance, or ESSENCE, given. The *spirit* is communicated, by writing, speaking, in the tones of the voice, by the touch of the hand, by signs, gestures, the *will*, or, in whatever way it may be possible for one mind to make known its wishes to another, when those wishes are received. (99) The impression made, always corresponds with the *spirit* of the *mind* by whom the influence or power is exerted; that is, when the impression is received, and understood, or the influence is yielded to; in that case, the soul *sympathizes* with the *spirit* with which it becomes impregnated by the *active mind*, and in this way is pathetised into the likeness and disposition of another. But, when the soul does not yield, does not *sympathize* with the wishes, or power attempted to be exerted over it, in that case the *spirit* is not imparted, and a state of *apathy* or antipathy, in the mind of the patient, or subject, is the result.

Government of Children.

127. Pathetise your child with your own *spirit*, and you will control him—otherwise you do nothing. Excite in your own *mind* the feelings and disposition with which you wish to imbue your children; thus you may render them like yourself, and if you control your own mind, you may govern them.

How to do Good.

Reformatory Measures. Here we have the laws by which the vicious are to be reformed, and the wayward restrained from vice. Here is the *secret* of success in the Temperance cause, and the cause of humanity and benevolence in all their diversified ramifications. We succeed just in proportion as we adopt

our measures to the nature of *mind*, and proceed according to the laws which constitute human nature, and make the world what it is.

129. *Religious, Political, and other excitements.* In the laws here developed, we have the *rationale* of all the influences ever exerted or felt, whether good or evil. The history of the world does not afford an instance of any *excitement*, any kind of *mania*, by whatever name it may have been known, which may not, and ought not to be accounted for, according to the philosophy of the human mind, and which was not *originated, induced, carried on, and controlled*, from first to last, by the *sympathetic, imitative laws of association* which I have here explained. (99, 100, 113.)

XI.

ABNORMAL PHENOMENA.

130. What is meant by this term. **131.** Constitutional Tendencies. Idiocy. Dreams. Adeptity. **132.** Constitutional, Mental and Physical Tendencies. Trance. Tyrol Virgins. Seeress of Provoorst. Somnambulism, Protracted Sleep and Abnormal Wakefulness. **133.** Fits. Spasms. Insanity. Case of Miss Burbeck. **134.** The knowledge necessary to be able to treat such cases successfully. **135.** What Disease is. What Health is.

130. The vital, mental, and spiritual phenomena, strictly abnormal, are such as are *developed* by the want of harmony in the original elements of mind, or rather, by the want of unity in their appropriate functions or motions.

Constitutional Tendencies.

131. 1. One class of diseases and corresponding phenomena, are evolved by the love principle, without will or wisdom. What we call *constitutional tendencies* are formed in this way; and thus we are to account for cases of adeptity, like that of Daniel Lambert, and others, where one part of the body, or one or more of the fingers, are congenitally large, and which continue so through life, unless they are amputated.

Dreams, Trance, Somnambulism.

132. And by the same laws we account for many dreams, visions, delusions, and cases of insanity and idiocy.

2. Another class of abnormal phenomena, are the results of irregular *motions* in the elements of love and will principles combined. This includes all those results which come to pass incidentally, by impressions made upon the nutritive fluid, and they disturb the regular functions, both of the *mind* and the body. Dreams occur in this way, for dreaming is a state of partial activity in the mental organs, between sound sleep and wakefulness. Whatever, therefore, tends to increase the circulation, and to destroy the balance between the periods of activity and rest peculiar to the circulating system, increases the mental states, analogous and peculiar to a state of dreaming. Cases of trance, like that of William Tennant, the Tyrol virgins, the Seeress of Provoorst, and many others, have occurred in this way. Natural somnambulism is that state in which the will-power is ac-

tive; and while the external senses and memory are asleep, the wisdom becomes excited, and hence they do see and hear things of which they have no recollection when in the natural state. At other times there is little or no motion in the muscles, and the persons sleep for weeks, and even months.

A lady is mentioned by Dr. MacNish, who spent three-fourths of her life in sleep. A woman in Henault slept from seventeen to eighteen hours a day, for fifteen years. De Moivre slept twenty hours out of the twenty four: and Thomas Parr slept away the greater part of his life. Other cases are well known, where persons have slept a week, a month, and six weeks at a time, and one* who slept at one time four weeks, and at another, four months. Of course, these persons took nourishment during this time, but they were, nevertheless, in a state of abnormal sleep.

And so other persons are constitutionally disposed to eggregiorises, or abnormal wakefulness. The case of Robert F. Gourly is well known.† He went without sleep in 1833, when forty years of age, about six weeks, and after that he took no sleep at all, for the space of three years! An acquaintance of his informed me at the time, that he had no doubt of the fact, but he perceived that Mr. G. was evidently insane, as we should know any one must be, whose normal sleep was thus disturbed.

Many persons disposed to fall into what is called trance, or such a state of sleep, have been by their friends, supposed to be *dead*, and hence they were buried while *alive*! One case of this kind I knew, and accounts of others have often been published.‡

Fits, Insanity.

133. 3. Another class includes both mental and physical abnormal phenomena, evolved by the want of harmony between love, will, and wisdom, either asleep or awake, such as too much or too little sleep, fits, convulsions, spasms, and insanity.

The case of Miss Sarah Burbeck is well known.§ I saw her three years since, and witnessed a sight which it would be use-

* Samuel Chilton, Tinsbury, Eng., 1694.

† Published in the Boston Medical and Surgical Journal, 1842.

‡ In order to guard against premature interments, there is attached to most of the cemeteries in Germany, a hall where the dead remain sometime before being committed to the ground. In this hall, the body, neatly attired, is laid upon a couch—before the lips is placed a mirror which the slightest breath would cloud, and between the fingers a string, which, on the slightest movement causes a bell in the department of the keeper to ring. This hall is visited night and day, hourly, by vigilant inspectors, and it is stated that not a year passes that the bell is not rung by one of the supposed corpses. Similar precautions should be adopted in every burial place in America. Indisputable facts conclusively indicate their necessity.

§ Salem, Mass.

less for me, or any one else, to attempt to describe. For some fifteen years she has not been conscious of having enjoyed one moment of *sound* sleep. During this time she has been confined to her bed, the pillows and bolsters of which have, of late years, been made of India rubber, so as to break the force of the terrible convulsions to which every limb and joint in her entire frame is ever and anon subjected, with such inconceivable power, that many of her bones have been long since dislocated.

Sometimes she is elevated from her bed, in an instant, perpendicularly; and at other times pinned to the wall, or made to spin like a top without the least effort. Then she may be tossed up to the plastering overhead, or thrown with violence from her bed upon the floor. At other times her hands will be drawn up with so much force as to bruise her face, and thus she has knocked out one of her own eyes.

I noticed, when in her presence, that speaking of her sufferings tended to bring on the convulsions. (113) And in the same neighborhood, I found another young lady, who, for about two years had been similarly afflicted, induced, undoubtedly, by what she had seen and heard of Sarah Burbeck.

Health.

134. Health is that state of the physical System in which the motions of each of the Elements are *harmonious* and *regular*. In such cases, each part of the body is evenly developed, and the *ingestive*, *relentive* and *egestive* motions, are each performed without interruption. It is then that the due amount of the *nutritive fluid* is *elaborated*, and communicated to the different parts at the proper time; the heart dilates and contracts regularly; the voluntary and other muscles obey, without obstruction, the several wants of the various organisms, which call them into action. The various secretions are made at the proper period, the vital forces predominate in their tendencies to preserve all parts of the system against the destructive power of oxygen, which *tends* to break them down; and thus the balance of power is duly maintained between the *breathing*, *circulating*, *assimulating*, *absorbing* and *excreting* functions. This we call a state of perfect health.

Disease.

The want of harmony and perfection in the *ingestive*, *relentive* and *egestive* motions, peculiar to each system composing the human body, is *disease*. The *inherent* or *instinctive* motions of each elementary principle, by which the nutritive fluid is elaborated and governed, *tend* toward the greatest perfection and harmony, in the development of the whole organism which is pos-

sible, both in sickness and in health. Thus NATURE always does the best that can be done, with the materials it has to work with, for the time being, and hence, the greatest amount of health, so to speak, is always enjoyed, when nature is the least obstructed, either by drugs, the state of the mind, food, air, &c. (90) But when, from any cause, these motions are interrupted or increased, in any one part, so as to destroy the harmony of the whole, that *interruption*, or *increase*, is *disease*. Diseases, therefore, may, and should be classed, in correspondence with the *motions* which originate that state or change to which this term is applied. For whichever system, whether the vital, motive or cerebral, be diseased, in every case there is disturbance in the *nutritive fluid*. (105) In such cases, more or less is communicated than is necessary to supply the natural wants of the system; the circulating, assimilating, absorbing, and excreting processes are interrupted, and inflammation or congestion ensues: one part is wasted for the want of a due supply, and another is enlarged with unhealthy deposits. The temperature is now increased or diminished; and hence, as health consists in a regular series of alternating conditions or motions, each embracing a special period of time, so disease must be nothing more nor less than an increase or diminution of the amount of the same motions or conditions, and is universally alternative with a period of comparative health. When the disturbance is merely *functional* we call the disease *acute*; and *chronic* when it has continued a sufficient length of time to alter the structure of the parts.*

* As the proximate cause of disease is in the nutritive fluid, it is manifest how pernicious, (and I might add,) how murderous are the prevalent and contradictory methods of drugging, for its cure. Were this the proper place, I believe I could satisfy some of my readers at least, that probably in no one thing was the world ever more *deceived*; in no one thing was the multitude ever more "humbugged" than in the use of medicinal drugs, "powders" "pills" "syrups" and "panaceas." No "profession," no "trade" ever combined more mischief, in its ultimate results, than the "art" of drugging, which has made more misery, and destroyed more lives than alcohol or the sword. From the beginning it has been subjected to constant change, ever and anon putting on a new phase, and luring the invalid on, with fresh promises of life and health, while "maladies, ghastly spasms, racking tortures, qualms," have been swallowed, in the forms of powders and patent nostrums. Strictly speaking, no medicine ever did or ever can cure disease, any more than it can *produce* life. See the Author's "Book of Health for the Million," published by White & Potter, Boston.

XII.

HUMAN HAPPINESS.

136. The Development and Perfection of the Human Form is Happiness. 137. What Pain is. 138. When all our wants are gratified in harmony, we are happy. 139. Mental Wants. 140. Suffering, in the nature of things, secures the greatest good of all.

Pleasure.

136. Happiness is but another term for *development*, or the *perfection* of the human mind in all its form, motions and developments. Every mind, and every one of its organs are happy, just as far as they are developed in *harmony*. The great law of design, (2) makes all those sensations, emotions and volitions *painful*, that are excited by agencies which prevent the *harmonious development* of the organism upon which they act, or which the *love* principle believes to be so, and the same law of *design* makes all those agencies *agreeable*, which tend to develop, to draw out the motions of the organism, or which have such a tendency in the hopes or wishes of the mind.

Pain.

137. Pain, therefore, is an over excitement of the centrifugal motions of the organism. (29, 30) The eye is pained by too much light; the sense of hearing is often destroyed by too much sound, and the sense of feeling becomes painful by the prick of a needle, which excites those motions more than by a severe pressure from an obtuse surface, which produces no mechanical irritation. (25, 29) So, if you run, or make any mental or physical exertion which excites those *exclusive motions* of the nutritive fluid beyond the motions of breathing and digesting, by which that fluid is supplied, the exhaustion becomes *disagreeable*. But, if the excitement of any one sense be just enough to bring about its natural development, it is, in that case, pleasant; and the pleasure is just in proportion to the approach of the organ excited, to the perfection of its degree or sphere.

Charm. Fascination.

Hence it is, that the dog shrinks from the frown of his master, the bird is paralyzed or charmed by the eye of the snake,

the infant is gratified or terrified by the smile or frown of its nurse. And, in this same law, we find the philosophy of *ecstasy*, *fascination*, the power of *charms*, and amulets; the results produced by *faith*, *hope*, *fear* and *joy*. All these results come to pass, often, without any reflection, and without reason, simply by impressions suggested to the mind, or made upon the nervous system, by the laws of association.

Felicity.

138. All the *vital*, *mental* and *spiritual* wants grow out of love; and the exercise of any one faculty affords *satisfaction*; but the greatest good, the greatest happiness is enjoyed when love, will and wisdom, are gratified or exercised in perfect harmony, in a state of perfect development. The highest organ is wisdom, and hence it is that man is holy and happy when the whole of his organs are gratified or exercised, in harmony with this development, whatever its degree may be; and the *most* so, when wisdom is *perfectly* developed, and all the other functions are governed accordingly.

Moral Obligation.

139. Mental or moral power is co-existent with mental or moral obligation, and both are conditioned on the development of *love* and *wisdom*. Mental law is in perfect harmony with physical and organic law, and the greatest good is secured when each of these laws are obeyed. Duties to the Deity are conditioned on the relations we sustain to Him; duties to country, family, and neighbors, are conditioned upon the relations we sustain to each, and the relations themselves are traceable to the developments of *love* and *wisdom*, which dispose us and show us how to do the greatest amount of good, to the greatest number of persons—it is then that man enjoys the greatest satisfaction of which his nature is susceptible, and best answers the great end of his existence.

140. It is because the *physical*, *organic* and *moral* laws are *independent* of each other, and because they are *universal*, and *invariable* in their application, as we have seen, that man or animals *suffer*, for, when there is any want of conformity to either of these laws, *suffering* is the unavoidable and *necessary* consequence, and thus the greatest good of the greatest number is infallibly secured, in the very nature of man, and the constitution of things.

XIII.

DEATH.

141. Death is the natural result of life. 142. No reasons why it should be dreaded, when correctly viewed.

141. That *transition* termed death, is the natural result of those chemical *forces* which are in constant operation, and by which matter is transformed from one *sphere* to another. As we have seen, when it reaches those degrees which develop *sensation* and *consciousness*, or the personal *identity* of the *human soul*, (43) then the *form* is *individualized*, and never recedes, though the *elements* from which it has been developed are constantly *dying*, or changing, by the laws of chemical action, from one state to another.

What is Death ?

142. Strictly speaking, *death* commences just as soon as we commence our existence, because life, or the human soul, is constantly changing the *elements* with which it invests itself, in the form of the living body. There is no sense, therefore, in which death can be *dreaded*, in itself considered, but, on the contrary, it should be viewed as it really is, the *change* in our form of existence by which the spirit relieves itself of the grosser particles of matter, now no longer needed, and ascends to another sphere, according to the laws of progression by which its existence was at first commenced. (16) Death, therefore, is the *separation* of the *mental* or *spiritual*, from the outer or *physical* organism. (17, 99)

XIV.

THE SPIRITUAL SPHERE.

143. Minds in the Sphere below cannot comprehend those in the Spheres above. 144. The unending existence of the Human Spirit argued; 1. From Personal Identity, Individuality; 2. From Internal Sense of Sight, Hearing and Feeling; 3. The Laws of Eternal Progression.

143. In the nature of things it must be impossible for minds in one sphere, to comprehend those in a sphere above. The laws of each kingdom in nature, comprehend those below. (2) It follows, that only just in proportion as the human spirit is *developed*, will it be capable of anticipating and appreciating, its future existence. (1, 81)

Progressive Existence.

144. There are three considerations from which it is reasonable to infer, the future, everlasting, progressive existence of the human spirit:—

1. *Our consciousness of personal identity.* The matter composing the body, is changed; indeed it is in a constant state of change, living and dying, from the first moment of our existence. But consciousness of personal identity, when the mind is in a normal, healthy state, remains *always the same.* (43)

2. There must be something beyond the mere qualities of the nerves through which we are said to *see, hear and feel.* Why do we not *always* hear, when the sound breaks upon the ear? (99) We hear only when the *mind* hears, we *see* only when the *mind* sees. How often things are before our eyes, and reflect their light directly upon the optic nerves, but we do not see, for the reason that the *MIND* is not there. The nerves are there, the particles are all there just the same, but the mind which sees, is not there.

3. *The laws of eternal progression.* (16) It is impossible to reconcile the idea of *annihilation* with the laws of matter, or the constitution of things. The higher the *form*, the purer the *Essence*, and from this law we have developed the *spirit*, the *Essence*—of that form which constitutes the animal body. It is therefore, a legitimate exercise of the innate faculty of *wisdom* when the human mind anticipates from the laws of its own de-

velopment, the *final and everlasting destiny of every human spirit*, a PROGRESSIVE AND ETERNAL EXISTENCE, EVOLVED AND PERPETUATED BY THE INHERENT, INDEPENDENT, UNVARYING, UNIVERSAL AND ETERNAL LAWS OF THE UNORIGINATED AND ETERNAL GOD.

XV. DIRECTIONS

FOR DEMONSTRATING THE TRUTHFULNESS OF THE FOREGO-
ING THEORY.

145. Why give directions for Pathetising? 146. The "Passes" so called
147. Reasons for producing Extraordinary Phenomena. 148. The Self-
Induction of the Trance dangerous. 149. All human beings alike. 150. Dis-
tinction to be made between the different Temperaments.

Before I could state *definitely*, how one person should proceed to gain a mental *control* over the *mind* of another, in all cases, I should see both the operator and the subject. If a parent should inquire how he might best control the mind of his child, I should wish to see them both before I could give *specific* directions; because I must know not only the temperament and *constitutional tendencies* of the child, but also the *aptness, tact* and *knowledge*, possessed by the parent, which would enable him to *adapt* what he did to the best possible advantage in the government of his child. As a *general* rule, I should say, that the parent who secured the most *confidence* and *love*, would be the most able, (other things being equal) to control his child. And thus with every other person. Adults and children in miniature, and the one whose mind is the best *constituted for this purpose*, who has an *aptness* for controlling another, will, on the whole, succeed the best. Of course, the more knowledge he has of mind in general, the better; and the *tact* he may have for causing circumstances, times, places, &c., to subserve his *design*, the better he will succeed in his attempts to control other minds besides his own.

All the power, therefore, which one mind exerts over another, and the influences that are felt by one from another, directly or indirectly, and whether *incidentally* or by *design*, may be denominated *Pathematic*, because it is in the nature of the human mind to *influence* and be *influenced* by these *laws, conditions, susceptibilities* and *associations*, which Pathetism accounts for and explains.

To illustrate:—I overtake a weary traveller who has sunk down by the roadside in despair. The sight of him excites my *pity*. He is surprised, and springs upon his feet, when I inform him that it is but a fragment of a mile to the city, and with a

little more exertion he will be able to reach a place of refreshment and rest! And now, his excited HOPE sends a current of fresh vigor through his exhausted limbs, and he starts with new strength, and soon finishes the journey he had, only a few moments before, despaired his ever being able to accomplish. This is Pathetism, and in this very manner all *minds* are mutually acting upon each other reciprocally, *giving* and *receiving* impressions, and for *good* or *evil*, accordingly as they hinder or best subserve the greatest good of the parties concerned.

That information, therefore, which enables one to make the best use of his powers for avoiding evil, receiving good, and exerting his influence for the highest good of the greatest number, is the knowledge which every human being most needs. This information is Pathetism.

145. But, it may be asked, if we are, each in his sphere, constantly Pathetising one another, why I should give *specific* directions? I answer, to enable each *competent* person to produce such specific mental phenomena, as may be the best calculated to demonstrate the real nature of the human mind. If the phenomena which occur spontaneously, such as trance, mental hallucination, &c., may be induced by artificial means, then it must follow that the *laws of mind* are put in operation, and the true nature of the mental economy shown, whenever these specific rules for developing mental phenomena are successfully applied, in any one given case.

Out of some five or six thousand persons whom I have caused to fall into a state of *trance*, some six hundred of them have had *surgical operations performed on them without the consciousness of pain*. In many other cases I have thus broken up the habit of *Stammering*, and destroyed the *appetite for Tobacco, Tea, Coffee, Opium, and Intoxicating Liquors*. I have cured DIFFICULTIES in the power of *Speech*. I have restored numbers from a state of *hopeless despair*, and *insanity*, and completely annihilated from the mind a tendency to crime, not excepting that of suicide! If, then, a state of insensibility to pain, or a *change* in the state of the mind, as real and decided as those above mentioned, do not DEMONSTRATE that the *mind* constitutes the *functions* of the cerebral system, as I have shown, it must be because the mind, witnessing the development of such phenomena, is not in a condition to be convinced,—not so balanced as to be in a condition, the most favorable, for perceiving and appreciating the truth in relation to itself.

146. The rules for making what have been called the “*passes*,” laid down by teachers of the “*fluid*” notions, amount to just nothing at all, except “*rummery*.” I do not say, indeed, that the hands should not be “*laid upon the sick*,” during the process for inducing a state of Hypnopathy (sympathetic

sleep,) any more than I would forbid two friends from shaking hands, on meeting after a long separation. We *instinctively* place the hands upon children, or friends, whom we wish to caress, or with whom we deeply sympathize in times of distress. We instinctively place the hand upon the seat of pain, in ourselves and others, and the same law will guide the operator when attempting to bring on a state of trance. But, at the same time, it should be remembered that the *changes* we wish to produce in the nervous system of the patient, *are brought about secondarily by his own mind*; and if the experimenter does not know how to prepare and direct the mind of the patient without the "passes," he will not do much, in most cases, with them. Competency to comprehend the nature of the human mind will enable any one, with a few simple suggestions, to determine on the best means for directing the mind of the patient, in peculiar cases, so as to induce the desired result. Some, to be sure, may have been the occasion of certain strange phenomena without that competency; and it is true that such persons have also exhibited such an utter want of information, both of themselves and the subject of mental philosophy in general, that they have been the disgrace of this subject, in the same way that medicine and divinity have been disgraced and scandalized by incompetent teachers, from the earliest ages of the world.

147. The only reason for attempting these extraordinary phenomena, is to show the true philosophy of human nature, or for relieving pain; and hence, if it be desirable for human beings to understand themselves, it must be consistent to make use of the only satisfactory process within our power for demonstrating what that nature is.

148. As I am confident that the self-induction of the *trance*, without the supervision of an operator, or a friend, is attended with danger, I give no directions for bringing it on in that way. It is an abnormal state of the nervous system which ought never to be brought upon one's self, except under the direction of an experienced operator, or friend, who might be able to give relief in case of disturbance or difficulty.

149. Every human being is liable to the same changes; the nervous systems of all are governed by the same laws, and the reasons have been given to show why all are not affected by the same means precisely alike. All do not make good *physicians*, good *nurses*, and "able ministers" of religion. Yet, all may, under certain circumstances, render some assistance to their suffering friends when it is needed. But those only excel, in medicine, teaching, and nursing, whom nature and education have fitted for that work. And, supposing that some such have read and digested the foregoing theory, I now proceed to give a few practical directions for demonstrating its truthfulness. They

are not merely the legitimate deductions from the facts and principles therein laid down, but they are such as an experience of more than thirty years has convinced me are the best, and the most satisfactory for proving what is true in regard to the *human mind*.

Directions for Pathetising.

150. It is a matter of importance to be able to distinguish between the different *temperaments*, so as to choose that combination of them, which, under all the circumstances of the case, would be the most easily controlled. (112) For, although every human being who has ever lived,* or who ever will live, may *sleep, dream, become somnambolic*, or by disease fall spontaneously into that abnormal state denominated *trance*; and although there may not be any adult human being but who may have been *FASCINATED* with *beauty, music*, or perhaps by a *sense of danger*; (137) yet, the persons who are the most easily *spell-bound* by *mental associations*, or the process I am about to describe, constitute a medium class, between the highly *nervous* and the decidedly *vital temperaments*. They are what may be called the *sympathetic*, partaking somewhat of the *motive* and *mental*.

2. Children or youth, and the very aged, are not susceptible. (76)

3. There should be no *antipathy, natural* or *incidental*, between the parties. (114)

4. Neither the operator nor the patient should be under any kind of mental or physical *excitement*. (46)

5. There should be *perfect agreement* between the operator and the patient, in relation to the *object* of the sitting, the *time, place*, and attending *circumstances*. (123)

6. The patient should always *be made acquainted with your design*, to produce any result, beforehand, before and during the sitting. (124)

7. The patient may recline, stand up, or be seated, so that his *position* may be *perfectly easy*.

8. The operator is *ACTIVE*, and should put himself in the *relation to do* what he undertakes, and *assume the power to accomplish it without failure!* (120)

9. The patient should become *passive*, and *settle his mind upon the result*. His *sight* and *hearing* should be *fixed* or *suspended*, so that he may sink, without interruption, or resistance, into a state of *reverie*. (49)

* According to the Scripture account, Adam, the first man who ever lived, was, by the Deity, himself, put into "a deep sleep," for the purpose of rendering him unconscious of pain, while a surgical operation was performed upon him. Gen. 2, 21.

10. The sitting should never be continued longer than is agreeable to the patient; at first, certainly, not over an hour.

11. You may *quiet*, or *rouse* the patient, by putting your hands upon his head, or taking hold of him, in precisely the same manner that you would *soothe*, or *rouse up*, a child or an animal when asleep.

12. When the *association* is once fully established between you and your patient, his *own will executes, in his own nervous system, the DICTATES of your Love, so that whatever you will or command him to feel, or will, or do*, (within the degree of his developments) *results as the consequence*. That is, if you express your *will* to him while he is under the spell, your control over him will correspond with the degree in which your mind is associated with his, whether in the *Sensuous, MENTAL or SPIRITUAL* state.

In this way you may bring on the trance, rouse him out of it, relieve him of pain, cause him to have conceptions or perceptions of things, real or imaginary, past, present or absent. Thus you may cause him to *dream*,—you may change his appetites, disposition, and habits of life; and thus, also, he may control and govern himself by his own determinations, formed in his own mind, while under the spell. (125)

13. Secure a state of perfect *quietude* before removing the trance.

14. Never *indulge* or express any feeling of *alarm*, nor any other emotion disagreeable to the patient, while he is under your control.

15. If you find it impossible to remove the spell, entirely, leave the patient to himself for a while,—it will disappear in time.

16. Suffer no injuries to be perpetrated upon your patient, while in a state of trance.

XVI.

COROLLARIES.

Wars, Political and Religious Excitements, Fanaticism, Sympathetic Mania.

I. POPULAR EXCITEMENTS.

151. Resistance excites war. Worship excites devotional emotions. One mind is excited by its *associations* with others, and the nature or character of the results of all excitements depend upon the faculties of the mind concerned in carrying them on. (113)

152. One of the greatest excitements ever "got up" in Europe, was that produced by the Crusades, and that excitement was begun by *one mind*. Peter the Hermit, during the pontificate of Pope Urban II, travelled all over Europe, describing the indignities practised by the Turks, in Palestine, on believers, and calling on Christians everywhere to rally around the standard he raised for the rescue of the Holy Land from the infidels. So humble was his demeanor, so saintly his appearance, and so vehement his eloquence, that he gathered an army of 60,000 men with whom he marched to Jerusalem: and he kindled throughout Europe that ardent spirit, which, for ages found busy employment in the crusades against the infidels.

153. History furnishes innumerable instances of this philosophy. L. Sylla, in the midst of battle, finding his troops giving way before the forces of Mithridates, dismounted, seized a standard, and reared it in the midst of the enemy, crying out to his retreating soldiers, "Here, Romans! it is that I shall stand, and here I'll die! Report your General left in front of the enemy!" This appeal was enough: his army rallied, drove back the enemy, and remained masters of the field.

It is also asserted, that Zeno Eleates, pitying the sufferings of the Agrigentines, from the tyranny of Phalaris, their king, attempted to reason the tyrant into mercy; but he failed. He then sought to rouse the nobles to a sense of their degradation; but in vain. Being then summoned to the presence of the tyrant, who was surrounded by his trembling nobles, Zeno disdained to answer the questions of Phalaris, but turning to these nobles, he reproached them with their pusillanimity in terms so keen, that, stung to the quick, they roused themselves to sudden

action, and stoned on the spot, the very tyrant before whose power they but a moment before, were trembling.

154. The same sympathetic panic often seizes upon large assemblies of people. A word or a hint from one individual communicates a shock through the whole. In this way mobs are frequently stimulated to ungovernable fury, and soldiers, in the day of battle, rush on in the face of death; or, panic struck, the fear spreads from one to thousands, and those who but a moment before, were ready to brave the cannon's mouth, are now trembling with fear, and find it impossible to summon either courage or self-possession. At other times, a word, or look from some master spirit, electrifies the mass around him, and from one to another the impulse communicates a feeling of heroism and intrepidity, which increases as it spreads, till the entire mass are impatient to throw their lives away in the whirlwind of their ambition.

If one person is said to see a ghost, it not unfrequently happens that a sensibility is awakened in the minds of many others, till the infection has spread, and ghosts are multiplied in proportion to the susceptibility of the people who happen to hear the strange details of the departed spirits. So, if one in a family, or neighborhood, happens to have a singular dream, it is followed with others of the same kind. In a word, whatever is related to the strange or marvellous, whatever is calculated to excite *credulity* or *fear*, operates by *sympathy*, and in this way we may easily account for the prevalence of many crimes, and the various forms of delusion, which have, from time to time, so much disturbed and cursed the world. (113)

There is a kind of *contagion*, purely mental, so to speak; there is a peculiar aptitude in minds, and society, to assume a peculiar train of thought, or feeling, grave or gay, as the circumstances may dictate. The convulsions among the children in the Poor House at Haarlem, under the inspection of Boerhaave, were caused and cured by these laws.

155. Mr. Powers* details the particulars of a family in Chelmsford, Mass., where one of the children was affected with chorea, and five others exercised themselves in imitating his odd gestures, until every one of them was irresistibly affected in the same way. And the spell was not broken until the father, one day, brought in a block and axe, and sternly threatened to take off the head of the first child who should exhibit any more of those singular gestures.

Dr. Haygarth gives a similar account of the effects of sympathy, which took place in 1796, among some peasants in the Island of Anglesey. It commenced with one female, and in a

* Influence of the Imagination on the Nervous System.

short time extended to some twenty others. And a similar account is given by Rev. Mr. Archibald, of Unst.* He says, at first the affection commenced with a female; but on her manifesting the affection at church, it was immediately communicated to others. And in another parish, some sixty persons were seized in the same way; and being carried out and laid in the yard, they would struggle and roar with all their might, for five or ten minutes, and then rise up without remembering anything that had happened to them.

Affections of the same kind prevailed among the Anabaptists in Germany, and the French Prophets in Dauphiny, and in England; and after them the Quakers, and also among the Puritans of New England, in 1745, and more recently among the Methodists, Baptists, Presbyterians, and especially among the Mormons. Nor are these affections confined to Protestant sects; they have been equally prevalent among the Papists, and, indeed, among those who are not religiously disposed. I have been informed of similar affections among the Mahometans. A gentleman who has been among them during seasons of prayer, states, that for some time he had seen some of them convulsed, and they would emit a kind of froth at the mouth. Those less favored, would take this foam from the mouths of their companions, and by rubbing it upon their own bodies, would thus excite a similar state of feeling and action in themselves.

That the affections above described, were communicated by the laws of *sympathetic imitation*, there can be no doubt. And it would be equally easy to show, that many diseases deemed contagious, have been communicated in the same way. The history of the Asiatic Cholera would as plainly demonstrate the truth of this position, as it would prove, that any such disease ever existed. And the same might be said of other diseases, and affections, both mental and physical, which are frequently known to gain upon individuals, families, neighborhoods, and generally whole districts of country. Sometimes an enormous crime will be committed; and its flagrancy excites a kind of susceptibility in the mind of another, and another, until it has been followed by a dozen or more of the same kind.

156. A few years since a suicide was committed in Troy, N. Y., by hanging. One of the men who assisted in taking the corpse down, was noticed to place the rope, taken from the neck of the dead man, in his pocket;—nothing was thought of the circumstance at the time. But, one year afterwards, that very man was found hung in the same place, and with that identical cord about his neck!

Religious and political excitements are always modified, di-

* Edinburg Medical and Surgical Journal, vol. 3, p. 438.

rected and characterized, by the mental faculties which they call into action.. And, though they generally produce too much commotion to allow of sufficient reflection to enable a *disinterested* person to see how beautifully they illustrate the nature of the human mind, yet they do, nevertheless, furnish the data from which it would be an easy matter to show the truth of my assumptions with regard to it. (129)

II. WITCHCRAFT.

Faith, Fear and Ignorance.

157. That state of society which has originated witchcraft, depends upon *ignorance*, *marvellousness* and *fear*. Whenever these faculties become very much *excited*, and the mind is occupied with the *thoughts* of witchcraft, then it is that such persons think themselves, or their neighbors, really *bewitched*. (106)

158. Witchcraft has never been known, except under the following circumstances:—

1. The people *believed* in it, and thought it produced by *supernatural* power.

2. The persons concerned in it, were *ignorant* of the laws of mind, and *superstitious*.

3. Innocent persons *accused* themselves and one another, and in this way they came to *think* themselves, or others, *bewitched*.

4. Their *ignorance* and *superstition* led them to attribute certain strange phenomena to witchcraft.

5. The *excitement* and *fear* upon the subject, the *sight* of persons said to be in league with the devil, all tended to keep up that state of feeling, which constituted the *thing* called witchcraft.

What more likely to bewitch an ignorant, fearful, and highly susceptible person, than to charge him with witchcraft, as many have been, from envy or hatred? The bare *suspicion* spreads from ear to ear, and strikes terror throughout the neighborhood and country where the belief in witches obtains. The *suspected* person is shunned, as being worse, if possible, than the devil himself; and the horror and fear attendant on the mere suspicion of a crime, so monstrous and dreadful in its effects, prostrates all before it, and leaves nothing but fear and *witchery* in its train.

159. There is not a case of witchcraft upon record, but which, if produced, would confirm the views I have here given, of this thing. A lady in New York, consulted a fortune-teller, and was so much affected by his *prediction* of her death, that she actually died the very next day, as the old negro told her she would! Take the cases of the children, in the poor-house at Haarlem, in Holland, who were seized with sympathetic convulsions; or

any similar excitement which ever occurred, and you will find facts enough to demonstrate the doctrine here advanced. At such times the nervous system becomes excited and deranged, and hence the mind may be impressed and moulded into almost any shape which the prevalent *whims*, or superstitious notions may chance to give it. Hence it is found so difficult to reason some people out of their peculiar notions.

Gen. Walstein, who lived in the seventeenth century, was singularly superstitious, though he was brave and intrepid on the field of battle. In 1625, while planning one of his campaigns, he sat up all night, as usual, on such occasions, to consult the stars. Sitting by his window, but in contemplation, he felt himself violently struck on the back. Feeling that he was alone, and his chamber door locked, he was seized with affright. He doubted not this blow was a messenger from God to warn him of his speedy death. He became melancholy, but his friends knew not the cause. His confession, however, discovered the cause, and one of the pages of the general confessed that, being intent on playing one of his comrades a trick, he had hid himself in Walstein's apartment, and, mistaking him for his friend, had struck him on the back. While his master was examining the room, he jumped out of the window. (113) This explanation saved the general's life; for, had it not been given, his excited *fear* and *marvellousness* would have overpowered his nervous system, and thus caused his death.

160. So with many people, the barking of a dog, at a particular time, the breaking of a looking-glass, the gnawing of a little insect upon the wall, the burning of a candle, sight of the moon over the left shoulder, are all taken as prognostications of bad luck, ill health, or death. And where such superstitions prevail, people are constantly liable to be *bewitched*, first, out of their senses, and then their health and their lives fall an easy prey to the same superstition.

The following account was originally published in the "Zoonomia," and was subsequently verified by the poet Wordsworth:

A young farmer in Warwickshire, finding his hedges broken, and the sticks carried away during a frosty season, determined to watch for the thief. He lay many cold hours under a haystack, and at length an old woman, like a witch in a play, approached, and began to pull up the hedge; he waited till she had tied her bundle of sticks, and was carrying them off, that he might convict her of theft, and then springing from his concealment, he seized his prey with violent threats. After some altercation, in which her land was left upon the ground, she kneeled upon the bundle of sticks, and raising her hands to Heaven, beneath the bright moon, then at the full, spoke to the farmer, already shivering with cold, "Heaven grant that thou mayst never know again the blessing to be warm." He complained of cold all the next day, and wore an upper coat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm; he covered himself with very many blankets, and had a sieve over his face as he lay. From this one insane idea, he kept his bed above twenty years, for fear of the cold air, till at length he died. (94)

All this might be anticipated, at any time, where the circumstances, and *ignorance*, and *fear* of the parties are sufficient to be worked upon in this way, by the *prediction* of an old woman.

161. But what shall we say, for those of the present age, in this land of light, who profess to be intelligent and well informed, and who, nevertheless, retain all the old notions about the old woman, or *witch*, with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, a ragged coat on her back, a skull cap on her head, a spindle in her hand, and a dog or cat by her side.* Or, perhaps, she is seen scudding through the air on a broomstick, or baring one of her numerous teats to be sucked by the devil. Nay, we have clergymen in our very midst,† who have recently written and preached upon this subject, for the purpose of creating an excitement, and increasing the faith of the credulous in witchcraft. I am not aware that we have any "regular" professional "witchfinders," who perambulate the country as of old, with their hazel rods, to find out, detect, or accuse innocent people of this horrid crime, for three pounds apiece. Nevertheless, we have writers and preachers in favor of witchcraft, as if the crimes, and ignorance, and suffering, attendant upon the prevalence of that belief should be too soon prevented and banished from our world! It is not enough that thousands on thousands of innocent people, men, women and children‡ even, have been put to a violent death by this detestable notion; it is not enough that females have been driven by it to confess themselves pregnant by the devil; ministers of the Christian religion now advocate these disgraceful prejudices, and denounce those as enemies to mankind who attempt to give that information of the human mind which might relieve suffering humanity from this terrible scourge.

III. MODERN "MIRACLES."

Miracles among the Papists and Mormons. Healing the sick, causing the lame to walk. Case of Mary Jobson. "Virgins of the Tyrol."

162. I account for the cure of *diseases, lameness, deafness*, and even *blindness*, partial or total, without supernatural agency. Results of this kind have often occurred under the excitement of *Hope* and *Faith*, and, when associated with religion, they are

* I have now before me cuts, engraved and published in England, in 1619, representing the appearance of those "old women."

† Rev. Henry Jones, of New York, and Dr. Wilson, of Cincinnati, and others, besides the *Mormons*.

‡ A Mrs. Hicks and her little daughter, only *nine years old*, were hanged, under the charge of witchcraft, at Huntingdon, England, in 1616.

attributed to the direct power of God. So among the Papists and other religious sects.

That the so called "miracles," among the Papists, Mormons and others, (whenever any real cures have been brought about,) were produced by impressions made upon the *nutritive fluid*, through the mind of the patient, or through one of the external senses, at least, is beyond all doubt. (105) Indeed, why should I believe that cures are performed by miraculous power or medicinal drugs, even, when they occur under religious associations, and by some other power, when they are brought about by Pathetism? In this way I have cured cases of Tic-doloroux, Spasms, Neuralgia, Chorea, Rheumatism, Sick Headache, Paralysis, Insanity, Cholera Morbus, Stammering, Epilepsy, Monomania, Deafness, Fits, Hysteria, Loss of Voice, Hypochondria, Toothache, Want of Sleep, St. Vitus' Dance, and Blindness, besides numerous Congenital Difficulties, and bad habits, such as the use of Tea, Coffee, Tobacco, and Intoxicating Drinks, and, as it may be interesting to the reader, I will here give the particulars of two or three cases, out of the many which have already been laid before the public.

163. 1. *Curing the Dumb to speak!* Having been invited by Mr. La Roy Sunderland, editor of the *Magnet*, to witness his operations upon a lady who had lost the use of her faculties of speech, we did so, and witnessed some wonderful results, which we now propose to detail.

The lady stated, and so did her friends, that she had not spoken aloud for about two years, and during that time had been afflicted with a most troublesome and incessant hacking cough and tickling in the bronchial tubes, and a part of the time had been brought very low, and appeared to be wasting away with disease. Mr. Sunderland in a few moments put the patient into a good sleep; after which the following experiments were made.

I pinched the operator's hand: the patient instantly twinged one of hers, and began to rub it smartly with the other; this was repeated several times, always with the same results. On being asked by Mr. S. what was the matter, the reply was, some one had pinched her hand! I then pinched her hand, but without producing the least apparent sensation.

After these and other experiments, Mr. S. entered into conversation with her, and told her to speak aloud as she used to do. She *instantly obeyed*, in an audible voice!! Mr. S. requested me then to go out of the room into the hall as far as the front door. I did so. He then requested the patient to call my name aloud; she did so in so audible a tone as to be heard distinctly by me. The following conversation then took place between Mr. S. and the patient:

Mr. Sunderland seated himself at the farther side of the room, some distance from the patient, when the following conversation took place between them, she answering his questions in an AUDIBLE VOICE, so that she was heard distinctly all over the room:—

Q. How long is it since you were able to speak above a whisper?

A. About two years, sir.

Q. During this time, have you ever been able to make yourself heard by any one as far from you as I am now?

A. No, sir.

Q. Did you expect ever to be able to speak aloud again?

A. No, sir.

Q. How long is it since you despaired of God's mercy, and thought you had committed the unpardonable sin?

A. About one year,

Q. Do you believe that Pathetism may be the means of correcting this error of the mind?

A. Yes, sir.

Q. Has it thus benefitted you?

A. Yes, sir. I now love the Savior—I feel perfectly happy. I never in my life felt more perfectly happy.

Q. Do you think you will regain your voice?

A. Yes, sir, if you would continue to assist me.

Q. What have your physicians told you about your case?

A. Some of them have said I should never be able to speak aloud again.

Tucson of Liberty, Albany, N. Y., July 28, 1842.

164. 2. *Surgical operation performed by a Somnambulist!!* Mr. Sunderland's tenth and last lecture on the HUMAN SOUL, was delivered, according to previous notice, in Morris Place, to a crowded and highly intelligent audience on Saturday evening last. Long before the appointed hour, the house was filled and "expectation stood tiptoe," to witness the extraordinary phenomena promised for the evening. Among those taken upon the platform under the power of the charm, was Dr. H. J. Paine, Mr. Ketchum, and a young man by the name of Althier. The other three were ladies. After causing Mr. A. to dance, and a few other results, Mr. S. proceeded to prepare one of the ladies for a surgical operation, and invited the medical faculty, the clergy, and gentlemen of the press present, to the platform, for the purpose of having them inspect the tooth to be drawn, and notice the manner in which it was done. He then took hold of Dr. Paine, (who was still under the influence of the spell,) and led him up to the lady seated in the chair. And now occurred a sight upon which, probably, mortal eyes never gazed before. It was to see the somnambulist doctor in the process of extracting that tooth, while both he and the patient were in a state of trance, and neither of them able to open their eyes, or move a muscle, without the consent of the lecturer. The tooth was very firmly set, and it required an extraordinary outlay of strength to extract it. The lady sat during the operation without the slightest manifestation of consciousness, though she is well known to be one of the most fearful and timid, in her natural state—so much so, that she has been thrown into spasms, it is said, when attempts have been made to draw her teeth while she was awake. In a few minutes after, the Dr. himself was seated in the front chair, the spell still upon him,—and another physician present (Dr. Lyman,) proceeded to perform a similar operation upon him! This experiment was intensely interesting, and highly satisfactory to the audience, as we suppose it the first and only one of the kind ever performed, since old Adam was put into the "deep sleep," for the purpose of having the rib taken from his side.

Troy Budget, Sept. 23, 1845.

165. 3. *Tumor removed by Mr. Sunderland, without the knife.*—SURGICAL OPERATION SUPERSEDED BY PATHETISM!—The paragraph we published a few days since, from an English paper, concerning a surgical operation performed on a person in a state of unconscious sleep, has brought to our elbow our friend Sunderland, of Pathematic memory, who informs us that he has had hundreds of similar cases; and one is so very extraordinary that we cannot resist the temptation to give it to our readers, as we believe nothing of the kind was ever heard of before; and sure we are that no case like it will be found upon record, either in the history of surgery, medicine, or mesmerism. The account is substantially as follows:—

While Mr. Sunderland was giving lectures last February, in the Tremont Temple in this city, he was applied to by Capt. W——, of the U. S. A., to pæthetise his daughter, for the purpose of rendering her *insensible* while a tumor should be cut from her left breast. The lady was twenty three years of age, and weighed about 180 pounds. The tumor had been examined some eighteen months before by a number of our first physicians, who all agreed that it should be taken out with the knife. One of them pronounced it *fibrous*, and another *cancerous*. It caused her much pain, and about three months before she came to Mr. S., her attending physician put a diachylum plaster upon it; but took it off again in twenty-four hours, as he said it "only made it worse." In about seventeen days Mr. Sunderland succeeded in securing the *spell* upon her system, so that she was utterly *unconscious*. During this time she was visited by her surgeon, but the tumor was not particularly examined, Feb. 22, at 10, A. M., was the hour fixed upon for the surgical operation to be performed.

The night previous was spent almost without sleep by the anxious husband and parents. The patient herself had not been made acquainted with the design, and at the appointed moment she was *spell-bound* in a state of utter *unconsciousness*, with her left arm stretched over her head in a state of rigidity resembling death. The operating surgeon came precisely at 10, accompanied with three other surgeons; and, after arranging his instruments, waxing his thread, &c., he, with the attending surgeons, examined the breast for the space of half an hour, and,—finally decided *that there was no tumor there!* During the time she had been pathetised, the *pain* and the *tumor* had *disappeared as by magic!* That there had been a tumor there, bigger than a hen's egg, all were agreed; but what had removed it, the medical gentlemen did not pretend to say. Since that time, there have been no symptoms of its return. She believes, as does her husband, father, mother, and friends, that it was dissipated by pathetism alone, and her ecstasy in being thus able to escape the bloody work of the knife was excessive, as may well be supposed. We have often heard of persons being rendered insensible to pain while surgical operations have been performed upon them; but never before did we hear of a case where the *pain* and the *tumor* were both removed by Pathetism, without resort either to medicine or the knife!

Boston Chronotype, June 5, 1846.

166. Say you, these results were produced by supernatural power? How does this appear? True, they were produced by miraculous agency, just as really as if they had come to pass by touching the bones, or visiting the grave of a dead saint. But, then, as I have shown, we have no occasion for referring such results to supernatural power, either good or bad, as long as we know what the laws of the nervous system are, by which these, and all similar phenomena have been produced.

To be able to account, satisfactorily, for "strange noises," and "sights," so called, such as have usually been considered "supernatural," we have only to study the laws of *Marvellousness, Faith, and Sympathy*, and all is plain. (60, 113.)

167. The "Miraculous case of Mary Jobson," of England, as it is called, "The Entranced Female," and the "Virgins of the Tyrol," have nothing really miraculous in them. The account published of Mary Jobson, by Dr. Clanny, shows that her brains were diseased, for it declares that she "often complained of pain in her head," when it was so tender that she could not "bear to have it touched." And such cases of cerebral derangement are published to the world by gentlemen of the Medical Faculty and ministers of the Christian religion, as "miraculous!" attestations of the truth of popery!

IV. PREVISION.

Predictions. Prophetic Dreams. Presentiments. Remarkable Coincidences.

168. As we have seen, one of the faculties developed by the Element of Wisdom is Prevision, or that organ by which the mind comprehends *existing* laws, or associations, by which future results will be evolved. Prevision, therefore, is a necessary result, from the perfect development of Penetration, Reason, and Sagacity. It was in the exercise of these faculties,

that Tacitus foresaw the calamities which desolated Europe, on the fall of the Roman Empire, and predicted them in a work written some five hundred years before they came to pass. Cicero appeals to Atticus, in confirmation of his having possessed the faculty which had always enabled him to judge of the affairs of the republic as a good *diviner*; and affirming, that its overthrow had taken place, precisely as he had foreseen, fourteen years before.* Thucydides attributes this faculty to Themistocles, for he says: "By a species of sagacity peculiarly his own, for which he was in no degree indebted to early education or after study, he was supereminently happy in forming a prompt judgment in matters that admitted but little time for deliberation; at the same time that he far surpassed all his deductions of the future from the past."†

Aristotle wrote upon *divination*, and he reveals the process by which one of the professors of this art was enabled to arrive at his conclusions. The *future* being always very obscure, he said nothing about it, except what he could infer from the *present*, and the *past*, which were open to the view of all.‡ Solon, at Athens, contemplating on the port and citadel of Munychia, exclaimed, "How blind is man to futurity! Could the Athenians foresee what mischief they will do, they would even eat it with their own teeth to get rid of it." More than two hundred years afterwards, that prediction was verified. Sir Walter Raleigh foresaw the consequences of the division which occurred in the established church of England about 1530, and described them distinctly long before they occurred. Bishop Williams, in the time of Charles the First, foresaw and predicted the final success of the Puritanic party, and when that success was scarcely believed by any one besides himself, he abandoned the government and sided with the obscure party.§

It was this faculty that led Dudgoll to travel over England, taking draughts of its ancient monuments, as if, by intuition, he anticipated their destruction in 1641. Lord Falkland foresaw and predicted the character and course of Cromwell; "this coarse, unpromising man," said his lordship, pointing to Cromwell, "will be the first person in the kingdom if the nation comes to blows." The fall of Bonaparte was foreseen and predicted, when that remarkable personage was in the zenith of his glory. "His eagerness," said the Marquis of Wellesley, "is so inordinate, his jealousy of independence so fierce, his keenness of appetite so feverish in all that touches his ambition, even

* Ep. ad. Att. lib. 10. ch. 4.

† Demonologia, p. 128.

‡ Arist. Rhct. lib. 7. c. 5.

§ Rushworth, Vol. 1. p. 420.

in the most trifling things, that he *must* plunge into dreadful difficulties." Dr. Hartly predicted the fall of the existing government and hierarchies.* Knox, the celebrated reformer, possessed this faculty in a remarkable degree. It is said, that when condemned to a galley in Rochelle, he predicted his preaching at St. Giles in Edinburgh, which actually occurred three years afterwards. He also predicted the death of Thomas Maitland, and Kirkaldy of Grange, and warned Regent Murray not to proceed to Linlithgow, where he was assassinated.

It was doubtless in the exercise of the same faculties, that president Madison wrote and preserved those papers, giving information about the constitution of our government, which he foresaw would be so valuable to succeeding generations; and the same process of reasoning led a contemporary artist to transfer upon canvass the features of Washington and his lady, besides others whose names are immortalized with the times in which they lived. Volumes might be filled with details showing the development of this faculty, in every age of the world, but the foregoing are sufficient for our present purpose.

169. Sometimes the organs of Prevision become very active in sleep, and then we have such results as the following:

The murder of Mr. Adams, in New York, some years since, by J. C. Colt, was anticipated by the wife of the former, before, it took place. Two days before her husband's disappearance, she dreamed, twice, that he was murdered, and that she saw his body cut into pieces and packed in a box. The dreams gave her great concern, from their vividness; and she went once to relate them to her mother, but did not, from the apprehension of being laughed at†

170. In the night of the 11th of May, 1812, Mr. Williams, of Scorrier house, near Redruth, in Cornwall, awoke his wife, and exceedingly agitated, told her, that he had dreamed that he was in the lobby of the House of Commons, and saw a man shoot with a pistol, a gentleman who had just entered the lobby, who was said to be the chancellor; to which Mrs. Williams naturally replied that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, and shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself, and go to sleep, which he did. A third time the vision was repeated; on which, notwithstanding her entreaties that he would be quiet, and endeavor to forget it, he arose, being then between one and two o'clock, and dressed himself. At breakfast, the dream were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all of his acquaintance that he met. On the following day, Mr. Tucker of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk.

Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker

* Obs. on Man, 1749.

† N. Y. Commercial Advertiser of Oct. 11, 1841.

the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation: on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the House of Commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: Your description is not at all that of the chancellor, but it is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth, (or words to that effect,) I should be exceedingly sorry indeed to hear of his being assassinated, or of an injury of the kind happening to him. Mr. Tucker then inquired of Mr. Williams if he had never seen Mr. Perceval, and was told that he had never seen him, nor had ever even written to him, either on public or private business; in short, that he never had anything to do with him, nor had he ever been in the lobby of the House of Commons in his life. Whilst Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after Mr. Michael Williams, of Treviner, (son of Mr. Williams of Scorrier) entered the room, and said that he had galloped out from Truro, (from which Scorrier is distant seven miles,) having seen a gentleman there, who had come by that evening's mail from London, who said that he had been in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could, to make him acquainted with it, having heard at Truro, that he had passed through that place on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house;" and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the descriptions given by Mr. Williams, even to the most minute particular.*

The Times states, that Mr. Williams was then alive, and the witnesses, to whom he made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable veracity.

Prophetic Dreams.

171. Dr. Binns, after relating the case of Dr. Walker, of Dublin, who was buried alive, observes—

"Here is a man who, as it were, possessed an instinctive knowledge that he should be buried alive, and who was so convinced of it, that he wrote a treatise, with a view if possible to avert so horrid a calamity; and still farther to assure himself, entered into a compact with a second party, for the fulfilment of certain precautions before he should be consigned to earth, yet, disappointed in the end, and compelled to bow to the inscrutable fiat of that law of natural contingencies which the imaginative Greeks erected into supertheism, and consecrated by the tremendous name of Destiny."

* London Times of August 16, 1828.

172. The following case is quoted by the same author, from Dr. Abercrombie, who states, "that its accuracy may be relied on in all its particulars."

Two sisters had been for some days attending their brother, who was suffering from a common sore-throat, severe and protracted, but not considered dangerous. At this time one of the sisters had obtained the loan of a watch from a friend, her own being out of repair. As this watch was a kind of heir-loom in the family of the lady from whom it had been borrowed, particular caution was given lest it should meet with some injury. Both of the sisters slept in a room adjoining that of the brother's, and one night the elder awoke the younger in extreme alarm, and told her that she had dreamed that "Mary's watch had stopped," and that when she had told her of it, she had replied—"Much worse than that had happened, for Charles' breath had stopped also." To quiet her agitation, the younger immediately arose, proceeded to her brother's room, found him asleep, and the watch which had been carefully put away in a drawer, going correctly. The following night the same dream occurred, accompanied by the same agitation, and quieted in the same manner—the brother being sound asleep, and the watch going. In the morning, after breakfast, one of these ladies having occasion to write a note, proceeded to her desk, while the other sat with her brother in the adjoining room. Having written and folded the note, she was proceeding to take out the watch which was now in the desk, to use one of the seals appended to it, when she was astonished to find it had stopped, and at the same instant a scream from her sister hurried her to the bed side of her brother, who, to her grief, had just breathed his last. The disease was considered to be progressing favorably, when he was seized with a sudden spasm, and died of suffocation. The coincidence between the stoppage of the watch and the death of the brother, is the most perplexing circumstance of the case, since the mere stoppage of the watch, or the death of the brother, might have been explained on very rational principles; or had the watch stopped before or after the death of the brother, it might have been easily supposed to have been forgotten to be wound up; or it may have suffered some injury from the hurry and trepidation incidental to anguish and bereavement, but as the case is related, it is certainly a most extraordinary, surprising, and mysterious incident.

173. In the Life of Sir Henry Wotton, by Isaac Walton, there is a dream related of Sir Henry's father, Thomas Wotton. A little before his death, he dreamed that the University of Oxford was robbed by his townsmen and poor scholars, five in number; and being that day to write to his son Henry, at Oxford, he thought it worth so much pains as by a postscript to his letter to make a slight inquiry of it. The letter was written from Kent, and came into his son's hands the very morning after the night on which the robbery was committed; for the dream was true, and the circumstances, though not in the exact time, and by it such light was given to this work of darkness, that the five guilty persons were presently discovered and apprehended. Walton also says, "that Thomas Wotton, and his uncle Nicholas Wotton, who was Dean of Canterbury, both foresaw and foretold the day of their deaths."

The Baron Swedenborg, it is said, foretold the time of his own death, and expired at the very time he himself had predicted.

Prophetic Dreams have occasionally occurred from the earliest ages of the world; and some of the most remarkable instances

of which may be found recorded in the Bible, Genesis xxxvii. 5—36.

V. MENTAL HALLUCINATIONS.

174. The fact, that from the earliest ages of the world, certain persons have assumed to have actual, personal knowledge of the spiritual sphere, is something towards good evidence to prove that the human mind is, naturally, ascending towards such a state of existence. But another fact connected with this subject is *proof* that many or most of these different persons have been deceived, because they have not agreed in their reports of one and the same thing. Some of the parties, we know, must have been dishonest in assuming what they knew to be false, and others, from the causes already described, (122) must have been hallucinated, and hence they may have been sincere in their various accounts. The question to be decided here should be distinctly understood:—

1. It is not whether there be a spiritual sphere or not, which is not accessible to the external senses.

2. Not whether any principle or part of the human form be in a state of conscious existence after the body is dead.

3. Not whether the human spirit may not at times, while connected with the body, become so far developed as to have intuitive knowledge of existing laws, by which it may foretell events which those laws will bring about.

4. Nor whether the spirit, when thus developed, may not have intuitive knowledge of every law and every thing else, *within the degree of its development.*

The question is this:—*When different accounts from different persons of one and the same thing do not agree, how are we to decide which to receive?* The only satisfactory answer to this question I have already given. (71)

175. 1. If the accounts when taken together do not agree, we cannot receive the whole. They *may* all be false.

2. If we find that the reports of one person, or one class, do not agree with themselves, we cannot receive the reports of that person or class.

3. If the reports of any one person or class do agree with themselves, we cannot receive them if they do not agree with what we *know* to be the laws of mind (71, 72) and the constitution of things. (2)

4. We cannot receive reports of another sphere of existence, *as truthfully made*, if the manner in which the knowledge is said to be obtained, do not agree with what we know to be the facts in the case. Hence we cannot depend upon the reports which various minds have given of visions and communications

with the spirit world. As we have seen, they may all be false ; or, if partly true, they may not be true in the *manner* in which they are said to have been developed. Minds may sometimes acquire knowledge without knowing how they acquire it, as all are more or less liable to be deceived who are not familiar with human nature. And hence it has been that so many persons have been deceived by the assumed visions of the Anabaptists, Shaking Quakers, Mormons, and others. Indeed, such visions have been common among certain classes of people from the beginning, and those have been the most deceived by them, especially among religious sects, including the Papists and Protestants, Jews, Greeks, and Mahomedons, where there has been the least knowledge of the nature and constitution of the human mind.

VI. INTUITION.

176. That certain persons have an *intuitive* knowledge of *Mathematics* and *Music*, without the labor of study, is certain. This is *Clairvoyance*.* However, it is not so understood by persons who are not familiar with the degrees in which the inherent faculties of the human mind have been or may be developed. There are three things to be considered, connected with this subject.

177. 1. That persons whose minds were imperfectly developed have assumed a great deal more that was either true, or that could be proved in specific cases of alledged intuitive knowledge. And hence, when the proof has been demanded, it could not be given, and doubt and skepticism have been the natural results.

2. Reports have been made of *extraordinary* cases, which could not be *demonstrated*. I have known a number of persons, who at times manifested *intuitive knowledge* of things, past, present and future ; but it would be difficult for me to convince others, perhaps, that I may not have been more or less deceived in some way, because I could not present the same amount of evidence to their minds ; and besides, what would satisfy one person, under some circumstances, would not be sufficient to satisfy another under different circumstances.

3. It is admitted, that in such cases as those of Zerah Colburn, Young, Safford, Ole Bull, and others, that an *intuitive* independent faculty of knowing does obviously *exist*. And, now, no per-

* The terms " Clairvoyance " and " Mesmerism " are used without sufficient reason. Mesmer never produced either a state of Trance, or what is now called Clairvoyance, at all. He induced a species of physical results, which were manifested in convulsions and the like. Hence, the induced Trance should never be called " Mesmeric," nor should it be called " Magnetic," for reasons already given. (96)

fectly candid person will or can deny, but that if the human mind is ever developed in this life so as to have *intuitive knowledge of mathematics, or music, or language*, it may be so far developed in other respects as to have a perfect comprehension of other things. And if one, why not all? Why not all that comes *within the range of the degree of development?* (75) Indeed, we find it is precisely so in relation to every individual mind, for each mind actually does *know*, and *comprehend*, just in *proportion* to its sphere, and the *degree* of its development. This no one can deny. Intuitive knowledge, therefore, ought not to be denied as impossible, by any mind, because if the degree of the development be *perfect*, the knowledge must be perfect in *that degree*.

178. There are many cases upon record of persons who have possessed *intuitive sagacity and penetration*, and which have never been doubted or denied. Swedenborg evinced these powers in numerous instances, and many other remarkable cases of its development have long been before the world. As an instance, take the case of the celebrated Zschokke. In his autobiography he gives the following account of what he calls his "inward sight," though it seems he himself did not know what to make of it, any more than Zerah Colburn did of his remarkable mathematical powers.

"I am," he remarks, "almost afraid to speak of this, not because I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soul-experiences, and therefore I will confess! It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger 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 to the text of their features. For a long time I held such visions as delusions of the fancy, and more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke; for what I had uttered was the *literal truth*. I, on my part, was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part.* I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any

* "What demon inspires you? Must I again believe in possession?" exclaimed the spiritual Johan von Riga, when, in the first hour of our acquaintance, I related his past life to him, with the avowed object of learning whether or no I deceived myself. We speculated long on the enigma, but his penetration could not solve it.

new person, I regularly expected to hear the answer—"It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which pre-eminently astounded me: One fair day, in the city of Waldshut, I entered an inn (the Vine) in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous society at the *table d'hôte* where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Meaumer's magnetism, Lavater's physiognomy, &c. 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 us, and who had allowed himself extraordinary license. This man's former 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? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, 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, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room, with whitened walls, where to the right of the brown door, on a table, stood a black money box, &c., &c. A dead silence prevailed during the whole narration, 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 over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!"

Any explanation of this phenomenon, by means of the known laws of the human mind, would, in the present confined state of our knowledge, assuredly fail. We therefore simply give the extraordinary fact as we find it, in the words of the narrator, leaving the puzzle to be speculated on by our readers. Zschokke adds, that he had met with others who possessed a similar power.*

I have known a few persons in whom this power was developed during *mental derangement*. Indeed, it is an interesting fact, which seems to have escaped the notice of previous writers upon this subject, that *insanity* does, sometimes, develop this faculty, or in such cases it is one of the constituent conditions or incidental effects of that abnormal excitement of portions of the nervous system, characteristic of *insanity*. The following is one of numerous cases of this kind:—

In the year 1841—2, my dear, respected father, was frequently attacked with mental derangement, originating, principally, I believe, from the knowledge of my troubles occasioned by the death of my husband. The various scenes of mental delusion I was called to witness are not uncommon to gentlemen of your profession. I therefore pass them over, simply to relate his *strange knowledge of events*.

When first attacked he did not recognize me. My attention was first excited by the following incident. So soon as the meat for dinner had been brought from the butcher's, of which he could have no possible knowledge, being confined to his bed and out of the reach of either seeing or hearing, (pointing to the floor, underneath which was the room it was in) he exclaimed—"What a nice rump-steak—I will have some!" Struck with his manner, and knowing it was not our intended dinner, I replied, "No, father, there is no rump-steak, we are to have mutton chops." He went into a great passion, declared that

there was rump-steak, that he could see it, and described the dish. I went down stairs, and to my utter astonishment beheld it as he related!

In the morning, without making known my intention, I took a basket and went into the garden to cut some cabbages and gather strawberries. The garden being at the side of the house where there was no window to look into it, it was impossible for him to see me by ordinary vision. However, he turned to my sister, saying—"That basket into which Betsey is putting the cabbages and strawberries had better be moved out of the sun, or the fruit will be spoiled. Tell her she is not gathering strawberries from the best bed, she had better go to the other!" When I was told of it I was completely puzzled.

During the time of my visit, wherever I went, whatever I did or thought of, was open to his view. My sister afterwards informed me that his medical attendant had lent her some books, and one morning my father said to her—"The Dr. sends his compliments and will be obliged for the books." Supposing some message had been sent, my sister replied, "very well." In the course of a short time after, the Dr's boy arrived, with his "master's respects," and request for the books! On inquiry, she found that no previous message had been sent nor inquiry made for them. The distance from us to the Dr's was three quarters of a mile.

At another time he said to my sister—"There is a handsome young man and an old woman coming by the coach this afternoon to see me." And, sure enough, to our surprise, when the coach arrived, it brought my brother, and a nurse for my father! No one had any previous knowledge of my brother's coming or of his bringing a nurse with him. The distance from which they came was eleven miles. I wish to call your attention to the circumstance, that he did not recognise the parties when they arrived, though both had been well known to him! When in his senses, he knew nothing of what had transpired, and had not even a recollection of my coming to see him! He wasted away to a skeleton, and died mid-summer, 1842, in the 64th year of his age. He never, till the time stated, had any mental derangement, though he certainly was for years very nervous. He was a talented and very active man; a kind and affectionate father."*

And this same writer goes on to describe the cases of her two sisters, both of whom had intuitive knowledge of distant things without the use of the external senses, at a time when they were both sick, and one of them in a state of mental derangement! One of them told the exact time by a watch, and the other who was deranged found articles that had been hid in the cellar, without the knowledge of any one.

Now, from such cases, we learn that the intuitive faculty does not always depend upon the healthy state of the entire system. Indeed, a state of delusion in one organ may tend to excite this power in another; or, as we often find in cases of inflammation of the eyes, they become abnormally sensitive to light, and in diseases of the auditory nerves they become painfully sensitive to sound. A person, therefore, may have intuitive knowledge of one thing, and, at the same time, be ignorant of all else besides; and not only so, one may have intuitive knowledge of one or more subjects while in a state of temporary or chronic insanity!

Hence it does not follow, that because a person has intuitive knowledge of one particular thing, or one class of subjects, that he will, necessarily, know every thing of every other subject. It more frequently happens, that where one faculty is developed

* London Zoist, No. 15.

in a very extraordinary degree, another of the faculties will be found deficient in a corresponding ratio.* Of late, it has become quite common for uninformed persons to put forth the most extravagant assumptions with regard to this power, and hence they attempt to carry on a business of examining and prescribing for diseases by it, when neither of the parties know enough to tell whether a person have *intuitive* knowledge or not. (74) And where persons, connected with the profession of medicine, pretend to such things in the manner some have done, it is no marvel that the mind of intelligent people are set against the subject, as if the science itself were really nothing but imposture, and fit only to be pressed into the service of empiricism, to supply the place of *knowledge* in the medical profession.

The fact that cures sometimes *follow* such prescriptions, proves nothing in favor of these assumptions, as these cures are to be accounted for by the laws of the *vis medicatrix nature*, already referred to. (105) In many cases almost any prescription would produce a favorable result.† I do not object to the good which any one, learned or ignorant, rich or poor, may do by *appropriate* means. My object in these remarks is to give correct views of human nature, so that all those conditions, causes, and effects, which combine to make the phenomena of the body or mind, disease or health, ignorance or wisdom, misery or felicity, may each be *viewed in their proper light*, and made to hold that relation to one another in *our judgment* of them, which they do in fact, and in the world of which each forms a part. This is pure, unmixed *truth*, which it should be the highest ambition of each one duly to appreciate, and in the use of all suitable means to pursue, under the conviction that no sacrifices are too great, no labors too severe, which may finally be crowned with a *knowledge of the Truth*.

* I once heard the celebrated George Combe, one of the greatest mental philosophers of the age, declare that he himself was almost idiotic in his organs of number. It takes a *philosopher* to find out what his own deficiencies are.

† A German physician gave me the following facts: His patient came to him one day in great distress. The Dr. wrote a recipe and handed it to him, saying, "Here, take that." A few days after, the patient returned to inform the Dr. that "the piece of paper which he gave him had a very good effect, though he found it somewhat hard to swallow it." Were the "pieces of paper" swallowed by the sick, instead of the nauseous drugs prescribed upon them, it is quite probable that the results would be far better, in some cases, at least. Nor will the intelligent practitioner object to what is here suggested, who makes the significant "R" with his prescriptions, as he knows that prefix is a *symbol* of the god or planet under whose reign the ingredients were supposed to be collected; so that if he do not accede to what I have here said of Pathetism, he may, nevertheless, be a worshipper of Jupiter, and a firm patron of *Astrology*!

VII. CASE OF THE BARON SWEDENBORG.

179. One of the most remarkable men that ever lived was Emanuel Swedenborg. Whether in respect to the developments of his intellectual powers, the extent of his varied learning and acquired information upon the general sciences, or the amount of his literary labors, his equal in all respects, perhaps, could scarcely be found, in the history of the world, even leaving out of view his assumptions with regard to his intercourse with the upper and nether spheres, where "immortal spirits reign."

Indeed, it is scarcely credible, that his theological works amount, as it is said they do, to not less than thirty large 8vo volumes, and his writings on science in general, even exceed that number; they making over sixty 8vo volumes, in the course of some thirty or forty years! And, whatever may be thought or said of his theological writings, no one, at all familiar with his works on the Economy of the Animal Kingdom, can doubt, for a moment, that he possessed an *original* and powerful mind. Yet, in most of his writings, *fanciful* and peculiar views are mixed up with the true, and, in such cases, the most extensive knowledge of the Human Intellect becomes necessary, to enable one to separate between the real, and that which is merely the creation of an over active faculty, in a capacious and over active mind. But, finding so much to admire in an author, as we do in the writings of Swedenborg, one cannot but feel a strong reluctance against attempting, even, to point out what he may consider his faults. And, such is the high regard I entertain for the writings of this great and good man, that I could not think of attempting any thing of this kind here, were it not for the greater good which I thereby hope to be the means of accomplishing; and thus discharge a duty which it becomes us all to be the more ready to perform, as we perceive important *truths* in danger, from their associations with *errors*. It is only when errors are *associated* with such important and beautiful truths, as are to be found in Swedenborg's writings, that they assume the most mischievous tendencies, such tendencies as render it exceedingly difficult, and even impossible, for minds not accustomed to metaphysical distinctions, to detect and point them out. Nor is this all. The presence of these errors throws a cloud of obscurity over the truth which Swedenborg has uttered, and, in this way, multitudes have been prevented from being benefitted by his labors, who otherwise might have been led by him into the light of truth; that truth which demands the exposure of what is fanciful or erroneous in all, and that truth which must, in its own eternal laws of progression, be spread, believed, and appreciated the more, as it is purified and separated from error.

True it is, that Swedenborg erred; but a greater fault, by far,

is committed by such as reject the whole of his writings as nothing but errors! Fanciful, indeed, some of his views may have been, yet they are far exceeded by the truths which he uttered. Truths, in relation to the Three Kingdoms of Nature, which were never uttered till they were evolved from his powerful mind, and which placed him far in advance of the age in which he lived; and which, in ages yet to come, will give him a high and distinguished rank among the intellectual luminaries of this terrestrial world. The case of Swedenborg is extraordinary, in whatever light it may be viewed, and because it was so very remarkable, because he exceeded the ordinary attainments of all men, both in his *assumptions* with regard to his own case, and, also, in the development of his scientific and literary abilities, it has been, from the first, a case of great difficulty, and hence the minds of all parties have been so much divided in relation to its true merits. By one class, he is denounced as nothing better than a *bedlamite*; by another, he is set aside as a great *enthusiast*, and a third receive all that he assumes in relation to himself, and consider him as *supernaturally* inspired, and divinely made, to reveal the secrets of another world. But each of these opinions are the natural sequences of a want of correct views as to the nature and laws of the human mind. Swedenborg was neither deranged, (in the common sense of that term,) nor was he an enthusiast, (except as every man may be said to be one, in his own way;) nor was he *supernaturally* inspired, except as the *extraordinary developments* of his own mind gave him certain *Emotions, Volitions, and Conceptions*, which constituted the *peculiarities* in his case. How far these were *truthful*, each one will judge for himself, according to the degrees in which his own mind has been developed.

180. The *true standard* by which to judge is this:—If Swedenborg's mind was, in all respects, PERFECT, at all times, both when he had his conceptions of things and when he wrote about those conceptions, then, in that case, every thing he conceived and wrote at such times was *perfect*, not susceptible of any improvement; it was *true*, in its inception, conception, and manifestation, in writing to the world. This is the test by which the case of Swedenborg must be tried, because it is precisely what he has assumed with regard to himself. He assumes *supernatural, divine, or INFALLIBLE* knowledge. He never attempted to account for his alleged "revelations," on purely psychological principles. He viewed them as *supernatural*, in that sense that they were the results of "*immediate light from the Lord*;" they were produced, superinduced, by the operations of the *Divine Spirit*, above and beyond the natural developments and exercises of his own mind. Hence he says:—

"By being in the spirit, is meant a state of mind separate from the body, and, because in that state the prophets saw such things as exist in the spiritual world, therefore that is called the vision of God. Their state, then, was such as that of spirits themselves, and angels, in that world. In that state, the spirit of man, like his mind, as to sight, may be transported from place to place, the body remaining in its own. This is the state in which I have now been for twenty-six years, with this difference, that I have been in the spirit, and at the same time in the body, and only several times out of the body."^{*}

"This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles, but it has not been granted to any one since the creation of the world, as it has been to me. To me, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and, at the same time to pursue truths, in the light of truth, and thus to perceive and be gifted with them,—consequently, to be led by the Lord."[†]

In many other portions of his writings, he makes the same representations, affirming that he was instructed, or taught, by the "Lord alone," and in such a sense that he did not or could not have erred.[‡] And in this sentiment the receivers of his writings fully concur.^{||} And hence it is obvious that Swedenborg uses the term "miracle" in its common acceptation; and, if so, then he represents his "Revelations" as above nature, above and beyond the natural developments of mind; as something for which the laws of the Human Spirit are not sufficient to account; or results which do not come within the reach of those laws which develop, disturb, or control the human mind. In this respect, it is certain that Swedenborg misapprehended the nature of his own case.

181. There was nothing really *supernatural*, or "more excellent," or above "the miraculous," in the case of Swedenborg, even upon the supposition that his reports of alledged conversations with angels are more or less truthful. This is proved:

1. *From the nature and constitution of the human mind.* This I have already shown. (71, 72, 132) Hence, if Swedenborg's organs of *Causality* were sufficiently developed, it was perfectly natural for him to have *intuitive* knowledge of the relations between causes and their effects. (61, 62, 117) And if his organs of *Marvellousness*, or Spirituality, were sufficiently developed, they would *naturally* put his mind in communication with the spirit world. (157, 60) And if either of his mental faculties were at any time overtaxed, or exercised beyond the healthy degree of their development, he would *naturally* misconceive the nature of his own case, and give, as it may be, *true accounts* of his *erroneous conceptions*. (122) That Swedenborg's organs of Marvellousness and Causality were developed in a most extra-

* True Ch. Rel. 157.

† Hobart's Life of Swed. p. 42.

‡ Sp. Diary, 1647.

|| Davis' Revelations, Revealed by Prof. Bush and Mr. Barrett, pp. 14, 15.

ordinary degree, his writings abundantly prove ; and this fact, of itself, increased his *liability* to over exertion in their exercise.

2. *That I am correct in this view of Swedenborg, is susceptible of the clearest demonstration, from his account of his own case.* Does any one,—will any one attempt to show that each of Swedenborg's mental faculties were *perfectly developed*, and each one of them were in a *perfect state of health*, without any interruption, during twenty six or seven years? Swedenborg's own account of himself *forbids* such an attempt, and puts this matter to rest at once and forever! The following is the first, or among the first accounts that he ever gave of his own case, and is abundantly sufficient to show that his nervous system was not INVULNERABLE to disease. He says:—

"I dined one day, rather late, by myself, at a boarding house, where I kept a room, in which, at pleasure, I could prosecute the study of the natural sciences. I was hungry, and ate with great appetite. At the end of the meal, I remarked that a vapor, as it were, clouded my sight. The walls of my chamber appeared covered with frightful creeping things, such as serpents, toads, and the like. I was filled with astonishment, but retained the full use of my perceptions and thoughts. The darkness attained to its height, and soon passed away. I then perceived a man sitting in the corner of my chamber. As I thought myself entirely alone, I was greatly terrified, when he spoke and said, *Eat not so much!* The cloud once more came over my sight, and, when it passed away, I found myself alone in my chamber."^{*}

Now observe, in this account, the baron tells us that he was, at the time spoken of, "in the full (or perfect) use of his perceptions and thoughts," and yet he was *deceived*, for he was not "entirely alone," as he "thought" he was!

This was, I believe, the beginning of his visions, but I do not perceive how it would be possible to make any thing *supernatural* out of it. (122)

There are further accounts which Swedenborg gives of his health, and the state of his nervous system, which proves that his mind was not *always* in a PERFECTLY healthy state:—

"I was once seized, suddenly, with a disease that seemed to threaten my life ; my whole head was oppressed with pain, a pestilential smoke was let in from the great city called Sodom, (Apoc. 11.8 ;) half dead with severe anguish, I expected every moment to be my last : thus I lay in bed for the space of three days and a half. My spirit was reduced to this state, and consequently my body. Then I heard about me the voices of persons, saying,"† &c.

"Immediately on this, I was made sensible of a remarkable change in the brain, and of a powerful operation thence proceeding."[†]

Now, to me, the marvel is, not that Swedenborg does complain of disturbances in his cerebral system, like the above, but, in view of his incessant mental labors, continued for so many

* Dr. Hartly.

† Brief Exp. Doc. N. ch. p. 73.

‡ Earths in the Unt. p. 30.

years, the wonder is, that he did not suffer and complain far more than he seems to have done. But the facts, so explicitly stated by himself, that he was, at times, *sick*, that his nervous system was *disturbed*, proves that his mental states were not *perfect*, and this proved, we are under no necessity of attempting to show, in detail, the errors into which he evidently fell, with regard to the nature of the mind; nor is it necessary to show that he was deceived when he attributed his toothache to "evil spirits,"* as he may have been at various other times when he thought himself in communication with the spiritual world. For we have only to admit that the toothache is produced by the devil, or supernatural agency, and it must follow, of course, that every other result, every other state, emotion, sensation, or volition, peculiar to man, is likewise induced in the same way.

182. But to all this there are two objections, (it may be said,) sufficient to obviate the difficulties here alluded to in the way of admitting Swedenborg's claims. It is said Swedenborg was *clairvoyant* and *assisted* by supernatural power.

1. I admit that he was possessed of more or less *intuitive* or *clairvoyant knowledge*. But all this might be true, while he was, at the same time, perfectly insane, as I have shown that persons in a state of chronic insanity do sometimes possess *intuitive knowledge*. (77, 178)

2. Again, it is assumed, that *supernatural* assistance, vouchsafed to Swedenborg, *secured* his mind against the errors which might otherwise have accrued from the natural infirmities of his body; and hence, although his mind may not have been perfect in some of its degrees of development, yet the *SUPERNATURAL* power, or the "Divine Light from the Lord," afforded him such *assistance* as *absolutely secured* him against all mental hallucinations and errors, in the accounts he has given of the spiritual world. To this I answer:—

1. It is assuming that Swedenborg committed *no errors* in his writings; not *one* error in the course of some twenty six or seven years, and in writing some thirty octavo volumes! This would be, not one miracle, but a series of innumerable miracles, or as Swedenborg himself says, "more excellent," or higher than the ordinary views of "miracles." Let us see, now, if he may not have fallen into not one error, merely, but numerous errors, and such as are abundantly sufficient to show that he was not *supernaturally* assisted in the above sense of these words.†

* Hobart's Life, p. 215.

† Let it be remembered that the only reason for pointing out these errors, is to show the falsity of the above claims. Had Swedenborg and his friends never claimed any thing more in his case than what may be accounted for on *psychological principles*, I should have no criticisms to offer here.

1. He has given an erroneous view of all things, as he affirms that *two* elements or principles are the essentials of *all things*.* Hence he assigns no consistent *origin* for *motion* or *power*; or, if he does in some places seem to give an account of its origin, it is not consistent with himself.

2. Swedenborg has given a false or fanciful account of the *creation*. He says:—

“Poisonous serpents, scorpions, crocodiles, dragons, tigers, wolves, foxes, swine, owls, rats, mice, locusts, frogs, bats, spiders, flies, drones, moths, lice, nutes, and all malignant, virulent, and poisonous herbs, did not derive their origin from the Lord, neither were they created from the beginning, neither did they *originate* from nature, by her sun, but they *are* from hell.”†

He extends the enumeration of things in the mineral, vegetable, and animal kingdoms, which were not originated by the Great First Cause, but which are “from the devil or hell;” and these “are not from the Lord.” These representations are mere *fancies*, and sufficient to show that Swedenborg was not *supernaturally* saved from the commission of error.‡

3. Swedenborg has given a *false*, or *fanciful* account of man. He says that a race of men is meant by “Adam,” in the Bible account, and that race had no “*articulate speech*, like that of our time,” nor did they breathe the air precisely the same as human beings do now!§ This cannot be true!

4. His account of *Geology* is not true. He represents the forms of *vegetation* found in mines as produced there by *vitality* in the minerals; or “endeavors” of the minerals to produce vegetation!|| The science of *Geology* has proved that those “forms” were real vegetables, out of which the coal or other minerals have been formed.

5. Swedenborg has given a fanciful and false account of the philosophy of disease. He says:—

“Evil spirits have often and for a long time applied to me, and according to their presence they induced poison and also diseases. I was seized with heaviness, with pain, with disease, which ceased in a moment, as soon as the spirits were expelled.”¶

All pain and disease, according to Swedenborg’s philosophy, are induced by “evil spirits,” or supernatural causes. If so,

* D. L. W. 28, 23.

† Ib. 338, 339. But this idea is not *original* with Swedenborg, similar views prevailed among the Chaldeans. See *Demonologia*, London, 1831.

‡ Query.—If mineral and vegetable poisons are really from hell, or the devil, how is it to be accounted for that they sometimes perform cures, when used as medicines, as Swedenborgian physicians assume they do? Are the means of cure from the devil?

§ A. 6, 1118.

|| D. L. W. 61.

¶ Hobart’s *Life*, p. 216: Similar ideas prevailed among the early Egyptians See Herodot. lib. 2.

and he was influenced by these "evil spirits," according to his own showing, he was not perfectly secure from those influences which *may*, for aught that appears, have led him into error.

6. He errs in some of his views of human physiology. He affirms that there can be no muscular motions without *brains*. These are his words:—

"The body cannot act at all, but from the *understanding* and the *will* in the *head*."^{*}

And, describing the beginning of the fœtal formation, he says:—

"It was as follows: I saw as it were a most minute image of a brain, with a delicate delineation of a face in front, without any appendage."[†]

The body does act, independently of the head, as we have shown. (35) Numerous cases are upon record where human fœtuses have been born and moved, or put forth muscular motion, for months, without any head or brains at all. (41)

7. Some of Swedenborg's views on the animal kingdom, if not fanciful, are highly doubtful; and, if true, are not susceptible of proof to the generality of minds. For example, he says:—

"Every animal, even the *most diminutive*, have organs of the senses, a *brain*, heart, lungs, &c., besides the surprising *instincts* peculiar to each."[‡]

This is extremely doubtful, to say the least of it. Is it, *can* it be true, that eye-stones have *brains* and *lungs*? There are numerous forms of *life* in the animal world, where there is not only no brains, but nothing analogous to brains. Thus of many of the *crypto-neura*, including abdominal worms, sea-nettles, &c.

8. *Many of Swedenborg's accounts of the same things cannot be true, because they are contradictory, or so obscurely expressed as not to be reconciled with each other.*

(1.) Thus his views of the Divine Essence do not harmonise. He first represents the Divine Essence as consisting of only *two* elements. "The universal of all things," and the "Divine Essence," consist of these two principles, "Love and Wisdom."[§] But, in another place, he says:—

"Hence it may appear, that these *three*, the Divine of Love, the Divine of Wisdom, and the Divine of Use, are in the Lord, and that in *essence* they are the Lord."^{||}

(2.) His representations of *creation* do not agree. He says:—

* D. L. W. 25.

† Ib. 432.

‡ Ib. 60.

§ D. L. W. 28, 33.

|| Ib. 297.

"The creation of the universe and of all things in it cannot be said to have been effected, from time to time, *progressively*."*

In another place, he says :—

"Creation is a *continual progression* to this ultimate end, by these three principles—end, cause, and effect—because these three exist in the Lord, the Creator."†

(3.) He contradicts himself in his account of *matter*. He says :—

"The atmospheres, the ether, and the air, which receive and communicate the heat and light of the (natural *dead*) sun, are *dead*, and being dead, all and singular, the things of the world which is subject to them, and is called earth, are *dead*."‡

But this is contradicted in another place, thus :—

"There is nothing so inert and dead, but has some *efficiency* in it; even mud exhales such a principle as contributes *assistance* in *producing* something, and therefore in effecting something."§

(4.) His views of human physiology are contradictory. He says :—

"The first part of the fetus formed in the womb is the *brain* and *face*."||

But this does not agree with what he elsewhere affirms of the heart :—

"The heart is the first and last organ that acts in the human body."¶

"All things in man's body exist from the heart, by the arteries and veins."**

Both of these views cannot be true.

(5.) Some of his psychological views do not agree. In one place he attributes "*affection*" to the faculty of *will*, and not love.†† In another place he predicates affection of the faculty of *love*.‡‡

(6.) He does not agree in his *Psychology* and *Pneumatology*. He says :—"The mind, by the sight of the eyes, is transported from place to place, while the body remains without moving."§§ But this does not seem to agree with what he affirms in another place, where he says, the sight (or mind) does not go from the eye to the object, or from one object to another.¶¶ Such representations are not sufficiently clear, to say the least of them.

(7.) Nor does his psychological views seem to agree with his

* D. L. W. 156.

† Ib. 171.

‡ Ib. 158.

§ Ib. 172.

|| Ib. 365, 366, 388, 432.

¶ Ib. 390.

** Ib. 400.

†† Ib. 52.

‡‡ D. P. 50.

§§ T. C. R. 157.

¶¶ D. L. W. 41.

Theology. He says, man's being "created into the likeness and image of God, (Gen. i. 26, 27) means his being constituted with two faculties, *love* and *wisdom*."* In another place he says, these faculties are "understanding and will."† Now, though he says in one place, that the essential elements of the Divine Essence are only two, love and wisdom, yet, as we have seen in another place, he says there are three elements, "*love, will, and use*;" consequently, the human mind is not, in this place, represented as correspondence with the Divine.

(8.) Swedenborg's writings about the spiritual world do not agree. He says the spirits or angels were once men upon earth, and "that it is impossible for the angels to utter one word of human language." "Angelic language has not anything in common with human language."‡ And yet he conversed with the angels, more or less, in the use of "human language," for some twenty-seven years!!! Nor can this difficulty be obviated by supposing that when he was in the "spiritual state," he used nothing but the spiritual language, which was not the language he used in his "natural state;" for we must remember that he represents himself as conversing with the angels, when in his "natural state."§ But it may be said, that he accounts for the manner of his being able to converse with angels, by representing that it was by reciprocal *influr*. However, I do not perceive how this relieves the difficulty. What was it that *flowed into* his spirit from the angels? Was it *angelic* or human language? If you say angelic language, you contradict Swedenborg, who, in another place, says the angels speak in human language, or in man's "mother tongue." Hear him:—

"Yet speaking with spirits, but rarely with angels of heaven, is still given, and has been given for ages back; but, when it is given, *they speak with man in his mother tongue.*"||

But how it is possible for angels to speak in one's "mother tongue," and yet not utter "one word of human language," neither Swedenborg, nor any of his warmest friends have ever been able to show.

(9.) The real nature of many of those conversations which Swedenborg says he had with spirits, may be easily seen from the accounts given us by his friend of his private habits, at such times as he supposed himself in conversation with the spirit world. At such times it is certain he was often overheard *talking aloud to himself*, when his countenance would be very much

* Ib. 287.

† Int. Soul and Body, 23.
‡ D. L. W. 41

§ H. and H. 237.

|| C. L. 326.

altered, and, at one time, the wife of his gardener spoke to him about his singular appearance, and he said, "the Lord has opened my *bodily eyes*.* But what has one's "bodily" or external eyes to do with the spiritual world? One of his friends and biographer† gives an account of a voyage he made from Sweden to England, when he talked so much with himself, that the cabin boy and steward told the captain that "he *appeared to be out of his head*;" and, on a similar voyage to Sweden, for "most of the time he lay in his birth and talked." But it is scarcely to be accounted for, if he never used "human language" when conversing with angels, that he should be heard so often talking in that language, while alone with himself, and engaged, as he said he was, in communication with the spiritual world. Nor is this all: it seems, that he not only talked at such times and used his "mother tongue," or "human language," but he used his natural and "bodily eyes," which he said "the Lord had opened" for that purpose.

9. Finally, there are others of Swedenborg's representations of himself, which are fanciful, and unphilosophical. He represents himself as being in *two perfect states* at one and the same instant of time:—

"I am in a natural state, and, at the same time, in a spiritual state; in a natural state with men of the earth, and in a spiritual state with you, (spirits,) and when I am in a natural state, I am not seen by you, and when I am in a spiritual state I am seen. Wherefore, when I let my spirit into the body, I was not seen by thee, (spirit,) but when I let it out of the body, I was seen."‡

Now, it is a natural, spiritual, philosophical, and everlasting impossibility, for any *individual being* to exist and converse in two different *perfect states*, at one and the same time. Just in proportion to the *mixture* of the two states, will be the imperfection of each. And yet, strange as it may seem, the friends of Swedenborg argue the perfection, or superiority, of his knowledge of the spiritual world from this very fact, viz., that "there was no *separation* between" his normal and abnormal state.§ But if so, then they were both imperfect, and the knowledge peculiar to them both must have been correspondingly, more or less imperfect. Hence, Swedenborg and his followers have misconceived his case in this respect. It never has been proved that any human spirit ever did, or ever can, actually leave the body, in the sense he supposed, and then return again; or that any one can dismiss his spirit from the body and return again, and thus go back and forth at will, or much less, *be, and live* in

* Robsam.

† Hobart's Life, p. 216, 218.

‡ C. L. 336.

§ N. J. May, Jan. 1847. Prof. Bush and Barrett maintain the same ground.

two distinct states at one and the same time. One error would be sufficient to invalidate this assumption with regard to *supernatural* assistance; but, instead of one, numerous classes of errors may be detected in his writings, like those here pointed out; and, hence, viewing this case in the most favorable light, we find it impossible to admit this claim, consistently, with truth, and what we know to be common to every *human being* like Emanuel Swedenborg.

But before dismissing this case, it may be proper to notice two or three other misapprehensions concerning it, which have originated more recently among the friends of this great and good man, in relation to the nature of his "visions."

1. It has recently been assumed that Swedenborg was a Somnambulist, or that the ordinary somnambulatory phenomena demonstrate the truth of his descriptions of the spiritual world.* But the first cannot be true, if we allow the truth of Swedenborg's account of himself; for he says that he was only "let into" a state of trance, some "three or four times," during his whole life.† Nor can the second assumption be true, for we have already shown that the accounts somnambulists have given of the spiritual world do not agree, sufficiently, to demonstrate the truth of the entire account of any one of them. Swedenborg does not seem to agree with himself, and no two who have ever spoken or written of that world, exactly agree with each other; any more than different writers about the present world agree. They do agree as to the reality of such a sphere, indeed, and with far greater unanimity than has ever existed among different authors about this *present* world; but, further than the fact as to the existence of such a sphere, they do not agree sufficiently to authorize the inference above stated.

2. Another error, recently started in relation to Swedenborg, is that in which it has been represented that his ordinary state was like that commonly known under the term "clairvoyance." It is said he "had visions of a future state, but as he was not in independent clairvoyance, they were not, in all respects, *perfect*."‡

However, this is not exactly correct; for, as we have seen, Swedenborg informs us that he was in a state of trance only three or four times during his whole life. He says:—

"There are *two* kinds of visions, differing from those which are *ordinarily* experienced, and which I was let into, *only* that I might know the nature of them."

In regard to *both* of these "extraordinary" states, Swedenborg

* Mesmer and Swedenborg. By Prof. Bush.

† A. C. 1882.

‡ Divine Rev. By A. J. Davis, p. 45.

says he was "let into them," only "three or four times;" but when in them, "*he was REDUCED TO A CERTAIN STATE, WHICH IS MEDIATE, BETWEEN SLEEPING AND WAKING,*" but one in which he "*DID NOT KNOW WHETHER HE WAS FULLY AWAKE OR NOT.*"

What he saw in those states he denominates "visions;" and, unlike what he saw and wrote about in what he calls his ordinary waking or normal state. Hence he adds:—

"But these two species of visions are *extraordinary*, and were shown me only with this intent, that I might know the nature and quality of them. But the *views of the spiritual world ordinarily vouchsafed me*, are all such as, by the divine mercy of the Lord, are related in the FIRST PART of the present work, being annexed to the beginning and end of each chapter. These, however, are not *visions*, but things seen in the most perfect state of bodily wakefulness, and now for several years."—*A. C.* 1882-1885.

From the above, it is certain that Swedenborg considered himself in his normal waking state, when he had what he called his intercourse with the spiritual world, and which was not the state of trance in which persons are said to become clairvoyant.

That some of his mental faculties were not, in "all respects perfect," is very true; and this is the true reason why he is imperfect in some accounts which he has given of things, and especially of the theology and the "world of spirits." And in saying this, we only affirm that Swedenborg, while he possessed an original, powerful, and intelligent mind; and while he was a great and good man; and in many of his scientific views far in advance of the age in which he lived, was, nevertheless, a *human being*, possessed of all the accidents and infirmities common to man; and like all other men, who ever lived, liable to disease, error, and death.

3. The friends of Swedenborg have recently assumed, that because such somnambulists as A. J. Davis, and others, do not *know* in their natural state what they may have learned in a spiritual state, as Swedenborg did, that therefore his spiritual illumination was far superior to that of the highest state of clairvoyance, so called.* Or, that Swedenborg was not the *passive agent*, through which communications were made from the spiritual to the natural world.† as some Swedenborgians suppose is the case with clairvoyants. However, this assumption is flatly contradicted by Swedenborg himself. 1. In his accounts of his "extraordinary visions," when he says he was "carried away in the spirit," and did not know whether he was really

* Critical Ex. By Prof. Bush and Rev. Mr. Barrett, p. 39.

† Critical Ex. By Prof. Bush and Rev. Mr. Barrett, p. 41.

awake or asleep.* If certain things were done or said to him when he "did not *know*," then he was passive, as much so as clairvoyants are under the control of their operators. 2. He contradicts this assumption with regard to his *activity*, again, in his accounts of his visions, or the *manner* in which he says he was instructed. For example, he says he "was **PROHIBITED** from believing" the false spirits.† He "was *not permitted*" to infer any thing. At such times he was *passive*, of course. He further contradicts the notion about his conscious activity, in what he says about the manner in which revelations were made to him, and which he *passively* wrote, not even knowing at the time what he wrote. He says:—

"This has again and again happened to me, so that I was *ignorant* of the series of things till after they were written."‡

From these accounts it is manifest that Swedenborg was *really* passive, in receiving his knowledge, as any clairvoyant ever was; and hence, he may have been, and doubtless was, as *really* deceived.

The truth, which he uttered in his numerous writings may be obscured by its mixture with error, but it is, nevertheless, *true*. It becomes the duty, as it is the pleasure, of all who have the capacity, to separate truth from error, and to present the former as nearly as possible, without any alloy. All are, more or less *liable* to be deceived, and hence it becomes a work of the first importance to all, to secure themselves as far as possible against error. One of our greatest safeguards is a knowledge of those *conditions* and *associations* which render one *liable* to be deceived, and these associations and conditions I have attempted to point out, with some degree of perspicuity, in the preceding pages of this work.

* A. C. 1822.

† Sp. Diary, 1647.

‡ Adversaria, vol. iii. 7167.

VIII. SOMNAMBULIC REVELATIONS.

*Case of A. J. Davis.**

183. It is now nearly thirty years since my mind was first interested in witnessing cases of trance, in which persons under religious excitement "lost their strength," as it was termed, and sometimes lay prostrate upon the earth; at other times they became perfectly rigid in their muscles, and in this condition I have known them to remain for a number of days. These persons would, generally, on recovering, describe their sensations as being highly agreeable, and they seemed to think they had actually entered the spiritual sphere, where they saw and heard things not to be described in human language. And I was not a little struck with the fact, when I found that persons whom I caused incidentally to fall into that *state*, gave precisely the same accounts of it on coming out, though they did not agree in their descriptions of the spirit world. (132)

The accounts they gave of their dreams of "heaven" and "hell," and the "planets," their visits to the moon, and their assumed conversations with the dead, have often been quite interesting; and, but for my knowing to the contrary, I might have believed them "inspired," or miraculously assisted to disclose the secrets of the dead. But I saw at once, that their testimonies did not agree, when speaking of the same things; and, not only so, I could perceive in almost every case, that each one gave the views on coming out of the trance, which were the most in agreement with those he held upon the same subject in his normal state, though in some cases I have known them to give descriptions of the spiritual sphere altogether new and different from what they believed when not in the trance.

Somnambulic Revelations.

184. Some years ago I cautioned the believers in Pathetism against the errors they would be likely to fall into, if disposed to place implicit confidence in the so called revelations of somnambulists, who were said to visit the moon and read the language

* Lectures on Clairmativeness. All the Mysteries of Human Magnetism and Clairvoyance explained by the celebrated Jackson Davis, of Poughkeepsie. New York: Printed by Searing & Prall, 1845. 8vo. p. 40.

The Principles of Nature, Her Divine Revelations, and a Voice to Mankind; By and through Andrew Jackson Davis, the "Poughkeepsie Seer" and "Clairvoyant." New York: Published by S. S. Lyon and Wm. Fishbough. 1847. 8vo. pp. 782.

of its inhabitants.* However, I believe it has been no uncommon occurrence for somnambulists and their friends, in every part of the world to find, after a while, that they had been deceived, in some respects at least. Indeed, accounts have been published, without my knowledge or consent, of my own experiments,† and which would be likely to deceive the uninformed, who should depend upon those accounts for information.

185. I have seen and consulted a very large number of persons in a state of trance, probably some five thousand or more, and I have not found any two of them who agree, exactly, about the spirit world. Their reports *may* agree sometimes, in some respects, I know, but this depends on a number of circumstances, as: 1. Upon the views of the person by whom the subject is thrown into the trance. 2. Or, upon the views of the person who puts the questions to the somnambulist. 3. Or, upon the previous education of the patient. Or, 4. Upon the mental faculties *most active* at the time of the dream. Or, 5. Upon what the patient had previously heard about heaven or hell. I have had fifty, and even two hundred persons, in that state of trance at once. On questioning one of them about the "spirit world," they would all agree, in giving a similar account; but, at another time, they would all differ, depending on the *activity* of certain portions of their brains, at the time.

The reasons for these discrepancies I have already shown. (112) Now, I do not say but that a number of minds might be developed in the same degree, and with such exactness as to give precisely the same accounts of the same things, but this could not well be expected.

186. There have never been any two persons, as far as we know, who *assumed* to have so much knowledge of the spiritual sphere as Swedenborg and A. J. Davis. In this respect, they go far beyond all who have ever lived. And yet *they* do not agree when speaking of that sphere! The latter explicitly denies what the former asserts, about the hells, and he disagrees with the Swedish baron in most of his theological views;‡ though, indeed, Davis thinks he does not differ from the baron, except "in the use of terms." And any one must see that the agreement between them is too apparent and general, to be accounted for in any other manner than by supposing that their minds must have been developed in some degrees very much alike, if not the very same. And hence no one can reasonably doubt, for one moment, but that both of these minds have uttered a

* Magnet, vol. 1, page 34.

† Thus, in the accounts of my experiments in New York, during the year 1841, upon the celebrated blind somnambulist, "Mary."

‡ See "Revelations by A. J. Davis," pp. 45, 485, 540, 588, 589, 591, and 674.

great deal of truth about another sphere or spheres, and which is calculated to benefit all minds which are in the spheres below. They do differ, to be sure, and just enough to show that all minds connected with a human body are liable to misconceptions, and to show us all the absolute necessity of appealing to the only true standard by which to determine, of all minds and spirits, what is true or false. (71, 72)*

187. The case of Andrew Jackson Davis, "the Poughkeepsie *Seer* and *Clairvoyant*," as he calls himself, has excited more attention in this country, than that of any other somnambulist; and, for one very good reason, no other somnambulist, "seer," prophet, or "clairvoyant," ancient or modern, has ever *assumed to know* so much, and consequently no other person has run so many chances for failure. We must all stand or fall, by this rule; all will, and *must* be judged according to their *assumptions*. However, before I remark particularly on the merits of this case, it may be necessary to premise,—

1. That I do not propose a review of either of the books which Mr. Davis has published, purporting to contain his numerous "Divine Revelations."† I have found, in them both, what I believe to be *fanciful*, and *erroneous*, and *contradictory*; enough, surely, to demonstrate the great misconception which Davis at first formed concerning the *extent* of his *knowledge*. And, had he uttered a thousand times more truths than can now be found in his Lectures, the whole, together, would not, could not, obviate the difficulties which these errors throw in the way of his claim to *perfect knowledge*.

2. I do not dispute the representations as to the *manner* in which his last book is said to have been got up and published.

* I am aware that Prof. Bush (who at first did much to bring Mr. Davis' revelations before the public in a favorable light) now objects to his *theological* views, because he thinks Davis put "his moral freedom of belief and waking rationality in abeyance, in order to become a vehicle of sleeping oracles," and in so doing, he "departed from the order of heaven, and opened the door to the ingress of the most deplorable delusions." (*Davis' Revelations Examined*. By J. Bush and B. F. Barrett.) However, this objection is not valid, either against the writings of Davis, nor in favor of those of Swedenborg, as we have seen Swedenborg's mind was, sometimes, in exactly such a state of "abeyance," when he says he "*did not know* whether he was awake or asleep," and hence he knew not what he thought or wrote at such times. And further, Davis did not resign his "moral freedom of belief," by having his wisdom developed in a state of Trance, as I have shown. Prof. B. thinks Swedenborg must be right and Davis wrong, because the former (as Prof. B. thinks) has given the rationale of Davis' delusions. This however, is begging the whole question.

† Those who may not have read the last book published by Mr. Davis, will find the same views set forth in "The Vestiges of the Natural History of Creation;" and nearly the same in the writings of Swedenborg; and especially those of Charles Fourier and A. A. Brisbane. His calling himself a "*Seer*," (which will be understood in the sense of *prophet*), and calling his writings "*Divine*," smacks a little of the marvellous. True, I can see the reasons for his use of these terms, but will the "whole world of mankind," to whom he has addressed himself, appreciate them?

I have no doubt, but those lectures were given by Davis, while in a real state of Trance; though I do not suppose the Trance was, itself, what he thought it was, nor that it was induced in him exactly in the manner, or by the laws of "Magnetism," as he imagined.

3. I admit that Davis was not only somnambulist, but he has been a very good *clairvoyant*; not, indeed, to the extent claimed by himself or friends. He assumes and represents, in both of his books, that he possessed such a knowledge of *disease*, as would enable him, without failure, to point out, "in all cases, the appropriate means of cure."* And it is not once intimated, in the accounts given of him, that he ever made any mistakes, or failed in one case, at all. Now, I know of cases of disease, examined by Mr. Davis, within a year or so past, in which he totally failed.†

4. I have no doubt of his honesty. In all his lectures, he has stated what he believed to be true, both in respect to the matter contained in them, and the manner in which they were delivered.

5. And, though there are some statements about "Animal Magnetism," which I think are mere fancies, as I have elsewhere shown, besides a mass of matter about things in regard to which nobody will ever be the wiser for, because no one can ever tell whether they be, indeed, true or false, yet, in his recent lectures, he has, undoubtedly, embodied a vast amount of truth. His expositions of the laws of matter, and the philosophy of man, are not only true, but they are clearly and distinctly given.‡

That some things Mr. D. has advanced in relation to "Animal Magnetism," are mere *fancies*, might, I think, be easily shown, even to such as believe in the accounts he has given of it. Thus, he informs us, that when the "independent" state of

* Revelations, p. 11.

† One was a case of droopy, in New York. The patient consulted Mr. Davis, for some months. Mr. D. told him if he were tapped he would not survive the operation. The patient was tapped, and lived some months afterwards, during which time he consulted Mr. Davis, and yet Mr. D. was not clairvoyant enough to find out that his patient had disobeyed his orders!

Lieut. —, of the U. S. N., now connected with the Navy Yard, in Charlestown, Mass., consulted Mr. Davis, not long since, for ophthalmia, brought on while in Egypt, some years ago. Mr. Davis did not acquire the most distant idea of his difficulty. Now, it seems to me, that it is a great injustice to speak of a clairvoyant who makes such mistakes, and to speak of his powers in such a way as to lead the uninformed to believe that he never errs. When he succeeds, give him the credit of it; and when he fails, confess the fact. Let the whole truth be known.

‡ Dr. M., in a paper read before one of the Medical Societies of Philadelphia, in 1842, on "Somnambulism," undertook to show that no dependence, at all, could be placed on "clairvoyance," because, he said, no somnambulist had ever been found, who had, or could, make any discovery in therapeutics, or natural science. It seems to me that Davis' Book must obviate this objection, to say the least of it.

"clairvoyance" is produced, the body assumes an *inclined position*,* and hence, in that state, he stoops, or bends his body over upon his side! I knew a young man, some years since, exhibited about the country, as an excellent clairvoyant, who, when in that state, bent over upon his side, *except* when I, myself, put him into it, and then he sat up straight, without bending over at all! And so would Mr. Davis, had he been properly managed in the first place.

But his notions do not exactly agree! Thus, he says, Swedenborg's visions of a future state were not, in all respects, perfect, *because* he "was not in a state of independent clairvoyance."† Now, we have seen, that Mr. Davis represents himself in a state of "independent clairvoyance," when he had his revelations, March 7, 1844, and during two days he was in that state, he travelled a long distance.‡ But how could he travel about in an "*inclined position*," with his body "cold, rigid, and unsusceptible?" Nor is this the only difficulty in this account. If his "clairvoyance" was confined, as he [represents, to an "*inclined position*" of his body, then he was not in "independent clairvoyance," between the 7th and 9th of March, 1844, while he was travelling about, and *when* he says he had a revelation of his "future mission to the world." These discrepancies show, but too plainly, that Mr. Davis has misapprehended his own case.

However, it is evident enough that he has been a remarkable somnambulist, but, unfortunately for him and for science, he, from the first, fell into the hands of persons incompetent for the best management of such a gift, as it has often happened. The persons who witnessed his clairvoyant powers were so completely overcome by his disclosures, that it did not occur to them how much injury it would be, finally, to young Davis to make so much of him as they did, and by which that peculiar *bent* was given to his mind which has led him to make such *extravagant assumptions* in relation to his powers—assumptions which an examination of his different "revelations" will by no means enable us to justify. It may be said, I know, that Davis chose his own managers; true, he did so in his more *recent* "revelations," but not in the former—and even in this last choice, he does not seem to have demonstrated his assumptions with regard to his *knowledge*, inasmuch as one of the "witnesses" chosen by him did not serve him through, as it appears.

188. But let us now come to the question at issue. It is this:—*Can we place implicit confidence in what Mr. Davis assumes with regard to his clairvoyant knowledge?*

* Rev. p. 38.

† Ib. p. 45.

‡ Ib. p. 11.

To answer this question satisfactorily, we must know what he *assumes* with regard to his *knowledge*, and how he has maintained his assumptions. And in answering these questions, we must begin where Mr. Davis himself begins, and ascertain what he has assumed with regard to himself. And to make this matter intelligible, we must commence with—

189. 1. *Mr. Davis's mission to the world.* We are informed that—

"On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of a most surprising character. For the greater part of the time during two days, he seemed to be entirely insensible to all external things, and to live wholly in the interior world. Possessing, however, an increased power over his physical system, he travelled a long distance during this time, without any apparent fatigue. It was during this extraordinary state of his mental and physical system, that he received information of a very general character, of his future and peculiar mission to the world."^{*}

190. 2. *What did Mr. Davis, after the above revelation, assume, in regard to his knowledge?* The first revelations which he published to the world, after receiving his "peculiar mission," were contained in four lectures, and issued in a pamphlet, the title of which I have already given. In that pamphlet, speaking of his *clairvoyant* state, he says:—

"In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of EXTENDING MY VISION THROUGHOUT ALL SPACE—CAN SEE THINGS PAST, PRESENT, AND TO COME. I HAVE NOW ARRIVED AT THE HIGHEST DEGREE OF KNOWLEDGE WHICH THE HUMAN MIND IS CAPABLE OF ACQUIRING, when in the state that I now am. I AM MASTER OF THE GENERAL SCIENCES, can speak all languages,— impart instructions upon those deep and hidden things in nature which the world has not been able to solve—can name the different organs in the human system, point out their offices and functions as I have often done, tell the nature, cause, symptoms of disease, and prescribe the remedies that will effect a cure."[†]

The next question is this:

191. 3. *Has Mr. Davis given UNEXCEPTIONABLE evidence of his possession of the "Highest degree of Knowledge which the Human Mind is capable of acquiring?"* For this is the test which he himself lays down, by which his assumptions must be tried. He says:—

"Whatever is divine, strictly of celestial birth, must bear UNEXCEPTIONABLE evidence of its holy origin."[‡]

Hence, every sentence uttered by Mr. Davis, when in his *clairvoyant* state, in which state he assumes to have made "Divine Revelations," must be *true*,—*literally, spiritually, mathematically, philosophically*—*TRUE*, without one exception of one

* Revelations, p. 11.

† Rev. p. 535.

‡ *Clairvoyances*, pp. 24, 26

idea. I might say one word, but Mr. Davis does not admit that any revelation can be from God, or divine, which depends upon the contingencies of words, or paper, printing, &c.* And well he might say this, as he confesses that some of his "revelations" were not clothed in strictly correct or grammatical language. His "scribe," whom he designated in his clairvoyant state to write down his revelations, he ordered to "correct" his grammar for him.†

192. We therefore pass over the grammar, and errors of the press, and offer three remarks on his first book, containing his first revelations, after the period spoken of above, when he received information of his "future mission to the world."

1. The first is the remarkable fact, that Mr. Davis, in his account of what he calls his "Clairvoyant Career," (given through his scribe,) wholly omits all reference to his *previous* book, which was published in 1845, a year or so *after* he received "information of his peculiar mission to the world." *Why* was this allusion omitted?

2. In his first book, he committed a number of errors, as he now himself shows, by his having advanced altogether different views in his last book, from which it follows that his first attempt towards the fulfilment of his "mission to the world," was not "unexceptionable," and consequently not "divine," according to his own showing. For example: in one of his lectures he undertakes to show, that "a limb that has received a paralytic shock is *entirely insensible* to touch; *no sensation* can be produced in it."‡ This is a great mistake, committed from the want of a knowledge of Pathology; and forming an "exception," as it does, to Mr. Davis' rule, it demonstrates his want of "perfect knowledge," and that he was not "master of the general sciences," at the time he thought he was.

3. It is worthy of notice, that, in Mr. Davis' first book of revelations, he invented a new name for the subject on which he treated, which he called "*Clairmativeness*," but in his late work, he omits that term, and adopts the old ones.§

No satisfactory reasons can be assigned for this change in the use of terms, if Mr. Davis' "knowledge" was really perfect, when he adopted or rejected them. In a state of perfect knowledge he invents and adopts the term "*Clairmativeness*," and, in the same state, he discards it! This is another "exception," and from which it is evident that Mr. Davis misconceived his own clairvoyant powers.

* Revelations, p. 490. † *Ib.* p. 18.

‡ Clairmativeness, p. 21.

§ Mr. Davis has adopted one of my terms, "Human Magnetism." That term was first used by myself in the Magnet, in 1841, though I have since discarded it, altogether.

193. Now, observe, in 1847, Mr. Davis publishes a large 8vo. book, of some 782 pages, containing, what he calls, "Divine Revelations," made, as he informs us, in fulfilment of his commission received in March, 1844. In this book he gives what he calls an account of his clairvoyant career,* and yet, in this account, he makes no reference whatever to his *previous* book, which was published in 1845, after the time when he received information as to his "future and peculiar mission to the world."

This fact is certainly important, as those *former* "Revelations" made by Mr. Davis were *published*, and have never been formally retracted. Indeed, I do not see how the *fact* of such Revelations having been made, and made after the period when he received his commission to enter upon his labors of revealing, and made too on the same subjects, could have been overlooked or omitted in his "historical account" of his clairvoyant career.

I am favorably disposed towards Mr. Davis and his book, and sincerely regret that, in his "anticipations of objections that would be brought against it," he did not include the difficulty to which I now refer, as I think it will be found one of the greatest his assumptions will have to encounter; far greater, indeed, than any he has mentioned.

194. But there is another serious, and, as it seems to me, *insurmountable* difficulty, in the way of allowing his claim to "perfect knowledge." It is this:—

In his two books he does not agree with himself. In the latter, he supersedes, sets aside, and contradicts what he had taught, two years before, in the former!

My own opinion is, that Mr. Davis is more correct in his last work than in his first one; but as he does not agree with himself in both, this fact cannot be overlooked, in deciding upon the manner in which his claim to "PERFECT KNOWLEDGE" has been maintained; and hence, I proceed to point out some of his discrepancies, from which it will be seen that I have given a true and impartial account of his case:—

1. In the former book (p. 6) he calls on clergymen to prove the *truth* of Christianity and the Bible from "Human Magnetism." In the latter he calls the Bible "*Excellent soft bark*," but a small part of which is true, and that which is true is not worthy of any more attention than any other book. (p. 556.)

2. In the former book he says that man has five senses. (p. 7.) In the latter he thinks there are but *three*. (p. 637.)

3. In the former book he teaches that a human being born without either of the five senses would possess no mind. (p. 13.)

* Revelations, p. 10.

He there represents the mind as "*an effect*." But in the latter he affirms that the mind exists before the senses, and that it is a *cause* and not an effect, (p. 615) and is not dependent upon the bodily senses for its existence at all. (p. 613.)

4. In the former book he tells us that the mind is "an immaterial, imponderable substance, in no wise dependent upon matter for its existence." (p. 14.) In the latter he teaches "that there exists no such thing as *immaterial* or *imponderable*." (p. 641.)

5. In the former he affirms the common notions of the resurrection of the dead. (p. 14.) In the latter he denies this doctrine. (p. 543.)

6. In the former he says "the foundation of all hope is the resurrection of our blessed Lord." (p. 15.) In the latter, he does not admit the resurrection of Christ; nor that any such hopes of heaven should be placed upon his death or resurrection. (p. 566.)

7. In the former he declares that the science of "Human Magnetism" can never overthrow the hope of those who anticipate heaven from the resurrection of Jesus Christ. (p. 15.) But this last book is written for this very purpose, (among others,) and in it he explodes the common ideas of "sin," "faith," "the clergy," and the grounds upon which the Christians hope for heaven. (p. 503-8.)

8. In the former, Mr. Davis says God first made man's physical frame, (p. 15,) and then breathed into him (through his senses) "the breath of life, which was his soul." In his last "revelation" he tells us the Deity first made the *mind*, and through the mind he develops the physical frame. (p. 619.)

9. In the former he gives one account of man's creation, by which "he awoke to life and consciousness," (p. 15,) and in the latter he gives another one altogether different. (p. 328.)

10. In the former lectures he says man possesses *two distinct* minds, one in the cerebrum, the other in cerebellum. (p. 15.) In his last lectures this view is overthrown. (p. 618.)

11. In the former lectures he represents the human *will* as "an attribute, or an exercise of the larger mind." (p. 16.) In the latter he thinks will is "*passive*," and an element of the soul. (p. 633.)

12. In the former he tells us that "*mind* is magnetism," "produced, or rather formed in the brain, by means of the five senses," (p. 33.) In the latter book Mr. Davis says the *mind* is "the wisdom of love." (p. 604.)

13. Speaking of what he calls the "fourth state," or the "state of perfect vision," in which all his former and his recent lectures have been delivered, he says, (p. 35,) "It is the highest evidence of the original fundamental truths of Christianity." In

his recent lectures (pp. 558-59) he pronounces "religion" "*sec-tarianism*," and declares that the Bible, "*as a theological book, should not be read!*"

14. In his former book he teaches that the "magnetic sleep" is produced by "magnetism." (p. 21.) In his recent book he tells us it is produced by "electricity." In all his assumptions, he makes a difference between "electricity" and "magnetism."

15. In his first lectures Mr. Davis says man's "mind" is "the breath of God." (p. 33.) In his recent book he says mind is produced by the "laws of matter." (p. 50.)

16. He assumes, in his Trance, to be "*MASTER of the general sciences; to be able to extend his vision throughout all space.*" (pp. 32, 36.) And yet, in his recent Revelations, he tells us that "*man, with all his powers of intelligence combined, is not competent to investigate, and properly comprehend, the force and moving power of his own existence.*" (p. 62.)

17. He tells us, (p. 562,) in his recent revelations, that the "*expansion of the interiors,*" by "*manipulation,*" is a "*modern discovery.*" But, in other places, he tells us that this "*manipulating*" process was practiced among the *ancients* thousands of years ago; and that Moses "*was manipulated*" Joshua! (p. 441.)

195. Now, what I affirm, is this:—

1. *That Mr. Davis has over-estimated his knowledge, while he was in what he calls his clairvoyant state.* Consequently, he has been more or less deceived, while in his state of trance.

2. *That Mr. Davis has shown himself mistaken in some points, by his errors, and especially by his contradictions of himself.* And,

3. That, according to the tests which he himself has laid down, by which he would have his so called "*Revelations*" judged, his *claims* with regard to his *KNOWLEDGE*, and consequently with regard to the *infallibility* of his "*revelments,*" cannot be allowed. He has, in fact, *invalidated* his own claims, as I will now show. Remember how he commenced his "*clairvoyant career:*"—

196. 1. He had a revelation as to his future and peculiar mission to the world.*

2. He declared himself, when in a state of clairvoyance, (in which condition all his revelations have been made) in the *possession* of perfect knowledge; the "*highest degree of knowledge which the human mind is capable of acquiring.*"† This was in 1844.

* Revelations, p. 11.

† Clairmativeness, pp. 34, 36.

3. In 1845, he published four revelations, or lectures, delivered in his clairvoyant state.

4. In 1847, he publishes 157 more, in which he contradicts what he had revealed two years before; and not only so, but in these last "revelments" he lays down the following tests, and by which it is demonstrated, that however much truth he may have uttered, he has uttered some things that are not true, and from which it follows that his claim to "perfect knowledge" is unfounded, and consequently the only way to determine the truth or falsehood of what he says is in the exercise of our own reason, as I have shown. (74) The tests by which Mr. Davis would be judged, are thus stated by himself:—

1. "*Whatever is divine, strictly of celestial birth, must bear UNEXCEPTIONABLE evidence of its holy origin.*"*

Hence, Mr. Davis' own test applied to his assumption in regard to the extent of his knowledge, proves that he has over-estimated his own powers, for his revelations do not agree, without an "exception."

2. But Mr. Davis has given another good test by which to judge of his claims. It is this:—

"*That an assumed discovery or revelation, which cannot, by the generality of minds, be either understood or applied to any practical account, is of no consequence, or cannot be true.*"†

197. Now it is certain, I think, (and it will be admitted by the great majority of all who have read Mr. Davis' book) that many of his "revelations," so called, come under the above condemnation. Of what possible use can it be to the generality of mankind, to be told by Mr. D. how fast the inhabitants of Jupiter have children born to them, and many other statements he has made about the inhabitants of other planets.‡

3. The claim to "perfect knowledge," as Mr. Davis has put it forth, is against reason and nature, and hence his revelations would be more likely to be received if no such claim had been preferred.§ This remark is made by Mr. Davis, through his scribe, on "Infallibility;" but perfect knowledge, or "VISION THROUGHOUT ALL SPACE of things, past, present, and to come," is "infallibility," which, says Mr. Davis, "if his, or any other work embodied in human language, should claim for itself, the mind nevertheless would be unable to receive its teachings, only as the reasoning powers could digest and assimilate them."||

The great error, therefore, committed by Mr. Davis, is in his claim of "perfect knowledge," "throughout all space," and of

* Revelations, p. 535.

† Divine Revelations, pp. 510, 522, 529, 535, 541, 544, 547, 548, 591.

‡ Revelations, p. 190.

§ Ib. p. xix.

|| Ib. ———.

"the general sciences." That he has "perfect knowledge" of some things, is true, but not of all; and hence he carries his old notions about "magnetism" with him into his state of trance, and has affirmed at one time what he denied at another.

198. But the question may be asked, as to whether Mr. D. may not have been more accurate in his last "revelments" than in his first? Whether his mind may not have been more developed towards "perfect knowledge," since his first lectures were given? I answer in the affirmative. And then I shall be asked further, how we are to be benefitted by what is assumed to be *intuitive* knowledge of any thing? This question I have already answered. (71) And to this *test* all assumed revelations must finally come. If the things said to be revealed do not agree, they cannot all be true; and even if they do agree with one another, and disagree with the laws of mind and the constitution of things, they cannot thus far be true. (72) And farther, in so far as it is impossible, from the nature of the case, for the great mass of minds which make up the world to tell or comprehend whether, what is said to be "revealed" be true or false; and, in so far as it is not of any consequence whether the so called "revelations" be true or false, they can, of course, be of no possible benefit to the world; and this is good evidence against the claim to "perfect knowledge," by which they are assumed to have been made. And hence, portions of Mr. Davis' book can not be of any consequence, according to his own *test*, whether those parts be believed or not. The parts that are true, must and will be received by all whose minds are sufficiently developed for receiving those truths. His descriptions of the laws of matter, and the causes of *superstition*, the constitution of society, and the nature of mind, are true; and the world will be the better for believing them. But his notions (derived from the old process of manipulating) about "magnetism,"* made upon the nerves of sense. But these representations are susceptible of a different interpretation. Every two things, organs or bodies, which *differ*, may be said to be *positive* and *negative*. The stomach of the inebriate is *positive*, while the intoxicating liquid which he craves is *negative*. The mind of the miser is *positive*, and the silver and gold which he covets are *negative*. The earth is *positive* to all bodies except certain gases, perhaps; and the sun is *positive* to the earth, and the earth is *negative* to the sun!

* It is not perfectly clear that Mr. Davis does endorse the old notions about a "fluid." He says, speaking of the animal economy, "it is admitted that there are two fluids, which may here be termed magnetism and electricity." (Rev. p. 30.) And, "the serous and mucous surfaces generate and sustain a *positive* and *negative* fluid." (Rev. p. 32.) And he speaks of the brain as *positive*, and attracting impressions.

So that, *positive* and *negative*, are mere relative terms, and they cannot, in these cases, signify what Mr. Davis seems to mean by the magnetic fluid and electricity. And thus, also, as to what he says about "a nervous fluid, generated by the brain."† We know that the nervous or nutritive fluid is generated before the brains are developed. (25) The fact, that Mr. D. was *inducted* into his somnambulist career by persons who taught the old notions about the magnetic fluid, is sufficient to account for these representations, and his description of things that we never can know in this sphere, we may put where he himself has placed what he used to call "clairmativeness," in the back ground, to be superseded by the higher developments to which the laws of eternal progression so beautifully and eloquently advocated by him, are inevitably carrying forward the entire race of human minds.

199. One of the most difficult things for many to believe, in relation to Davis, is, that he should give, as it is said he has done, quotations from books which he had never read; (it should be stated, which he had no *recollection* of having read.) He may read books in one state, of which he would have no recollection in another, as I have often known somnambulists to do. That is, they will sometimes read and write, in an abnormal state, with the use of their external senses, and afterwards retain no recollection of having done so.

I have had various cases of this kind. A very excellent clairvoyant of mine, on being requested, while in the trance, to go to the grave of my only son, in a distant part of the country, readily complied, and, on imagining herself at the spot, she very plaintively repeated the following piece of poetry:—

"Sleep, little one! the summer winds are breathing
A gentle hymn to lull thy quiet rest;
Around thy tomb, in mournful beauty wreathing,
The ivy creeps, in fresh'ning verdure drest.

"Sleep, little one! the summer flowers are springing,
In holy pence, above thy mouldering head,
To guard thy dust, and from thy bosom flinging,
A mingled sweetness o'er thy silent head.

"We miss thee, love! thy joyous face once blushing
With rosy light, Death-shades have overcast,
But oh, how oft these heart-felt tears are gushing,
To think our eyes have looked on thee their last."

I asked her where she had seen that poetry; and at various times, while she was in a state of trance, and when awake, endeavored to make her remember having read it somewhere; but

she *insisted* upon it, from first to last, that she had never seen it any where. In her integrity I have the *fullest confidence*, as I have known her for years, and never knew or heard of any thing like an attempt at deception on her part, nor do I believe her capable of equivocation or designed misrepresentation in any form. I never could succeed in my attempts to cause her to remember ever having seen or heard those words till she repeated them to me in her trance. But I afterwards found that that poetry had been written and published about three months before she repeated it to me. Whether she had actually seen it or not, I could not tell; if she had seen it, I am confident she had no recollection of that fact.

200. Hence, if it could be proved that Davis had ever seen Swedenborg's writings, from which he has quoted so profusely, and with such astonishing accuracy, it would by no means lessen my confidence in his "revelations." Whether he ever saw Swedenborg's writings or not, he has uttered truth enough in his recent book to give it a high claim upon the candid attention of the whole world of mankind.

APPENDIX.

FOR some years the author has devoted himself to the business of public lecturing upon Pathetism, in which the object has been to demonstrate the truth of the foregoing theory, both in the treatment of disease and the production of mental phenomena. And, to such as may never have attended his public lectures, the publishers would submit the following testimonies, as they explain his method of operating upon the human mind, and the practical benefits which have followed:—

Manner of Operating.

Mr. Sunderland's mode of operating is entirely different from any thing we have before seen; it is original with him, and singular in the extreme. He brings his power to bear while he is lecturing, and, as he seems to rivet attention by his remarks, your curiosity will be drawn off by the somnambulist sleep of some dozen or twenty persons in various parts of the hall. The effect produced in this way is amusing, to say the least; and when we find individuals in subjugation to this power whose characters are unimpeachable, how can we doubt the *spell*—the *charm*, or whatever signification you may be pleased to give it? Mr. S. has left a good and lasting impression, and general satisfaction prevails with regard to his lectures.—*Salem Advertiser*, Feb. 23, 1844.

Last evening the experiments performed by Mr. S. were of a new order, and altogether different from any thing ever before done by him or any other operator. He put some fifteen of the audience into a state of somnambulism, even before he himself entered the hall; so that, when Mr. S. arrived, there were some nine of them seated together upon the platform; and, for more than two hours Mr. S. kept the audience highly amused, and sometimes convulsed with laughter, by a series of new experiments, which he brought out from the patients, during which time he himself *never uttered a single word!*—*Transcript*, Dec. 23, 1844.

All the phenomena usually produced by the Mesmerisers and Neurologists, by manipulation, Mr. Sunderland induces without contact, or without the use of any electrical or nervous fluid. He even induces the state called *second sight* in persons wide awake, and gives a most satisfactory explanation of witchcraft and ghosts, which have so much perplexed the minds of pious and intelligent people.—(*Lowell*) *Morning Herald*, Sept. 23, 1843.

Diseases Cured.

The influence he exerts is said to be *perfectly pleasant*, and, indeed, highly agreeable; and this would appear from the numerous cases of nervous difficulty

which Mr. Sunderland has so wonderfully succeeded in curing. *Want of sleep, troublesome dreams, headaches, tic douloureux, neuralgia, spasms, fits, monomania, and insanity*, have been cured by his peculiar process of operating.—*Portland American*, Sept. 19, 1844.

Tobacco.

Capt. Luce declared, that Mr. Sunderland had, some how or other, set him so completely against tobacco, that he could not now use it at all without nausea, although he had long been an inveterate chewer and smoker.—*New Bedford Bulletin*, Nov. 23, 1844.

Mr. Sunderland has broken persons of the habit of snuff-taking, drinking ardent spirits, and taking opium, stammering, &c.; the most remarkable cures have been effected of numerous nervous diseases, such as spasms, fits, nervous headache, neuralgia, insanity, &c.—*Providence Herald*, Dec. 12, 1844.

I, James Cockrell, jeweller, of the city of Philadelphia, do hereby declare, that I am forty-three years of age, and that I have, for the last twenty-five years, been in the constant and excessive habit of smoking and chewing tobacco, till I attended a recent course of lectures by La Roy Sunderland, in this city. Pathetism has so completely destroyed my appetite for it, that I now feel a perfect loathing against it, in all its forms.—*James Cockrell*, March 13, 1847.

I, John De Zelle, seaman, of Philadelphia, do hereby affirm, that I am twenty-two years of age, and, for the last eight years, I have been in the constant habit of snuffing, smoking, and chewing tobacco, till within the last seven weeks, when my taste for it was entirely taken away by La Roy Sunderland. I cannot now use it, or even bear the thoughts of it in any form.—*John De Zelle*, March 15, 1847.

Opium.

I, Mary Hubbard, of Cabotville, Mass., (aged 29,) do hereby certify, that for seven years previous to December, 1845, I had been in the constant habit of taking laudanum, till my dose amounted to one ounce per day, when I attended the lectures of La Roy Sunderland, and my appetite for it was destroyed in a few days; so that, for the last eighteen months, it has never once returned.—*Mary Hubbard*, May 28, 1847.

Stammering.

I, Celesta E. Seymour, of East Granville, Mass., (aged 23,) do hereby affirm, that until I attended Mr. Sunderland's lectures, I was never able to talk plainly. For eighteen years the impediment prevented my conversing, so that, by times, I was unable to speak at all. Twice, my tongue was operated upon, surgically, without any benefit. My sufferings from this difficulty, language cannot describe, nor can words express my gratitude for the relief I have received from Pathetism. In December, 1845, I attended Mr. Sunderland's lectures, and from that time to the present my speech has been free, and without any impediment at all.—*C. E. Seymour*, May 28, 1847.

Surgical Operations without Pain.

The testimony of the doctors was, that the experiment had entirely satisfied them that Mr. Sunderland wielded an influence, compared to which the most powerful opiates was powerless. On Thursday evening Mr. S. produced a most astonishing result. He threw his subject into the cataleptic state, and sealed up the senses of smell, taste, hearing, sight, and feeling, so that ammonia applied to her

nostrils, cayenne to her tongue, and heavy clappings to her ears, produced not the least effect; so with the sense of feeling: it was put to very severe tests. During all this, and while the doctor was extracting one of her *dentés sapientie*, the lady was as stiff and as unconscious as a corpse.—*Nantucket Telegraph*, April 5, 1845.

Surgical Operation by a Somnambulist.

Mr. Sunderland's tenth and last lecture on the HUMAN SOUL was delivered according to previous notice, in Morris Place, to a crowded and highly intelligent audience, on Saturday evening last. Long before the appointed hour the house was filled, and "expectation stood tiptoe," to witness the extraordinary phenomena promised for the evening. Among those taken upon the platform, under the power of the charm, was Dr. H. J. Paine, Mr. Ketchum, and a young man by the name of Althiser. The other three were ladies. After causing Mr. A. to dance, and a few other results, Mr. S. proceeded to prepare one of the ladies for a surgical operation, and invited the medical faculty, the clergy and gentlemen of the press, present, to the platform, for the purpose of having them inspect the tooth to be drawn, and notice the manner in which it was done. He then took hold of Dr. Paine, (who was still under the influence of the spell,) and led him to the lady seated in the chair. And now occurred a sight upon which, probably, mortal eyes never gazed before. It was to see the somnambule doctor in the process of extracting that tooth, while both he and the patient were in a state of trance, and neither of them able to open their eyes, or move a muscle without the consent of the lecturer. In a few minutes after, the doctor himself was seated in the front chair, the spell still upon him, and another physician present, (Dr. Lyman) proceeded to perform a similar operation upon him! This experiment was intensely interesting, and highly satisfactory to the audience, as we supposed it the first and only one of the kind ever performed since old Adam was put into the "deep sleep," for the purpose of having the rib taken from his side.—*Troy Budget*, Sept. 23, 1845.

Trance, Visions, Ghosts, &c., &c.

Mr. Sunderland put some fifteen individuals into a sympathetic sleep, without any staring in the face, without any manipulations. One individual he put to sleep was a lady of this city, well known to be of good reputation and high moral worth. He put her into a trance. In this state she sung with an unearthly sweetness; and then such a calm, gentle, heavenly look! It was all beyond description. The audience were affected even to tears.—*Middlesex Washingtonian*, Sept. 8, 1843.

Last evening, one of the experiments was most beautiful, and of thrilling interest: it was an actual illustration of that mental hallucination denominated apparitions, or the sight of departed spirits! The subject on whom it was performed was in the normal or waking state, and the reality with which she seemed to see and converse with the deceased wife of the late Rev. Mr. Parker, of this city, while she passed up and down the aisles of the hall, seemed to hold the audience completely spell-bound for some considerable time.—*Providence Gazette*, Dec. 7, 1844.

Mirth, Music, Amusement!

Mr. Sunderland's lectures and experiments, in exposition of the science of *Pathetism*, have very much interested our people, and Mechanics' Hall has been filled on every one of the last four evenings by those who were anxious to see the wonderful results of nervous or sympathetic influence, and hear the explanations of these results by the lecturer. The audience have been charmed and almost led captive, by the *sparkling wit*, the *sweet music*, the *sedate melancholy*, and the *inimitable drollery* of the persons whose fortune it has been to fall under the influence of the lecturer's will, and have every night retired from the hall, more than ever impressed with the belief that the day of wonders has but just dawned upon the earth.—*Providence Sentinel*, Oct. 1, 1844.

While Mr. S. was speaking, his "spell" was fixed upon a number of his auditors, whom he drew from their seats, and arranged together upon the platform. And then followed a series of the most surprising and marvellous developments. Without speaking to them or touching them, he caused the somnambulists to manifest the sensations of joy, veneration, anger, &c. &c., as was desired by the audience, (the requests were handed to the lecturer in writing,) and he even made them tell the exact time by different watches, some six or eight times in succession.—*Worcester Telegraph*, June 4, 1847.

Resolutions of Approval, &c.

What Mr. Sunderland has accomplished during his visit to this city, has abundantly confirmed the newspaper reports we have seen of his wonderful performances in other places, which, in the production of psychological phenomena, especially those peculiar to what are called *SPILLS* and *CHARMS*, place him far before all other men of whom history has given any account.—*Troy Budget*, Sept. 23, 1845.

Preamble and resolutions adopted by a large audience in attendance on Mr. Sunderland's lectures in Mechanics' Hall, New York, on Friday evening, Dec. 11, 1846, offered by the Rev. Zenas Covel; John F. Driggs, Esq., in the chair:

"Whereas, Mr. La Roy Sunderland has produced results in his EXPERIMENTAL LECTURES on the HUMAN SOUL, which, in the opinion of this audience, fully establish Pathetism as the true science of mind, and that Mr. Sunderland's knowledge of his subject eminently qualifies him for imparting to others the philosophy upon which this science is founded; and in view of the great good which a more general knowledge of this subject would be the means of doing in the community at large, in the facilities it affords for rendering persons insensible to pain while surgical operations are performed upon them, as we have repeatedly seen it done by Mr. Sunderland before his public audiences in this city; therefore,

Resolved, in order to meet the wishes of many who have not been able to witness his experiments, Mr. Sunderland be, and he is hereby, requested to deliver another course of lectures in this city, as soon as may suit his convenience; and that this preamble and resolution be published in the city papers."

N. Y. Mirror, Dec. 13, 1846.

JAMES ASHLEY, Secretary.

Quite an interesting ceremony took place at Franklin Hall, on Friday evening last, during Mr. Sunderland's lecture at that place. After the experiments of the evening, the meeting was organized, and informed that a piece of silver plate had been prepared by the ladies in attendance on Mr. Sunderland's lectures, and which they had desired Dr. Asay to present to Mr. Sunderland in their behalf. Dr. A. then appeared on the platform with a most beautiful silver cup, which he presented to the distinguished lecturer, accompanied with a few pertinent remarks. The cup bore the following inscription:

"Presented by the Ladies of Philadelphia to Mr. La Roy Sunderland, for his successful and satisfactory experiments in Pathetism, 1847."

On receiving the cup, Mr. Sunderland made a most happy and appropriate allusion to the "character of Woman," with whom nothing was impossible, but to shrink from what gratitude, honor or religion should require, whose compassion for the suffering had clothed the very name with eternal honor, and allied her to the angels of heaven. The lecturer expressed his sense of gratitude for the extreme kindness with which he had been received, during his sojourn in the City of Brotherly Love, and the pleasure it afforded him in believing, from the largeness of the audiences which had been in constant attendance during some fifteen nights in succession, that the science of Pathetism might now be considered as established in Philadelphia, and his determination of visiting the city again, agreeably to the expressed wishes of so large a number of our citizens.—*Native Eagle and American Advocate*, Feb. 20, 1847.

At the close of La Roy Sunderland's lectures, on Monday evening, March 8th, 1847, in Odd Fellows' Hall, Philadelphia, the audience was organized by the appointment of a Chairman and Secretary, and passed the following resolutions:

Resolved, That we, citizens of Philadelphia, have been highly delighted, amazed, and, we hope, morally and intellectually improved, by attending Mr. Sug-

derland's lectures on the science of Pathetism, and we do hereby express our gratitude for the intellectual entertainments they have afforded us.

Resolved, That, in parting with Mr. Sunderland, we feel the loss of one who has endeared himself to us, not only as a most courteous and gentlemanly lecturer, but as one having the most profound knowledge of the *human mind* of any or all, that have ever appeared amongst us; and that his mode of operating on his audiences precludes the possibility of collusion, and that the subjects being our relations, friends and acquaintances, is to us, and should be to all, a sufficient guaranty for the truth of his experiments, and the most wonderful natural phenomena they illustrate.

Resolved, That the common courtesy due to a stranger, who has given such satisfactory evidences of the truth of Pathetism at his numerous lectures to the dentists, doctors, editors, and other scientific gentlemen, specially invited upon the platform for that purpose, demands from them something more than a mere silent acquiescence in the wonders of his performances.

Resolved, That Mr. Sunderland, in leaving us, does it not for want of sufficient interest being manifested in the subject by Philadelphians, who nightly crowded his exhibitions, and who would still more so by a continuation of his lectures, until no hall within the limits of our city would hold them.

Resolved, That Mr. Sunderland will always find attentive audiences, open hands, and warm hearts to welcome him, whenever he can make it convenient to visit us again.

JOHN EVAN, *Chairman*.

GEO. W. DUNCAN, *Secretary*.

Philadelphia Sun, March 10, 1847.

PATHETISM.—At the close of La Roy Sunderland's Lecture last Friday evening, Nov. 17th, 1847, the following resolutions, presented by Rev. Mr. Morris, and seconded by Rev. E. T. Taylor, were passed by a large and intelligent auditory —

Resolved, as the sense of this meeting, that we have not only been highly entertained in our attendance on the Lectures of Mr. Sunderland, by the new, amusing, and wonderful experiments he has performed on his audience, but, as we hope, morally and intellectually benefitted by the information he has afforded us on the nature and laws of the human mind.

Resolved, That Mr. Sunderland's gentlemanly and courteous manners, his intelligence as a philosopher, his astonishing success as an experimental lecturer upon human nature, his generous attention to the sick in his gratuitous lectures to ladies, commend him to the confidence and patronage of our citizens; and that we do hereby earnestly request him to continue his lectures in our city, as we believe they afford not only instruction, but that kind of amusement against which no valid objections can be made.—*Boston Ch. Freeman, Nov. 26, 1847.*

PATHETISM.—Mr. Sunderland is evidently fast awakening public attention to this subject, and demonstrating its truth and importance as a science. He is now engaged in delivering his sixth successive course of evening lectures in this city the present season, and his audiences have been the whole time highly respectable both in numbers and character. During the same period he has given three gratuitous afternoon lectures each week to ladies, in which he has applied the principles of his science to the treatment of disease. So successful have been his experiments in this regard, that those benefitted, and others interested, have been prompted to present him with a valuable testimonial of their gratitude. On Saturday evening last—after some astonishing and thrilling performances with a class of somnambulists—a public presentation was made to Mr. S. of a splendid gold watch, by Mrs. Dr. A. C. Taft, in behalf of the ladies attending his lectures—accompanying the gift with a beautiful and appropriate address, to which Mr. Sunderland made a very feeling and pertinent response.

The watch was double cased, with one diamond, and a compliment of jewels, and cost \$225. On the inner case the following inscription was beautifully engraved:—

"Pathetism.—Presented by Ladies of Boston to La Roy Sunderland, 1847."

We believe Mr. Sunderland has received several similar presents in other cities—and by his explanation of the philosophy of mind and the laws of life and health, has won for himself a commendable fame.—*Boston Chronicle, Dec. 14, 1847*

Pathetism.

Boston, Dec. 8th, 1847—*Wednesday Evening.*

TO JAMES HOUGHTON, *Dublin, Ireland:*

DEAR FRIEND:—I am in my room at W. L. Garrison's, where I usually make my home when in this city. The clock is this moment striking 10. I am just in from a lecture in the Tremont Temple, by La Roy Sunderland, on what he calls **PATHE- TISM**, or the science of **MIND**. My acquaintance with Mr. Sunderland began some twelve years ago. I was intimate with him in the anti-slavery, anti-war, and tee-total movements, up to 1842, when I went to Europe; and during my five years' residence abroad, I had no intercourse with him, by letter or otherwise, and had entirely lost sight of him till this day, when I was in- formed by a friend that he was lecturing in the city on **Pathe- tism**. This friend gave such a description of what he saw him do last evening, in a public lecture, that I was induced to attend and see for myself if these things were true. I will state what *I did, and saw, and heard*. To avoid all *possibility* of any *collu- sion*, I wrote down several questions and answers, which I de- termined to present to Mr. Sunderland, and his entranced *per- formers*, should an opportunity occur.

In company with Francis Jackson, I went early to the Tem- ple. I took my seat near the platform, at one side, and a little back. The audience collected over four hundred, I should judge. Mr. Sunderland entered, and took his seat on the plat- form—a convenient place, elevated three steps above the floor, at one end of the hall, and on it were seven chairs—and *nothing else*—no table, no desk, nothing behind or under, or in which there could be any concealment. Soon after he entered and took his seat; the hour of seven—the time to begin the lecture— arrived. The gas was let on, so as to shed a brilliant light throughout the hall, and all around the platform and vicinity. Mr. Sunderland arose and began his lecture, and talked about thirty or forty minutes in a feeble voice,—owing to Bronchial affection,—though he could be heard through the room. His theme was, the different degrees in which *mind* is developed, how impressions are at first made upon it through the external senses, and how *associations* are thus formed between two minds, by which one mind may control another, independently of the external senses; as all *sense* is in the mind, and the mind being above matter, must have laws that are above the external world. He made no pretensions to any miraculous power, or to mystery—but affirmed that he could thus enter into the empire of the souls of persons in the audience, and there interchange thoughts

and feelings with them, without the external organs; and that he could thus make others tell to the audience what was passing in his own mind, without his communicating it to them by word or sign. He now stated that several in the audience were in a state of *trance*, and they soon came upon the platform, without his speaking to them or touching them. He paused—I looked around for the space of two or three minutes—he still standing upon the platform. Soon I saw two women rise from their seats in the audience, and stand with their eyes shut and their hands crossed before them. They stood a moment, and one of them began to move, slowly, towards the platform. As she did so, Mr. Sunderland stepped down and went round among the audience, but not near the person that was moving towards the platform. That person stepped slowly upon it, and there stood, apparently asleep. Soon the other woman that was standing, moved to the platform, ascended it, and seated herself in a chair. He had not spoken to, or touched either of them.

For some fifteen minutes Mr. S. moved about among the audience, putting his hand upon the heads of different persons, and he stated some twenty or twenty-five of them were in a state of *trance*. He then brought five more upon the platform, without touching them or uttering a word to them, and seated them in a row, near the front of the platform, and facing the audience. There were four women and three men, not one of whom had I ever seen before, nor did Mr. Sunderland know that I was in the audience. He then stated that he would experiment upon them in reference to *time*, as this he considered the most difficult. I instantly took my watch from my pocket, opened it, and saw it was eight o'clock. I put the hands forward about an hour and a half, I then stepped to the platform. I spoke to Mr. Sunderland for the first time in five years. After a mutual recognition and greeting, I said—"I wish to put questions to these persons." "Step upon the platform and do so," said Mr. Sunderland. I came upon it, and we both stood behind the persons in the open space, between them and the wall. Mr. Sunderland stood by me. Many persons were sitting near us, where they could see us and testify if there was any intercourse by voice, or sign, or touch, between Mr. S. and the entranced persons. Their eyes were closed, and their faces towards the audience—and by no possibility could they see the face of the watch, or any sign from Mr. S., had he made any. I held the watch before Mr. S. and asked, "Will any one of these persons tell me the exact time by my watch?" He looked at the watch, I holding it in my own hand, and then said, "Can you tell me the time by this gentleman's watch?" A pause of a moment ensued, when two or three said at the same moment, "Just twenty-six minutes to ten o'clock." That was the exact moment! Standing there

behind them, I then opened my watch and put it forward again, shut it, and held it before Mr. Sunderland and said, "Now can they tell me the time?" Mr. S., without touching the watch, looked and said, "Can you tell him?" In one instant there was a simultaneous answer, "Just eleven o'clock." And so it was, as several looked and saw. I then said, I wished to ask some questions which I had written down, and no one had seen. I then read the following questions to the audience, from a bit of paper which I held in my hand:—"With what is the city of Berlin, in Prussia, surrounded?" I held the paper before Mr. S., that he might see the answer and first get the picture in his own mind. After a moment's silence he asked, "What do you see?" Soon several of them answered, "Bushes, and shrubs—green shrubs—and sand all around." I then read the answer as I had written it, and which by no possibility could have been communicated to any one of the persons. It was this:—"Pine shrubs and plains of sand." I then read another question:—"Does the Rhine flow *through* the city of Bâle, in Switzerland, or *outside* of it?" As before, I held the paper up to Mr. Sunderland, that he might see the written answer. After a moment he asked, "What do you now see?" Soon the answer from several was, "A city, with a river running *through* it." I then read the answer as written down:—"Through the town."

I then read another question:—"Is Rachone Cottage, in Scotland, located on the banks of a river, or on the shores of a lake?"—and held up the paper to Mr. S. to see the written answer, and to get his own mind, and in an instant the answer was,—"It stands by a beautiful lake"—one said, "I should like to live there"—another, "I should think you would like to go back there." I then read the written answer to the audience—"On a lake shore." The audience were breathless with interest to this time, but here the cry was—"we are satisfied!" "But I wish to put one more question that I have written down." "Read it," was the response from the audience. "What is peculiar about the city of Ostend, in Belgium?" Mr. S. looked at the written answer as before, but as it was more difficult to get a distinct idea from that than from the former answers, it took him longer to get the impression on their minds—yet, after a minute or two, one said, "I see a bath"—another, "they are having a good time in the water"—another, "they will get clean by bathing in them." I then read the written answer—"Beautiful places for sea bathing." Here ended my questions—and, certainly, I was not a little excited by the answers, knowing, as I did, that there could be no possibility of collusion between Mr. S. and the persons before us. The eyes of all were closed—~~the~~ faces were to the audience—he stood behind them—and

there was no organic communication between him and them, by word, or touch, or motion, by which the written answer was communicated to them. Others took the papers—saw the questions and answers afterwards, and could testify if need be.

Some thought I had communicated with Mr. Sunderland before hand; and a paper was handed to Mr. S. written in these words: "Mr. S. please let your friend state whether he has had any communication with yourself for some time." I answered, "I have had no communication with Mr. S. by letter, or otherwise, since Sept. 26, 1843, when I sailed for Europe, till I spoke to him on this platform this evening—and in presence of this assembly. Furthermore, I never saw any one of these persons, now in a trance, or sleep, before us, until I saw them come upon this platform this evening.

A written request was sent up to Mr. S. to put the persons into a state in which they would naturally be on the death of a mother. He did not read the paper to the audience till after the scene had ended—he merely stated that he had a request to put them into a certain state. He did so, and in a little time all the persons seemed to be in great grief, each manifesting it according to his peculiar temperament, as it would seem. One or two were violent in their grief; one was sobbing and struggling to stifle grief; one was silently weeping; another looked distressingly sad, but gave no other outward demonstration. After a while, Mr. S. restored them to a cheerful state, and then read aloud the written request.

Another written request was sent up. Mr. S. stated that he would put them into the desired state, and then read the request. He did not touch the persons or speak to them, but stood behind them, looking off to the other end of the hall. Soon, one after another, the seven persons gave all the manifestations of violent, acute pain. The pain increased, and the outward indications became more *marked* and *violent*. One or two cried out in apparent agony. They all writhed, and had every appearance of persons under great suffering. Mr. S. stepped in front of them, and went through the operation of working and discharging a battery. This produced screams and spasms—their eyes being closed, and in apparent heavy sleep all the while. Soon after this Mr. S. relieved them from their pain, and calmed them—then read aloud the request, which was, that he would put them into a state of great bodily suffering, and then relieve them by a *Galvanic Battery*.

These exhibitions produced a deep impression on the audience, and if any came to scoff, they must have gone away deeply interested in what they had seen, and impressed with a conviction of the entire honesty of Mr. Sunderland. He claims to teach *Pathetism* as a science, whose foundation is *experience*, and obser-

vision of facts. He honestly submits his facts to the investigation of all men, and seeks conviction of deception, if any there be. He claims to teach a *natural science*, whose truth is to be tested as Chemistry or Gravitation are tested: i. e. by facts. I wish you and all might *see* these facts. Mr. Sunderland's lectures are deserving the attention of all those who believe there is a God, who is a Spirit, and who believe that man has a *soul*. I can only say, if what I heard and saw be *acting* a mere *theatrical performance*, Mr. Sunderland must be allowed to be the most wonderful of living human actors. To suppose this, would be a miracle, indeed. For my own part, I see nothing *absurd*, or strange, in the doctrine that mind can communicate with mind, without the intervention of material organs. The thought would invest my being with a holier and sublimer interest.

HENRY C. WRIGHT.

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