

THE
ELECTRICAL PSYCHOLOGY;
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ITS

THEORETICAL AND PRACTICAL PRINCIPLES.

BY

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LECTURES

ON

ELECTRICAL PSYCHOLOGY.

INTRODUCTION.

HAVING, during the last two years, devoted my time to the investigation of the practical and theoretical principles of mind and its powers, and the connection of mind and matter, I have felt that it would not be amiss, in justice to myself and the public, to publish the ideas which I entertain of the great and important science of Electrical Psychology; a lower department of which science was advocated by Mesmer and others in the eighteenth century, and which has ever been assailed by those who are entirely ignorant of its usefulness as a science, and as

such, the good it is destined to shed upon the moral and intellectual faculties of the people of God. Novel as the science may at first appear to the reader, yet, believing as I do in its immutable truth, I may with great propriety urge the reader to a thorough consideration of the subject, before pronouncing judgment, either as regards its acquired practice or claims to philosophy. Sensible am I, that "Psychology," as so termed, is a science deserving of the highest regards and the deepest investigation of scientific men. For this reason I have boldly stepped forward to throw in my mite towards urging it on to perfection—the ultimate beauty and grandeur with which it is encircled—and a platform from which its truth will be experienced and appreciated by all.

CHAPTER I.

THE reader will observe, on perusing this work, and investigating the truths advanced, that I make mention of several plans, by which a subject may be thrown into a state to receive impressions from his operator; which impressions will distort the different faculties of his mind, and that, too, while awake and perfectly conscious of such results.

In order to ascertain the unknown causes of obvious effects, one of two modes is generally adopted. The one generally chosen in accordance with philosophy—theories are first constructed, and then facts collected to confirm them.

For the last century, the public mind has been aroused by the astonishing phenomena produced by the power of mind upon matter. The name assigned for such wonderful results was first Mesmerism. This name is taken from Mesmer, a man who seems to have been instrumental

in reviving a science supposed to have been known long before. The name of this science, previous to Mesmer, we have no knowledge of. Mr. Mesmer was born in 1734, at Weiler, in the city of Sheim, on the Rhine. He was a student of medicine, and is said to have made his discovery in 1766, at which time he commenced to circulate the theory, that there was a mental influence pervading all nature, and touching all bodies, both animate and inanimate. This assertion he attempted to prove by the various and wonderful experiments which he was enabled to perform upon the human organization. It was not long before he became noted in his profession, so much so as to excite curiosity wherever he went.

On his arrival in Paris, he appealed to the enlightened savans of France, who did not hesitate to give a listening ear, and witness the facts which he was capable of presenting. His experiments so far exceeded their expectations, that they were compelled to investigate such phenomena, and compare them with those of previous reading. They immediately appointed a committee, in 1784, to examine into the

theories presented by M. Mesmer; but, on account of their incredulity, they attributed the results which they witnessed, and even performed, to the effect of the imagination. From this decision, many regarded Mesmerism as a ridiculous imposition.

The report made, however, by the commission charged by the king, in 1784, to examine Mesmerism, did not prevent the French Academy from reinvestigating the science, as it continued to progress in 1825; the report of which commission I will here give, and which reads as follows:—

1. That the judgment passed, in 1784, by the commissioners appointed by the king to inquire into Animal Magnetism, by no means dispenses with the obligation to investigate the subject anew, because, in the sciences, no decision whatever is absolute and irrevocable.

2. Because the experiments on which this judgment was based, seem to have been in a desultory manner, without the simultaneous and necessary assembling of all the commissioners, and in such a spirit, as, according to the principles of the subject they were called on to examine, could not but cause their complete failure.

3. That the Magnetism thus denounced, in 1784, differs entirely in theory, *modus operandi*, and results, from that which exact, honest, attentive observers, enlightened, industrious, and persevering physicians, have studied for some years past.

4. That it concerns the honor of the French Academy not to fall behind German physicians, in the study of phenomena, which are announced by enlightened and impartial advocates of Magnetism, as having been produced by this new agent.

5. That, considering Magnetism as an occult remedy, it is the duty of the Academy to study and experiment upon it, in order to wrest the use and practice thereof from persons altogether ignorant of the art, who abuse this means, and make it an object of speculation and lucre.

Upon these considerations, your committee are of opinion, that the section ought to adopt the proposition of Dr. Foissac, and appoint a special committee, to devote itself to the study and examination of Animal Magnetism.

(Signed,)

ADELON,
PARISET,
MARC,
BURDIN-AINE.

HUSSON, *Reporter.*

A larger committee was appointed, which consisted of, Bourdois de la Motte, President, Fouquier, Guenan de Mussy, Guersent, Itara, J. J. Leroux, Marc, Thillaye; Husson, reporter. The investigation was commenced in May, 1826, and a report made in June, 1831, to the Academy. The following are the conclusions of this able body of men, after a patient examination of more than five years:—

1. Contact of thumbs or hands, frictions, or certain gestures made at a short distance from the body, and called *passes*, are the means used for putting parties in communication, or in other terms, of transmitting the influence of the magnetizer to the magnetized.

2. Exterior and visible means are not always necessary; since, on several occasions, the power of volition and a fixed gaze have sufficed for the development of the magnetic phenomena, even without the knowledge of the magnetized.

3. Magnetism has acted on persons of both sexes and different ages.

4. The time necessary for transmitting and causing the magnetic action to be felt, has varied from half an hour to a minute.

5. Magnetism does not usually act upon persons in good health.

6. Neither does it appear to act upon all who are sick.

7. At times, when persons are magnetized, effects are manifested, which, being insignificant and fleeting, we do not attribute to Magnetism alone, such as slight nervous oppression, a little heat or cold, and other nervous phenomena, which can be accounted for without the intervention of a particular agency, namely, by hope or fear—the anticipation and waiting for an unknown result—the weariness resulting from the sameness of the gestures—the silence and inaction persisted in during the experiments—and, lastly, by the imagination, whose power is so great over certain minds and certain organizations.

8. A certain number of effects observed, have seemed to us to depend on Magnetism alone, and have not been reproduced without art. These are well tested and therapeutic phenomena.

9. The real effects produced by Magnetism are very various—it excites some, tranquilizes others. It most commonly gives rise to a momentary acceleration of circulation and breathing—convulsive movements of the fibres, of short duration, resembling electric shocks—a greater or less

degree of numbness—drowsiness—somnolency—and, in some cases, that state which magnetizers call somnambulism.

10. The existence of a peculiar characteristic, by which to recognize in all cases the reality of the somnambule state, has not been proved.

11. It may, however, be confidently inferred, that this state exists when it gives rise to the development of new faculties, which have been designated by the terms, "clairvoyance," "intuition," and "internal prevision"—or produces great changes in the physiological state, as for instance, insensibility, a sudden and considerable accession of strength, and when this effect cannot be referred to any other cause.

12. Since among the effects attributed to somnambulism, there are some that may be feigned, somnambulism itself may be feigned, and thus afford charlatanism the means of deception: Accordingly, in observing these phenomena, which as yet present themselves only as insulated facts, that cannot be reduced to any theory, there is no means of escaping delusion than by the most attentive examination, the strictest precautions, and numerous and varied proofs.

13. Sleep, induced more or less promptly, and

made more or less profound, is a real, but not constant effect of Magnetism.

14. It has been demonstrated to us, that it was induced under circumstances which rendered it impossible for the magnetized to see, or know the means employed for bringing it on.

15. When a person has been once thrown into the magnetic sleep, it is not always necessary to have recourse to contact or passes, in order to magnetize him again. The look and will of the magnetizer have the same influence. In such a case, it is possible not only to act upon the magnetized, but also to put him into a complete state of somnambulism, and rouse him out of it, when out of his sight, and at a certain distance, through closed doors.

16. Changes more or less remarkable are generally effected in the perceptions and faculties of individuals who fall into the somnambulic state, by the operation of magnetism. Some, in the midst of the noise of promiscuous conversation, hear only the voice of the magnetizer; several reply with great precision to the questions put to them by the latter, or by the persons with whom they are in communication; others keep up a conversation with all around them: however, they seldom hear what is going on in their presence,

for the greater part of the time they are perfectly unconscious of external and unlooked-for noises made in their ears; such as the violent concussions of copper vessels, or the fall of an article of furniture near them, &c. The eyes are closed, and the lids yield with difficulty to the efforts made to open them by the hand. The operation, which is not unattended with pain, shows the eyeballs to be convulsed, and turned, sometimes toward the upper, and at others, toward the lower part of the socket. In some cases, the sense of smell appears to be annihilated. They may be made to respire muriatic acid, or hartshorn, without being unpleasantly affected by it—even unconscious of it. The contrary takes place in other cases, and they are sensible of odors. The majority of the somnambulists seen by us were totally insensible, so that attempts were made to tickle their feet, nostrils, and the corners of their eyes, with a feather; their skin was pinched, so as to leave stagnant blood; pins were thrust beneath the nail suddenly, and to a considerable depth, without their evincing the slightest pain, or being conscious of what was done. Lastly, we have seen one who was insensible to the most painful surgical operations, and whose countenance, pulse, or respiration, betrayed not the least emotion.

17. Magnetism is equally intense, and as promptly felt at the distance of six feet, as that of six inches; and the phenomena developed by it are the same in both cases.

18. Influence at a distance can only, it appears, be exerted with success on such individuals as have already been wrought on by Magnetism.

19. We have never seen a person, when magnetized the first time, fall into the somnambulist state. It has not, in some instances, manifested itself until the eighth or tenth sitting.

20. We have uniformly seen an ordinary sleep, which is the repose of the organs of sense, the intellectual faculties, and cessation of voluntary movement, precede and terminate the magnetic sleep.

21. The magnetized who have come under our observation, retain, while in somnambulism, the exercise of all their waking faculties. Even the memory appears more faithful and comprehensive, since they recollect all that has happened during their somnambulism, however often they may have been in that state.

22. When awake, they declare that they have entirely forgotten every circumstance attending their somnambulism, and can never recall them. We have no other guaranty for this than their own assertions.

23. The muscular powers of somnambulists are sometimes benumbed and paralyzed. At others, their movements are cramped only, and the patients walk or stagger like drunken men, without turning aside from the obstacles they meet in their path. Occasionally, however, the reverse of this takes place. There are somnambulists who retain in full the power of directing their movements; nay, we have seen some stronger and more active than when awake.

24. We have seen two somnambulists distinguish, with their eyes closed, objects placed before them; point out, without touching the cards, their color and value in the game; read words written by hand, or several lines from books opened at random. These phenomena have taken place, even when the eyelids were firmly closed by the pressure of fingers upon them.

25. In two somnambulists we have met with the faculty of foreseeing organic changes, more or less remote. One of them announced, several days, nay months, beforehand, the day, hour, and minute of an epileptic fit, and of the recurrence of the same. Their previsions were realized with remarkable exactness. They seem to us to extend only to organic accidents, either good or bad.

26. We have met with one somnambulist, (and no more) who could designate the symptoms of disease in three persons put into communication with her. However, our researches were not directed to a sufficient number.

27. In order to establish with accuracy the points of affinity between Magnetism and the Art of Healing, it would have been needful to observe its effects on a great number of individuals, and to make daily experiments, for a length of time, upon the same individual. This not having been done, the committee have had to confine themselves to a description of what they have seen, and that in too limited a number of cases, to presume to offer an opinion on this head.

28. Some of the magnetized patients have derived no relief. Others have been more or or less benefited; one, for instance, in the suspension of habitual pains; a second, in the recovery of his strength; a third, in a respite of several months from epileptic attacks; and a fourth, in the complete cure of a severe paralysis, of long standing.

29. Considered as the agent of physiological phenomena, or a therapeutic medium, Magnetism deserves a place on the list of medical acquirements; and, consequently, physicians alone should

practice, or direct the practice of it, as is the case in the countries of the North.

30. The committee, for want of opportunity, have not been able to verify other faculties which somnambulists are said by magnetizers to possess. But they have brought together, and now communicate, facts of sufficient importance, in their opinion, to authorize the *encouragement of magnetic researches by the Academy, as a very curious branch of psychology and natural history.*

Having reached the termination of their labors, the committee, before bringing this report to a close, asked themselves whether, in the numerous precautions against surprise with which they have been armed—the feeling of distrust with which they have uniformly conducted their proceedings, and the examination of the phenomena observed—whether they have scrupulously fulfilled the duties entrusted to them? What other course, said we to each other, could we have adopted? What surer means could we have employed? How could we have made our distrust more pointed, and at the same time more discreet, than we did? Our consciences, gentlemen, answered boldly, that you could expect nothing from us that we have not done. Lastly, have we acted the part of honest, exact, and faithful observers? It is for

you, who have known us for so many years; it is for you, who meet us in society and in our frequent assemblies, to answer this question. We await your reply, gentlemen, in the spirit of old friends, as we are to a portion of you, and in the consciousness of possessing the esteem of all of you. It is true, we do not presume to flatter ourselves that you will fully participate in our conviction of the reality of the phenomena observed by us, but which you have neither seen, followed up, nor studied, as we have.

We do not, therefore, claim of you a blind belief in all the particulars of our report. We conceive that a large portion of these facts are so extraordinary, that you cannot yield us that. Perhaps we ourselves should refuse you ours, if, changing position, you should come and announce them to us, who, as is the case with you to-day, had seen nothing, observed nothing, studied nothing, traced nothing to its source. We only ask you to judge us as we would you, that is to say, under a conviction, that neither a love for the marvellous, a desire for celebrity, nor any interested feeling whatever, has actuated us through our labors. We have been animated by higher motives, by motives more worthy of you—the love of science, and an earnest desire to justify the hopes con-

ceived by the Academy, touching our zeal and devotion.

This report was listened to by the Royal Academy with the greatest attention and interest. In vain did some violent opponents of Magnetism endeavor to disturb the deep silence of the assembly; an immense majority repressed indignantly the attempt, and loud and general applause repaid Dr. Husson's courage and ability.

I ask the reader, if he be endowed with honesty in his breast, can he do such men as these the injustice to say, that he does not believe in Animal Magnetism, and its claims to science? What, I ask, could have prompted these men, selected by the Academy as fully competent to do the subject justice, to hand a false report at such a crisis as that? Surely, they had no other object in view than to establish the truth. From the time of Mesmer, up to this patient investigation, the experiments in divulging such natural results did not cease: experiment after experiment was made by men of fearless expressions, and of determined minds. Although the genius of Mesmer was scoffed and

sneered at, in 1784, and the facts which he performed even attributed to the influence of the imagination, yet it did not prevent, or in the least arrest the mighty movements of nature, which compelled the French Academy to the re-investigation I have just quoted.

It is incomprehensible how men, who are learned, and even profess to be the searchers of truth, basing their claims to science upon their deep research, should reject the magnetic theory as a subject too small for their genius. I confess that it is not to be wondered at that the small craft professors should oppose it.

It is too late in the day for any well-balanced mind to disbelieve in the magnetic phenomena; that is to say, if the person is in the least acquainted with its progress in the world. For the reader will observe, on reading the report of the French Academy, in 1825, and which occupied a term of five years, that there were experiments performed by the commission which will utterly dumbfound the belief, or unbelief of the most learned. No one can doubt that these wonderful effects were the result of magnetic influence, unaided by collusion

and deception. In this case, what will the unbeliever do with them? If he is not disposed to credit them to magnetic power, where will he place them? To what branch of science do they belong? The reader will also observe, that the means which this committee employed in producing the magnetic state, was contract of thumbs or hands, and manipulation. By these means they produced profound sleep, which they called magnetic somnolency. I desire the reader to take particular notice of these facts, in order that he may see the marked difference existing between the magnetic phenomena, and that termed the psychological; as the science which I am about to introduce, or rather the experiments performed, when in the psychological state, differ very much from those which they report. Those persons who fall back upon their dignity, and say that mesmerism, as commonly called, is rejected by the French Academy, will doubtless be astonished, after having read this report, to find themselves egregiously mistaken.

I have taken it upon myself to assert, that every mission appointed by the Academy, were

satisfied of the truth, as its regards the effect: but most of the commissioners attributed such startling results to the effect of imagination, which, by the by, is a very poor way to philosophise upon facts. The question at once would arise: What sort of a power is imagination? If we say, it is a power of the mind, in that case, it is only necessary to adopt the name, and call it electrical imagination of mind upon matter. The facts are what we want in science. As Lord Bacon says, "The facts of nature, and not the theories of men, are the only infallible tests of all alleged discoveries." As it regards myself, I care not what name be adopted. If the reader choose to call it Animal Magnetism, or imagination, Electrical Psychology, or Electrical Biology, these are but distinctions of one and the same science, which distinction should be considered as but two branches of one and the same science. The reader will remember, as before observed, that the means employed by the French Academy were contract of thumbs, passes of hands, &c., by which means they produced profound sleep, or rather displaced the electrical mediums, through which the mind of

the operator reached the more gross elements which form and constitute the physical organization. This I desire the reader to notice distinctly, is what I understand to be the magnetic state of the human brain, rendered so by manipulation, which is a striking analogy to the common horse shoe magnet; for instance, by a pass from the centre to the circumference of a piece of iron, bent to the same form, the circumference becomes a magnet; by a reverse pass, the centre is again rendered the magnet; so also by extending your hands from the brain downward, the electrical fluid is displaced in the subject, and by the reverse passes, the brain receives the same amount that it was robbed of by the downward passes; if not so, the subject will feel more or less the effect occasioned by having been operated upon magnetically, and this accounts for the injury some persons have received, the operator not understanding the why and wherefore of such manipulation, and indeed the necessity of a reverse operation, in order to produce a natural equilibrium on the brain, which he disturbed by the former passes. These things were not stated by the Academy,

but they are facts, backed, too, by the great law of nature." Indeed, the committee did not pretend to account for the wonderful results of their experiments upon any philosophical principles; they merely stated the means employed; the condition of the subject while under their influence; and submitted the phenomena for further investigation. Now it is evident, the subject experimented upon, in the manner which they profess to have done, was in a magnetic state; and it is, moreover, true, that the subject, when in such a state, is not in the psychological state, because a person in the Electrical Psychological state is awake—in full possession of his senses, and an eye witness to all that transpires around him. Whereas, in the magnetic state, he is asleep, and unconscious of what is taking place.

Hence, one is in a sympathetic state; the other continues to exert all his mental energies, and muscular powers, against his operator. One, then, must be a sympathetic doctrine; the other, the doctrine of impression; for experience has taught me, that the psychological subject is controlled by impressions. Although these two

distinctions are very marked and philosophically correct, yet I desire the reader to bear in mind, that they are but two branches of one and the same science, and that the experiments in the two cases are but the result of mind upon matter.

CHAPTER II.

I HAVE already remarked, that the magnetic state differs from the psychological, and have assigned my reasons, in a condensed form, why it is so. If, indeed, the psychological state be the same as the magnetic, I have to say, that it is its ultimate perfection, and that the word psychology is the proper name to be given to the long known, but yet little understood, science.

With my experience in the matter, I do not feel it to be, by any means, an enviable task to work a new and unexplored field of solitude and silence, to search out new truths and present them to the world; but if, by so doing, I shall be enabled to forward the progress of science, I feel that I shall have done justice to the lofty end of my existence, because it is my duty to do so.

When I look abroad at nature as she is, with her immense magnitude spread out—around, above, and beneath me; when I gaze at her

enthroned ruler, creator, and commander, I am but still more impressed with the truth of what I am about to affirm, as philosophy for psychological science.

This science seems to embrace the undiversified field of nature, and commenced its career at the early dawn of creation. Its progress has been slowly moving on ever since. It has been practiced, more or less, by all generations, from the first to the present, and will continue to be so while the race of man exists. I say, practiced by all, because psychology is a doctrine of impressions.

This word is a compound of two Greek words, *psuche* and *logos*—*psuche*, soul; *logos*, a word, or discourse. Hence we are to understand it to be the science of the soul or mind.

Much has been said, written, and published in regard to this science; but its true, practical, and philosophical principles are but little understood. But, if we can reach the great practical movements of mind, and its connections with the body, and understand the laws of the same, great will be its discovery. As psychology, then, is the doctrine of impressions, and as all impres-

sions originate in the mind, it becomes necessary that we, in the first place, define mind. On this question there has been a great deal of speculation; some seem to think mind is material; some that it is an immaterial substance or being; and others the result of organism, and yet material.

The two latter positions the psychologists reject. They deny the immateriality of the spirit; because, that which is indeed immaterial, cannot, in the nature of things, possess either length, breadth, or thickness; consequently, cannot occupy space. And to talk about something which cannot have any form, or occupy space, is nonsense; and how nothing can be something, is beyond my comprehension, or any mathematical calculation. But still, a portion of the world seem to hold to such an unphilosophical idea, that the mind is immaterial. Such has been their education, but not investigation. Is it true, because we cannot see, handle, or weigh a substance, that it is immaterial? I do not see that it necessarily follows. If mind be truly immaterial, according to my humble judgment and conception of such a state of things, there never could have been but one mind, unless we

say, that mind made material substances, and out of those material substances human beings were created; and if we take that position, we at once perceive that we are not a part of the immaterial mind. Hence, we are not allied to God, but separate and distinct; and God is not, moreover, in all, but is a separate being from his works. We reject mind, being the result of organism. And if it be impossible for it to exist, independent of an organized brain, then the question at once arises, Who made the first brain? Did it, or did it not, require an intelligent mind to organize its different parts, and to adapt the eye to light, the ear to sound, the nose to smell, the mouth to taste, and make these organs the inlets of sensation to the inhabitant of that brain? The brain, most undoubtedly, did not make itself; for, if so, it acted before it existed; and the idea of the brain making itself, is the most preposterous absurdity that was ever dreamt of.

Upon these two premises we reject the mind being immaterial, or the result of organism. What, then, is mind? To this question I will take up the former assertion, and say, that mind

is surely material—a material substance; as much so as any other substance in nature. But it differs very materially. It is a substance, the nature of which is inherent motion, and living power, precisely opposite to dead matter. Let us, then, adopt the position that mind is a substance, the nature of which is thought, reason, and understanding, therefore power; and gradually descend until we reach the more gross geological formations in nature. This becomes necessary, in order to prove that there must be, in the universe, a mind which knows no beginning or ending. In order to prove this, I will take the position, that there could be no motion unless it originated in mind; and this mind must be an element or being, possessing inherent motion, and living power. These ideas are also entertained by Dr. Dods.

First, I would ask the question, does electricity possess motion, naturally; or any of the gaseous fluids, water, or the globe? this we answer in the negative. Then, from whence proceeds this motion, which arms electricity with power, and causes it to move upon every other element, until it reaches the most gross in

nature? I answer, it originates in mind. It is the Omnipotent mind which employs electricity as its agent, and which is co-eternal with him.

The reader will at once observe, that God, as a necessity, always existed. Had there ever been a period when there was no God, then there never could have been any thing in existence; for this would be saying, that God acted before he existed. Hence, as a philosophical necessity, the Creator never had a beginning, and electricity existed coeval with him, or some other element, out of which he, by the infinite wisdom of his mind, brought all things into their present form. Had there been a time when nothing existed but God, then there never could have been a time when something else was brought into existence. This would be saying, that God made something out of nothing; and, to make something out of nothing, would be saying, that something and nothing existed at the same moment: and how something can be nothing, and nothing something, is what no philosophical mind has ever yet understood, or ever will. Hence the idea, that nothing

can be brought to something, is preposterously absurd.

Taking the position that God and duration, of philosophical necessity, always existed, and that space was eternally filled with electricity, and that, by the infinite wisdom of the Divine mind, this electrical element was compressed into globes, the heaviest portion taking the lowest seat in the car of existing substances, and so on, gradually ascending; can we not readily understand how all things exist as they appear to the finite mind.

Let us look at nature as she is. Does she not speak this language? that the heaviest portion did take this point, or the farthest seat from motion? For instance: is lead or rock the farthest from motion? rock or earth? earth or water? &c. And, as we ascend the scale of existing substances, I ask the simple question, Must we not, in the very nature and constitution of things, arrive, finally, at that element or being, the nature of which is inherent motion and living power. Surely, this is as plain to be understood, by any philosophical mind, as the philosophy of the most natural science. View-

ing God, then, as the enthroned ruler, creator, and governor of all things in being, and thus supreme to all things in nature, and employing electricity according to his will, as the messenger of his attributes, can we not readily perceive how he fills immensity with his presence? Because, electricity contains every constituent part of all things in being, hitherto brought forth by the wisdom of the Divine mind, and which existed co-eval and co-eternal with him.

Having, in a condensed form, glanced at creation, and the scale of existing substances, to prove the necessity of a God, I now desire to turn the attention of the reader to man, as also the supreme workmanship of God; and, by so doing, I will endeavor to prove, that man is not only a part and parcel of the earth, but that he is a part of the infinite mind; and that his brain, being the centre, is invested with this living spirit, which is a direct emanation from God, and which rules over and governs, through electricity as its agent, all the voluntary and involuntary motions of the body, which was taken from the dust of the earth, and which form and constitute the natural man. Hence,

man is but an epitome of the universe, a small deity of himself. Earth, water, air, electricity, and all the other elements in nature, which possess not inherent motion, are concentrated and congregated in his natural body, and form and constitute the very existence of his nature. And as the impress of the infinite mind is written upon all things in nature, so, by impression, or impressions, all things in external nature are governed from age to age, and thus man is controlled. As I shall be obliged to refer to nature as she is, in order to set forth the doctrine of impressions, it becomes necessary that I refer the mind of the reader to what I consider to be the multifarious operations, and universal laws which pervade nature. First: electricity, as an universal agent, pervades the entire universe. It touches and fills all bodies, both animate and inanimate. To speak philosophically of this element, it is, as before observed, that element out of which all things were made; and, as such, which fills immensity with the presence of God. Hence, it is that element which purifies, preserves, as well as decomposes and destroys, all things in being as they naturally exist. Out of this

element are produced two powers, corresponding to the voluntary and involuntary motions of mind : these two powers, or forces, are termed, in electrical science, *positive* and *negative*, which is the cause of attraction and repulsion.

The operation of these two powers, manifested in the electrical element of the universe, and originating, as did their medium of communication, accompanied with corresponding laws from God, which is the great first cause, involves the entire first principles of nature. Hence, the entire first principles of nature, whether perceptible or imperceptible to the finite mind, is dependent upon the enthroned mind ; as much so as any motion in a piece of machinery, built and put together by the originator of its design. Hence, the movements of the machinery of the universe are equally as much dependent upon the great first cause, as those of a clock in motion are upon the living agent who built, put together, and started it, according to his design.

God, who superintends all the multifarious movements of nature, must work by means ; apart and without which he can do nothing.

His means is that element, which existed co-eternal with himself, out of which he created all worlds. "Hence the Creator is a real substance or being, possessing personal identity, and infinite in every perfection of his character."

Although enthroned, yet he is every where present, for all things in nature are a part and parcel of him: wherever creation or destruction takes place, the manifestation of his power is there.

Electricity is that element which conveys all impressions to the extreme workmanship of God, and through which he receives all impressions from this vast universe. Out of this electrical element, as I before observed, are produced two forces, or powers, upon which rest the great law of creation and destruction, and hence the law of life and death. Life, as I shall endeavor to prove, being the condition of the positive, over the negative power; and death, the result of the negative over the positive power.

Man being the most magnificent specimen of the ingenuity of God, he is, therefore, an epitome

of, and most assuredly has a corresponding combination of all the elements that exist in nature. Man might properly be considered a finite universe of himself. His mind, or spirit, being a direct emanation from God, is the cause of motion in its universe, whether that motion be voluntary or involuntary. He may be regarded as a living and moving galvanic battery, fitted up with "infinite skill, by the great architect above." In him are also to be found acting, the positive and negative, and hence the attractive and repulsive forces. It is through the mysterious and subtle agencies of these, under the involuntary control of the mind, that the lungs inhale air, the heart throbs to regulate the blood, and the phenomena of life is exhibited. There is iron in blood, which becomes a magnet by induction: there is salt in the system; so that our sweat drops, and even tears, are briny.

Oxygen, being the principle of acidity, an acid or salt combined with electricity, and the iron in the blood, form, by induction, the magnet, which corresponds to the galvanic battery. Thus we discover, that all the ingredients

necessary are found in man, which constitutes him the highest and most magnificent electro-magnetic battery in creation.

So long as the two forces, electrically speaking, are perfectly equalized in their finite universe, nature is perfectly at rest. These two powers, which are constituted out of electricity, is received again into the system, through three electro-magnetic avenues, and conducted to the brain, the fountain of the nervous system; first, by and through respiration; secondly, by the food, &c., received into the great chemical laboratory of the system, and the surrounding electricity through the pores of the whole surface. These avenues, which receive the electrical element through the three sources, as aboved described, conducts it to the brain, the immediate residence of the living spirit, where it is secreted and stored up for the use of the mind, to supply the worn out particles of the body, and to give action and relaxation to the muscles of the human structure, at and by the voluntary power of the mind.

The chemical electro-magnetic affinity existing between the elements of the body, and the

similar elements of the surrounding world, and through which the latter power is continually demanding its corresponding particles, constitutes, by the continual wasting of the body, the law of death. Hence, as Dr. B. B. Williams, also contends, I regard life as a forced state; but, when compared to substances, as a whole, a positive state.

We all know that the law of life resists the law of death; and, in the constant struggle between the malignants, it is plain to be understood how it is, that our flesh is continually wasting away, and seeking its equilibrium with surrounding substances; and how it is that new particles of the body are electro-chemically supplied. That fact which physiologists have so long contended for, that the body is continually undergoing a change—entirely so, once in seven years, is but the result of these two forces or powers. So long as the law of life, which is a positive power, retains its empire over death, the body continues in a normal or positive state, and life is the result; but the moment the law of death preponderates over the law of life, the body, according to that prepon-

derance, must, necessarily, assume a negative state; and, as a natural consequence, death ensues.

As our bodies are but an epitome of the universe, and continues to take in an exact proportion of all substances in being, so we can, at once, readily perceive, that all contrary surrounding influences, as well as those that are already in the body, are ever striving to bring us into a perfect equilibrium with external kindred substances; and when that condition is perfected, Nature, having gained her end, will be at rest, which is the result of death.

Having presented our views, in a condensed form, at least, to some extent, as to what is to be understood to be the law of nature—the principle of life; what constitutes death; and, finally, why man is a galvanic battery—a finite world of himself; I desire, in the next place, to present the relation in which he stands to, and the source of occasions from whence emanate impressions that throw or remove the forces of our bodies out of their natural balance, and thus produce an abnormal condition thereof. The very

nature of man is to have within his body the elements of destruction; his existence depends upon the electrical influence of the universe, without which it would be impossible for his spiritual and natural body to be united. This electrical element is the most subtle, rarified, and fine of any in the universe. It is said, by some philosophers, to be seven hundred thousand times finer than air.

This element, being the agent by which are produced the positive and negative forces to sustain the universe, it must necessarily follow, as man is but an epitome of the universe, that the same forces are in him as those of a more gross character. It is, then, but a reasonable and common sense conclusion, that the different elements which are in our bodies are affected or moved, either directly or indirectly, by the movements of those which surround the body, as they are electrically linked, woven, and connected together. Hence the elements in the external world, which correspond to the like elements in our bodies, produce their effects upon the atmosphere of our bodies; which disturb, secondarily, the nervous or electrical

influence, producing in man the same effect; some short, and others long, as is experienced in the external world.

Admitting these premises to be correct, does it not seem reasonable, that any abnormal condition of the electrical forces of the universe, either local or general, will produce a direct influence upon the nervous energies, or electrical forces of our bodies; and, from that point, affect the more gross elements in our whole system.

These are but impressions of their own peculiar nature, which throw the force of the body out of balance, and thereby disturb the lower elements in their whole system; which effect, is either positive or negative, according to the preponderance of either force or power. Indeed, nature seems to speak this language, in forcible terms. She has all the convulsions in the globe—water, atmospherical and electrical elements—that can take place in our bodies; and thus it is, that we are forced to the conclusion, that man is not only an epitome of the universe, but is subject to the same common electrical law. The elements which form and constitute

him a man—a walking, living being, are linked together, one after another, upon the same principles—as those of the universe; his brain corresponding to the sun of the solar system, and invested, as before remarked, with a living spirit, which rules over, and governs, through electricity as its agent, both the voluntary and involuntary movements of his corporeal universe.

Thus it will clearly be perceived, that electricity is the most subtle and omnipotent principle in nature. It extends from the highest to the lowest point in creation, which, like a shoreless ocean, rolls its boundless waves around the supernatural mind; and, as it becomes refined in character and manifestations, we change its name. Thus one modification of electricity we term magnetism; another, galvanism; another, nervous fluids, &c. Yet these terms are merely expressive of the one great and universal principle. When I speak of electricity, galvanism, magnetism, or nervous influence, I mean one and the same thing.

I have stated, that the natural man was but a part of electricity—that element which existed coeval with the Deity, and which, by his infinite

power, is compressed into globes, and all other elements which float in the immensity of space. As this is so, the quintessence of electricity must be the medium of communication between the mind and the more gross formation of the body.

The mind, I wish to be distinctly understood, possesses inherent motion, and living power; precisely opposite to the elements taken from electricity.

Man, then, being a small deity of himself, and fashioned after his Maker, rules over, and governs, through the fixed law of God, all the movements of his body. This incomprehensible spirit, like an enthroned deity, controls all the voluntary motions of his corporeal universe; "while its living presence and involuntary self-moving powers, cause all the involuntary functions of life to proceed in their destined course."

Electricity, being the servant and messenger of the mind, and, in force, corresponding to the voluntary and involuntary powers of mind, must consist of these two principles, positive and negative, which preserve the balance of the

mind, and thus produce an equilibrium throughout the entire system. Granting this to be sound doctrine, does it not necessarily follow, that any disturbance of these two forces, produced either by a physical or mental impression, will prevent the mind from having its natural control over the body, and hence produce an abnormal condition of the system, according to its character.

I wish my readers to recollect, that psychology is the doctrine of impressions; and that word, or sound, is the result of mind, and, therefore, it is power. Electricity is the medium of communication between mind and matter. It is the medium through which we have intercourse with surrounding nature, and through which we convey impressions to external objects. The nerves of the animal structure, by a wonderful adaptation of nature, beautifully represent the conducting wires of a battery; and through which impressions are conveyed to the mind, and from thence to the extremities, by the aid of electricity, which, indeed, is the servant of the mind.

Hence, it does not follow, as a matter of course, that because an individual is wide awake,

and in his senses, that he can control the movements of his body. The body can only be governed by the mind, having perfect and complete power over its agents, which receives and communicates impressions to the mind, and which despatches the same to the body, and thus produce contraction and relaxation. The nerves, as I have remarked, being intended to transmit the electrical fluid from one part of the system to another, aid in the normal condition of the body, in keeping up an equilibrium of attraction between the numerous organs of the animal structure. The brain, being not only the fountain of the nervous system, and the spinal marrow, but continued to the bottom of the trunk, has connected with it the two divisions of nerves—the motor, and nerves of sensation, which correspond to the galvanic battery, and the wires connected with it; the positive and negative wires of the galvanic battery corresponding, in their functions, with the nerves of sensation, and the nerves of motion, which are connected with the central organs of the system.

Every organic structure is under the control of electricity; medicines, therefore, produce no

effect, except so far as they act upon the nervous energies of the body, which, secondarily, produces its effects upon the various parts of the system. Health is, therefore, that state of the frame in which all its organs perform their natural functions, unrestrained by an undue proportion of the electrical fluids.

Nature's laws will not fail to perform their duty as long as the mind is well balanced by the two forces of electricity. Let each organ contain its usual quantity of electricity, and the body will remain secure from disease; but the very moment that the forces become removed from their natural spheres, resulting from a mental or physical impression, such as to cause a preponderance of either force, nature, according to that preponderance, must be disturbed, and the effect manifested on the system.

Now, bear in mind, that thought and word are the results of mind; and that this effort, or power, acts upon electricity according to will.

Hence, where is the mystery, if we tell a person to close his eyelids; and, by a positive assertion, throw out of balance the electricity of his system, and thus prevent the mind

acting voluntarily, the result of which, most undoubtedly, must prevent him from opening his eyes, the question in the mind of the reader would be, "Can such a result be accomplished?"

I answer, it can! And where is the mystery? when we view man, according to the doctrine laid down, setting him forth as an epitome of the universe, and viewing electricity as the communication between mind and matter. Such a result would only go to show, that mind is a substance, and that two bodies, standing in equally opposite relationship to each other, will cause a magnetic blending or contraction, or, on the contrary, motion.

It would prove, moreover, that the positive mind is preponderating, and holding the other at its option. It also shows the superiority of mind over matter, and that it has no control without a medium; also, that this medium can be governed by impressions made upon a negative mind.

Such an exhibition of the powers of mind, may, at first, appear to the reader, more like an illusion than a reality, as it rejects admitted principles, considered as highly important.

I beg the reader to set aside, for a while, at least, all prejudice, and defer judgment until circumstances shall give to the principles I have advanced the credence which they deserve.

“Blest is the man, as far as earth can bless,
Whose measured passions reach no wild excess ;
Who, urged by nature’s voice, her gifts enjoy,
Nor other means than nature’s force employ.”

CHAPTER III.

HAVING, in a former chapter of this work, directed the attention of the reader to the report of the French Academy, and the means which they employed to produce the magnetic phenomenon; and, in my second chapter, alluded to mind—its nature and connection with inert matter; I now desire to turn his attention to the equilibrium which nature ever seeks, in order that he may fully understand the clairvoyant or transparent state of the brain.

I stated, that mind was the first grand starting point in the chain of existing substances; and that electricity was the original element which had being coeval with mind, and from which all other elements were taken, such as attraction, repulsion, &c.; they, however, being but a different modification of one and the same element. Viewing our subject in this light, can we not easily see how it is, that every thing in nature seeks its equilibrium with its mother

element. By attraction and repulsion the globe continually sheds its old garments and receives others anew. The particles that decay from the globe, in an ethereal form, are attracted to its mother fountain, and there prepared to be poured upon and supply the wornout particles of the globe. This action, and reaction, is continually going on in the different elements in nature; each particle of earth seeks its equilibrium with its mother earth; water with its like; air with its kind; electricity with its constituents; and so it is with all elements in being. All things in nature are in motion, even with the rapidity of lightning; yet all is calm, regular, and harmonious. It is not to be wondered at, that the spirit should take its departure from the natural man: nature demands it. The spirit seeks and finds its equilibrium in the great fountain spirit from whence it emanated, and that is why our thoughts and aspirations should be onward and upward toward the Author of our being. Nature will have her equilibrium, if she has it not until death; and not until then will she have it to the fullest extent. When death takes place between the two malignants, then the natural man will

seek its equilibrium with its mother earth, from whence it was taken; and the spirit will soar aloft to seek its resting place at the great fountain of spirits. Nature, in that case, having gained its end, will be at rest.

In speaking of the different elements in nature and man, and the equilibrium which is ever sought for by these different elements of their own kind, I wish to be distinctly understood, that if it were not for motion, this could not be so. These elements are acted upon, and thrown out of balance by that power, the nature of which is inherent motion. It will also be borne in mind, that no one element ever disturbs or unequalizes its own equilibrium. To disturb the equilibrium of any one element, requires a cause. It must, necessarily, be acted upon by the one above, and still above, until we reach that, the nature of which is motion, and, consequently, power. For instance, water would never be disturbed in its gentle movements through the world, were it not disturbed by air, producing its impression upon it, which impression it receives from electricity; the latter element being thrown out of balance

by the power of mind—even the infinite mind—rarifying the watery ocean into vapours, and carrying it over the world in ærial conductors; then condensing it by cold into rain, which is again showered down upon the globe, seeking its equilibrium in its mother ocean.

This law, the law of equilibrium, will hold good in the different elements and various departments of nature. I might remark further, upon this point, and apply this law to other elements of a similar grade; but what I have said is sufficient to explain my views.

Let us turn, and apply the law of equilibrium to psychology. It will at once readily appear, how one person controls another; so long as the mind retains its empire over the different elements which constitute its organized body, it will be impossible for it to be controlled by another. But, suppose, by any possible means which we employ, we disturb the natural movement of mind, and, by producing various kinds of experiments upon its body, show, beyond contradiction, that we hold a control over it, even to an irresistible character, who will pretend to deny the fact, that this is

but in teaching with the law of equilibrium? The operator first impresses the mind of his subject, which disturbs the mental or electrical energies of his body; and thus it is, that the more gross elements in the system are held captive; and, by reversing the impression, the equilibrium which was disturbed by the former is again restored. All this is done, and is in teaching with the great law of nature—the law of equilibrium. Although an individual be awake, and in his senses, it does not prevent the equilibrium of his brain from being disturbed, nor controlled by the opposite mind according to the disturbance.

There are means by which this equilibrium can, and frequently is, disturbed by objects in every day-life, which correspond to the effect produced by another individual, the result of which power produces psychological experiments, sometimes magnetic, and even clairvoyant.

We have only to look at nature as she is, in order to understand her laws and the doctrine of impressions, even to effect, in connection with cohesion, motion and gravitation. From

the centre of our globe, to the uttermost extremity of the universe—from the infinitely small, to the immeasurably vast—gravitation, guided by the power of mind, the nature of which is motion, exerts its force throughout the unbounded empire of space.

“ The smallest dust which floats upon the wind,
 Bears the strong impress of th’ eternal mind ;
 In mystery, round it, subtle forces roll,
 And gravitation binds and guides the whole.
 In every sand, before the tempest hurled,
 Lie locked the powers which regulate a world,
 And from each atom human thought may rise,
 With might to pierce the mysteries of the skies ;
 To try each force which moves the mighty plan,
 Of moving planets, or of breathing man ;
 And from the secret wonders of each sod,
 Evoke the truth, and learn the power of God.”

I will now, briefly, turn the attention of the reader to the clairvoyant state of the human brain. Much has been said, written, and published, by many of the wisest heads, and who employed the ablest pens in explanation of the exact condition of the clairvoyant subject ; but, as yet, it seems to be wrapped in mystery,

and wreathed in darkness, to the comprehension of most minds. Indeed, the exhibition of a clairvoyant subject is so astonishing in effect, and trying to the incredulity of those unacquainted with it, as not to be wondered at, when men declare it impossible for such a state of things to exist. The medium which brings the mind in proximity with objects is so subtle and fine, as not to be seen by the natural vision. This is the reason why most individuals are prone to deal in wholesale condemnation of the clairvoyant state; and accounts for their refusing to make experiments, or even investigate those made and published by others to the world. This never was, and never will be, the way to bring any truth from the dark arcanum of nature—the mysterious bosom of chaos—and exhibit it to the world for investigation. It is the duty of man to examine every idea that presents itself to the mind, in order that we may hold to that which is true.

Strange as clear-sightedness, independent of the natural eye, may seem to be, yet it is not more strange than natural sight; for it is evident, and clear to be understood, that it is

not the natural eye which sees. Seeing, hearing, tasting, feeling, and smelling, are natural faculties of the mind, and, indeed, belong exclusively to it.

As I before stated, that electricity is the only element of which worlds are made; so it is the medium through which the mind sees and receives all communication. Electricity is that element which passes through all others. Air cannot pass through my cranium, but electricity can. This is so, because all other elements, below electricity, have millions of pores, which admit the electrical fluid. Now, if our nervous system could be charged with electricity, so as to render the brain positive, and thus bring it into an exact equilibrium, or balance, with external electricity, we would instantly become clairvoyant. The reason of this is, the nervous system being fully charged, and even surcharged, the greater quantity of the fluid passing in a direct line from the mind, as a centre, and in every direction, through the pores of the skull, renders it transparent. Uniting with external electricity, which passes through all substances, which are also transparent, the image of the

universe is, as it were, thrown on the mind, is seen, and that, too, without the aid of the retina. The clairvoyant state of the brain is then but an exact equilibrium with external nature.

There being a perfect medium existing between the mind and spirit of the external world, the mind is enabled to see objects with clearness of perfection, without the aid of the natural eye, although the night be dark. A very striking case of clear-sightedness, independent of the natural eye, is to be found in Upham's *Mental Philosophy*, which reads as follows:—

A farmer, in one of the counties of Massachusetts, had employed himself, for some weeks, in winter, threshing grain. One night, as he was closing his labors, he ascended a ladder, to the great beams in the barn, where the rye he was threshing was deposited, to ascertain what number of bundles remained unthreshed, which he determined to finish next day. The ensuing night, about two o'clock, he was heard by one of the family to rise and go out. He repaired to his barn—being sound asleep, and unconscious of what he was doing—set open his barndoor, ascended the great beams of the barn, where the rye was deposited, threw down a flooring, and

commenced threshing it. When completed, he marked off the rye, shoved the straw to one corner of the floor, and again ascended the ladder with the straw, and deposited it across some rails that lay across the great beams. He then threw down another flooring of the rye, which he threshed and finished as before. Thus he continued his labors, until he had threshed five floorings; and on returning from throwing down the sixth and last, in passing over a part of the haymow, he fell, where the hay had been cut down six feet on the lower part, which awoke him. He at first imagined himself in his neighbor's barn, and after groping about in the dark for a long time, ascertained that he was in his own, a length from the ladder, on which he descended to the floor, closed his barndoors, which he found open, and returned to his home. On coming into the light, he found himself in such a profuse perspiration, that his clothes were literally wet throughout. The next morning, on going into his barn, he found he had threshed, during the night, five bushels of rye, and had raked off the straw in good order, and deposited it on the beams, &c., and shoved off the grain carefully on one side of the floor, without the least consciousness of what he was doing, until he fell from the hay.

It is not only this case which is to be found on record, but many others of similar character. All such phenomena are but illustrations of the clear-sightedness produced by an impression of its peculiar character, which is plainly manifested by the action of the individual when such an occurrence takes place.

The clairvoyant state is frequently brought about by operating psychologically; so it may be produced by operating magnetically. By operating psychologically, it is frequently the case, that the mind of the subject becomes impressed to such a degree, as to compel the electric fluid in his system to ascend the brain, and thus establish an equilibrium with external nature. On the other hand, by operating magnetically, a vacuum in the brain may be produced, which will be instantly penetrated and charged with the rays of external electricity, which will bring about the same state of things. Hence, we observe, that it is not the natural eye which sees, but it is the spiritual; the inhabitant of the brain, which looks out of the two natural eyes, as so many windows to the inhabitant of that brain. By the aid of elec-

tricity, the agent and servant of the mind, the external eye is rendered transparent to vision.

Whenever the brain is rendered clairvoyant, either by magnetic or psychological means, there exists a medium of equalization between the brain and external nature, electrically speaking, which not only renders the natural eye transparent to vision, but also the cranium; and hence it is the spirit which looks out of its clay tenement, beholding the beauties and glories which await us in future realms. But when this perfect medium is broken off, and the spirit, which was exulting in the transcendency of such impressions, is still found to be an inhabitant of its organized body, what reluctance is seen pictured upon such a countenance, and what is the impression left upon that mind? Its aspirations, from that moment, are ever onward and upward, to that haven which it is destined to measure with immortal tread.

Such exhibitions as these I have frequently seen with my own eyes, the brilliancy of which far excels my description, and in which language is impoverished. In attempting to convey an idea, all human conceptions would fail, and the

living grandeur of "Eloquence" would be hushed for ever.

It is evident it is the spirit which thinks, reasons, and understands; and all feeling, as well as thought, is concentrated in the mind. Were it not so, on amputating a member of the natural body, that portion of the mind would be destroyed; hence it is not only true, that feeling belongs exclusively to the mind, but that mind is not diffused over the entire body. The brain is the fountain of the nervous system, from which shoot out nerves, as so many telegraphic wires, to give motion, and convey sensation, to the body.

The brain is the palace or residence of the living spirit—the real man. The spirit wills, and the servant of that will immediately acts and transacts, according to thought. That servant is the electric fluid, which is coeval with the spirit; and these two are inseparable—neither could exist without the other. It is plain to be understood, that the spirit resides in the brain. Were it not so, our natural bodies would think, reason, and understand. This is not so; because an amputated arm does not in

the least affect the natural faculties of the mind. Another positive proof of this assertion is: let two individuals, for instance, be engaged in a combat; they may commit mortal wounds upon their bodies, and be insensible of receiving them, during the excitement of the affray; but, direct the mind of the combatants to their wounds, and they instantly feel pain. Why is this so? I answer, because all sensation and feeling is in the knowledge of the mind that it is so. And unless this impression is made, it has no knowledge that it is so. This knowledge must result from an impression which originated in the mind of the person, or that of some other. The clairvoyant state does not only go to prove that the mind sees, independent of the natural eye, but it aids, also, in illustrating the doctrine of impression, aside and apart from which doctrine we know nothing. The spirit which resides in the brain, and corresponding to that of the body, sees, feels, tastes, hears, smells, as well as thinks, reasons, and understands, and that, too, independent of its natural organs. In a word, all motion, thought, and power, belong to the spirit, and are manifested

upon the body, through nerves, by electricity, the agent and prime minister of the spirit. I may with great justice again remark, that man is surely the most magnificent galvanic battery in creation. His brain is the galvanic cup, in which nature continually pours in a solution. The nerves are the metallic wires. When nature withholds her hand, and the fountain becomes exhausted, death will be the result, and with triumph the spirit will soar to climes of brilliancy and neverfading glory; and, exulting, shall light its torch at Nature's funeral pile, and live when the sun and moon grow dim with age; and clear as a noonday blaze shall be its vision; and the natural body, as the shedded garment of the locust, decay to its mother earth.

CHAPTER IV.

PRACTICE OF ELECTRICAL PSYCHOLOGY.

So far, I have attempted to show, that mind is not immaterial, nor is it the result of organism; but that, according to the psychological system, is a substance—a material substance, the nature of which is inherent motion. I also stated, that I believe electricity to be a substance co-eternal with mind, out of which all the beauties and glories of Creation are made, and that man is but an epitome of the universe, his brain being invested with a spirit, which constitutes the real man, the natural body, but the outshoot. The spirit governs through electricity as its agent, all the motions of the natural body. This mind, or spirit, wills, which is the creative power; touches electricity; electricity touches nerve; nerve touches muscle; muscle touches bone; the bone raises dead matter. Such is the chain,

link by link, through which the effort of mind reaches inertia.

The practice of psychology is that of impressions. Before I touch upon that doctrine, it becomes necessary that I point out how electricity is taken into the system, to feed the mind with impressions. By inhalation, electricity is taken into the lungs, which rushes to the blood, and changes its hue, and instantly causes it to circulate through the arterial system; along which system are laid nerves of involuntary motion, which receives electricity as it escapes from the blood, and rolls through its channels, and instantly conducts it to the brain, the fountain of the nervous system.

At the very terminus of the arterial system, the last item of electricity escapes to its attendant nerve; the blood, having lost its electrical charge which it received from the lungs, instantly passes from the arterial to the venous system. The lungs remaining positive by inhalation, the venous blood, according to the positive and negative principles of electrical science, rushes to the lungs, passing through the right ventricle of the heart, where it is again

oxygenized, or electrified, and prepared once more for arterial circulation. It is electrically and magnetically that the blood flows through the two systems: Electrically from; magnetically to the heart. It is an established fact, that the circulation of the blood in the human body, can be effected without the heart; for there have been many instances, where the birth of a matured and perfectly formed child has occurred, in which no heart existed; consequently, the circulation of the blood, must have been effected by some other power than that of the heart. As before remarked, it is electrically and magnetically that the blood recedes from, and returns to the heart.

The electricity received through this energising process is carried to the brain, where it is secreted, and stored up for the use of the mind. First, to enable the mind, by its involuntary motion, to inflate the lungs; to throb the heart; to regulate the circulation of the blood; to cause the liver to secrete bile; digestion to take place, &c. Second, to enable the voluntary power of the mind to contract the muscles which govern the bone, and thus give motion to the body.

Having endeavored to prepare the mind of the reader, for the doctrine of impressions, I will now enter upon that branch of the subject.

The doctrine of impressions, has been much overlooked by mankind in general, although it is true; aside from this doctrine, we know nothing. What we do know, we gain by impressions, and, strange to say, all our belief results from impressions. As we are taught, we think, reason, understand, and believe. We may well say, that old impressions are most lasting, for they are made upon the mind when young, and impression after impression is forced upon the mind, regardless of their falsity or truth; and, from such sources, hundreds and thousands of promising minds are chained down to such a law; so much so, that they are afraid to think or express their thoughts above such impressions, and thus they retire to their grave, without having bequeathed an original thought, to aid in the advancement of knowledge in rising generations. As they were born, and educated by their forefathers, so they die.

As such a state of things truly exist throughout our land and country, is it to be wondered

at, that all new discoveries should meet with opposition, and not find a seat in the car of science, until the generation existing at the time of such a discovery be removed from this stage of action.

Such has been the fate of all sciences; and the destiny of their opposers has been, to be blotted out from human remembrance, and not a syllable of them to be left on earth; and such is destined to be the fate of the present generation, who oppose the science of Electrical Psychology. But they are scarcely to be blamed. As before remarked, it is hard to remove old impressions. In some minds, they are as indelible as time, and as false as a demon. He who allows his mind to be chained by false impressions, and will not investigate for himself, proves himself to be a coward, and a cringing bigot to the world.

We are commanded "to prove all things," in order that we may hold "to that which is good." Impressions! who will pretend to deny such a doctrine? Do they not have their weight? and how many are controlled by them, and thus deceived; and how many are hurled from the

shores of time into eternity, by the same influence? False impressions cause hundreds of our race to brood over themselves mental misery, desolation, unhappiness, and even death, and go to their graves before the law of death demand it. The practice of psychology beautifully illustrates such influences, which can be wrought upon the mind. It proves impressions to be creation and destruction. How many thousands are now living under a mental derangement, resulting from external or internal impression, which could have been avoided, had they understood the positive state, which the mind must always maintain over the different elements which constitute the physical body. The proper state of the mind is a calm and positive state: the body should be kept under, and subdued by the power of mind. By keeping the body subdued, and the mind calm to surrounding influences, health, vigor, joy, peace, and comfort, are the natural results. Impressions make their inroads upon the mind, and thus disturb the electrical forces of the body; which disturbance produces an abnormal condition of the system, and before the mind

can regain its equilibrium, death is frequently the result. Hundreds and thousands are swept from the stage of action by fear of epidemics, which generally pervade our cities and land. Sometimes the effect is so great upon many susceptible minds, as to bring on death, without actually having the disease; they die even without having come into contact with the disease. What, I ask, causes such calamities to be experienced by thousands of our race; but the doctrine of impressions? What is fear, but an impression?

This doctrine, has been overlooked by mankind, and therefore, I say, that every man, woman, and child, living under the canopy of heaven, should understand the psychological doctrine, for all have seen and felt such effects. As before remarked, we know nothing beyond impression. Had we not been taught our names, we should not have known them; nor would we have been able to distinguish our letters, had our minds not have received the different impressions to that effect.

Who pretends to question such a thing? A man, with two ideas, can comprehend such a

doctrine; yet, men eminent and learned in their profession, wonder at the influence of mind upon matter; gaze with astonishment and awe, when a psychologist takes a susceptible person, and, by producing impression upon him, distort the faculties of his mind.

Where, I again ask, is the mystery, granting the mind to be that which thinks, reasons, and understands, and therefore, possesses power. Can we not readily understand how an impression, resulting from a positive mind, can overbalance the negative, thus causing an obstruction, and preventing the energy of the mind from passing.

Impressions are made upon the mind, principally, through the organs of hearing and seeing, though they can be made from any part of the body. There is no feeling, except in the mind; the nervous system is so infinitely fine, that we cannot put down the point of a needle without feeling; nor can we feel, unless it touches a nerve; and not even then, unless the nervous fluid is passing from the mind to the extremities. Impressions are made upon the mind, by various sources from surrounding

nature. To illustrate this doctrine, we need not go farther than to look at the most common incidents that take place among us every day of our lives. How often do we conceive objects to be different from what they really are; for instance, we frequently conceive a stick to be a snake; a stump, a living person, or some departed spirit. Why all this, if it result not from impression. The object produces such peculiar impressions upon the mind; hence, the mind cannot see in a different light. Such occurrences as these the reader, doubtless, is familiar with; they are analogous to the psychological doctrine, and to illustrate it farther, I will state a few common occurrences, which cannot fail to impress upon the mind the truth of the science, and thus carry conviction, as to its practical principles, to the senses. Suppose, for instance, an affray should take place in the street, between two individuals, and result in the death of one of them; also, that twenty strong-minded men were standing by at the time, and saw the commencement and ending of the affair. Now, each of these twenty strong-minded men, capable of judging accu-

rately, and of not being deceived, are summoned before a court of inquest, to give their evidence in the case. Now, bear in mind, they all saw it—looked at the transaction with their own eyes, and each gives in a different statement. Our court registers teem with such cases. In nine cases out of ten, the evidence in criminal indictments is so contradictory, as to stagger the belief of judge and jury. And, why is it so. Simply because a different impression existed in the mind of each witness, and their evidence was given accordingly. Is this not philosophical? It is, and it clearly proves the doctrine of psychology. I will mention another. Medical authors state an instance where a man was convicted of murder, and sentenced to be hung. The faculty requested the court to grant them the use of the criminal, in order that they might test the effect of the imagination. It was granted. In the presence of numerous witnesses, the subject was blindfolded, placed upon a chair, and his arm bared. One of the physicians intimated, that they intended to bleed him to death, and pretended to puncture the artery. Tepid water was then slowly trickled

down his arm, and the bystanders made frequent exclamations, such as, "He's failing fast—now he is going—he cannot live long," &c. The effect of this was, that the subject gradually fainted away, and died without having lost one drop of blood. This case was reported as death from imagination. I pronounce the term imagination to be incorrect. How could that, which is imaginary, be real? He died, but from what? He may have imagined himself dying, but, certainly, could not imagine himself dead. It is necessary, then, to produce some other cause for the complete extinction of life. This can be explained upon the principles I advocate, that of impression. The conviction in his mind, that he was losing blood, caused by the remarks of those around him, and the knowledge of the death penalty, which he was obliged by law to suffer, created an impression in his mind that he must die. Now, imagination, we define to be the conception of one's own mind; impression, the effect of one man's mind over another. In this case, it was plainly the deception used by the Doctor, and the observation of the bystanders upon his situation. What, then, caused death?

The impression upon his mind was so strong, as to throw out of balance the electrical forces, and cause a preponderance of the positive, or negative power. Had those minds, which stood in relationship with him at the time of the experiment, not have made any impression, he could not have died.

I will state one more case, with which we are all familiar, and then close my remarks upon this portion of my subject. Suppose twenty men should station themselves along the street, at different places, and have it so arranged among themselves, to try the influence of impression upon some one of their friends, who was expected to pass that way. As he approaches, the first shakes him by the hand, expressing his gladness at seeing him, but remarks, "My friend, what makes you look so pale, you must be sick?" And so it continues with him, until he comes in contact with the twentieth; he finally acknowledges himself sick, retires to his bed, and, perhaps, never recovers. Is this imagination, or is it the result of impression, caused by those twenty positive minds?

I would have the reader examine these cases, and see, whether or not this illustrates the doctrine of impressions, which is synonymous with psychology. I appeal to the practitioner of medicine, and ask, if this science is not overlooked, even by the faculty in general.

An article appeared in the "Mobile Tribune," which gives the particulars of a very singular case that occurred in that city.

The patient is a lady, who is somewhat advanced in years, and positively asserts that she has swallowed a pin, and it has lodged crosswise in her throat. Under this belief, she refuses to take food or nourishment, saying, that it is impossible for her to swallow. Previous to the time when she said she had swallowed it (about three weeks ago), she was a woman of stout constitution, and robust habit, but has now dwindled almost to a complete skeleton, and was yesterday lying without the ability to speak. Her throat has several times been examined, not only by Dr. Williams, but other physicians; and they all agree in the opinion, that there is no pin there. There is a complete absence of inflammation in the throat, externally and internally, as far as can be seen, and she does not complain of pressure of the parts.

For the first two days after this idea became fixed in her mind, she partook of her meals as usual, and since that time has refused all nourishment whatever. There is an absence of fever, and the pulse is slow and weak.

After the doctor had told her repeatedly that there was no pin in her throat, and that he could do nothing for her, she continued to send for him. He thought of a plan by which she might be cured of this strange fancy. So he takes with him several surgical instruments, providing himself with a rusty pin, which he had crooked for the purpose. He inserted in her throat, several times, one of these instruments, having a hooked point; and at his last and greatest effort, pretended to draw out the very pin which had given her so much trouble and pain, and produced it in his hand. This satisfied her; she knew it was then out, and thanked the doctor, with the warmest expressions of gratitude, for the preservation of her life. In a few hours her imagination was again at work, and she positively declares there is another pin there; and under that impression she is now prostrate from debility, and unless this strange phantasm is in some way removed from her mind, she will probably die in a few days.

In this instance the lady evidently labored under a displacement of the electrical forces of the mind, which produced the idea that a pin was in her throat; but, upon Dr. Williams' assuming a positive position in the opposite, she was instantly relieved, and remained so until the doctor's absence. The impression he created being in the positive, was stronger than her's in the negative; and, consequently, destroyed it. Some practicalists may reject this means of relief, in cases of sickness, because it is founded upon mere theory; but, if it produces such wonderful results, and its efficacy proved, as in the case cited, it is certainly worthy of their favorable consideration. Hundreds of cases, similar to the one mentioned, might be shown, but I will not weary the reader with a recital of them.

He can, by this time, comprehend the fact, that it is, philosophically speaking, the result of impression; and, that all psychological experiments are but the exhibitions of one impression counteracting another

CHAPTER V.

PRACTICE OF ELECTRICAL PSYCHOLOGY.

I now direct the attention of the reader to the difference between magnetic and psychological experiments. Here it will be observed, that there can be but one substance that mind can come into direct contact with, which is electricity, and which is moved at will; hence, by a strong will, and manipulation, the magnetizer is enabled to displace the agent, which the mind of the subject acts upon by will, to contract his muscles and control the body; and thus it is, that he establishes a sympathetical medium between himself and subject. When this medium, which is moved according to the operator's will, becomes thoroughly established, whatsoever the operator wills, will become the will of the subject. This is evident, from the facts in the case. Because, if you observe, if the operator pricks his own hand, the subject

will move his; whatsoever he tastes, his subject will taste also; and although he blindfold his subject, he can read, provided the operator can see the matter. With such a case, it is not the subject which reads, but the operator. These experiments are performed while the subject is asleep, and when aroused from that state, is not aware of what has transpired. These are magnetic experiments, and illustrate the doctrine of sympathy.

Electrical Psychology, as I have already stated, is the doctrine of impressions. The psychological subject is wide awake, and in his senses—can hear and see all that transpires around him, and also continues to exert his will against his operator; yet, by impressions, he is controlled. His brain is prepared, not by manipulation, but by looking at some object intensely, for ten or fifteen minutes, as the case may require. By looking at this object his mind ceases its activity; and ceasing to be active, and thus dispersing its agency, causes his whole system to become in a subdued state. The operator, on approaching him, and forming contact, seems to take control over the agent

of his mind, and, by impressions, distorts the different faculties of his mind.

The operator, having perfect control over the agents of his subject's mind, the impression which he produces causes rigidity of the muscles. For instance, you tell your subject to close his eyes, which he will do voluntarily; and, by a positive assertion, such as, "Now you cannot open them," his eyelids will remain fast. "Now you can," counteracts the former impression; contraction takes place, and his eyelids open.

The operator, it will be observed, has control over the agent which the mind of his subject despatches at will. "Now you can open them," reverses that action, or, in other words, gives back to the subject the control over that agent, which produces a contraction, and his eyelids instantly open.

Such is the philosophy of every psychological experiment upon the physical system; which shows the distinction between the magnetic and psychological phenomena.

To ascertain whether the subject is in the electro-psychological state, or not, is easily done.

On raising his eyelid, the globe of his eye will be found turned in its orbit. Should this phenomenon not present itself, the psychologist may rest assured that his subject is attempting imposition. Every operator should be careful of noticing this phenomenon, before venturing to experiment. This test will also hold good with a magnetic subject.

The reader will bear in mind, also, that I mentioned, in the forepart of this work, that I would give the various plans by which one individual might be successful in rendering another person in a negative state with himself, which are as follows:—

First, and No. 1, which is the means employed to render the mind of a subject in a quiet and calm state. It is immaterial what we employ, as regards its quantity; a piece of zinc, copper, or a dime, will produce one and the same effect. This object is placed in the hand for ten or fifteen minutes, and should the mind, in that space of time, become in a passive state, the operator will be enabled to affect him by resorting to—

Plan No. 2, which is contact of hands, with an acute pressure on the tendon of the second

finger, from the little one. This pressure will cause a reaction to take place throughout the entire system of the subject. By this plan, an entire medium of communication is established between the operator and the subject. The operator's mind being in an active, and the subject in an inactive state, these two states compose a negative and positive pole. The impressions which emanate from a positive mind reach the negative with such force, as to prevent the negative from acting voluntarily.

Plan No. 3 is for the purpose of breaking off the communication between the brain and the spinal column of the subject, which is effected by placing your finger upon the spinal axis, or the first and second vertebra, retaining the subject, in the meantime, by plan No. 2. You tell him to close his eyes, and assert positively that he cannot open them. Should he not be able to open them, you reverse the impression, by saying, "Now you can."

Having, by these several plans, rendered the individual into a negative relation with yourself, it will be unnecessary that you employ these plans any further, or form any further contact.

You produce all your experiments by impressions. In order to employ all these means efficiently, the psychologist will bear in mind this fact, that much depends upon his positive position. To make the required impression, it is very essential that the operator should be very confident in his power to produce such impressions. Should you not, by resorting to plan No. 1, be able to prepare the subject for the psychological experiments, it is only necessary that you continue applying that plan until you accomplish that object, which you can do in the course of one or more trials, for the space of ten or fifteen minutes, as the case may require.

When you have a subject in the electro-psychological state, on leaving him, be very careful in restoring him. Leave no impressions on his mind; for they will affect the mind, and produce an abnormal condition of the body. Leave him as you found him, which is easily done by removing all impressions.

Such are the plans which I discover to be the most efficient in producing the psychological state. It will be observed by the reader, that plan No. 2 is the practical one, for, by resorting

to that plan, you put yourself in communication with your subject. At the time that you tell your subject to close his eyes, and that he cannot open them, you give the pressure at the point as before stated, quick and acute; and if, by the pressure on the tendon, and by your positive assertion, he cannot open his eyes, you can go on experimenting. Next command him to straighten his arm; assert, "Now, sir, you cannot bend them." If he cannot, reverse the impression, by saying, "Now you can," and instantly they will bend. So you proceed, with one impression after another, producing experiments upon the physical system, and deceiving the vision to any extent that you may desire. You can just as readily make the individual believe a stick to be a snake, and that he belongs to the opposite sex, or what not, as easily as producing rigidity of the muscles. The experiment will exhibit itself according to the force of impression; and, in order to experiment successfully, the operator should assume a very positive station, and assert very positively to his subjects that they cannot do what they will to do.

To bring the practical art of this science very plain and vivid to the mind of my readers, I will again remark, that you cannot experiment successfully, unless you render the subject in a negative relationship to yourself, and thus obtain control over the subject's mind. Then, as a matter of course, having control over that agent, you can render the power of the subject's mind nugatory at your option. You tell the subject to take his seat, and assert positively that he cannot rise: he will find it impossible to do so, yet he wills it. The reason this: the will which he puts forth, which is not a substance, but a result of mind, cannot pass the barrier—the impression. But tell your subject, "Now you can," and he will do it momentarily. The latter impression counteracting the former, again gives the subject control over his body. In order to deceive the vision, you likewise tell your subject that a stick is a snake; his mind, receiving the impression, cannot see anything but a snake. So long as that impression lasts upon his mind, he will continue to see the object as impressed. The philosophy of that is, he sees the impression, but not the reality; for

it is just as easy to make him see a snake, without a stick, as it is to place a stick before him.

Such experiments are very plain to be understood; as before remarked, they occur with us daily. How often are we rendered in a negative state, in relation to a stick, and, by its peculiar impression, believe it to be a snake; the result of which impressions deceive the natural vision, and, unless counteracted by a greater one, we declare that we saw a snake, when, in fact, we only saw a stick, and thus we are deceived. Such results illustrate, very plainly, how it is, that one individual is enabled, and can produce psychological results by impressions, having, by the aid of Plan No. 1 and 2, taken control over the agent of the subject's mind. The subject finds it impossible to counteract such impressions as are placed between his mind and the nerve by the operator. The doctrine of impressions will hold good, and manifest itself throughout all nature, even from the Eternal God, to the Emmanuel Christ, who bled upon the cross, and sent forth an impression, which darkened the sun, and shook the earth to its centre; down to

man, the most magnificent specimen of the workmanship of God, who knows nothing apart from this doctrine. Persons wonder at psychological results, from the fact, that they have not attempted an investigation of such natural results. Because they are common, they think they need no other explanation; and hence, it is, many content themselves by stigmatizing the science a humbug. 'Tis weak minded men only, who employ such clap-trap arguments. The psychologist does not pretend to do any thing out of the common course of nature. He plainly states to the public in general, that the wonderful results which the science exhibits are the consequences of impressions.

While investigating this subject, I have found that the weather, at certain periods, would militate against my operations. During a rainy spell, the experiments will not be as complete, nor success as general as in clear weather; resulting from the amount of electricity taken up by the clouds. In very warm weather, when the operator and subject are perspiring very freely, little or no effect can be produced, owing

to the fact, that electricity has an affinity for dampness.

In all that I have said, in relation to the different plans, their localities and uses, and why it is, that positive and negative bodies will produce contraction, and paralyze each other; and how the positive preponderating controls the negative; and the analogy existing between every day occurrences, and psychological experiments; it must be distinctly impressed upon the mind of the reader, that, to be successful in experiments, he must assume a very positive, and, at the same time, a sympathetical command; because, experiments are the result of very strong and forcible mental impressions.

Headaches are frequently relieved by impressions of this nature. Whether located in the cerebrum or cerebellum, it arises from an over quantity of electrical fluid, and by damping your hands in water, which must be either warm or cold, according to the nature of the disease; if positive, which is indicated by heat, apply cold water; if negative, which generally results from a cold, apply warm water. When positive, manipulate for a few minutes over the part affected;

if negative, apply the hands to that part without moving them. When the pain has subsided, assert positively upon the patient's mind, that he, or she, will not have it any more. I know of no better means to relieve the most excruciating headache, to which the human family are subject.

I have frequently relieved toothache by external manipulations upon the part affected. The manipulation seems to extract the accumulation of fluid which frequently causes the tooth to ache; and thus it is that the tooth becomes restored to health. After having made these manipulations, I frequently speak positively to the patient, and tell him he will not have it again. With that impression resting upon his mind, it withholds that agent, which is indeed the prime cause of pain. Every physician should bear in mind the doctrine of impressions, and, whenever he administers a physic, tell its desired result; for I have frequently produced, by impressions, the effect of an emetic or cathartic. And how often has the experiment been made, such as giving bread pills to the patient, without telling him what they were; but telling him, in the mean time, that they would purge him,

which resulted in truth. Such facts are too well known by the Medical Faculty, to admit of any doubt. I am aware, however, that they have been too frequently attributed to the imagination. Such a power as imagination, never was, and never will be. The sanative principle is within us, and all that medicine can do, is to produce its effect upon it; which element can be as well disturbed by a mental, as a physical power, and often to a greater extent. The vomiting and purging principle is within us, and form and constitute a part of us; mental and physical impressions force it to its proper place, and re-establishes its equilibrium throughout the entire system; which equilibrium is frequently disturbed by physical or mental exertion, resulting from mental or external nature. Hence, by physical and mental impression, all diseases have been cured, and must, in the very nature of things, ever be so.

Rheumatic and neuralgic pains can be effectually and permanently relieved by repeated psychological operations. I have, in one instance, restored the hearing, which was lost by diving under water; and also restored sight, which was

much impaired. These statements and facts have attended my public lectures and experiments. On one occasion, a subject whom I had completely under my control and influence, I relaxed the muscles of one of his fingers, which had been contracted many years. My experience fairly convinces me, that most any general nervous complaint can be cured by repeated psychological operations by healthy persons. Chills can be counteracted, and health restored. These statements may appear incredible to the reader, but they are facts produced by natural results, over which I have no control. 'Tis not only true, that such nervous disorders can be cured by this science, but surgical operations can, and have been performed without the patient experiencing the slightest pain. I have had not only one, but hundreds, in such a state as to allow any incision whatever to be made without being conscious of the fact; and, to sustain my assertion on this point, I will cite a case or two, which occurred in Augusta, Georgia, and which appears in Dr. Leger's journal, as follows. Dr. Roberts makes the following statement:—

I was called to visit a son of Mr. Spears, of this city, who, I was informed, had received a severe injury of the elbow-joint, from falling. It was supposed to be a fracture, or dislocation. The lad was between twelve and thirteen years of age. When I saw him, he was suffering excruciating pain. The joint was very much swollen, particularly about the internal condyle of the humerus. He could not suffer the slightest emotion without crying out with pain; and the arm could only be moved by being supported by the uninjured hand. I made several attempts to make the necessary examination to ascertain the state of the injured joint, but all efforts were fruitless, so intense and insupportable was the agony, whenever I touched or handled the extremity. I finally told the boy, in a jocular manner, if he did not hold still, and let me examine the arm, I would psychologise him. His father replied, that he had done so on the previous evening. I then requested him to do it again. After considerable hesitation he commenced, and in thirty minutes the sleep was completed. I then took hold of the injured arm, and examined it in every way, to satisfy myself that it was neither a fracture or a dislocation, but a severe contusion of the whole joint, with considerable extravasation of blood. A satisfactory

examination, in such cases, as every surgeon well knows, must require the arm to be turned and twisted in various ways, before the diagnosis can be relied upon ; but, during the whole examination he exhibited no pain, or consciousness whatever. I then placed the usual bandage upon the injured joint, without disturbing the patient in the slightest degree. When aroused, he was perfectly astonished that his arm was bandaged, and immediately placed the limb in the uninjured hand, as before.

Since the above took place, a surgical operation of greater importance has been performed in the same city. It is the successful extirpation of a cancerous breast, during the psychological sleep, in which no sign of consciousness was exhibited by the patient. Mr. W. Kendrick being the psychologist, and Dr. F. Dugass being the operating surgeon.

The extirpation of a tumor in the neck, was performed in this city, in 1844, during the psychological sleep, by a doctor of the Faculty of Paris, M. Bondonier, who was at the same time the psychologist and surgical operator. This operation, witnessed by the most eminent physicians of this place, proved that the sensi-

bility had been so completely abolished, as to compel the most sceptical to confess, that the slightest indication of it could not be detected in the patient. Many other operations of a similar character could be cited; many, perhaps, with which the reader is acquainted; as, in these days of philosophical developments, scarcely a medical journal or newspaper can be read, without presenting to the reader experiments of a like nature.

CHAPTER VI.

PRACTICE OF ELECTRICAL PSYCHOLOGY.

HAVING, in the fifth chapter, dwelt at some length on the doctrine of impressions, for the purpose of showing that the science of "Electrical Psychology," can be used as the most powerful remedial agent in alleviating the suffering of humanity, (it being the science of impressions,) I desire, in this chapter, to direct the attention of the reader to the condition of the psychological subject. When an individual is arriving at the required subdued state, long and deep respirations will follow, and his whole surface becomes cool, which fact can be easily tested by the operator drawing the tips of his fingers over the corresponding ones of his subject. When such a state presents itself, the operator may rest assured that a very decided electrical change has taken place. The subject's head will become more or less heated. This follows, because the

mind, being disengaged from the extremities and surrounding influences, the absorbing vessels take up the fluid from the surface; it ascending to the brain, the immediate residence of the living spirit. Such is the first state of a subject, preparatory to being experimented upon, either for amusement or medically. The Electro-Psychological state, is not a healthy one, because it is an unnatural state. The conducive effects resulting from being thrown in such a state, depends altogether upon the skill of the operator. He should understand, fully, the doctrine of impressions, and never leave an impression upon the mind of his subject, so as to unequalize the forces of his body. On leaving a subject, the operator should never forget to make a few manipulations over his head, and firmly impress him that he is well, and will remain so. When such impressions are made the most salutary effect will follow. The *psychological state* is plain to me, to be nothing more nor less, than a negative state: not to say, that the individual, in such a state, has lost from his system a certain amount of electricity; but a derangement of the electric fluid has taken place, and it has congregated

gated upon the internal organs of the system. Hence, the surface is in a cool clammy state, and the impressions, emanating from the positive mind, strikes internally, with such force, as to derange the power of the subject's mind. When a subject is thrown thoroughly into such a state, I am fully impressed that his case is analogous to an incipient cholera case; and should a subject be left in such a state, I doubt not the result would be that of the cholera. I was forcibly struck with this similarity on reading an article which appeared in the Louisville Journal, written by J. Walter, Esq.

The article I deem worthy of notice, and, as such, I have given it a place in the present chapter, and which reads as follows:—

CHOLERA AN ELECTRICAL DISEASE,
PRODUCED BY A CHANGE IN THE ELECTRICAL
CONDITION OF THE ANIMAL.

On the 7th of June, in the morning, on rising from my bed, I experienced pain in the back part of my head. The fissura region was much disturbed with a dead aching sensation. In the evening of the same day, I took a cup of tea and some crackers for my supper, and retired to bed.

I slept but partially, being interrupted frequently by dreams. At four o'clock in the morning, I awoke, with great pain in the stomach and bowels. I arose immediately, and sat on the side of the bed. Soon I found the sickness much increased, with a disposition to vomit, and vertigo. I made an effort to vomit, but very little came up. While straining to vomit, I felt a desire to purge, and did purge. It was but a small discharge, and quite thick; and unusually offensive. I did not, as yet, understand the nature of my diseased condition. I took some camphorated spirit and water; this eased me, and I went to bed, but did not sleep. In the course of two hours, this disease returned, with quadruple force. A cramping commenced throughout the whole system; and this was accompanied with a drawing sensation, and pain. Evidently, a concentric active force was in operation throughout the whole, from the surface external, to the stomach and bowels internal. At this stage of my disease, the passages became very thin, little more than water; the calves of both my legs became ridged; the muscles of my arms, neck, and shoulders, were the same; a clammy, cold sweat covered my breast and forehead; my hands and feet, at this time, had become quite cold. I now knew it was cholera, and that it had assumed a crisis. I then

took an emetic, in broken doses, and as soon as the emetic excited vomiting, I became warm, and then drank some warm gruel, and shortly after this, I drank a cup of hot green tea, and rested twenty minutes. After this, I took sixty grains of the supercarbonate of soda, and eight grains of the salts of tartar, and thirty drops of the oil of annis, mixed well while dry, so as to incorporate the oil and salts well. I then added water, and drank it down. This medicine made me sick for more than one hour, when I again vomited. During this exercise I became very warm; so much so, that I sweated most profusely. At this crisis, I found that all the contraction and rigidity had left me, but the watery discharge continued, though in less portions than previously. I now took half an ounce of paregoric. This was all I did, with the exception of an embrocation over the region of the stomach and abdomen. This was done with a solution of camphor, opium, and brandy, laid on with a flannel cloth. This was the whole operation, and I became well.

I will here make a few remarks on what I take to be the true cause of this scourge of man, called cholera: I believe it to be an electric disease, caused by an electric phenomenon. This phenomenon is produced by a total change in the polarized condition of the animal battery, (the

brain.) By this change of condition the procreant, acting principle ceases—the great vital law is reversed—the animal battery has ceased to operate, as it did in a healthy animal, in the producing of a healthy digestion and assimilation. This deranged condition in the vital force affects the smallest fibrous tissue, as well as the glands generally; and thus it is, many become changed in the performance of their functional offices, while others become paralyzed, (by the term, functional offices, I mean secretory, assimilatory, and absorbing functions); and these new effects extend throughout the whole animal organism, changing the circulation of all the fluids, throughout the whole system. Now, it is plain to me, that, by this new order of things, the laws of endosmose and exosmose become so deranged, as to cause all the fluids to reverse their usual healthy course, and pass back into the stomach and bowels, and then expelled up or down, and not unfrequently both ways at the same time; and thus it is that the collapse is produced in the animal, for there must be a general shrinking of all the parts, when the fluids are drawn away; and this is called collapse, in cholera.

Any thing that may be given to a patient to reverse or counteract such a collapse, will

soon restore him to health, and re-establish nature. Mental impressions will produce a similar state in a psychological subject, which only requires a counteracting impression, in order to be relieved. When one person is controlled psychologically by another, he can be made to speak, sing, weep, laugh, contort his body, and present many startling and wonderful phenomena. When such experiments are exhibited, it will be borne in mind by the reader, that the mind and body of such a subject, will carry out what predominating impressions suggest. If an individual be not naturally susceptible to such mental impressions, resulting from constitutional and accidental causes, which is frequently the case, then the regular and repeated trials and influence of a second person will produce such a state: in which case, a unity of desire and intention between the persons, is indispensable; and these mental dispositions must be as dissimilar as are positive and negative poles. When two *individuals* stand in such a relationship to each other, then a galvanic action takes place. The negative body must and will yield, and a medium of communication will be estab-

lished between them, as between two persons conversing through the mediums of hearing and speech. The positive mind having control over the agent, through which the mind of the subject governs his body, he controls it at option, and that, too, against the subject's will.

WONDERFUL PSYCHOLOGICAL FACTS.

To the Editor of the Tribune:—

The facts that I am about to relate are so extraordinary, that few persons, perhaps, will credit them; but as I swear to them, as an eye-witness, I do not hesitate to proclaim them truth; and if you judge them worthy of public attention, I authorize you, in publishing them, to give my name, if necessary.

I have always been more than sceptical on what is called Animal Magnetism. I had, heretofore, suspected deception, when the parties interested were unknown to me; or illusion and credulity, if the veracity of the persons could not be questioned. But, in spite of myself, I must confess, that conviction has been forced upon me, after what took place a few days since, at Dr. T. Leger's rooms.

A week previous, I was, with several friends, present at a private lecture which that gentleman

delivered, on the science he calls *Psychodunamy*. I was indeed not a little puzzled to witness experiments, which prove the sight without the use of eyes, and particularly to hear a somnambulist giving a correct description of the diseases of persons who were present, and could neither be expected to have called, or their maladies be known in advance. Still, these singular phenomena, of clairvoyance and intuition, have been recorded already, in many books written on the matter, while the experiments of Thursday last exceeded anything I ever heard, and I do not believe that similar facts have been related before.

The doctor had announced that he would try to impart, by the sole power of his will, to a person in the psychological sleep, any thought, sentiment, or passion, that the audience would write on a piece of paper, and elicit the mimical, spoken, or musical expression of it, although preserving, himself, the most profound silence, and without touching, or communicating, in any physical way, with the somnambulist. About forty highly respectable persons of the city, met, at the appointed time, in the rooms of the doctor, No. 74, Broadway, New York, to witness the experiments that I will now relate, without farther comment.

As soon as the psychological sleep was produced, the audience agreed to write, on a slip of

paper, "*Love of Children*," and to give it to the doctor. He appeared to compose himself for a short time ; then, extending his hands towards his patient, keeping them at a distance, in a commanding manner, without uttering any word or sound. Several minutes elapsed, without any perceivable effect, when, slowly and by degrees, the somnambulist began to raise her arms. She crossed them over her breast, as if pressing fondly to her bosom a fancied babe, and imitated all the motions of a nurse caressing her infant. The features of the doctor assumed a sterner aspect, and, a short while after, she said, in a low, but perfectly audible voice, "Don't speak! he wants to sleep!" and she rocked gently her imagined child, singing, in an under-tone, "Bayou baby, baby baye," &c.

You can easily suppose the general astonishment ; but it was nothing, in comparison to what happened immediately after. Scarcely had the doctor, by a few motions of his hands, at a distance, calmed his subject, than "*Love of Veneration*," had been written on another slip of paper, and handed to the doctor. This time, his silent exertions remained longer without effect. Nevertheless, a kind of electric commotion appeared to shake the patient ; she joined her hands,

bent down her head, and seemed lost in a profound and pious meditation. A few minutes after, she turned her head upwards, and her lips moved, as if uttering a fervent prayer. Then again, as if yielding to a superior force, she opened her mouth, and pronounced, in a very emphatic manner, a piece of poetry, the first line of which, if I am correct, was—

“The church assumes her weeds of mourning now,” &c.

She remained awhile, as if lost in deep thought, during which the doctor’s mental energy was evidently increasing. Though he preserved the same distance, he seemed, by a peculiar motion of his hands, to compel her to kneel down; and when in that situation, he kept them above her head. Then she sang, with a voice remarkably sweet and impressive, the hymn—

“O thou, to whom all creatures bow,” &c.

Shortly after, at a new motion of the doctor, she rose and sat down; her head fell on her breast, and she appeared to sleep again, soundly and quietly, while the doctor, evidently exhausted, and wet all over with perspiration, fell himself on his seat, but in a few moments resumed his self-possession.

Not a word had been uttered; the audience was

struck with a kind of stupor. In the same silent way, we then desired the doctor to excite "*Sorrow.*" He renewed his exertions, which, for a still longer time, remained unanswered. At last, the patient became agitated; she sighed, she appeared despondent; she clasped her hands, sobbed, and tears fell along her evidently suffering features. The doctor, always mentally, willed her to speak, and she exclaimed, in great anguish, "O my dear mother, why have I lost you! I am now alone! yes, alone in the world!" and her cries and sobs smothered her voice. The emotion and sympathy of the audience was extreme. But soon the doctor, by a gentle motion of his hand, always at a distance, and without uttering a word, succeeded in calming her. Then, as if he wished her to open her mouth, he moved his hand before her lips, and shortly after, with an expression of feeling that I could not describe, she sang the song, entitled, "The Old Arm Chair."

Some persons will believe, perhaps, that the patient could see the motions and gestures of the doctor, and be guided by them; but, alas, this last entrenchment is not even left to the sceptic; the patient is a stone-blind orphan, well known as born blind, and educated at the institution for the blind, of this very city.

F. G. B*****.

Such are some of the truths that hover around this magnificent science. Such is its nature, and intrinsic grandeur; such, in connection with its curative power, are its results, that stamp it with the high impress of its lofty importance to mankind; and as a science of the deepest and most important nature, it must stand when rolling world's shall cease to move. Notwithstanding the facts which can be collected from both continents, in support of this science, yet, it is rejected by the *would be* wise of our country. Such men as are now advocating the science of "Electrical Psychology," are men of intelligence, and of deep investigation. But, I do not wonder at opposition, for such has been the destiny of every science. And I presume it will ever be so, while the race of men endure; all the world never did believe in any one thing alike: such seems to be the constitutional ignorance of the majority of mankind. I grant the fact, a candid man, as well as others, may doubt a new science; yet, however strange, or incomprehensible it may at first appear, he will not denounce till he has given the subject some consideration and investigation.

Yet hundreds and thousands do, and I have to say, I know of no better way for a man to display ignorance, than to cry *humbug* in relation to that which he is entirely unacquainted with.

This science, which is at present but little understood, is of such a nature as is destined to shed and diffuse much knowledge.

Its true principles are based upon the great and stupendous platform of nature; and, as it becomes investigated, and its truths unfolded, it will assume its seat in the glorious galaxy of science. When the understanding is enlightened, and the thoughts of the soul expanded by internal and correct impressions, then will we fully acknowledge and gladly credit our sociable communion with man. The ignorant only can assert, that they are entirely disconnected with the human species.

Ignorance may view creation as an undefined mass, and detect seeming defects in the universe; but they cannot assert that there is no fraternal connection between man and man. There is one idea, that we must all acquiesce in, which the angels alone can realize—that man, individually, is but the component part of an

immense human creation ; and that our mundane existence is but an accumulated mass of earthy particles, and electricity rendered into so many shapes, as to make each one different in appearance.

We all have wonderful powers, and the Divine Being expected us to use them, in accomplishing our duties, inclinations, &c.

But the grand object for which we must all exert ourselves, is, in attaining a spiritual existence—to advance ourselves so far in the sciences which we adopt, as to gradually emerge from our chrysalis state, and unfold our pinions in the presence of our Creator, pure, undefiled, and ethereal ; a fit offering at the shrine of our Deity. This should be the aim of mankind. For this, we were endowed with talents of a peculiar order, and gifted with physical power, reason, comprehension, and energy, to carry them into perfection.

But the human species is a grand commingling of spirit and matter ; yet, the intelligent observer, who can search cause for effect, will soon agree with me, that the Creator, when he made this earth, caused certain immutable

laws to govern it; and that it was owing to their regular and unchanging consistency, that it was started fairly in the planet race; that our whole planetary system was ushered into existence; that their rough primary masses were brought into a state of subjection, and a perfect paradise formed for the existence of a being made after God's own image. The preparatory movements upon our earth were similar to those which fill the vast expanse of ether. By the Creator's continual will, which forms the governing power, and unchanging rules of our earth, the material world was encompassed; its shape given to it; its stationary and rotary changes regulated; and its broad road marked out around the solar system. This was a grand display of Divine wisdom. It gave permanence to all the predominant qualities of earth. The mighty mountain, towering with its summit bathed in continual cloud, and overlooking, like a mighty colossus, the surrounding country, was chained by the insurmountable law of gravitation, to its firm and unchanging position.

The meek and humble valley, as a reward for its lowly position, was decked with flowery gar-

lands, and soothed to slumber by the unceasing music which floated in dulcet tones from its streams and rivulets. The ocean, mighty in its unbounded space, vainly lashes the shores which bind it; while the rivers, angry at their insignificance, toil with unceasing labor, until even they burst through the barriers which bound them, and rush to meet their sister element, only to be drawn up and lowered to their original residence.

What a mighty provision of nature! The mountains, invisible in their height; the valleys, unequalled in beauty and floral splendor; the ocean, capable of swallowing a thousand rivers; and they of breaking through the loftiest mountain, all held in subjection, and governed by the uncontrollable mind of man; who, in comparison to them, is as a grain of sand to the ocean. And, more wonderful still, that the sky-seeking mountain; the flower nursing valley; the earth drowning ocean; the onward rushing river: all were created, made, and suspended in their movements until man, the intended governor, should assume his sway over them. Man was born! Inexperienced as a child, he was, in consequence,

perfectly ignorant. His desires, tastes, inclinations, every thing were those of a youth; but, in physical strength and animal appearance, he might well be termed a man. Being placed in a sphere of existence entirely new to him, and feeling the wants necessary to his being, he naturally associated with the animal creation, and thus perverted the purpose he was destined to occupy. But the pleasures and pains of life which resulted from his wants and necessities, soon gave him experience, and taught him the science of life. Happiness, as an object, was his greatest aim. These different feelings and sensations created new ideas, from which sprung the conception of a Saviour, one who ruled and governed the world. These thoughts were, as yet, crude and undefined, but they existed. In the course of nature, man re-produced his species, and populated the earth. By degrees, families were formed; from these, nations, and the world became peopled. By this interchanging in families, a great diversity of mind and intellect was caused. But the great end of man progressed, an evidence of which is exhibited in the improvements of our globe, and the civiliza-

tion of the race of mankind. Persons living in the present age, and who cast a retrospective glance at the condition of past generations, look with gladness upon the blessings caused by Divine aid and sympathy, and rejoice to find themselves included in the list of the favored. Let this truth be once impressed upon the mind, and our whole conduct will be regulated by it. Selfishness, hatred, envy, and malice will be changed into unbounded love for the whole human race. We will become sensible of our true position, and be governed accordingly. It is true, we are but single members of one universal family, in which all sin is committed. It is not as men that we sin, but in comparison as we stand to the whole human family; the evil that we cause, and the amount of injury done by us, in retarding or improving the mental condition of our species.

I close : and yet faults may be detected in my composition. I have said, what I am firmly impressed with, hoping to throw some light upon the great science of mind, and to beat down the scoffs and sneers of the ignorant, and the

hisses of the vulgar; which have been employed against this science for nearly a century or more. If instrumental in doing so, I am more than repaid for my trouble; for, in this, I feel that I have labored for the cause of the "Creator," who is the author of all truth.

"Oh! would mankind but make fair *Truth* their guide,
And force the helm from *Prejudice*, and *Pride*;
Were once these maxims fix'd that God's our friend,
Virtue our good, and *Happiness* our end,
How soon must reason o'er the world prevail,
And *Error*, *Fraud*, and *Superstition* fail."

APPENDIX.

The foregoing Lectures were delivered extemporarily, and taken down by a hearer. Having, therefore, spoken from the suggestions of the moment, I may, with propriety, ask the critic to bestow a due proportion of allowance for attending circumstances; it being my intention to review and enlarge the work at an early day: as what I have already said of the science of "Electrical Psychology," is but a drop in the ocean, when compared to the vastness and transcendent beauty of the subject.

With these remarks the author cheerfully submits the present issue to the consideration of his readers, hoping that it may have its desired effect, which is to throw some practical light upon the power of "mind," its connection with the body, and the influence which it is capable of exerting together, with the doctrine of impressions.

W. A. R.