

PHILOSOPHY
OF
ELECTRO-BIOLOGY,
OR
ELECTRICAL PSYCHOLOGY.

IN A COURSE OF NINE LECTURES,

DELIVERED

BY J. B. DODS,

BEFORE THE UNITED STATES' SENATE, AT WASHINGTON, IN 1850.

WITH

RULES FOR EXPERIMENTS.

TOGETHER WITH

GRIMES'S PHILOSOPHY OF CREDENCEIVE INDUCTION,

AND

CURES PERFORMED BY THE EDITOR.

COMPILED AND EDITED

BY G. W. STONE.
STARFORD LIBRARY

LONDON:

H. BAILLIERE, 219 REGENT STREET.

DUBLIN:

JAMES M'GLASHAN, 50 UPPER SACKVILLE STREET.

1852.

PRINTED BY J. F. FOWLER,
3 CROW STREET, AND 24 TEMPLE LANE,
DUBLIN.

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INTRODUCTION.

HAVING created a general interest in the science of Electro-Biology by my experiments upon persons in a perfectly wakeful state, and having had the honor of introducing this interesting subject to the European Public, I deem it a duty devolving upon me to place before them what I consider the true philosophy of the wonderful phenomena which I have so frequently exhibited on many different individuals. I am satisfied that I can accomplish this object by putting into their hands the following pages, containing a Series of Lectures delivered by Dr. Dods, in North America, where they have been published and extensively circulated. Being prevented by professional duties from publishing an original treatise, my concurrence with the Doctor's views on the subject has induced me, in lieu thereof, to republish his Lectures. I have been led to adopt his theory in explanation of the effects produced by this "science", from a rigid investigation as to the truth of its principles, and also from a large amount of experience in its practical results. The author may defy the world to gainsay the doctrine here put forth; and I consider he has done more towards removing

the cloud of mystery in which it was enveloped, than any who has hitherto made the attempt. Accounting for the cause of the results of this "science", many have put forth as many different doctrines, each striving to prove that he had solved that which most persons considered beyond the comprehension of man. One has stated that it was imagination; another, that it could be attributed to the weakness of the nervous system of the parties acted upon, or a deficiency of intellect, which could explain the control exercised over them by the operator; and some, that fear alone could produce the effects. Dr. Beal, of London, who had been present at my experiments on two occasions, at the Marylebone Literary and Scientific Institution in that city, immediately gave to the world, through *The London Medical Times*, what he seemed to consider a most easy and simple way of accounting for the phenomena which he had witnessed; but, strange to say, men equally clever with that learned doctor, who for many years have studied the subject with the deepest interest, could arrive at no such easy or satisfactory explanation. The doctrine which he put forth, I consider the most absurd of the many that have been published by those whose limited experience should have kept them silent. Dr. Beal stated in the article referred to, that those results were produced by bullyism, or, in other words, that through fear the subject was made to act as I bade him; the doctor

himself being fully satisfied that there existed no collusion between the subject and me; fear alone making him submissive to my will. Fear of what? A man coming voluntarily forward on the platform for the purpose of investigating the science, and of testing personally the honesty of the experiments, is he likely to become so terrified by the operator, that when he is told he sees a garden of beautiful flowers, or an aviary of birds, as to declare to the audience, upon his sacred word, that he really does see these things, when, in fact, there were no such things present? or when the operator tells him that the water he is tasting has turned to milk, could it be fear that makes him declare that it looks and tastes like milk? If such results are the effects of fear, it is a newly discovered feature in that passion, and Dr. Beal deserves some credit as the discoverer. In justice to him, however, I should state that upon both occasions when he was present, not having my usual success in finding subjects in a high degree of susceptibility, I was compelled to use more determined language and energy of manner than is required when acting upon persons of greater susceptibility.

It is well known, that in all places where I have exhibited those results, they have been produced upon persons belonging to those places, and entire strangers to me. It is also known, that in many instances they have been effected upon the most respectable citizens,

many of whom were, both in mental and physical powers, my superiors; and this I have done without violent gesticulations, or words calculated to produce that fear to which he ascribes them. All such theories must fall to the ground; and, I believe that the only true principle upon which the phenomena may be explained is that so ably laid down by Dr. Dods. He has also given full instructions as to the mode by which these experiments can be successfully performed by all, and upon persons who may be found in every community, some of whom will be found at once fully susceptible.

I have included these instructions, notwithstanding the pecuniary loss to myself incurred thereby, it having been a lucrative part of my business to give such instruction verbally, for which I have invariably charged the sum of two guineas; and I have thus instructed in Europe and America more than one thousand persons.

The time has, however, arrived, that I feel it my duty thus to place in the hands of all the means by which they may satisfy themselves of the reality of the science, and make available, at the same time, an easily acquired power, which will enable them in numerous instances to afford relief to suffering humanity. Having proved that as a remedial agent it is invaluable, disease having been cured by its means which had baffled all other modes of treatment; in proof of which, under the heading of cures performed

by me, will be seen several cases. The names of some of the parties I am not at liberty to make public, but these are perfectly willing to respond to any inquiry that may be made through me.

One of these cases may appear incredible. It is that of a young lady of the highest respectability, whose cure I was called upon to undertake by her family physician—a liberal and honest course seldom pursued by members of his profession—a gentleman educated in the old school, but not so wedded to its pernicious practices as, when seeing it superseded by another, he could not throw it aside and join in the rank of those who are keeping pace with the present rapid advancement of scientific knowledge. As well may those dependent on the old mode of conveyance of travellers by stage-coach declare, that steam power is a humbug, and should not be tolerated, as men of medicine attempt to make the people still believe that the only specifics for their ailments must be found in a drug-shop, or in the confined and unwholesome air of a bed-room, with the privilege of having their pulse tested in the profitable and every-day visits of one who, the more he studies his own system of practice, the less he knows of what he is doing, and perhaps the more he kills by his experiments with the operations and effects of the drugs which he administers.

These Lectures were originally delivered in a course of twelve; but, as much of the matter they contained

was only intended for the audience, and is unimportant to the reader, I have compressed it into nine, and have added under the heading, "Credencive Induction", the philosophy of this subject, as laid down by Professor Grimes, in his work, entitled "Etherology, and Phreno-Philosophy of Mesmerism and Magic Eloquence"; and I have also added a few of the many notices by the Press, of my experiments, which will enable the reader, who has never witnessed them, to judge of their character.

G. W. STONE.

CURES PERFORMED BY MR. STONE.

CURE OF NEURALGIA.

The lady to whom I have referred in the introduction resided at Cork, and during my late visit to that city was recommended by her medical attendant, who had been the family physician for upwards of twenty years, to consult me about her case, which was one that had hitherto baffled all modes of treatment; under which, instead of improving, had been constantly increasing in its exhibition of new and complicated symptoms.

She had suffered exceedingly from constitutional delicacy, and for several years had travelled much, and consulted the most eminent medical men in hopes to

find relief; till at length it assumed the worst form, by neuralgia and general debility setting in to such an extent, that she was obliged to remain in a reclining posture, being totally unable to sit or walk, with such loss of appetite as to be scarcely able to take sufficient nourishment to sustain life, and a constant suffering from the neuralgiac pains throughout the whole system. She had been in this condition upwards of four years when I was called on to see her.

I was appalled by her deathlike appearance, and considered from it that her case was almost hopeless. I felt satisfied, however, if any relief could be obtained, it must be through Mesmerism or Biology, and as there was a hope of the least possibility of some benefit being derived through its agency, I at once consented to make a trial by its application. I continued my visits daily, and in three weeks from the commencement, she was enabled to drive in a carriage a distance of seven miles, to her relatives, where she remained during my stay in Cork, it being more convenient for my attendance than her own residence. In a fortnight after this she walked without the least assistance, both within and without the house, and was no longer compelled to recline during the day. Her appetite was suddenly restored to her, and she could with much relish partake of a reasonable quantity of food, of which in fact at this time she consumed more in one day than she had previously done in a whole week.

She now went on hourly improving, and was able to take a drive in her carriage almost daily, besides much exercise by walking; and previous to my leaving Cork, about three months from the time I first visited her, I had the pleasure of seeing her one evening at my public experiments. On that occasion she drove the distance of a mile, ascended a long flight of stairs, remained in the "Hall" during the entire evening, and descended again, merely leaning on a gentleman's arm. It is now, at the time I am writing, six months from the date I began my treatment of her, and the lady is at this moment in England on a visit to her sister, having made a journey of two hundred and eighty miles by the usual mode of travelling; and a part of that distance unattended by friend or acquaintance. She is unwilling that her name should be made public, but at the same time is most anxious to give to those similarly afflicted her testimony of the efficacy of Mesmerism in her case; and will respond to any inquiry which may be made through me, as I am permitted to give her name and address to all requiring such information.

CURE OF LONG CONTINUED PAIN OF THE EYES.

This case is that of a gentleman also residing at Cork, whose name I am at liberty to give, as it has already been published with his consent; he having at

my request forwarded a statement of his cure to the "*Zoist*,"* which appeared in January of the present year; wherein he goes on to say that for upwards of seventeen years he had been afflicted with severe heat and pain in the eyes, and that he consulted several medical practitioners on the subject of this pain, not one of whom had the least idea of its cause.

From its commencement to July 20th, 1851, he says, I could find but little or no relief. At this time Mr. Stone arrived in Cork to perform experiments in Electro-Biology. Having attended these performances, I was amazed to find myself obliged to act as the subjects on the platform did. Thus my arms and legs became rigid when those of the subjects were similarly affected. After the second *séance*, I made the acquaintance of Mr. Stone, and, having casually mentioned this circumstance to him, and having also stated to him the suffering from my eyes, Mr. Stone asked me to call on him, and said that he entertained no doubt he would be enabled to cure me of this complaint. I accordingly waited on that gentleman and was operated on by him biologically and mesmerically, very seldom however by passes, but almost always by his powerful will. In fact, so great is the extent of his power of will, that he has caused me, by way of experiment, to leave my seat in one part of my house, and follow him all through it and out of it, until I found him. Now Mr. Stone was not in the room with me at this time, neither had I the slightest idea of his attempting the experiment. I felt an unaccountable desire to go in a certain direction, and, when I swerved from the line Mr. Stone had taken, I was always corrected by the same desire, although at the time I was quite unconscious of the cause of it. I have

* A journal devoted to Mesmerism and its application to human welfare, having for its contributors Drs. Elliotson, Ashburner, Rev. Mr. Sandby, Townsend, Professor Gregory, and other gentlemen of the highest scientific attainments.

digressed thus far, because I know that the power of *the will* is not universally believed in. I have, however, felt it in my own person, and seen Mr. Stone equally successful with others on numerous occasions. To resume—after the first few days I experienced a very gratifying change for the better, and was ordered to read by Mr. Stone. This, however, I at first refused to do, having already suffered so much from that gratification, and having now been obliged to discontinue it (with the exception of a few minutes at intervals far apart) for upwards of thirteen months. Being pressed by Mr. Stone, I at last mustered sufficient courage to make the attempt, and, I will add in justice to Mr. Stone, with success. Whenever, after reading for an hour or two my eyes felt unpleasantly, Mr. Stone cooled them by biology at once.

From this date (Sept. 7th) to the present time I rapidly improved under Mr. Stone, who operated almost daily on me. I now, thank God, can read by day or night, and, after repeated tests of everything which used to cause such sufferings in my eyes, after braving wind and rain with impunity, I consider myself perfectly cured, and shall ever feel the deepest gratitude to Mr. Stone and also to three other valued friends (whose names I reluctantly withhold), by whose sympathy and assistance my sufferings were mitigated and my cure forwarded; and I shall ever hold their kindness in the liveliest remembrance.

NICHOLAS DUNSCOMBE,
J. P. of County of Cork.

Mount Desert, Cork,
Nov. 28, 1851.

CURE OF PARTIAL LOSS OF SIGHT.

The following letter I have received from the lady's husband, who thus kindly adds his testimony in favor of my treatment:—

Ballincollig, 13th December, 1851.

DEAR SIR—I will not allow you to leave Cork, without expressing my deep sense of the benefit Mrs. Tobin has

derived from your skilful treatment of a very serious complaint in her eyes, to which she has for many years been subject, and which continually affected her sight; she has every reason to believe that through God's blessing the cure will be permanent.

I remain, dear sir, yours sincerely,

T. TOBIN.

Such testimony as this should set for ever at rest the question of its truth and importance, as the parties are of the highest respectability, and require only to be known to remove all suspicion of its truth, and who, by thus making known to the world the benefit they have derived from the science, which is still fighting its way against the oppositions of men whose interest may be affected by its progress, will do much towards placing it among those well established facts, which in their infancy met with like opposition in all ages.

CURE OF SEVERE RHEUMATIC PAINS.

The following is copied from *The Montreal Transcript*, dated 23rd April, 1850, and republished in many of the Canadian and United States papers:—

We have been requested by Mr. Downey, of this city, to give publicity to a remarkable cure perfected on his mother, Mrs. Widow Downey, who has been completely relieved by

an Electro-Biological operation, from severe rheumatic pains, with which she had been afflicted almost incessantly for the last two years. Mrs. Downey was impressed by Mr. Stone, at his room, at Hall's Ottawa Hotel, Great James's Street, on Friday last, in the presence of her son, and the wife of the operator. After having been for a proper time subjected to Electro-Biological control, during which period she was enabled to move her limbs, and to walk about perfectly free from pain, a thing she had not done before for a length of time, Mrs. Downey was restored to a state of free agency, and dismissed with such instructions as were thought necessary by the operator, and having rested comfortably throughout the night, she awoke free from pain, and to all appearance perfectly well. She was, we understand, to have been again submitted to Biological influence on Saturday, which it was believed would be sufficient to prevent a relapse, or a recurrence of the disease. In common gratitude to Mr. Stone, Mrs. Downey is willing to give satisfactory proof to any person being afflicted in a like manner as to the efficacy of the treatment to which she has been submitted.

We have also been requested to copy the following letter from *The Burlington Free Press*, testifying to the cure of a nervous disease of a much more serious character, and we may observe that we have seen and read two letters to Mr. Stone from the young lady in question, written in such a plain, unassuming, and grateful style, as to do away with all doubt as to the authenticity of the statement in the newspapers, even if it were practicable to presume deception in the matter, in the midst of a community like that of Burlington, where the young lady and her family are well known. These statements are surprising, and, we are aware, are calculated to be looked upon with mistrust, but we can conceive no reason why persons similarly afflicted should not, with the sanction of their medical adviser, at least submit to a trial of that which we think can hardly do any harm, and may be productive of great benefit. The following is the letter from Mr. Reynolds, the young lady's father.

REMARKABLE CURE OF SPINAL DISEASE.

From *The Burlington Free Press*, dated 17th February, 1850:—

Burlington, 17th February, 1850.

MR. EDITOR,—I feel that I owe it to Mr. Geo. W. Stone to make known, in some public way, my sense of gratitude to him. It is well known to you, as well as to many of our citizens, that my daughter, Helen Reynolds, has for the last two years been afflicted with a spinal disease so severe, that, during that time, she has been entirely unable to support herself in an erect posture, or to lift her head from the pillow, and indeed, during that whole time, has been closely confined to her bed. For her assistance and relief I have from time to time had the attendance and counsel of the most celebrated and truly scientific medical gentlemen in the vicinity, but availed nothing. Finally, we heard that Mr. Stone was in town, and that he had succeeded in producing some wonderful cures upon subjects of diseased nerves, by means of what he terms Electro-Biology. I had no faith in his treatment; but by the instigation of friends, I was induced to put my daughter under his charge. He, for the first time, visited her on Wednesday last. He continued to make his visits until yesterday, when he found her fully impressed and under his control. To the utter surprise and joy of myself and family, he then enabled her to raise herself from the bed, and in one hour she was able to walk across the room, a thing she had not done for two years. She still retains her newly-acquired vigour, and we have every reason to believe her cure complete.

Very respectfully yours,

(Signed,)

ELIPHALET REYNOLDS.

These are but a few of the many cases which I could name, but I consider them sufficient to prove all we claim for this science.

OPINIONS OF THE PRESS.

Morning Advertiser, London, May 1st, 1851.

STONE'S EXPERIMENTS IN ELECTRO-BIOLOGY.—Last night Mr. G. W. Stone delivered another Lecture in his biological series, in the Theatre of the Marylebone Literary and Scientific Institution, which was attended by a large and highly respectable audience, consisting largely of gentlemen of the medical profession, in whose presence he successfully exhibited those astounding proofs of his complete control over the organised mechanism of volition, which have procured for him so great a renown throughout the United States, and the large provincial towns in the North of England. The science to which Mr. Stone has been devoting himself with the ardour and unflinching perseverance of a true philosopher, is one which has only very recently become entitled to this rank, in consequence of the degree of certainty with which he and other philosophers have succeeded in investigating its applications. In a subject which apparently partakes both of the physical and of the metaphysical, nothing, of course, but the most consummate judgment could avail in the development of the phenomena which it embraces, and the triumph of the result is, on that account, the more honorable, as indicative of the subtlety of the train of introduction. The general scope of the science is, to determine the influence of electrical action on organised existence, and then to render available in effecting such disturbance in the electrical condition of the body as may be useful for ulterior purposes. Researches on the subject have proved beyond dispute, that the system of the nerves of volition can be submitted completely to control, by the adoption of clearly defined modes of proceeding, founded upon new discoveries on the human system, with reference to its electrical properties. That this should be so need excite no surprise, when it is considered how much electricity has to do with the performance of the vital functions. In digestion, respiration, and some other actions of the system, there is a continual development and absorption of

electricity, and we are all aware how atmospheric changes affect the animal spirits, though we little think of attributing our altered state to the corresponding variations in the balance of electricity, as between ourselves and the atmosphere. These, and many other minor operations of nature which do not attract our attention, are referable to the same general principle of electrical action, which will one day be shown to be the key of the solution of a host of physical phenomena at present beyond our powers of explanation, but of which we suspect the rationale. In the experiments to which we are now alluding, these changes are only rendered more apparent to the mind by applying the same disturbing influences to objects apparently beyond their scope, but nevertheless falling completely within it. The result to the casual observer is, an exhibition of the most extraordinary nature, in general irresistibly ludicrous, but which, nevertheless, admits of a complete philosophical explanation.

In his experiments last night, Mr. Stone invited any number of gentlemen present to submit themselves to his preliminary investigation, the object of which was to ascertain whether, at a first interview, they were in that passive state of mind in which they would be fitted or susceptible of the influence. Twenty-three gentlemen accordingly volunteered, and occupied seats which were placed for them on the platform. They sat with their backs to the audience, and were supplied by Mr. Stone with small discs of copper and zinc, which he directed them to hold in their left hands, to look intently at them, and not to allow their thoughts to wander from the object before them. These conditions were observed during an interval of about half an hour, during which absolute stillness was observed in the theatre. At the end of the time Mr. Stone collected the discs, and then, examining the subjects attentively, decided, mostly from the condition of the muscles of the eye, which of them were the most likely to be susceptible. Five were selected, who now took their seats, with their faces towards the audience, and the others returned to their places. Of the five thus selected for the experiments of the evening, three had never seen Mr. Stone before, the fourth had been operated upon twice, and the fifth once. All were highly respectable gentlemen, and offered, at the request

of Mr. Stone, to give their names and addresses to any person present who might require it. It will be unnecessary to describe with any minuteness the wonderful experiments which were then performed upon these five individuals, only one of whom, and his was a first sitting, could resist with anything like sustained energy the powerful command which the operator proved he had over them. They have been the subject of general and wide-spread wonder, and were they not stamped with the good faith of surrounding circumstances, they might well be supposed to belong rather to the reign of the stage-enchanter than to that of the philosopher. In the first place the subjects were directed, if they could, to close their eyes, and then to open them, in both which attempts they failed, though manifestly not before they had summoned the most determined resolution to their aid. On being released by the operator from the mystical constraint in which he appeared to hold them, they resumed their normal or usual condition, for in all these experiments consciousness remains unimpaired in its activity; and it is only the powers of volition or the free exercise of the will that falls into a temporary decadence. The second experiment was a challenge to the subjects to speak without stammering, the attempts to do which were extremely ludicrous. Thirdly, the subjects were forced to throw their hands into a rapid rotary motion against their will, and here, as in most of the other experiments, the effects of the inward struggle between consciousness and the power of the operator manifested itself in a violent trembling, much too intense and long-continued to be an imitation. Then the subjects found all at once, though they attempted it boldly, that they could not sit down in a chair, and that, having been permitted to do so by Mr. Stone, they could not get up again. They could not walk without limping, and if they succeeded after many efforts in advancing a step, they were suddenly held there by some unseen power. They joined their hands over head, and could not separate them, and were obliged to follow the operator round the platform, as if only by the conducting power of the palm of their hand being in contact with his. Then came the series of experiments in which a glass of water was handed to the subjects, which they tasted, and declared successively to be sweet, acid, and bitter, to con-

tain wormwood and quassia, and to be excellent vinegar, brandy, and milk. The very action of the mind was in some degree attacked, by the destruction of memory. The subjects could not recollect their names, the name of the place where they had assembled, nor their way home. Involuntary laughter was produced almost instantaneously, and in one instance proceeded as far as hysteria, which, however, was soon checked by a recall. A stick placed in the hand was involuntarily dropped, and its appearance converted into that of a horrid snake, the fright of which haunted one subject completely out of the theatre, to which he was immediately recalled by the welcome sound. "All right, sir". This was followed by inculcating the delusion that there were hornets all about, and that the floor, the chairs, and all the furniture were too hot for them to sit upon. The bees so frightened one, that he ran to take refuge in a large curtain, in which he completely enveloped himself. In conclusion, some of the subjects bowed to the audience, but evidently under such unseen and strange restrictions as to produce the greatest merriment.

As has been observed before, these extraordinary experiments are unquestionable in point of veracity. Their utility is obviously great in the world of medicine and surgery, and Mr. Stone's most praiseworthy prosecution of the subject to its present state, has been the means, we are convinced, of conferring an inestimable boon on humanity, such only as it belongs to science to bestow. His discoveries have laid for him the foundation of a splendid practice in this untrodden path of science; and, in the meanwhile, a visit to Marylebone Institution will not only amuse by the display of extraordinary incidents, but it will show preëminently that "there are more things in Heaven and Earth than dreamed of in our philosophy".

Sunday Times, London, March 16th, 1851.

LITERARY INSTITUTION, EDWARD'S STREET.—Mr. G. W. Stone, an American gentleman, who has been eminently successful in astonishing, not only the "natives" of his own country, but also those of our own "canny" north, by his wonderful and amusing experiments in the science of what he terms "Electro-Biology; or, The Electrical Science of Life"

gave a lecture and illustrations of his art here last Thursday evening. The seemingly irresistible ascendancy which this gentleman exercises over his patients—if we may so call them—the majority of whom seemed exceedingly impatient, but *nolens volens* submissive to his will, was truly astonishing; for example, one gentleman upon whom he exercised his art, while under his influence could not say whether it was brandy or water he was drinking; another, although resolutely determined to keep his seat, was compelled to run about, walk, or stand still, at the *dictum* of the lecturer; another thought the room on fire, and called lustily for water to quench it, to the infinite astonishment of another gentleman, who was begging for God's sake that some one would shut the windows, as the cold was insufferable. On the whole, we were exceedingly entertained with the nature and laughable results of Mr. Stone's lecture, which we are given to understand will be repeated every Tuesday, Wednesday, Thursday, and Saturday evenings, for some time to come.

Liverpool Mercury, August 30, 1850.

MR. STONE'S LECTURES AND ILLUSTRATIONS.—Even those persons who have been accustomed to look upon the proceedings of patients in a comatose state, under mesmeric influence, as any thing but a trick and delusion, will scarcely give credence to the extraordinary exhibitions which have now for twenty-four evenings taken place at the Great George Street Assembly Rooms. Mr. Stone arrived here from America an entire stranger; he brought no patients with him, but selects from his audience persons upon whom he operates. It is true that during his stay he has rendered some two or three patients much more susceptible than others, but there can be no doubt he has influenced on the platform many whom he had never previously seen. Mr. Stone is considered by some of the leading medical men in the town as a scientific man, and his experiments are deemed far more extraordinary than any of those exhibited by mesmerists. On Wednesday evening last, in addition to two very susceptible patients who had been before under the influence, Mr. M'Clenaghan, a porter, took his place on the platform. In a short time he was, to a certain extent under the power of the operator.

The patients, it must be observed, are not put to sleep. They retain all their faculties, but are completely subservient to the will of the lecturer. They are compelled to walk, to stand, to sit, to think, to see, and to feel, at the will of the person under whose control they are. The most ludicrous effects are sometimes produced. The patients lose the use of their voice; they are made to stammer, to walk lame, and even to forget their own names and the letters of the alphabet. They are compelled to rise from their seats under the idea that they are suffering from heat, and again to walk about the room, button up their coats, clap their hands, and evince all the ordinary indications of suffering from intense cold. They fancy at one time that a shower of rain is falling, and at another that there is a snow-storm. Pure water they believe to be milk, vinegar, or brandy. An imaginary attack by bees and mosquitoes very much disquiets and annoys them, and after a supposed capsizing in a lake, they make a desperate effort to save themselves. Mr. M'Clenaghan was questioned after he left the platform, and he declared, without the slightest hesitation, that he experienced no sensation during the experiments, but an irresistible and compulsory power influencing all his actions in obedience to the will of the operator. The closing scene of all was the most ludicrous. One of the patients, who at one time declared that he was Tom Thumb, and got on the top of chair to show himself, was influenced to believe himself a young lady, and the other man acted as a suitor. The love-making scene, which concluded with popping the question, kept the audience in a continual roar. It is right to state that the two men who had been previously operated upon, gave their names and addresses. Mr. M'Clenaghan is well known, and certainly would not lend himself to any deception or collusion. Having said this, we must leave the public to go and judge for themselves of Mr. Stone and his experiments. They have an opportunity on this and to-morrow evenings, and we can at least promise all who attend more good hearty laughter for their money than ever they enjoyed at the best farce performed on the stage.

the science of Electro-Biology, has been lecturing on the theory and practice of his art, to numerous and respectable audiences, in the Lecture-Hall of the Mechanics' Institute, during the last three evenings. Last evening's Lecture was attended by a large and respectable assemblage; and a considerable degree of interest was excited amongst all who were present, by the somewhat startling results which followed some of the illustrative experiments exhibited by the lecturer on subjects of various ages.

Those who have heard the Lectures and witnessed the experiments of Messrs. Davy and Jackson are, of course, familiar with many of the curious phenomena developed by mesmeric agency, in the persons of susceptible individuals; but many of the results shown by Mr. Stone, appeared to many even still more surprising than any before presented. Mr. Stone succeeds admirably as a lecturer. He seems anxious to convey his idea with regard to Phreno-Mesmerism in the clearest and simplest language; and whether he be enabled to make any converts to his opinions or not, it will be admitted that his Lectures and Illustrations are well worth hearing and witnessing, were it only for the decided interest they possess, and the intellectual entertainment they undoubtedly afford.

The Mail, Waterford, Saturday, Jan. 17.

Owing to the urgent request of several influential families in this city and neighbourhood, this eminent professor and truly estimable gentleman was induced to revisit Waterford, though at much personal inconvenience, and give two of his highly interesting scientific Lectures, with their accompanying astounding experiments, at the Town Hall, the one on Monday last, at noon, the other on the evening of Tuesday. We were extremely gratified to perceive that, on both occasions, the attendance was numerous to overflowing, and amongst those present we perceived some of the most distinguished families, together with several scientific and medical men, who all bore their testimony to the unrivalled abilities of the professor. Amongst those were the Dean of Waterford, and several of the respected clergy of the diocese, the Marquis of Waterford, the Earl of Huntingdon, and numerous others, who appeared to take a lively interest in the proceedings. The successful operations, though not so numerous as on former occasions, were still highly satisfactory, and impressed on the minds of all present, the truth of that science of which Mr. Stone is so gifted an exponent. We trust that at no distant period, Mr. Stone will, in accordance to the general wish, pay us another

He has left Waterford attended by the hearty good wishes of our citizens for his welfare.

PHILOSOPHY
OF
ELECTRO-BIOLOGY,
ETC., ETC.

LECTURE I.

Connecting link between mind and matter, and circulation of the blood.

LADIES AND GENTLEMEN :

I stand before you to lecture upon the wonderful and mysterious science of Electrical Psychology. I stand here to exhibit by tangible experiments those wonderful phenomena that cluster around it, and philosophically to defend its paramount claims to immutable truth. The successful discharge of this incumbent duty, forces upon us the necessity of ranging the universe, and summoning the vast works of Earth and Heaven to the bar of reason, in order to investigate their *effects*, and trace them back to their correspondent causes. You are the empannelled jury to try this cause, and I rejoice that I have the honor to argue so

interesting a point before the CONGREGATED TALENT AND WISDOM OF MY COUNTRY. However sceptical men may be in relation to anything new, yet so far as stern reality is in its nature concerned, we have this pleasing consideration, that the *unbelief* of men cannot frown truth into falsehood, nor can the *belief* of men smile falsehood into truth. Hence, the *belief* or *unbelief* of mortals cannot in the least affect those truths that God has established inherent in nature, and with which His unbounded universe swarms.

I stand here to defend the electrical theory of the universe against the assaults of men, to notice the immense variety of material existences, to glance at the animated forms of living beauty, to scrutinize the chemical properties of created substances, and to pour, if possible, the light of truth on rolling worlds. Let us even venture to step back beyond the threshold of creation—venture to lift the dark curtains of primeval night, and muse upon that original, eternal material, that slumbered in the deep bosom of chaos, and out of which all the tangible substances we see and admire were made. That eternal substance is *electricity*, and contains all the original properties of all things in being. Hence all worlds and their splendid appendages were made out of electricity, and by that powerful, all-pervading agent, under Deity, they are kept in motion from age to age. Electricity actuates the whole frame of nature, and produces all the phenomena that trans-

pire throughout the realms of unbounded space. It is the most powerful and subtile agent employed by the Creator in the government of the universe, and in carrying on the multifarious operations of nature. Making a slight alteration in the language of the poet, I may with propriety say:

“ It warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees ;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent :
Breathes in our souls, informs our mortal part.
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile man that mourns,
As the rapt seraph, that adores and burns ;
It claims all high and low, all great and small ;
It fills, it bounds, connects, and equals all”.

It is immaterial to what department of this globe and its surrounding elements we turn our attention, electricity is there. Wherever we witness convulsions in nature, the workings of this mighty, unseen power are there. It writes its path in lightning on the sullen brow of the dark cloud, and breathes out rolling thunder. Though cold and invisible in its equalized and slumbering state, yet it is the cause of light and heat, which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes—from majestic rivers and rolling streams ; and from the common humidity of the Earth, it forms

aerial conductors in the Heavens, through which this moisture in vapory oceans is borne to the highest portions of our globe, and stored up in magazines of rain, and snow, and hail! It is electricity that, by its coldness, condenses the storm, and opens these various magazines in mild beauty or awful terror on the world. It is electricity that, by the production of heat, rarefies the air, gives wings to the winds, and directs their course. It is this unseen agent that causes the gentle zephyrs of Heaven to fan the human brow with a touch of delight—that moves the stirring gale—that arms the sweeping hurricane with power—that gives to the roaring tornado all its dreadful eloquence of vengeance and terror, and clothes the mid-day sun in light. It gives us the soft pleasing touches of the evening twilight, and the crimson blushes of the rising morn. It is *electricity* that, by its effects of *light* and *heat*, produces the blossoms of spring, the fruits of summer, the laden bounties of autumn, and moves on the vast mass of vegetation in all the varieties and blended beauties of creation. It bids winter close the varied scene. It is electricity that, by its most awful impressions, causes the earthquake to awake from its Tartarean den, to speak its rumbling thunder, convulse the globe, and mark out its path of ruin.

If we turn to man, and investigate the secret stirrings of his nature, we shall find, that he is but an epitome of the universe. The chemical properties of

all the various substances in existence, and in the most exact proportions, are congregated and concentrated in him, and form and constitute the very elements of his being. In the composition of his body are involved all the mineral and vegetable substances of the globe, even from the grossest matter, step by step, up to the most rarefied and fine. And, *lastly*, to finish this masterpiece of creation, the brain is invested with a living spirit. This incomprehensible spirit, like an enthroned deity, presides over, and governs through electricity, as its agent, all the voluntary motions of this organized, corporeal universe; while its living presence and its involuntary self-moving powers cause all the involuntary functions of life to proceed in their destined course. Hence human beings and all animated existences are subject to the same grand electrical law that pervades the universe, and moves all worlds under the superintendence of the involuntary powers of the Infinite Spirit.

On this principle, it will be plainly perceived, that as man is subjected to the same common law that pervades the universe, so *electricity* is the connecting *link* between MIND and MATTER. As it is coëternal with spirit or mind, so it is the only substance in being that mind can directly touch, or through which it can manifest its powers. It is the servant of the mind to obey its will and execute its commands. It is through electricity that the mind conveys its various

impressions and emotions to others, and through the same medium receives all its impressions from the external world. It is by electricity that the mind contracts the muscles, raises the arm, and performs all the voluntary motions of this organized body. This I will now proceed to prove.

It will be readily perceived by every one acquainted with electrical science, that if I can find an individual standing in a *negative* relationship to myself, or by any process render him so, then I, being the *positive* power, can, by producing electrical impressions from my own mind upon his, control his muscles with the most perfect ease. This is evident, because the *positive* and *negative* forces electrically and magnetically blend, are equal in power, and paralyze each other; or, on the contrary, produce motion. This great and interesting truth I will prove to a demonstration, by experiments upon ladies and gentlemen in this audience, while they are entirely awake, and in perfect possession of all their reasoning faculties. Before I proceed to produce these astonishing and even startling results, I will, in the first place, prove that **ELECTRICITY** is the **CONNECTING LINK** between **MIND** and inert **MATTER**, and is the **AGENT** that the mind employs to contract and relax the muscles, and to produce all the *voluntary* and *involuntary* motions of the body.

To bring this before you in the most plain and intelligible manner, I would first remark that the brain

is the fountain of the nervous system, from whence it sends out its millions of branches to every part of the body. Indeed, the brain is but a congeries of nerves, and is the immediate residence of the living spirit. This spirit or mind is the cause of all motion, whether that motion be voluntary or involuntary. It wills the arm to rise, and immediately the arm obeys the mandate; while the *very presence* of this mind in the brain, even though wrapped in the insensibility of sleep, produces all the involuntary motions of the vitals, and executes the functions of life.

To establish the fact that *electricity* is, indeed, the *connecting link* between the MIND and the BODY, I would, in the first place, distinctly remark, that mind cannot come in direct contact with gross matter. My mind can no more directly touch my hand, than it can the mountain rock. My mind cannot touch the bones of my arm, nor the sinews, the muscles, the blood-vessels, nor the blood that rolls in them. In proof of this position, let one hemisphere of the brain receive what is called a stroke of the palsy. Let the paralysis be complete, and one half of the system will be rendered motionless. In this case, the mind may will with all its energies—may exert all its mental powers—yet the arm will not rise, nor the foot stir. Yet the bones, sinews, muscles, and blood-vessels are all there, and the blood as usual continues to flow. Here then we have proof the most irresistible, that mind can touch

none of these; for what the mind can touch it can move, as easily as what the hand can physically touch it can move. Our proof is so far philosophically conclusive.

I would now remark, that it is equally certain my mind can touch some matter in my body, otherwise I could never raise my arm at all. The question, then, arises, What is that mysterious substance which the mind can touch, as its prime agent, by which it produces muscular motion? In the light our subject now stands, the answer is most simple. It is that *very substance* which was disturbed in this paralysis, and that is the nervous fluid, which is animal electricity, and forms the connecting link between mind and matter. Mind is the only substance in the universe that possesses inherent *motion* and living *power* as its two PRIMEVAL EFFICIENTS. These two seem to be inseparable, because there can be no manifestation of power except through motion. Hence MIND is the first grand moving cause. It is the *first link* in the magnificent chain of existing substances. This mind wills. This mental energy, as the creative force, is the *second link*, and stirs the nervous force, which is electricity. This is the *third link*. This electricity causes the nerve to vibrate. This is the *fourth link*. The vibration of the nerve contracts the fibre of the muscle. This is the *fifth link*. The contraction of the muscle raises the bone or the arm. This is the *sixth link*. And

the arm raises dead matter. This is the *seventh link*. So it is through a chain of seven links that mind comes in contact with dead matter; that is, if we allow the creative force—the *will*—to be one link. This *will*, however, is not a *substance*, but a mere energy, or *result* of mind. To be plain, it is the mind that touches electricity—electricity touches nerve—nerve touches muscle—muscle touches bone—and bone raises dead matter. It is, therefore, through this concatenation or chain, link by link, that the mind gives motion to and controls living or dead matter, and not by direct contact with all substances. Hence the proof is clear and positive, that the mind can come in contact with, and by its volition control, the electricity of the body, and collect this subtile agent with fearful power upon any part of the system.

It is evident that the mind holds its residence in the brain, and that it is not diffused over the whole system. Were it so, then our hands and feet would think, and in case they were amputated, we should lose part of our minds. If, then, the MIND, invested with ROYALTY, is enthroned in the brain—and if the mind command the foot to move, or the hand to rise, then it must send forth from its presence an agent, as its PRIME MINISTER, to execute this command. This prime minister is ELECTRICITY, which passes from the brain through the nerves, as so many telegraphic wires, to give motion to the extremities. On this principle,

how easy it is to understand the philosophy of a paralysis. The nerve, as the grand conductor of the motive power, is obstructed by some spasmodic collapse, and the prime minister cannot pass the barrier that obstructs its path. In this case, the mind, as the enthroned monarch, may WILL the arm to rise, but the arm remains motionless. But remove that barrier, the agent passes, and the arm must rise. Hence it is easily seen, that all motion and power originate in mind.

I have now brought before you the connecting link between mind and matter, and through this have shown you the philosophy of the contraction of the human muscles through mental energy. This has ever been, and still is, considered an inscrutable mystery in Physiology. Whether it is now revealed or not, is submitted to your decision. To my mind, the argument in its defence is irresistible.

Having clearly and philosophically established the truth, that electricity, in the form of nervous fluid, is indeed the connecting link between mind and *inert* matter, the question now presents itself—If the mind continually throws off electricity from the brain by its mental operations, and by muscular motion, then how is the supply kept up in the brain—through what source is it introduced into the system, and how conveyed to the brain? I answer, through the respiratory organs electricity is taken into the blood at the

lungs, and from the blood it is thrown to nerves and conducted to the brain, and is there secreted and prepared for the use of the mind. It will be impossible for me to argue this point fully unless I explain at the same instant the philosophy of the circulation of the blood. As I differ also with physiologists on this point, and as I do not believe that the heart circulates the blood at all, either on the hydraulic, or any other principle, so I will turn your attention to this subject.

The philosophy of the circulation of the blood is one of the grandest themes that can be presented for human contemplation. While discussing this matter, it will be clearly made to appear how electricity is gathered from the surrounding elements, carried into the system, and stored up in the brain to feed the mind with impressions. I desire it to be distinctly understood, that when I speak of the *electricity*, *galvanism*, and *magnetism* of the human system, or of the *nervous fluid*, I mean one and the same thing. But before I proceed to notice the philosophy of the circulation of the blood, and the secretion of the nervous fluid, I will first make a few observations in relation to the *nerves* and *blood-vessels*, so that I may be distinctly understood.

I have already stated, that the brain is the fountain of the nervous system, and that both its hemispheres are made up of a congeries of nerves. They both pass to the cerebellum; and the spinal marrow, continued

to the bottom of the trunk, is but the brain continued. In the spinal marrow, which is the grand conductor from the brain, is lodged the whole strength of the system. From this spinal marrow branch out thirty-two pairs of nerves, embracing the nerves of motion and those of sensation. From these branch out others, and others again from these; and so on till they are spread out over the human system in network so infinitely fine that we cannot put down the point of a needle without feeling it—and we cannot feel unless we touch a nerve. We see, therefore, how inconceivably fine the nervous system is. In all these millions of nerves there is no blood. They contain the electric fluid only, while the blood is confined to the veins and arteries. I am well aware that the blood-vessels pass round among the convolutions of the brain, and through them the blood freely flows to give that mighty organ action; but in the nerves themselves there is no blood. They are the residence of the living mind, and its prime agent, the electric fluid.

Though I have frequently, in my public lectures, touched upon the philosophy of the circulation of the blood, and hence those remarks were reported and published in my "Lectures on the Philosophy of Animal Magnetism", in 1843, in connection with my views of the connecting link between mind and matter, yet I have never taken up the subject in an exact, full, and connected detail of argument. This I will now

proceed to do in connection with the secretion of the nervous fluid.

I would, then, in the first instance remark, that the air we breathe, as to its component parts, is computed to consist of twenty-one parts OXYGEN and seventy-nine parts NITROGEN. Electricity, as a universal agent, pervades the entire atmosphere. We cannot turn the electric machine in any dry spot on Earth without collecting it. Oxygen is that element which sustains flame and animal life. Neither can exist a moment without it, while nitrogen, on the contrary, just as suddenly extinguishes both. The atmosphere, in this compound state, is taken into the lungs. The oxygen and electricity, having a strong affinity for moisture, instantly rush to the blood, while the nitrogen is disengaged and expired. The blood, being oxygenized and electrified, instantly assumes a bright cherry-red appearance, and by this energizing process has become purified and prepared for circulation. The lungs, and the blood they contain, are both rendered electrically *positive*; and we know that in electrical science two positives resist each other and fly apart. Hence the lungs resist the blood and force it into the left ventricle of the heart. The valve closes and the blood passes into the arteries. Hence arterial blood is of a bright cherry-red hue. It is by the *positive* force of electric action propelled through every possible ramification of the arterial system, till all its thousands

of minute capillary vessels are charged. Along these arteries and all their thousands of capillary branches are laid nerves of involuntary motion, but no nerves whatever attend the veins. Why is this so? Why is it, that nerves, like so many telegraphic wires, are laid along the whole arterial system in all its minute ramifications, but that none are laid along the venous system? I press this question—Why do nerves attend the arteries, while none attend the veins? I answer, that nerves are laid along the arteries to receive the electric charge from the *positive* blood that rolls in them, which charge the blood received from the air inspired by the lungs. But as the venous blood is *negative*, it has no electricity to throw off, and hence needs no attendant nerves to receive a charge—because that very electric charge, which the blood receives from each inspiration at the lungs, is thrown off into the nerves by friction, as it rolls through its destined channels in crimson streams. At the extremities of the arterial system—at the very terminus of its thousands of capillaries, the last item of the electric charge takes its departure from the positive blood, escapes into the attendant nerves, through them is instantly conducted to the brain, and is there basined up for the use of the mind.

The arterial blood, having thrown off its electricity as above described, assumes a dark—a purplish hue. It enters the capillaries of the veins, which are as

numerous as those of the arteries. The blood is now *negative*, and as the lungs, by new inspirations, are kept in a *positive state*, so the venous blood returns through the right ventricle of the heart to the lungs, on the same principle that the *negative* and *positive* forces rush together. There it is again electrified and oxygenized, changed to a bright cherry-red color, is again rendered *positive*, and is thus purified and prepared once more for arterial circulation. We now clearly perceive that it is electrically the blood circulates, and electrically it recedes from, and returns to, the lungs through the two ventricles of the heart. The heart does not circulate the blood at all, as physiologists contend. The heart is the SUPREME REGULATOR of this sublime and constantly ebbing and flowing OCEAN of crimson life, with all its majestic rivers and frolicking streams, and determines with exactness how rapidly the whole shall flow.

LECTURE II.

Philosophy of disease and nervous force. Circulation of the blood concluded.

LADIES AND GENTLEMEN:

I have in my last Lecture touched upon the philosophy of the circulation of the blood, the nervous system, and the secretion of electricity upon the brain, which I call the nervous fluid. As this part of my subject must, on account of its importance, possess peculiar interest to us all, I desire to dwell upon it a few moments longer.

From the arguments already offered, it will be clearly perceived by every philosophic mind, that the circulating system is in reality *two* distinct systems. The *first* is the ARTERIAL SYSTEM, that carries the *positive blood*, which is, as before stated, of a bright cherry-red color, and is ever flowing from the heart to the extremities. The *second* is the VENOUS SYSTEM, that carries the NEGATIVE BLOOD, which is of a purple color, and is ever flowing from the extremities to the heart. To these two circulating systems, the heart, with its two auricles, two ventricles, and valves, is exactly adapted, so as to keep the *positive* and *nega-*

tive blood apart, and to regulate the motion of both. And it will be perceived that the nervous system most perfectly corresponds with what I have said of the circulating system. I mean that nerves of involuntary motion are laid along the arteries to receive the charge of electricity from the *positive* blood that flows in them. These views of the circulation of the blood are strengthened by the fact, that the blood contains a certain portion of iron; and we well know that iron becomes a magnet only by induction, and loses its magnetic power the moment the electric current passes from it. Hence, the blood, through the agency of the iron it contains, can easily assume a *positive state* at the instant it receives the electric charge from the air at the lungs. It can then pass into the arteries, and by friction throw off its electricity into the nerves, and again assume a *negative state* as it enters the veins.

I now consider the ELECTRIC OR MAGNETIC CIRCULATION of the blood philosophically and irresistibly proved. Hence, the position which many assume, that the heart circulates the blood on the hydraulic or vacuum principle, is utterly unfounded in truth: and that the heart, in accomplishing this, exerts a force, as they contend, of more than one hundred thousand pounds, is too preposterous to be believed. I grant that the heart is the strongest muscle in the human system; but who can for one moment believe that its motive power is equal to fifty tons? The heart, as I

have already observed, does not circulate the blood at all; nor, on the contrary, does the blood cause the heart to throb. The heart and lungs both receive their motions from the cerebellum, which is the fountain and origin of organic life and involuntary motion. Hence, the involuntary nerves from the cerebellum throb the heart and heave the lungs, and the electricity contained in the air they inspire, circulates the blood and supplies the brain with nervous fluid, as I have already explained.

Perhaps, however, the inquiry may here arise, What proof is there that the involuntary nerves from the cerebellum throb the heart and heave the lungs, and that the blood is not made to circulate from the same cause?

This double interrogatory is easily answered. Insert, for instance, a surgical knife between the joints of the vertebræ, and cut off the spinal marrow below the lungs and heart: all the parts below this incision will be so completely paralyzed, and voluntary motion and sensation so entirely destroyed, that we have no power to move the limbs by any volition we may exert; nor have we any power to feel, even though the paralyzed limbs should be broken to pieces by a hammer, or burned with fire. Yet in these immovable and unfeeling parts the blood continues to circulate as usual through the veins and arteries. This is proof positive that the blood is not made to flow by any power what-

ever invested in the cerebellum, but, as before proved, by the *positive* and *negative* forces of ~~that~~ *electricity* contained in the air inspired, by the ~~lungs~~. But let the spinal marrow be severed above the lungs and heart, and both will be instantly paralyzed and cease their motions; yet the last inspirations taken in by the ~~lungs~~ will cause the blood to circulate till it floods the right ventricle of the heart with venous blood, and empties the left ventricles of its arterial blood. This is proof the most irresistible, that the HEART AND LUNGS ARE MOVED BY AN INVOLUNTARY NERVOUS FORCE ORIGINATING IN THE CEREBELLUM, while the blood is circulated by the *positive* and *negative* forces of that electricity which is taken in with the air at the lungs. The lungs merely act as a double force-pump to bring in the surrounding atmosphere, extract from it a proper supply of the vital principle to feed the bright and burning flame of life, and to reject and expire the dregs unfit for that end. This is perhaps as much as it is necessary to say in relation to the circulation of the blood, and the constant secretion of the nervous fluid from the arterial blood to the brain. I now turn to the philosophy of disease, and will be brief as possible.

It is generally supposed by medical men, that there are innumerable causes for the various diseases in existence, and that even one disease may have many causes in nature to produce it. But I contend, that

there is but one grand CAUSE for all diseases, and this is the disturbing of the vital force of the body. There is in every human being a certain amount of electricity. This is, as I have said, the most subtile and fine material in the body; is the power, as has been shown, that moves the blood; and is the agent by which the mind, through the nerves, contracts the muscles and produces motion. And as all the convulsions and operations in nature and in man invariably begin in the invisible and finest substances in being, and end in the most gross, so electricity, in the human system, is the cause of all the effects there produced, whether salutary or otherwise. When this electricity is equalized throughout the nervous system, the blood will also be equalized in its circulation, and the natural result is health. But when it is thrown out of balance, the blood will, in like manner, be also disturbed, and the natural result is disease; and the disease will be severe or mild in the same ratio as the vital force is more or less disturbed.

I am well aware that medical men are much inclined to examine the patient's pulse, and watch the movements of the blood. They seem to think that nearly all diseases originate in the blood, and hence, under this impression, hundreds of specifics, or nostrums, have arisen to purify the blood, as though it contained some foreign properties that rendered it impure, and that these, by some medical treatment, must be extracted or

removed from the system. But all this is fallacious, as the blood contains no foreign properties to render it impure. The blood becomes impure only through a disturbed circulation. It can be purified by no other substances in being, except what are contained in the air at the lungs. These are oxygen and electricity. The whole blood in the body must, every few moments, be passed through the lungs to be purified and preserved from putrefaction. If the circulation, in any part of the body, be obstructed, or thrown out of balance, so that the blood cannot pay its timely visit to the lungs, it must become extravasated and impure. If, in any part of the body, there is a complete obstruction, so that the blood is entirely retained, then inflammation, ulceration, and corruption must ensue.

I now turn directly to the subject, and call your undivided attention to the philosophy of disease. The operations of the mind and the nervous system of man have been too much overlooked by medical men, who have paid great attention to the blood and to the more gross and solid parts of the body. But it is evident that disease begins in the electricity of the nerves, and not in the blood. Electricity is the starting point. From thence it is communicated to the blood, from the blood to the flesh, and from the flesh to the bones, which are the last affected. It begins in the finest, and ends in the grossest particles of the system. The unseen are the starting powers.

I have already remarked that the brain is the fountain of the nervous system, and sends forth its millions of branches to every possible part and extremity of the body. This nervous system is filled with electricity, which is the agent or servant of the royal mind, who, as monarch, holds his throne in the brain. From thence the mind, by its volitions, controls one half of the electricity of the system. It controls all that is contained in the voluntary nerves, but has no such control over the other half, which is confined to the involuntary nerves.

Though there is but one grand cause of disease, *which is the electricity of the system thrown out of balance*, yet there are, nevertheless, *two modes* by which this may be done. It may be done by mental impressions. And so it may be done by physical impressions from external nature. I will first notice how diseases are produced by *mental impressions*.

Millions of our race have been swept from the light of life to the darkness of death by various diseases caused by mental impressions. Misfortune and distress have fallen upon many a father, a mother, and many a child. They have shut up in their bosoms all these mental woes, and brooded over their misfortunes in secret, concealed grief. Melancholy took possession of the heart, the vital force was disturbed, the system was thrown out of balance, disease was engendered, and they went to their graves.

I am now addressing this audience. The action of my mind has called the electricity of the system from the extremities to the brain. The blood has followed it. My feet being robbed of their due proportion of the vital force, are, in the same ratio, cold, and hence, this is, so far, disease. And unless I ceased speaking, and suffered a reaction to take place, it would bring me to my grave.

A man accumulates a fortune of two hundred thousand dollars. He loses one half of it, and is hurled in distress. He broods over his misfortune. The mind is in trouble; it shrinks back on itself. The electricity of the system, this servant of the mind, leaves the extremities and approaches the brain, the throne of the master. The blood follows on; the excitement becomes great, and he believes he shall die in an almshouse. He is a monomaniac. Suppose he now loses the other half of his fortune, and his mind will become involved in still greater distress. This mental action calls an increased quantity of electricity, that is, of nervous fluid, to the brain, and an equal amount of blood follows on. He is now entirely deranged, and his feet are incessantly cold, because the brain has robbed them of their due proportion of the vital force. Now do you not perceive, that if these forces are dispersed from the brain, and the circulation equalized, that his reason will be restored? There is not too much of blood and electricity in the system,

but there may be too much in any one department of the system. I will now suppose him once more in possession of his reason. Now bring him intelligence that his darling child is crushed to atoms. The mind suddenly shrinks back on itself; the electric or nervous fluid instantly darts to the brain, like a faithful servant, to see what distresses the master. The blood as suddenly follows the servant. The storm rages, and a fit ensues. Let the news be still more startling, and the congregated forces will, in the same ratio, be increased upon the brain, and he drops a corpse! So we perceive that, in all these instances, there is but one cause of disease. The only difference we have witnessed in the effects produced, was a gradually increased action, occasioned by an increased power of the same cause, even from the slightest excitement, gradually up to that fearful point where it produced instant death. An instance analagous to this transpired here among you, in the case of the distinguished statesman, John Quincy Adams. Perhaps too much anxiety and thought for the welfare of his country, at his advanced age, called the forces to the brain, and the brilliant lamp of reason and life was extinguished! He has entered on other scenes!

I have thus far confined my remarks to effects produced upon the brain by the electro-nervous fluid and blood, which were called there by the various emotions, passions, and sensations of the mind. But that these

forces should invade the territory of the brain, and produce such results, depends, however, upon the condition of the brain as to its comparative physical strength with the other parts of the system. In this view of the subject, had the same misfortunes as to loss of property above stated been visited upon this same individual when his brain was firm, a different disease would have been the result. Suppose that his brain, as to its physical structure, had been strong and firm, but that his lungs had been weak. Now let the same misfortunes befall him. His mind again shrinks back on itself; the electro-nervous force, as before, starts for the brain, but is not allowed to enter this palace of the distressed monarch, and it stops at the lungs, the weakest and nearest post. The blood next follows on in pursuit of the servant, and takes up its abode with him. Inflammation sets in, and, if the trouble of the monarch continues, tubercles form, ulceration takes place, and death ensues. It was consumption.

But suppose the lungs had been strong, and that the stomach had been, by some trivial circumstance, rendered the weakest part. The electro-nervous fluid and blood would, in this case, have gone there, and taken possession of that post. Inflammation, canker, with morbid secretions would have ensued, and even ulcers might have been formed. The digestive organs would have been weakened, and dyspepsia, with all its horror

of horrors, would have been the result. If the liver had been the weaker spot, the same forces, under the same mental impressions, would have congregated there, and produced the liver complaint. If the stomach and liver had both been strong, and the spine weak, it would have been a spinal complaint. If all these had been physically firm, and the kidneys weak, the same forces would have produced a disease of the kidneys. And if all in the regions of the brain and trunk had been firm, and a mere blow had been inflicted upon the hip, knee, or any part of the lower limbs, the electro-nervous force and the attendant blood would have gone there, and produced the white swelling, or any other species of inflammation and distress. So we perceive, that the same CAUSE, under MENTAL IMPRESSIONS, may produce any of these diseases. As to the character of the disease, it merely takes its name from the organ or place in the body where it may locate itself; hence diseases differ one from another only as the various diseased organs, their motions, secretions, and functions may differ, or as the various located parts of the body invaded by disease may differ from each other. But the producing CAUSE of all these diseases is one and the same. It is the ELECTRO-NERVOUS FLUID of the body.

Having said all that I at present deem it necessary in relation to the disturbing of the nervous force by MENTAL IMPRESSIONS, I will now turn your attention to

the disturbing of the nervous force by PHYSICAL IMPRESSIONS.

As the mind in distress—in secret melancholy and grief—has disturbed the nervous force, which has engendered disease by calling the blood and other fluids of the body to its presence, and thus sent millions to their graves—as it has produced all the diseases we have mentioned, and even hundreds more; so the same diseases and hundreds more are also produced by the nervous force when it is disturbed by *physical impressions* from external nature.

I am well aware that *mental* and *physical* impressions may be termed *causes* of disease; but it will be remembered, that medical men contend that there are *remote* and *proximate* causes of disease. I am on the latter, and contend that there are not thousands of *proximate* causes, but only *one* grand PROXIMATE CAUSE of disease, and this is the disturbing of the nervous fluid, or throwing the electricity of the system out of balance; and that diseases begin in the electric force of the nerves, and not in the blood. They begin in the invisible and finest substance of the body, and end in the gross. Hence, the same cause that produces monomania, produces entire derangement, fits, headache, and even the common excitement of the brain in a public speaker. The same cause produces consumption, dyspepsia, liver complaint, spinal affections, pleu-

ris, cholera, dysentery, inflammations, fevers, etc. This subtile, *disease-causing* principle is the ELECTRO-NEUROUS FLUID. When equalized throughout the system, it is the cause of health, for it controls the blood and other fluids, and when thrown out of balance it is the cause of disease. Hence, the minister of health and sickness—of life and death—is within us, and is one and the same principle. As electricity is the efficient cause of all convulsions, calms, and storms in nature, and of all the pleasing or awful phenomena that transpire in earth, air, or ocean, or in the vegetable or mineral kingdom; so, as man is but an epitome of the universe, it is electricity in the form of nervous fluid that produces all the convulsions, calms, and storms in his own system.

We have seen the various secret stirrings of electricity in the human nerves under *mental impressions*, in producing insanity, fits, consumptions, etc. We witness the same mournful results when that subtile power is moved by *physical impressions*. A wet foot, for instance, may throw the electro-nervous fluid out of balance, and this subtile force may suddenly check the lacteal or other secretions, and also produce insanity or fits, or by locating itself upon the lungs, it may produce consumption. The fact is, that the electro-nervous fluid, when disturbed at the extremities or on the surface of the body, always retires inward, and locates itself upon the weakest organ, or upon some weak por-

tion of the vitals: the blood follows, and disease is the result. As I have fully explained this when noticing mental impressions, so there is no occasion of my particularizing. I will merely say, that a sudden exposure to a damp air, sitting upon a cold rock, lying upon the ground and suddenly falling asleep, or sitting with the back to a current of air while in a perspiration—all, or any of these may at times disturb the electro-nervous force, and arouse this *disease-causing power* from its slumberings. This may throw the blood out of balance, and by locating themselves upon the weakest organ or weakest part of the system, engender disease. Or the nervous force may be disturbed by eating or drinking too much or too little of wholesome substances, or by eating or drinking unwholesome or poisonous substances, and all these correspondent diseases produced.

It is now clearly seen how *mental* and *physical* impressions disturb the electricity of the system, which locates itself upon the weakest organ, calls the blood to its aid, and brings disease, pain, and death. So we perceive, that the same nervous fluid which, when equalized, produces health, is, when thrown out of balance, the cause of disease. The whole electricity of the nerves is, of course, one hundred per cent. Fifty per cent. is under the voluntary control of the mind, and belongs to the voluntary nerves, and the other fifty per cent. is under the control of the involuntary powers of the mind, and belongs to the involuntary nerves.

Now, if the whole fifty per cent. of either of these forces, which when equalized is health, should be suddenly collected upon any one organ, it would be the destruction of that organ. If the mind, on hearing bad news, or by some sudden distress, should call the whole fifty per cent. of electricity under its control to the brain, apoplexy and death must ensue. This would be done by a *mental impression* on the voluntary nervous force, causing the mind to shrink back on itself and become passive. But the same melancholy result could be produced by eating, drinking, or some other *physical impression* on the involuntary force over which the mind has no such control. Hence it will be understood, that all diseases, originating under mental impressions, are produced by the fifty per cent. of voluntary nervous force. But those diseases, originating under physical impressions, are produced by the fifty per cent. of involuntary nervous force, and over which the mind has no control.

If either of these electro-nervous forces, to a certain amount, should be called to a muscle, it would be pain. If called to a still greater extent, it would be inflammation; and if the whole fifty per cent. were called there, it would be mortification, and the ultimate and absolute destruction of the muscle. The same result would follow in case either of these forces were called to any organ in the system. It would be the destruction of that organ.

There are three kinds of pain: *First*, a pain produced by negative electricity, which attracts the blood to the spot, and is ever attended with inflammation. *Second*, a pain produced by positive electricity, which repels the blood, and, though equally severe, is never attended with inflammation. *Third*, a pain produced by the confused mixture of the two forces, and consists in a burning, itching, or prickly sensation, and is often very distressing.

I have now given you a few hints on the philosophy of disease, which are of course novel to you all; but they are, nevertheless, as interesting and important to the welfare of our race, as they are novel and strange. Medical men have ever noticed the great effect that the mind has upon the body, both as it regards a disastrous or salutary result. Hence they keep up the brightest hopes of their patients as to recovery, and carefully guard every one against uttering to them a word of discouragement. These effects they have seen, but not understanding the connecting link between mind and matter, the true philosophy of disease has been by them entirely overlooked, and in relation to this science they may after all cry, "*humbug*". But this will avail them nothing, for truth, after all, will stand unshaken, and be appreciated by after generations, when opposition shall have been ^{hint} ~~interred~~, with no hope of its resurrection. In view of our subject, so far as it regards mental impressions, we see the supreme importance of

maintaining a reconciled state of mind. Equanimity of mind is the parent of health, peace, happiness, and the noblest test of the true Christian. When we see thousands always restless, complaining of cold and heat, and wet and dry—complaining of their own condition, and finding fault with others, and dissatisfied with the events of Providence—we need not marvel that so many complain of indisposition and disease. This state of mind produces them. So beware.

LECTURE III.

Cure of disease. Philosophy of disease. Mental and physical impressions.

LADIES AND GENTLEMEN:

When we reflect how extensive a field the philosophy of disease naturally occupies, and how vast a range we must take in order to inspect minutely its several parts, it will then be seen that my remarks, in my last Lecture, have been brief in comparison with the vastness of the subject. I flatter myself, however, that my views are understood, and that the importance of the doctrine of mental and physical impressions, in relation to disease, is clearly seen, and fully appreciated by you all. I believe it to be founded in immutable truth, and that it will survive the crush of empires and the revolution of ages.

Having brought forward the PHILOSOPHY OF DISEASE in my last Lecture, I now turn to the RATIONALE OF ITS CURE in this.

In discussing the doctrine of mental impressions, I have clearly and irresistibly proved that the mind, by shrinking back on itself in fear, melancholy, and grief, in the day of adversity, misfortune, and distress, can

disturb the electro-nervous fluid, and allow it to concentrate itself upon any organ of the body and engender disease. If, then, the mind can disturb the equilibrium of the nervo-electric force, and call it to some organ so as to produce disease, then the mind can also disperse it, equalize the circulation, and restore health. This it can do by a mental impression, admitting the impression to be sufficiently great. For example: A man in possession of five thousand dollars is riding homeward on horseback in the evening. He is within a mile of his house. He is weary, and his head aches so severely that he is obliged to walk his horse. He is so indisposed and faint that he can but just keep his saddle. From a lonely dismal spot at the road side, a robber springs and seizes his horse's bridle, presents a pistol, and exclaims, "Your money, or your life!" The rider, with a loaded whip, and at the impulse of the moment, suddenly strikes the robber's arm. This causes the pistol to discharge, and adds to the confusion of the moment. The rider, scarcely knowing what he is about, puts spurs to his horse. He darts off at the top of his speed. Before he is aware, he is at his own door. He dismounts and finds himself safe. The vital force is driven to the extremities, and his hands and feet are warm. Where is his headache now? It is gone. The supreme impression of his mind drove the electro-nervous fluid from his brain—the blood followed it—a reaction took place,

and he was well. Is there anything strange in this? No! Then there is nothing strange in this science, for it is the curing of diseases by the doctrine of impressions.

I desire it to be distinctly understood how this power operates. Remember mind touches the electro-nervous fluid, moves it—and this fluid moves the blood. Electrical Psychology is the doctrine of impressions, and the same disease that mind, or even physical impressions can cause, the mind can remove, if the patient be in the psychological state. Because mental impressions to any extent we please can be produced upon him. It is therefore immaterial from what source a disease may arise, or what kind of a disease it may be, the mind can, by its impressions, cause the nervous fluid to cure it, or at least to produce upon it a salutary influence. If exposure to heat or cold, dampness or dryness, or to any of the changing elements, should call the nervous fluid to the lungs, and disturb the circulation of the blood, so as to produce inflammation, the mind could disperse and equalize it, and thus effect a cure as readily as though this inflammation of the lungs had been brought on by melancholy and grief, or by any other mental distress. Or if these exposures had caused any other disease or pain in the system, the mind could have had the same power to remove it as though it had been caused by mental distress. Or if by eating, drinking, or by sedentary habits, dys-

pepsia had been produced, the mind could have had the same power to produce a salutary result, or even to cure it, as though it had been caused by mental distress. I do not mean that a cure can be effected by the electro-nervous force, *through mental impressions*, if there be any organic destruction of the parts diseased. The consumption, for instance, could not be cured if the lungs were ulcerated; sight could not be restored if the optic nerve were destroyed; nor could deafness be removed if the auditory nerve were destroyed. In these cases, even medical remedies, it must be granted, would be of no avail, because there is no foundation on which to build. In all I have said, or may say in regard to cures, I have reference only to curable cases. I mean, that the fifty per cent. of electro-nervous force, under the control of the mind, could effect a cure where there is no organic destruction, and where there is, at the same time, a sufficiency of vital force left to build upon, so as to be able to produce a sanative result. Nor do I mean to be understood that this science alone can at all times cure. It may require medicines to coöperate with it. As diseases are produced through mental and physical impressions, so through mental and physical impressions they must be cured.

Medicine produces a physical impression on the system, but never heals a disease. If a disease were ever healed through medicines, it was healed by the

same sanative power as though it had been done by a mental impression in accordance with the teachings of Electrical Psychology. This is evident; because the sanative power is in the individual, and not in the medicine. Medicines and mental impressions only call that sanative principle to the right spot in the system so as to enable it to do its work. The following example will explain my meaning on this particular point.

You enter a garden and see a peach-tree with its fruit not fully grown, but so heavily laden, that one of its limbs is partially split from the trunk. The gardener is aware that if it be neglected till the fruit grows to maturity, the limb will be entirely parted from the tree and die. He carefully raises the limb till the split closes, and puts under it a prop to keep it to its place. He winds canvas around the wounded part, and over this he puts tar. Now there is certainly no healing principle in the prop—there is none in the canvas—nor is there any in the tar. The prop merely sustains the weight of the limb, and keeps the split together; the canvas is wound around it to prevent the tar from entering the split; and the tar was applied to protect the whole from the air, rains, and external elements; while the tree is left to the *inherent operations of its own sanative principles*. The sanative principle being in the tree, it must heal itself. So the healing principle is in man, as much so as it is in the tree. The healing principle in the tree is the

invisible electro-vegetative fluid. This moves and equalizes the sap, and the sap affects the wood. It is the electricity of the tree that does the work; and this electricity is under the control of its vegetable life. So the healing principle in man is the *invisible electro-nervous fluid.* This moves and equalizes the blood, and the blood affects the flesh. It is the electricity of the system, under the control of the mind.

The position is incontrovertible, that the healing principle is in man. Admitting it to be electricity, or what I call the electro-nervous fluid of the system, it is then easily seen that there is no healing principle in medicine, and it is also understood what effect medicine must have upon the system in order to produce a salutary influence. It must equalize the electricity, as before remarked, and call it to the proper spot, so as to enable it to do its healing work. Hence, if the mind can so operate upon the fifty per cent. of the electro-nervous force under its control, as to equalize it, then it follows, as a matter of course, that the same healing result will be obtained as is effected by medicine. In either case there is no difference in the healing power. In both instances it is the same. The only difference is, that in the one case the healing power was made to act by the mind, which produced its *mental* impression, and in the other case by the medicine, which produced its *physical* impression.

I may now be asked, If medicine has no healing

property in it, then how can an emetic remove impurities from the stomach by vomiting the patient? In reply I would state, that it has never done so. In this I desire to be distinctly understood. I mean that an emetic is not the vomiting principle. The vomiting principle is in the man. It is the electricity of the system. The electro-nervous fluid of the brain is the vomiting principle. Let us understand the philosophy of this. Emetics, whether *mineral* or *vegetable*, possess those peculiar chemical properties that cause immense secretions. This effect is the whole secret of their power. An emetic, taken into the stomach, produces secretions most freely from the glands of the stomach, from the mucous membrane of the lungs, from the glands of the trachæ, and from the glands of the mouth and tongue. It robs them of their moisture, which is continually accumulating upon the stomach. The parts being robbed of their moisture by this artificial action, the electricity from the nerves follows it, because electricity has a strong affinity for moisture. When a sufficiency of the electric force is drawn from the brain, and the blood having in the same ratio followed it, the countenance becomes pale—an expansion and collapse of the stomach takes place, and vomiting is the result. This is its philosophy. In proof of the fact, electricity cannot be gathered in damp weather. The moisture, for which it has a strong affinity, holds it.

After all I have said of medicine and its operations, it may yet be supposed that it possesses some healing principle, and that the emetic does vomit the patient. Why then will it not vomit a dead man? The answer is, because the vital force is gone, and the emetic is powerless. But why will it not vomit the man when he is worn out with disease and near his end? I answer, because the vital force in the man, on which vomiting depends, is wasted; and as it does not exist in the medicine, so the emetic, in its chemical action, having no material to work upon or to call to its aid, is powerless.

If this is not satisfactory to your minds in the settlement of the question whether the vomiting principle is in the medicine or in the patient, I will pursue the subject still farther. Suppose while eating strawberries and cream, you tell a sensitive lady that she has taken into the stomach a worm, or even a fly—she stops eating, and in a minute she vomits freely. How is this, when she has swallowed, in fact, neither worm nor fly? I answer, that the vomiting principle is in the brain. She believed that she had taken into the stomach what was stated; she kept her attention steadily and most intently upon it; and the mind threw the electro-nervous force from the brain to the stomach, until there was a sufficient quantity to produce an expansion and collapse of the stomach, and cause vomiting. Now the vomiting in this case and

in the case of the emetic was occasioned by one and the same thing, and that is the electro-nervous fluid. The only difference in the two cases is, that the emetic called it from the brain by a *physical* impression, and the mind forced it from the brain by a *mental* impression.

If the vomiting principle is not in us, why then does it turn the stomach to see an animal eating any thing very filthy, like the dog returning to his vomit? If this principle is not in us, how can it produce nausea? How can the motion of a vessel, and sometimes even the motion of a carriage, produce vomiting, unless it exists in the nervous force of the brain? Why will a fall or blow upon the head produce it?

The same is true in relation to cathartics, which excite the secretions of the glands, but of other glands than those affected by an emetic. A cathartic excites the secretions of the mucous glands of the alimentary canal. This draws the electric action from the brain, but mostly from the nerves on the surface of the body there, and produces its results. I have been thus particular upon the action and operation of emetics, as this one hint is sufficient to lead any reflecting mind to a correct impression of the relation in which medicines stand to the human system. They are the mere props and supports of some weak part, to aid nature in restoring herself to health and vigor. A cathartic, taken into the stomach of a very sensitive individual, will

produce the result of an emetic; and an emetic, too long in effecting its end in the first stomach, will, after passing the duodenum, produce the result of a cathartic in the second stomach.

I have now said all that is necessary in relation to the curing of diseases by the **ELECTRO-NERVOUS FORCE**, and have clearly shown how this force can be made to act by mind, or by medicine. I will now give advice in relation to avoiding disease and preserving health, which it will be well for every one to observe who is desirous of securing this inestimable blessing. As life is dear to all, I shall be pardoned when I say that medical gentlemen are mad who administer medicine in silence to the patient, without candidly informing him what the medicine is, and what effect or effects he intends it to produce. If the patient were thus instructed by a physician in whom he had full confidence, then he would be in constant expectation of the anticipated effect; and the mind, by its mental impressions, acting in concert with the physical impressions of the medicine, would produce a salutary and happy result. I grant that this information cannot be given to infants, nor to deranged persons; but it should be done in all possible cases.

In order to preserve health, *the body should be kept clean, and the mind pure and calm.* There are extremes in every thing, and these should be carefully avoided. The body should be carefully washed all

over, or bathed, except the head, in water moderately cool. No soap should be used in either case, and the process should not occupy more than *three* or *four* minutes. It should be briskly rubbed with a coarse towel, and mostly downward, so as not to disturb the minute scales that cover the pores. In cold weather, colder water should be used than in moderate weather. Indeed, the water should be about the temperature of the elements. But in freezing weather the body should be merely immersed, and almost immediately extricated, and the washing process should not occupy more than a moment of time. In cold weather, twice per week is sufficient; and in warm weather, every alternate day is abundant, in ordinary cases. Too frequent washings and bathings, and of too long continuance, to persons in ordinary health, is deleterious, as it destroys too much of the natural oil of the skin, which the Creator has supplied to give it a soft and silky texture. The system of hydropathy has great force, if rightly managed. In cases of heat, or inflammation, warm water should be applied, and the reaction would be coolness; and in cases of cold feet, they should be washed on going to bed each night in cold water, till they remain continually warm. The coldest water will extract the frost from a frozen hand, whereas if it were immersed in the warmest water that could be borne, it would perhaps destroy it, so as to render even amputation necessary. But if the hand be burned or

scalded, immersing it in the warmest water that can be borne, or holding it to the fire, will produce a salutary result, even though the remedy be a harsh one. On this principle, you see the inconsistency of cold water applications, and even of ice, to the head in brain fevers, or where there is a severe inflammation of the brain, occasioned by a fall, a blow, or any concussion.

I now turn the attention of ladies and gentlemen to eating, drinking, and wearing apparel, and will endeavor, in few words as possible, to show the bearing of these upon the human constitution.

Our bodies are made up of the elements, and, as I have already observed, are an epitome of the universe. In order to insure perfect health, we should subsist entirely upon the provisions, whether vegetable or animal, that are produced in that part of the Earth where we were born and reared, or in that part of the Earth where we intend to spend our days. And, moreover, our wearing apparel should also be the product of the same section where we live. Cotton should never be worn where the snow covers the Earth, or in that part of the Earth's latitude where it cannot be raised. Hemp, flax, cotton, wool, and silk may be worn with perfect safety in those latitudes of the Earth's surface where they can be cultivated. The Creator's works are perfect. He has established complete harmony between the vegetables, and the soil where they grow, and the climate that fostered their existence and warmed them into

life. He, therefore, who eats the food belonging to his own latitude, who drinks the water that gushes from his own springs, and wears the clothing produced in his own climate, establishes a perfect harmony and aptitude between his own body and the surrounding elements. I mean that he does this in case he uses these blessings temperately, as not abusing them.

The truth of this will appear perfectly clear, if we have a correct understanding of inuring ourselves to another climate, entirely different from the one to which we have been accustomed. I will therefore call your attention to the PHILOSOPHY OF BECOMING ACCLIMATED.

The mineral kingdom lays a foundation for the vegetable, and the vegetable for the animal kingdom. It is therefore perfectly clear that no animals could have had an existence till there were vegetables, because an *animal* is but a *vegetable* of the *second* growth. Each latitude of the globe has vegetables peculiar to itself, and these make up all the varieties that exist on Earth. But the same species of vegetables differ from each other in different latitudes, as far as the climates and elements or soils may differ from each other. An apple, pear, or peach, grown in forty degrees north latitude, differs considerably from the same fruit raised in thirty degrees north latitude. This is certain, because it is the result of surrounding elements that gave it being. The same may be said of corn, wheat, and

rye in different latitudes. And as animals are but vegetables of the second growth, hence the same animals vary in accordance with their latitudes. The beef, mutton, and pork, raised in thirty and forty degrees north latitude, are therefore unlike, each being adapted to its own climate and the vegetables that sustained them.

I have already stated, that our bodies are made of the water, the vegetables, and animals upon which we subsist, and are adapted to the climate and surrounding elements where we were born and reared. Our bodies are continually wasting away, and by food and drink are continually repaired. We lose the fleshy particles of our bodies about once a year, and the bones in about seven years. Hence in seven years we have possessed seven bodies of flesh and blood, and one frame of bones. We have not now, in all probability, a particle of flesh and bones we had seven years ago. The water we have drank, and the flesh and vegetables we have eaten, having made up the component parts of our bodies, cause us to hanker and long for the same substances of which our bodies are composed. Like substance in us calls for like substance without, to supply the waste of the system. This is habitude.

Now suppose we suddenly change our climate from forty to thirty degrees north latitude. The air, water, fruits, vegetables, and flesh all differ. The old particles composing our bodies, and brought from forty de-

grees north latitude, fly off as usual. This produces hunger and thirst, and we supply our wants by the water and food of thirty degrees north latitude, and continue for weeks to do so. This creates a conflict between the old substances of our bodies and the new flesh and blood continually forming, throws the electro-nervous force out of balance, and engenders disease. If we live and struggle on for about seven years, we become **ACCLIMATED**, because our old flesh and bones, formed by the substances of one latitude, have disappeared, and our entire systems are made up of the substances of another latitude. Hence we see the danger of changing our positions on the globe to any great extent, which may, however, in some instances, prove beneficial to the constitution. Such is the **PHILOSOPHY** of being **ACCLIMATED**.

In view of what I have now brought forward, it will be clearly perceived, by ladies and gentlemen, that we should confine ourselves to the water, fruits, grains, and animal food, and even to the medicines produced in that climate where we live, and reject those of distant latitudes and foreign climates. To drink tea and coffee, and eat oranges, lemons, citrons, pineapples, and the productions of all parts of the globe, is like changing, in some measure, our climate for another, or for several others, and thus keeping up a continual conflict between the elementary particles that are constantly entering the composition of our bodies. There

is an incessant war waged between the climate where we live, and the productions of another region, and those of our own. To all this, add the clothing of other distant climes to be worn by us, and who can marvel that almost every man, woman, and child is complaining of some indisposition, or else groaning under disease and pain? Abandon luxuries of foreign growth; avoid dissipation; keep your bodies clean; your minds calm and contented; eat the productions of your own climate; drink the clear crystal water of your own spring; wear the flax, hemp, cotton, or wool that is raised in your own latitude; take all the rest of sleep that your nature and temperament require; have your hours of study, labor, exercise, and serious contemplation all regulated; and be temperate in all things. Follow these directions, and no doctor will enter your house. If you must have tea, use sage, pennyroyal, and hemlock. These are wholesome, and habit will transform them into luxuries far transcending the nerve-destroying plant of China.

It is impossible that the Creator could have erred in adapting all the fruits, grains, and other vegetable substances to each latitude of the Earth, so that man and other creatures can subsist there in health, peace, and happiness. And man no more requires the products of other climes to increase these blessings, than the animals around him, who find not only their food and drink, but even their medicines produced by the

soil on which they tread, without resorting to foreign importations. At the novelty of these ideas you may smile, but they are based on immutable truth, and established, constituted, and sustained by HIM who founded the pillars of strength and beauty that support the fabric of nature, and must stand till they shall fall.

LECTURE IV.

Existence of Deity proved from motion. The power of electricity.
Spirit not immaterial—not the result of mechanism.

LADIES AND GENTLEMEN:

The nature and importance of Electrical Psychology I have clearly and philosophically argued, in a free, unchained, and fearless expression of my thoughts. For this, even if I have erred, I am entitled to your approbation rather than your condemnation. For what is man, when he makes himself a cowering, cringing slave to the opinions of others, and tamely bows to win the momentary smiles of popular applause from the passing crowd? What I have said in relation to this science, has been the sincere breathings of my own convictions. I have, therefore, reasoned fearless of consequences; and if I have in so doing met your approbation, I rejoice at it; if I have met your disapprobation, I regret it: yet you will pardon me when I say that I cannot alter my course and accommodate myself to the opinions of others, however elevated may be their stations. Fully sensible of the duty I owe to my fellow-men and to the Supreme Ruler of the universe, and when I discharge this to the best of my

ability, I little care what men may think or even say of me. If, however, what I have argued of the human system—the electro-nervous force—the connecting link between mind and matter—the circulation of the blood—the philosophy of disease—the rationale of its cure—the laws of health, and the philosophy of being acclimated—if these excite your surprise, ladies and gentlemen may then prepare themselves for still greater surprise in the arguments now to be offered on spirit, and the creation and government of the universe. Being myself perfectly unshackled and free, I shall exert myself in that freedom while pursuing this department of my subject.

In my introductory remarks in my first Lecture, I took a general survey of the powers and operations of electricity throughout the empire of nature. We saw its secret workings, and its alternately sublime or awful manifestations. But all these operations and convulsions, however magnificently grand, will appear but as the drop of the bucket to the fountain, when compared with the UNSEEN POWER that stirs the universe. Electricity, so swift in its movement as to rival the lightning glance of thought; and so inconceivably awful in its rending force as to convulse the globe to its centre, is yet as nothing; and less than nothing, compared with that Eternal One who arms it with power—who gives it all its expansive force, and who makes it the messenger of His attributes to both nature and man.

With His finger He has written the truth of this science on every object throughout the realms of nature. It is written in the beams of the mid-day sun—in the descending rains and gentle dews. It is written in the flowery field and shady grove. It is written in stars on the scroll of night. It is written in lightning on the bosom of the dark cloud. It is written deep in sympathy on the soul, and controls the most powerful affections and stormy passions of the human heart.

In this Lecture I will turn your attention to SPIRIT or MIND, by which I mean one and the same thing, and will endeavour to prove the existence of an Infinite Spirit.

Though the powers of mind and its complicated operations can be seen, felt, and in a good degree comprehended, yet, after all, we know but little of mind as it regards its *properties* or *substance*. Some suppose it to be absolutely and positively *immaterial*, because it is purely spirit. Others believe *mind* to be the result of organism, and contend that it cannot exist without a brain, which is the grand organ that secretes thought, even as the liver secretes its bile, or the stomach its gastric juice! The former of these suppositions is the one generally adopted by the Christian community, who believe spirit to be an *immateriality*. The latter supposition is embraced by those Christians who wholly rely upon the resurrection of the body for the future existence of the spirit. They are called

Materialists, because they make out the spirit to be no substance at all, but merely the result of organized matter. Of this faith was the celebrated Dr. Priestly. This latter position is also adopted by the Atheists, who contend that spirit cannot exist independent of an organized brain; and as they reject the Christian hope of the resurrection, so they contend that mind is extinguished in the night of the grave, and sleeps in non-entity, to wake no more. Hence the idea of a God, as an intelligent Spirit, they regard as a freak of fancy—a mere chimera of the human brain. Both of these positions as it regards spirit I reject, and will give my reasons for doing so.

I reject the *immateriality* of the spirit, because that which is positively and absolutely *immaterial* cannot of course possess either length, breadth, thickness, nor occupy any space. Indeed, it cannot, in this case, possess any form; and that which possesses no form, cannot, in the nature of things, occupy any space. And to talk of a thing having an existence, which, at the same time, has no form, nor occupies space, is the most consummate nonsense. Hence an *immateriality* is a nonentity—a blank nothing. On the other hand, if *mind* is merely the result of organism, and if it cannot exist independent of an organized brain, then who made the first brain? Did it not require an intelligent spirit to organize its several parts, and adapt the eye to light, the ear to sound, and make these organs the

inlets of sensation to the inhabitant in that brain? Surely the brain did not make itself, for this would only be saying, that the brain acted before it existed!

Having given my reasons for rejecting both these ideas of *mind*, I am now ready to introduce the question, What is *MIND*? I answer, it is a substance—an element—as really so as air or water, but differs materially from all inert substances in being. I regard *mind* as living and embodied form — as that incomprehensible element whose *nature* it is to possess *life* and *motion*, as much so as it is the nature of other substances to possess inertia. Hence, mind is, in these two respects—namely, *life* and *motion*—directly the opposite of dead matter.

In the first place I will start with the assertion that there must be in the universe an Infinite Mind. It is impossible, in the very nature and constitution of things, that an absolute perfection of substances can be philosophically maintained without this admission. For the truth of this position I rely upon motion. By *MOTION*, then, I am to prove the existence of an Eternal Mind.

In the first place permit me to remark, that inherent motion is not an attribute common to all substances in nature. This globe, as a body, is moved by the *positive* and *negative* forces of electrical action. And all the operations of nature in the Earth and elements are carried on by the same power. Whether it

be crystallizations, or petrifications, the growth of vegetation, or its decomposition—motions and changes in air and water—or the crumbling particles of the mountain rock—all the motions, visible and invisible, that transpire in the mineral and vegetable kingdoms, and in all their multifarious operations, are produced by electricity, which is the universal agent appointed to keep up the order and harmony of the universe. And yet it is certain that electricity does not possess inherent motion as its attribute. Motion belongs to one substance only, and that is mind.

There is certainly as much order in the universe as there is in the human body. Let us, then, look truth calmly in the face. Each organ of the body performs but one function. The eye sees—the ear hears—the olfactories smell—the glands taste—the heart throbs to regulate the blood—the hands handle—the feet walk, and the liver secretes its bile. The eye never hears, and the ear never sees. So there is but **ONE SUBSTANCE** in nature whose attribute is inherent motion, and that is **MIND**. Not one single part of the human body possesses independent motion. Electricity is there also the grand agent to move the limbs and vitals, and the living mind is the only moving power.

The point upon which I am now entering is one of most deep and thrilling interest. It is no less than to prove the existence of an Eternal Mind from *motion*

and the absolute perfection of the chain of elementary substances. But while accomplishing this, I must call to my aid the relative subtilties of different portions of matter with which we are surrounded. Let us, for a moment, turn our attention to a few of the most obvious substances in nature, and then glance at her absolute perfection as a whole. Let us carefully notice the gradation these substances occupy towards each other in their relation to motion, and then the intrinsic beauty of the subject will appear. I will begin at the heaviest matter that may first suggest itself to my mind, and leisurely pass on, rising higher and still higher, through its various grades, up to that which is more and more rarefied, subtile, and light, till we arrive at that which must necessarily possess inherent motion, and therefore living power.

The heaviest of gross substances in existence is the most difficult to move, and hence must be at the greatest possible distance from motion. Though there are several solid substances heavier than lead, yet I choose to begin at this, as the idea I wish to convey is all that is worthy of your consideration in the present argument. Lead, then, on account of the density of its particles, is difficult to move. Were it the heaviest substance in nature, it would take its position farther distant from motion than any other substance. Rock being more easily moved than lead, takes its relative position nearer to motion. In like manner earth is

more easily moved than rock. Water is more easily moved than earth. Air is more easily moved than water. The gaseous fluids are more easily moved than air, and electricity is more easily moved than the gaseous fluid.

It will now be perceived by ladies and gentlemen, that as we mount the rounds of the ladder in the magnificent scale of material substances, there is a gradual approximation toward motion. Each substance as we rise, being more rarefied and light than the one below it, is of course nearer to motion than its grosser neighbor. And it will be perceived by every philosophic mind, that we cannot continually approximate motion without at last reaching motion, or that substance to which motion belongs.

We have now mounted from lead up to electricity; and though as we rose we found each successive substance more easily moved than the one below it, still we have not as yet found a single material that possesses inherent motion as its attribute. Lead, rock, earth, and water are moved by impulse. Air is moved by rarefaction, and electricity is moved by the positive and negative forces. True we have mounted up, as before remarked, to electricity, but even this cannot move, unless it is thrown out of balance in relation to quantity as to its *positive* and *negative* forces. In such cases it flies, equalizes itself, and again sinks to rest. I am fully sensible that electricity is a fluid most incon-

ceivably subtle, rarefied, and fine. It is computed to take four million particles of our air to make a speck as large as the smallest visible grain of sand, and yet electricity is more than seven hundred thousand times finer than air! It is almost unparticled matter, and is not only invisible, but, so far as we can judge, it is imponderable. It cannot be seen—it cannot be weighed! A thousand empty Leyden jars, capable of containing a gallon each, may be placed upon the nicest scale, and most accurately weighed. Then let these be filled with electricity, and, so far as human sagacity can determine, they will weigh no more. Hence, to our perception, a thousand gallons weigh nothing.

As electricity, in regard to motion, stands upon the poise, being completely balanced by the positive and negative forces, that equalize each other, so it is easily perceived, that if we mount one step higher, we must come to that substance whose nature it is to move, and the result of that motion is thought and power. It is **MIND**. Hence it will be distinctly perceived, in view of the argument now offered, that we cannot, as philosophers, stop short of *motion* in the highest and most sublime substance in being. This conclusion, as the result of the argument, is absolutely and positively irresistible, and challenges refutation.

When we mount up in our contemplations through the various grades of matter, and see it continually brightening as we progress onward in our delightful

career of rapture, till we arrive at that sublimated substance which can neither be seen nor weighed—which moves with a velocity of twelve million miles per minute, and can travel around this globe in the eighth part of a second, we are struck with astonishment and awe! But as this is not the last link in the immeasurable chain, we are forced to proceed onward till we arrive at the finest, most sublime, and brilliant substance in being—a substance that possesses the attributes of inherent or self-motion and living power, and from which all other motion and power throughout the immeasurable universe are derived. This is the INFINITE MIND, and possesses embodied form. He is a living being. This Infinite Mind comes in contact with electricity, gives to it motion, arms it with power, and, through this mighty unseen agent, moves the universe, and carries on all the multifarious operations of nature, whether minute or grand. Hence, there is not a motion that transpires amidst the immensity of His works, from rolling globes down to the falling leaf, but what originates in the ETERNAL MIND, and by Him is performed, through electricity as His agent. Mind is, therefore, the absolute perfection of all substances in being; and as it possesses self-motion as its grand attribute, so it is, in this respect, exactly the reverse of all other substances, which are, of themselves, motionless. MIND, or SPIRIT, is above all, and absolutely disposes of and controls all. Hence mind and its agent,

electricity, are both imponderable—are both invisible, and coëternal.

As the Eternal One wraps clouds and darkness round about Him, and holds back the face of His throne, so many do not believe in His existence, because He is unseen, while all the visible objects of creation are to them so many realities. But the very position here assumed is an erroneous one. The very reverse of this is true. What is seen is not the reality, but is only the manifestation of the *unseen*, which is the reality. Let us carefully look at this point. There is an apple-tree; it is plainly seen; but is that tree the reality? No; but it is the result of an *invisible* cause, and that *unseen* cause is the reality. But what was it? I reply, that it was not even the seed, but the *life* of that seed was the reality; and that *unseen life* possessed the embodied form of that tree. All its shapes and colors were there. By coming in contact with the soil and moisture, in a proper temperature of climate, it was enabled to throw out its own invisible and living form. First, then, the life; next, the seed in which it dwells; next, the trunk of the tree appears. Then its limbs and branches—its buds, leaves, blossoms, and fruit again end in living beauty. It began in life, and in seed or life it ended. It performed an electric circle. The tree, then, is nothing more than a visible outshoot—an ultimate of an invisible substance, which is the reality.

All the powers and operations of nature are lodged in the unseen and finest portions of matter—they pass on through every grade, and end in the gross and heaviest parts. The unseen power that stirs the earthquake and convulses the globe is the *reality*. It passes through every grade of matter, and ends in rending the solid rocks and hurling cities in the vortex of ruin. The power that moves this globe in its orbit at the rate of sixty-eight thousand miles per hour, is an invisible agent, moved by omnipotent Power—for all operations and effects begin in the finest substance in being, which is the unseen cause, and therefore the reality. Hence, it is the same in nature as in the human system, as I have already shown in my arguments on the philosophy of disease. The disease begins in the finest substance of the body—in the electricity of the nerves—passes on to the blood and flesh, and ends in the bones. There is, indeed, but one common mode of operation in nature and in man.

Ladies and Gentlemen, I desire now to turn your attention to one important point in relation to mind, which has been entirely overlooked by philosophers. I mean its *involuntary* powers. To speak of the *involuntary* powers of mind will certainly produce a singular impression on your hearts; and the strangeness of the idea may, perhaps, fill you with surprise. But strange as it may appear, it is nevertheless true that mind possesses the two grand attributes of *voluntary*

and *involuntary* power. These two constitute the mind as a living being of embodied form. If mind make use of electricity as its agent, then it must possess the voluntary and involuntary powers to meet the positive and negative forces in electricity. If this be not so, then the Infinite Mind cannot be the Creator and Governor of the universe; because it is by His *voluntary* power that He creates a universe, but it is by His *involuntary* power that He sustains and governs it. Each of these powers, from a philosophical necessity, and from the very nature of His being, perform their own peculiar functions, and in perfect harmony preside over their own respective departments. It is the peculiar province of the voluntary power of the Infinite Mind to plan, arrange, dispose, and create worlds and their inhabitants, and it is the peculiar province of His involuntary power to govern and control these worlds and their inhabitants through the fixed laws of nature. Let us reason this point, and its consistency will appear.

In the first place—if the voluntary power of the Creator governed the universe, then no possible contingencies could happen—and nothing once commenced could ever perish prematurely. For instance: if God determined to create a human pair, and by His voluntary power commenced the work, they could not perish when His work was but partially accomplished. They are destined to come to maturity, invested with the

true lineaments of form—and destined to gaze upon each other as perfect specimens of living beauty. If not, then God in His voluntary and absolute determinations can be thwarted and disappointed.

The first male and female, at least, of each species, were produced, and the whole living chain of animated existence was placed upon this globe, by the voluntary powers of God, without any previous parents from whom they received their being. They were not born, but created, for there is philosophically and strictly a very wide difference between being *created* and *born*. The *former* we call a miracle, the *latter*, an order of nature. To produce a human pair without a previous father and mother, is not in the order or power of nature, for she never changes her mode of operation in the production of her animated existences.

The same is true in relation to the vegetable kingdom. The whole species of vegetable life was produced by the voluntary powers of God. In the order of nature there never was an acorn but what grew on an oak; and there never was an oak but what came from an acorn. Geology proves that there has been a period when there were no vegetables or animals on this globe. Which then was first—the acorn or the oak? If you reply that the acorn was first, then there was an acorn that did not grow on an oak. If you say that the oak was first, then there was an oak that did not come from an acorn. Whence then is the starting

point of creation, if there is no God? for nature cannot start herself, as this would only be saying that she acted before she existed. Whether the Creator, in the first place, produced by His voluntary powers the seeds or the plants, is of no consequence to my present purpose. It is enough to say, that they were brought into existence without any parent stock, and in performing this work there could be no uncertainty, nor could any thing perish prematurely, because it was under the voluntary powers of the Infinite Mind.

But after this globe was created, and the first link of every species of vegetable and animal life was moved into existence by the voluntary powers of the Creator, it then naturally and of philosophical necessity passed from the control of the *voluntary* powers to the control of the *involuntary* powers of the Infinite Mind, and by them to be governed through the established laws of nature. Here then casualties may naturally arise, but no where else under the government of the Supreme.

This view of mind removes the many difficulties and perplexities we encounter, when we contemplate the unchangeable character of the Creator in the government of the world. Millions of our race are continually perishing by premature birth! The eye was most skilfully organized and adapted to see light, but saw it not. The ear was formed—all its vocal chambers were arranged, and the whole adapted to the reverberations of sound, but it never heard. It had hands,

but they never handled—feet, but they never walked—lungs, but they never breathed—and a mouth, but it never spoke, nor tasted food.

Again—how many millions of our race die under ten years of age! And though they were constituted, and ripening for the enjoyment of the social and domestic affections, and the multiplication of their race, yet they were prematurely cut off, and left no progeny on Earth. Now if these events are under the government of the voluntary powers of the Creator, would He not, I ask, be arrested in the execution of His voluntary will, and would not his designs fail of being accomplished? The conclusion is absolutely irresistible, for how can we judge of *designs* only as we see the adaptation of means to ends? If an eye and ear are formed, and adapted to light and sound, does not this prove the will and design of God, that the one shall see, and the other shall hear? It does. If then the infant prematurely dies and never sees an object, nor hears a sound, are not those two organs formed in vain, and are not the design and will of the Creator both frustrated? If the girl that died at ten years of age, and never bore nor nursed children—if it is admitted that she did not answer the full measure and end of her existence, in common with her sex, is not then the will of God rendered abortive, and do not His designs in this case fail? It must be so, if the government of the world is under the voluntary powers of the Infinite Mind.

That this part of my subject may be understood, and its consistency clearly seen, I will endeavor to present it before you in a very plain and simple form. I will take for illustration the human mind in connection with this body. We have two distinct brains—the cerebrum, with its two hemispheres and six lobes, commencing at the frontal part of the skull, and occupying the greater portion of the cavity; and the cerebellum, which occupies the back portion of the skull. The spinal marrow, extending through the vertebræ to the bottom of the trunk, is but the continuation of these two brains. From the spinal marrow branch out, as I have before stated, thirty-two pairs of nerves, embracing both the nerves of motion and those of sensation. From these again branch out others, and in thousands of ramifications carry out the full power of both brains into every part of the system.

The cerebrum is the great fountain of the voluntary nerves, through which the voluntary powers of the mind ever act. The cerebellum is the fountain of the involuntary nerves, through which the involuntary powers of the mind ever act. Though the voluntary and involuntary nerves from these two brains seem to blend in the spinal marrow, yet they preserve their distinct character, even to their final termination in the system, and execute the functions appertaining to their own office in producing voluntary and involuntary motion. Such is the residence of the living mind,

which seems to hold its throne in the medulla oblongata, at the fountain-head of the voluntary and involuntary nerves. From thence my mind, by its volitions, controls all the voluntary motions of my body, through the cerebrum. At will I move my hands in any possible direction I please to handle substances, and at will I move my feet to walk.

But over the throbbings of my heart, the ultimate heaving of my lungs, the circulation of my blood, and the digestion of food by the stomach, I have no voluntary control. Awake, asleep, at home, abroad, the heart continues its motions, and the functions of life are executed, whether I will it or not. These then receive their motions from the involuntary powers of my mind, acting through the cerebellum. That these are all moved by mind is certain—because, take the mind or spirit from the body, and all motions, whether voluntary or involuntary, instantly cease.

I will now make an application of this to the Infinite Mind, in creating and governing the universe. If, for instance, you make machinery of various kinds, these are your own creations, for they are made by the voluntary powers of your mind. If you cultivate the earth, and raise grain and the various vegetables, to sustain your existence, these again are your own creations, for they are produced by your voluntary powers. You prepare them, by various processes, for your use—you cook and place them on the table. You

eat them, and thus far they are under your voluntary action. But the moment they are eaten, your creations are finished, and the whole, naturally and of philosophical necessity, passes beyond your direct volition, and is subjected to the involuntary powers of your mind. These now take charge of this new creation, and govern it in all its involuntary motions and revolutions, according to the fixed laws of the organized system.

In like manner the voluntary powers of Deity are unchangeably employed in planning, arranging, and creating new worlds and systems of worlds, and peopling them with inhabitants. When the whole of any such system is finished, and all its laws established for the rolling of worlds, and for the operations of the mineral, vegetable, and animal kingdoms, the whole naturally passes, according to the principles of philosophical necessity, from the action and control of His voluntary, miraculous power, and submits itself to be governed through the fixed laws of the universe, by the involuntary powers of the same Infinite Mind. As the bare presence of the human mind in the brain causes the heart to throb and the functions of life to proceed, even when that mind is wrapped in sleep so profound that not a thought is stirring in its voluntary department, so the bare presence and majesty of the Infinite Mind, even if He should not exercise a thought, would cause all worlds to roll through immensity, and

cause all the operations of nature in the mineral, vegetable, and animal kingdoms to proceed on in their ceaseless changes; for these are under the control of the involuntary powers of the Deity, acting through the laws of the universe.

LECTURE V.

Subject of creation considered. All motion originates in mind.

LADIES AND GENTLEMEN :

In my last Lecture the momentous question was presented for our consideration—Where is the starting point of all motion and power, whether voluntary or involuntary, in both nature and man? The transcendent importance of this question clothes it with the eloquence of its own splendor. I have humbly endeavored to answer it by showing that all motion and power originate in mind. And surely the idea that mind possesses the attribute of innate motion and living power, is both majestic and sublime. I have shown that mind has two grand forces. I mean its voluntary and involuntary powers, by which the world was created and is governed. I have proved the existence of the Infinite Mind from *motion and the absolute perfection of material existences*. I have shown that mind must be some substance, and not the result of organism, nor an absolute *immateriality*, which is but a *nonentity*.

I am well aware that thought, reason, and understanding are considered to be mind, and that these are

immaterial. But they are not mind, as I have clearly proved in my Lectures on the Philosophy of Mesmerism. Thought and reason are but the results of mind. What is it that thinks and reasons? It is the mind. Then mind is something distinct from these mental operations, which are only its effects. When the voluntary powers of the mind are stilled in sleep, reason and thought are gone. Hence if these are mind, then the mind is annihilated in sleep. But if we admit mind to be a substance, a living and spiritually organized being, then all is plain. Sleep stops its motion, and thought is gone. Remove that pressure, and release the mind, and instantly it resumes its inherent motion, and the result of that motion is thought and power. On this point I add no more, but refer you to my Lectures on Mesmerism to learn my views more fully.

I now turn your attention to the subject of creation. Entering upon this, I feel the incompetency of my feeble powers to do it justice. Like a drop to an ocean, or an atom to a universe, any possible representation of the intrinsic grandeur of this subject must fall so far short of its reality, as to render any attempt at an adequate description the unpardonable presumption of impotent folly. Yet, as we are endowed with reason, and as the inspiration of the Almighty hath given us understanding, so we are bound, by the very laws of our being, to extend our researches to the utmost

verge of our mental capacity. He who would curb the human intellect and say *this* or *that* is a subject with which we have no right to meddle, and into which we have no right to inquire, is not only recreant to duty as an intellectual and moral being, but betrays his own ignorance, and proves himself a scientific bigot. Give the mind full scope and sea-room—let it feel the deep stirrings of its own powers, and soar, if it can, into the light of eternity, and survey the very throne of God, and Him who sitteth thereon; and, if possible, let it scan the secret energies of His creating fiat, and even examine the raw material out of which worlds were manufactured.

It is the most commonly received opinion in the Christian world, that God made all things out of nothing. It is true the inspired book does not say, or even hint this. It simply says—"In the beginning God created the Heavens and the Earth"; but it does not add the words—*out of nothing*. It is absolutely and philosophically impossible, in the very nature and constitution of things, that something can be made out of nothing. It implies, at the same time, a contradiction in terms. We cannot form even a notion in our imaginations how much of nothing it would take to make the least imaginable something. I am speaking of *nothing* in the strictest sense of the word. But using the word *nothing* in its common acceptation, we can easily perceive how all things could have been

made out of nothing. When all visible objects are removed from a room, we say *there is nothing in it—it is empty*. Yet we know that it is filled with air, because we continue to breathe. But if the air, by a force-pump, were removed from an air-tight room, we might with much more propriety say, *there is nothing in it*; yet electricity would be there. If solid substances were therefore made out of air, in an empty room, we could say that they were made out of nothing, for the room, according to the usual mode of expression, had nothing in it. But admitting the air to have been extracted from the room, and nothing but electricity left, and if solid substances were produced from this ethereal and invisible fluid, we could with much more apparent consistency say, that they were made out of nothing. In this sense, I grant that all things were made out of nothing. Paul says—"The things that are seen were not made of things that do appear". Here he plainly states, that the substances *seen* were made of *invisible* substances, or such as did *not appear*—for by *things* he only means *substances*.

If, however, it be said, to *create* must mean to bring into existence something from nothing, I have only to say, that this is not so; for it says, "God created man out of the *dust* of the Earth". Here He created him out of something—it was out of dust, and yet it was creation. The Hebrew word rendered *create*, more strictly means to gather together by concretion, or to

form by consolidation—but never can it mean to bring *something* into existence from absolutely and positively *nothing*. I therefore contend that all things were made out of electricity, which is not only an invisible and imponderable substance, but is primeval and eternal matter. It contains the invisible and imponderable properties of all things in being. That this is electricity is certain, because there is no other substance with which the Infinite Mind could have come in direct contact, so as to have produced by His creating power the solid and visible substances that compose the globe. It is, as I have already proved, in my first and second Lectures, philosophically impossible for mind to come in direct contact with any substance in nature except electricity. Hence electricity contains the elementary principles of all things in being, and contains them in their original, invisible, and imponderable state.

There must be something eternal. God, duration, and space exist of philosophical necessity, and that space was eternally filled with primeval matter. When I say that they exist of necessity, I mean that the contrary of space and duration cannot possibly be conceived. If infinite space were filled with an infinite globe, it would be space filled. If that globe were struck out of existence, it would be space empty. Filled or empty, it would still be *space*. As space exists of necessity, it is absolutely and positively eternal, and

hence could never have been created or changed. The same is true in relation to duration. Duration must have rolled on, even if there had been no revolutions of suns and worlds to mark its periods. The contrary cannot possibly be conceived. Hence, duration and space both exist of philosophical necessity, and are absolutely eternal. Endless duration is the age of Jehovah, and space is the empire in which He dwells and reigns. This space was eternally filled with mind and invisible matter in its original state. They both exist of philosophical necessity.

Hence, matter is eternal, because if there ever had been a period when there was nothing in existence as it regards matter, then nothing would now have been, for nothing cannot create itself into something. The same is true in relation to mind. If there ever had been a period when there was no mind in existence, then no mind could now have been, for mind could not have created itself, as this would be admitting mind to have acted before it existed. Hence, mind and primeval matter are both coëxistent and coëternal. Indeed, the one could not exist without the other, because that electricity, which is original and eternal matter, is the body of God. All other bodies are therefore emanations from His body, and all other spirits are emanations from His spirit. Hence, all things are of God. He has poured Himself throughout all His works. He has poured spirit from spirit's awful fountain, and kin-

dled into existence a world of rationals. On this principle it will be seen, that the Eternal Mind is not absolutely omnipresent, while His electrical body is, because it pervades immensity of space. Mind must be enthroned, and not diffused over the whole body. And as the mind of Jehovah actuates His body, so He produces impressions throughout the boundlessness of space, and makes Himself instantly felt throughout the immensity of His works, even as the human mind, which is located in the brain, still makes its presence felt throughout the body, even to every possible extremity, and produces the impressions of its existence on others.

Mind or spirit is of itself embodied and living form. It is spiritual organism in absolute perfection, and from mind itself all form and beauty emanate. The body of man is but an outshoot or manifestation of his mind. If I may be allowed the expression, it is the ultimate of his mind. Hence, every creature in existence has a body which is the shape of its mind, admitting that the physical laws of the system were not interrupted in producing the natural form of the body from mind. The serpent is all length—is all concentration, and no wonder that he can charm the bird and other creatures around him. What a singular mind the lobster must have, for he has a singular body!

We touch the finger to any substance, and in the finger we appear to feel it. But this is not so, because all feeling is in the mind. If we amputate the arm or

leg, yet the fingers and toes as usual can be felt. For instance, we move a finger or wield the arm. How is this done? I answer this question by saying, that the mind has its spiritual fingers, arms, limbs, and all its lineaments of form corresponding to those of the body. The mind holds its throne in the brain, and possessing in itself the power of feeling and motion, it merely stirs its spiritual fingers, or wields its spiritual arms, and through the electric action of the nerves, which are laid, like so many telegraphic wires, between the two, the natural finger and the natural arm are compelled to make an exactly correspondent motion. This solves the mystery why the man who has his arm amputated, even up to the shoulder, yet feels his arm and his fingers as long as he lives, and often feels in them an itching sensation, or even pain, and that, too, at the same distance from his body which the fingers and arm occupied before amputation took place. All operations, convulsions, and motions begin in the unseen substance of the body, and end in its gross and solid parts. These are last moved and last affected. This is not only so in muscular motion, but throughout nature.

Having the great principles of mind and matter before us, I will now proceed to notice the creation of worlds. I have already remarked, that all the chemical properties of all substances in existence, belonging to our globe and its surrounding elements, were made out of electricity. Hence, electricity contains all the

elementary principles of all things in being. The ancients supposed there to be but four elements—namely, *earth, air, fire, and water*. It so happens, however, that *heat* is no element at all, any more than *cold*. It is merely an effect of substances in motion, produced by their friction. Though the ancients supposed there to be but four elements, yet as the science of chemistry advances onward toward perfection, more elements are detected. I believe that about forty have been already discovered, yet we have no reason to believe that even these are all. I will suppose, however, that there are one hundred elements belonging to this globe. Then there are one hundred elements in electricity, out of which this globe was created. We will step back in our imaginations to that period when this globe, as such, had no existence. For the sake of perspicuity, we will suppose one hundred cords to be fastened on those one hundred elements in electricity. Please to bear this fact in mind.

Now, as the Eternal Mind can come in direct contact with electricity only, so He exerted His voluntary powers that constitute His creative energy, and condensed those one hundred elements that constitute electricity, down to a more gross and dense state, each element sliding down its own cord in its progress toward creation. Though mind can directly touch nothing but electricity, yet electricity, as the universal agent under Deity, can touch all substances in being. The Creator

again acts, through another volume of electricity, upon those one hundred partially condensed elements, and moves them down a grade farther onward toward their ultimate or created state. And thus the work progresses; wave successively following wave down its own cord, till they all become air. Hence, air contains the one hundred elements; and all the chemical properties of all things in being are involved in it. And so the work of creation progresses, under the never-ceasing action of the Infinite Mind, from whom all motion and power emanate, till those one hundred elements are made into water. Hence, water contains all the chemical properties of all things in being. Matter, from its invisible electric state, has now become visible in the crystal, volatile, and colorless state called water. The whole one hundred elements are here in solution; and from water, which is the universal solvent of nature, earth, and all mineral and crystallized substances were made. Boyle has proved, that by transmutation, as he terms it, nature turns water into earth; and Bishop Watson, in his "Chemical Essays", admits the same, and says, "it has never been disproved by any writer". Boyle should not have said that *nature*, by transmutation, does this; but that the CREATOR, by His own power of inherent motion, turns water into earth. I resume this interesting subject.

The one hundred elements, having reached the lower extremity of the one hundred cords, have now attained

their ultimate created condition and form, and the finished globe, in all its youth, beauty, and variety, appears. At the top of those cords are the one hundred elements in their original electrical state, resting in their own invisibility; and as we descend we see the continual change each successive wave passed through, as the whole one hundred substances were, under the action of the Creator, gradually approaching their created state, till at length they emerged from invisibility and chaotic night into the light of day, and rendered the variegated beauties of their created forms visible to the eye of the beholder.

The globe being finished, it required electricity, the original substance out of which it was made, to be brought upon it by the Creator, so that His infinite mind, through this agent, might come in contact with it, in order to move and govern it, not only in its revolutions by the attractive and repulsive forces, but in producing all the changes and operations in its mineral, vegetable, and animal kingdoms. As this great work is submitted to the involuntary powers of the Infinite Mind, and as mind cannot come in direct contact with gross matter, so the beauty and simplicity of the subject appear in the grandeur of the idea, that electricity, being uncreated and eternal matter, is the only substance that mind can touch, and hence is the great physical agent the Creator employs in the government of all worlds. The unchanging laws of the universe

are but the unchanging thoughts of God. Ladies and gentlemen, I desire you to bear in mind that it requires electricity, the very substance out of which the globe was made, to govern it by its positive and negative forces under the energy of Infinite Power.

As this subject is somewhat intricate, permit me to be very explicit in making myself understood. When I say that it requires electricity to govern the globe, I mean as follows: Electricity, being the uncreated substance, is the *positive* force, and the globe, being the created substance, is the *negative* force. In the next place it will be clearly perceived, that all the substances existing in the globe, as so many *ULTIMATES*, exist in electricity as so many *PRIMATES*. For instance: If there is gold in the globe, then there is gold in electricity, out of which it was made. If there is phosphate of lime in the globe, out of which the shells of the ocean and bones are formed, then there is phosphate of lime in electricity, out of which it was made. The gold in electricity is in a gaseous and invisible state, and is the *positive* force, and the gold in the globe is in a solid and visible state, and is the *negative* force. As the positive and negative forces always come together, so the gold in electricity entirely controls and mineralizes the gold in the globe, but lets its ninety-nine kindred elements alone. Each one keeps its own cord of communication from top to bottom—from *primate* to *ultimate*—from *positive* to *negative*.

The same is true, not only of the gold, and of the phosphate of lime, but also of the ninety-eight remaining elements. The whole one hundred elements in electricity, as the *positive* forces, are brought to act upon the one hundred corresponding elements of the globe, as the *negative* forces, and thus not only move it on its axis, and in its revolutions around the sun, but produce all the changes and operations in these elementary substances of which the globe is composed.

These ideas of the creation and government of the world are in reality sublime. And when we reflect that the Infinite Mind comes in contact with electricity, and, through that eternal, invisible agent, governs all worlds by His involuntary powers, sublimity rises into infinite magnificence, and overwhelms the soul with awe!

The sun being pure electricity, is, of course, a cold, invisible body. He is placed, as is supposed, in the centre of a retinue of worlds composing our planetary system, and that to these worlds he gives light, heat, and vegetation. But to my mind it is evident that there can be no light above our atmosphere, which surrounds the globe to the height of about fifty miles. As electricity travels from the sun to the globe in never-ceasing streams, so when it strikes the top of our atmosphere, it becomes faintly visible, and not before. This is proved by the morning and evening twilight, when the sun is so far below the eastern hills as to

strike the very top of our atmosphere, apparently on a level with our fields, and affords a feeble light on account of the thinness of our air at that height. But as it rises higher, its rays shoot deeper, and the air growing denser as they approach the Earth where we stand, till they touch it, the friction on the particles of air is of course greater, and the light and heat are rendered more intense by this density of atmosphere, and by their final reflection and reaction from the globe. Hence, could we rise to the top of our atmosphere, the sun would disappear, and we should there be shrouded in total darkness. Electricity is cold and invisible, and as it travels from the sun to the globe at the rate of twelve million miles per minute, so it sets the particles of the air on fire by the rapidity of its motion and friction. Such is the philosophy of the morning and evening twilight, which never has been, and cannot be explained on any other principle than the electrical invisibility of our sun, and the absence of all light above our atmosphere. And electricity, thrown from the sun to the globe, is the mode employed by the Creator to bring it to its full growth and perfection, as a meet habitation for man.

As electricity is, in its one hundred elements, continually pouring from the sun upon the globe, why does it not continue to increase it in bulk? I reply that it does, and hence its entire creation, as to its size, vegetables, and animals, is not yet perfected, but will be in

future ages. Its distance from the sun, and its exact relation to surrounding worlds, will then forbid its increase in bulk. The human body, when completely developed by food and drink, ceases its growth, even though the same sustenance, both in quality and quantity, is continued. This I will more fully explain, and hence the cause of the variation of the compass, which in philosophy yet remains inscrutable, will be made to appear.

Comets are declared by Newton and others to be melted globes, and he computed the heat of one to be several thousand times hotter than that of red-hot iron, and that it would take a comet the size of this globe, fifty thousand years to cool to its centre. Comets move in very elliptical orbits, and are deemed, on this account, to be very eccentric bodies. The cause of this is, that while they are chained by the attractive and repulsive forces to keep a circle, yet, as they are propelled in a straight line, sky-rocket-like, by their own internal gaseous flames that stream in their course, so their orbits are elliptical. As they cool, their own internal force is lessened, and their orbits become more circular, because there is less trespassing on the attractive and repulsive forces, which, if left to their own operation, independent of foreign influences, would move all worlds in perfect circles. Immensity of space is not square, for then worlds would move in a square, but it is round, if I may be indulged in the expression

in regard to that boundless field, "whose centre is everywhere, and its circumference nowhere". Electricity, uninfluenced, always moves in circles.

The globe yet moves in an elliptical orbit, because its bowels are melted lava, and perhaps not more than one hundred miles in depth of its crust are as yet cooled. And the two hundred volcanoes now in existence, are so many spiracles to the subterranean furnace, and continually throw off the gaseous substances generated in its bosom, and cause it to transgress in some measure the attractive and repulsive forces that move it. As it cools, it continually approximates, in its orbit, nearer to a circle. This will cause the variation of the compass to continue, till its own internal forces cease to affect its motion, and allow the law of attraction and repulsion to move it in a perfect circle around the sun. And when it shall perform an exact circle in its annual revolution, it will be perfectly finished as to its size, and yet the quantity of electricity thrown upon it from the sun, will be the same as it now is, and ever has been. But this redundancy will be thrown off at its north and south poles, and in such increased quantities as to warm and enlighten those extremities of the globe, and bring them into the fruitfulness and bloom of the garden of Eden. Then the variation of the compass will cease, inasmuch as the cause will be removed that produces it. The cause of its variation is the elliptical orbit in which our

globe moves, and its continual and unceasing approach to a circle. And when that circle shall be obtained, the globe will be finished, and the variation of the compass will disappear.

The globe is yet in its infancy—yes, in the embryo of its being—and it will require many thousand years to finish it. And this must be done, because under the voluntary powers of the Creator, nothing can perish prematurely. Many species of vegetables and animals now in existence, will become extinct, and disappear from the page of the naturalist, and others of a more improved and superior character will be awakened into being. They will be perfectly adapted to the future and ultimate perfection that this globe, under the energies of the Infinite Mind, is destined to attain. Its creation will then be perfected. The soil upon which we *now* stand, will *then* be some deep stratum in its crust, containing our present vegetables and animals in a state of petrification. These will be pronounced, by coming generations, the strange nondescript remains of past centuries, and afford to the future geologist and naturalist abundant materials for their loftiest speculations. This subject, in connection with the boundlessness of the universe, and the successive creation of worlds, I should like to pursue to a greater extent, but least I weary your patience, I now turn your attention to the creation of the vegetable and animal species.

As globes were successively produced, so vegetables

and animals were not created at once, but successively through a long series of intervening ages. Does not the Creator act through the established laws of generation in producing the human species? He does. While I freely admit that God originally produced man by what we call *miracle*, yet by miracle I only mean that the first human beings were produced without any parent stock, from whom they received their existence through ordinary generation, as we witness in the present day. And they were evidently produced full-grown, otherwise they could not have sustained their existence by procuring their own food, because the infant is helpless. But the miracle by which existence was thus conferred, was not contrary to the laws of nature, but was effected by the voluntary powers of Deity exerted through the laws of nature. It was thus He established both the vegetable and animal kingdoms, not simultaneously, but successively and progressively through various ages, from the lowest vegetable life up to man, who is the glory of this lower world.

While I contend that the Creator produced the whole vegetable and animal creation at first, without any parent stock or the ordinary mode of generation, yet I would not be understood to say that there were no germs of life existing as a primordial cause adequate to the effect produced. But while I contend that there were, for instance, no acorns, nor other seeds in being,

yet it is evident that the germ necessary to produce an acorn or an oak eternally existed in God. Hence the spirit of all life, whether vegetable or animal, even from the highest reasoning powers, through every link of the animal chain down to the lowest creature, and through every link of the vegetable chain, eternally existed in God, and is absolutely immortal. The whole of this immense variety combined in Deity constitutes the fulness and perfection of the ETERNAL MIND. Hence the lowest animal or vegetable life is but a part of the lowest life in God's spirit, which is the correspondent germ from whence it emanated. And the matter that forms the visible substance of all animal and vegetable bodies eternally existed in electricity, which is the original, invisible, and immortal condition of inert matter, and constitutes the body of God. Hence God and electricity are both immortal and eternal. From electricity, which is the invisible body of God, have emanated all the visible substances that constitute globes, and from the fulness of His spirit have emanated all life, form, and motion. And as all organism exists in spirit, so each animal and vegetable have developed a physical body corresponding in form to the germ of life they received from the inexhaustible fountain of the Infinite Mind.

If God does not create through the laws of nature, but by miracle, in the arbitrary sense it is generally understood by Christians, He would, in this case, have

finished the globe before He produced the vegetable and animal kingdoms, and then moved them both into existence at the same time. But He cannot, from the very nature of His perfections, suspend the production of life while forming a globe of dead matter, because He pours forth simultaneously and unchangeably all His perfections, which are transmitted through correspondent laws for the production of life, so far as a globe may be finished. And as this globe was progressively forming through successive ages, and one elementary department finished before another, so the successive creation of plants and animals, as geology proves, is easily and rationally accounted for.

God could not create a fish until there was water adapted to its existence. And the moment the water was perfected, it stood in a philosophical aptitude to the marine laws of the universe, and through these emanated from the Creator that portion only of His spirit which stood in aptitude to the aqueous department, and this spirit became the living germ or life of that fish, and produced its body through the positive and negative forces of electric action. Hence, the body of this fish was but the developed and visible shape of its mind. But as the water was progressively created, and for many ages covered the earth before dry land appeared, therefore, while in its turbid and unfinished state, many of the inferior species, from the lowest life up to shell-fish, and from thence up through every

grade, existed before the most highly organized and perfect fish was created. And each of these grades, in like manner, through the laws of nature, received their life from the infinite fountain of spirit, which became the germ of their being. The various shapes of their organic structures were but visible manifestations of the various shapes of their minds, and the most perfectly organized fish in the ocean involves in his body the organism of all below him, and his intelligence is equal in amount to the intelligence in all.

It is evident that vegetables, in some form, must have preceded animals, for an animal is but a vegetable of the second growth. May there not be a marine vegetation of as great variety and abundance in the caverned vales of the ocean as there is on earth? Of this, however, we are certain, that terrestrial plants and trees could not have been created till the dry land appeared, because the Deity does not create by any arbitrary mode of procedure, but through the immutable laws of nature. As soon as the dry land stood in a philosophical aptitude to the laws of the universe, and as the Spirit of the Creator gives out, like the sun, its unchangeable and never-ceasing emanations, so it communicated a portion of itself as the germinating principle of life, and vegetation appeared, commencing at the humblest and most imperfect formation of plants, and rising higher and still higher in the beauty of organic perfection, till the noblest fruit-trees and most

powerful sons of the forest stood erect, and the finest organized plants and most beautiful flowers graced creation, and robed the new-born Earth in smiles.

As each of ~~these~~ vegetable tribes rose in succession, one above another with increasing splendor, so each superior tribe involved in its own perfection the perfection and organism of all below it. For instance, the *first species* of plants on the yet marshy Earth was ordinary; the *second*, more perfect, retained its own, and involved all contained in the *first*; the *third*, still advancing, retained its own perfection, and involved all contained in the one below it; the *fourth* makes its appearance one grade higher, and involves all the organic perfections of the *three* below it. And should we be able, in this vast range, to find the thousandth different species, that thousandth one would retain its own, and involve all the complicated beauties of organic structure and life contained in the nine hundred and ninety-nine below it; because, as the form of the Earth, in its progressive creation, became more and more perfect and dense, each rising vegetable species, standing in a full and exact aptitude to all the laws of nature then in action, so far as the globe was finished, would avail itself of all the life from the Creator which thus far acted through, and filled these laws.

It was the same, as we have already noticed, with all animal life in the ocean. Each higher involved in itself the perfections of all below it. It was the

same with all animated beings in earth and air. The amphibious animal is, of course, the connecting link between the aqueous and terrestrial race. From the humblest land animal up to man, the same grand law obtains. Each higher involves in its constitution the perfections of all below it, even up to man. When the Earth was finished, man was produced. And all the laws of nature in relation to this globe being in action, so in man's organism was involved the organism of the whole animal and vegetable creation, and in his spirit was involved the spirit of all life and intelligence in universal nature below him. And, standing in a complete relationship to the finished globe and all its perfect laws, he, of course, drank in a portion of all the perfections contained in the Infinite Spirit, and hence he was strictly in the image of God. Man is, therefore, in every sense, a perfect and grand epitome of the universe. As he is in the image of his God, he stands at the fountain-head of creation, and drinks in all the powers of universal nature, and is sustained by being fed with a due portion of both spiritual and physical sustenance. His mind is fed and developed with impressions as his body is with food.

God is a spirit, and in His spirit are involved all life, all form, and the germinating principle of all animal and vegetable spirit. And in His body, which is electricity, are involved the invisible and ethereal substances of all inert matter, out of which all globes and

the bodies of all creatures were produced. In God is, therefore, involved the invisible and primal essence of all matter and spirit existing in all globes and their inhabitants.

But, after all, what is spirit? It is that substance which possesses self-motion, intelligence, sensation, and power. Spirit is a union of two grand forces. The *first* is voluntary; the *second* is involuntary. The *first* is the grand magazine in which are stored up all the voluntary powers of Infinite Intelligence. All the schemes, plans, and arrangements that appertain to all worlds and their countless inhabitants are there. The *second* contains all the involuntary powers of the Infinite Mind by which all worlds and their inhabitants, after having been created, are controlled through the fixed laws of nature. The *first* plans, arranges, and creates through the laws of its own omniscient being, which become the laws of the universe; and the *second* controls, moves, and governs all worlds and their inhabitants through the fixed laws of nature. The *first* is the positive force; the *second* is the negative force. The *first* is male; the *second* is female. Hence, of the male and female we may say, that the one begins in the *voluntary*, and the other in the *involuntary power* of the Infinite Spirit. They both run through every department of the universe, and thread universal nature.

There are likewise two electricities, called the *posi-*

tive and *negative*. The positive is *male*, the negative is *female*. The male electricity belongs to the Heavens; the female electricity belongs to the Earth. The male and female also extend through every possible link of the immense vegetable chain, as well as through every link of the animal chain, and retain their separate existence and equal powers in the positive and negative electricities, which are the primeval, eternal, and invisible efficient of all visible matter. •

Nature, as a whole, is one entire and absolute perfection, and stands in this beautiful relationship to the Creator, from whom she emanated. All the objects of creation, upon which we gaze with so much admiration—all the diversified glories of the landscape—the mineral, vegetable, and animal kingdoms, taken in one grand whole—are an exact and visible impression of the eternal perfections of His own character and invisible being, even as the stamp impresses the wax and leaves its perfect image. Nature is the visible daguerreotype shadow of His own invisible being. She is the offspring of God. The poet breathes out,

“Man, bear thy brow aloft! view every grace

In God's great OFFSPRING, beauteous NATURE's face”.

Creation is therefore no arbitrary act in God, but like the ever-streaming rays of light from the sun, it is the natural result, the visible emanation and outshoot of His own invisible existence, and was progressively created through the laws of the universe, and as soon as

that part of the globe in which life was to be produced stood in a finished relationship to those laws. Hence, the laws of nature are but the result of the unchanging thoughts of God. One part of the globe was finished before another, and the creation of life, both vegetable and animal, was in like manner progressive, from the lowest grade and most imperfect organism, step by step, up to man, who is the perfection of all, and is in the image of God.

In this view of our subject it will be perceived that spirit is a substance eternal in its nature, and not the result of an organized brain, and that man has not received his existence by climbing gradually from the lowest link of the vegetable or animal chain up to his present perfection and grandeur. He was never in his creation a vegetable, or even a lower animal; was never a mushroom or a plant, a tadpole or a horse, as some writers contend. His existence was never ingermed and involved in any one or all of the six grand links of the living chain below him, which naturalists divide into the *vegetable*, the *pisces*, the *saurian*, the *aves*, the *marsupial*, and *mammalia kingdoms*, making man the seventh link. Throwing aside the useless technicalities of foreign language, these seven links of the living chain, embraced in the seven grand kingdoms of nature, can be expressed in plain English. Their rising order is as follows: **FIRST**—The vegetable kingdom. **SECOND**—The fish kingdom. **THIRD**—The reptile kingdom,

embracing lizards, turtles, crocodiles, etc. **FOURTH**—The bird kingdom. **FIFTH**—The pouch kingdom, embracing all who protect their young by carrying them in pouches. **SIXTH**—The breast kingdom, or those that suckle their young; and **SEVENTH**—Man.

It will also be perceived, in view of my position, that gross, inert matter cannot be transmuted into mind—cannot possibly secrete mind—nor can it, in any sense whatever, become spirit through any refining process, as is contended for by some. In this case it must have preceded God, and hence on this principle God is not eternal. In the face of this theory, there must have been a period when there was nothing but inert matter in being; and if all motion originates in mind, how then was dead matter set in motion so as to produce spirit or mind through a successive series of elementary transmutations?

The same is in like manner equally true of each and every link of the animal chain below man. The monkey was never a bird nor a fish, and the horse was never a snake nor an oyster. The horse-kind, for instance, however much they may have been improved by amalgamation, have ever retained their circle, and have never broken from their link in the chain, and emerged into any other link above them. The same remarks are equally applicable to the vegetable chain. The rose-bush can never become an oak, nor the oak a peach-tree. The family involved in each link,

however much they may be improved by amalgamation or culture, can never break their circle, nor emerge into another link above them. The individual life of every link of the whole animal and vegetable chain is an emanation from the Infinite Mind, and each acting through its correspondent law, and through that elementary department of the globe to which this law is unerringly adapted, has manifested its own invisible form in the visible body it produced. What the life of the seed is to the production and shape of the plant, the mind of each creature is to the production and shape of its body. Hence the brain does not produce mind, as the atheist contends, but mind was the original germ that produced and developed the brain. All vegetable life, as well as animal, is therefore a species of mind. They are both emanations from the Creator, are both immortal, and will retain their separate existence and identity without end.

Substances, in their infinite variety, pay a visit to time, assume visible forms, so as to manifest their intrinsic beauties for a moment to the eye of the beholder, and then step back into eternity, and reassume their native invisibility in their own immortality. As man is now constituted, were there but one object presented for his contemplation, the mind would soon become wearied and disgusted with sameness. But the infinite variety and beauty of the animal and vegetable creation here presented by the Deity, open to the mind sources

of inexpressible and never-ceasing delight. It seems irrational, therefore, to conclude that the whole chain of being, which is perfect on Earth, will be struck out of existence (except man, who is the highest link), and leave a cheerless blank in the realms of glory. For one, I expect to meet the whole animated chain, and to witness immortal groves, unwithering plants, and never-fading flowers, in that world where death, and pain, and change shall be no more.

LECTURE VI.

Doctrine of impressions. Law of equilibrium.

LADIES AND GENTLEMEN:

The query may perhaps now arise in your minds, What bearing has the subject of the creation of this globe, and the original materials out of which it was made, advanced in my last Lecture, upon the science of Electrical Psychology? The answer to this query will be fully made to appear in the arguments I have to offer on the present occasion. I have already stated in my first Lecture, that man is an epitome of the universe, and that the chemical properties of all the various substances in existence are congregated in him, and form and constitute the very elements of his being. I have stated, that in the composition of this body are involved all the mineral and vegetable substances of this globe, even from the grossest and heaviest matter up to the most rarefied and light. And *lastly*, to finish this master piece of creation, I stated that the brain was invested with a living spirit, that, like an enthroned deity, presides over and governs, through electricity as its agent, all the voluntary motions of this little organized corporeal universe; while its living presence,

and involuntary self-moving powers, cause all the involuntary functions of life to proceed in their destined course. Hence, human beings, and all animated existences, are subject to the same common electrical law that pervades the universe, and moves all worlds under the superintendence of the involuntary powers of the Infinite Spirit.

That all substances are incorporated in the body of man is irresistibly true, otherwise he could not inure himself to all, even to the most deadly poisons, and render them, in a good degree harmless in his system. He may so accustom himself to the use of tobacco, rum, or even opium, that he can take into the stomach a quantity sufficient to produce the death of several individuals, while he himself will experience from it but a slight effect. He may even commence the use of arsenic in small quantities, gradually increasing the dose, till he gets incorporated into his system a sufficient quantity to kill, for instance, five men. As in this case it forms a part of his body, so it causes a longing for it in proportion to the quantity in the system. Should he now take a portion sufficient to kill five men, it would only produce a balance of power with that already in his system. It would meet the demand. This is habitude. But should he take one portion more, sufficient to kill any other man, he would die. Now it would be impossible for a man to inure himself to any such substances, unless there were some

small particle in the composition of his body on which to build. Hence it is philosophically true, that man is an epitome of the universe, and that all the elements, in exact proportions, are most skilfully combined in his system, by the hand of the Creator; and these proportions should never be disturbed and thrown out of balance by dissipation.

Having these facts distinctly before us, I would now state, that if there are one hundred elements in the globe which was made out of the same number in electricity, then there are one hundred in the composition of man's body, for he is but an epitome of the universe. As his body was created out of the dust of the Earth, and is but a vegetable of the second growth, so it is the same as though it had been originally made out of electricity. And as the globe, after its creation, required electricity, the original substance from whence, under Deity, it sprung, to move, control, and govern it, so, after man was organized, and his brain invested with a living spirit, it required electricity, the primeval substance out of which he was made, to be inhaled with the air into his lungs, and carried to every part of his system, and by which, under the impulse of mind, it must be moved, controlled, and governed by the positive and negative forces that move all worlds. You now perceive what connection Electrical Psychology has with the creation of our globe. It is a science that in-

volves the electrical theory of the universe, and all the multifarious operations of nature.

We know not, as yet, how many elements there may be in existence. I desire it, however, to be distinctly borne in mind, that if there are one hundred in electricity, which is primal and eternal matter, then there are one hundred in the globe, one hundred in the vegetables that the globe produces, and one hundred in the human body, which is sustained by, and, therefore, made up of vegetables. The stomach is the great workshop of the system, to manufacture new materials to supply the demand occasioned by its constant wastes. The food and water taken into the stomach contain the one hundred elements to meet the supply of the one hundred that are contained in the composition of the body. Electricity, containing also one hundred, is inspired by the lungs, communicated to the blood, from the blood to the nerves, and conducted to the brain, and there laid up for the use of the mind, as I have explained in my first Lecture. This electricity is sent by the involuntary powers of the mind from the cerebellum through the pneumogastric and other involuntary nerves to the stomach, to produce digestion. The one hundred elements in electricity meet the one hundred corresponding elements in the food, and convert the whole mass into one homogeneous chyle. This is done by the positive and negative forces, without the

least confusion or interference of one element with its kindred elements. The nutritious parts of this chyle are taken up by the absorbents, and, in the form of serum, are thrown into the circulating system, and transmuted into blood. The blood is the universal solvent of the system, containing, in solution, all the chemical properties that are to constitute the body, even from its finest particles down to the solid bones—the same as water is the universal solvent of nature, out of which all the constituent principles of this globe are formed, through electrical action.

The finest particles of the blood are taken up, and, by the positive and negative forces of electricity, are transmuted into flesh, tendons, bones, and all the substances that constitute the animal economy, and by the same forces the old particles of the body are thrown off, to mingle again with those of the globe. When I say that all this is effected by the one hundred electrical elements, each acting upon its own element in the food, without interfering with any of its ninety-nine kindred elements, I desire to be distinctly understood. In order to express clearly so intricate an idea, I will take one of these elements, and carry it through in all its principal bearings.

Phosphate of lime is the substance that forms our bones. It may not be a simple element, but in order to convey my ideas on this point, I will consider it so. As our bones are continually wasting away, so this

waste must be supplied; and as they are often fractured, so they require new particles to reunite them by ossification. Hence, there must be phosphate of lime in our food as well as in electricity. This is certain, because that hard, bony-like substance collected on the teeth in the act of mastication, is from the phosphate of lime in our food and water. Having these facts before us, I now turn to the point under consideration, and ask your undivided attention:

The food is taken into the stomach. The phosphate of lime in electricity, being the *positive* force, moves from the brain—from the cerebellum—through the involuntary nerves to the stomach. It takes hold of the phosphate of lime in the food, which is the *negative* force, and leaves the other ninety-nine elements of the food unmolested. This is perfectly philosophical, for the *positive* and *negative* invariably rush together. It converts this phosphate of lime into chyle, and takes it up through the absorbents, and transmutes it into serum and blood. This phosphate of lime from the food now forms a constituent part of the blood. In the next place, the phosphate of lime in electricity takes hold of the phosphate of lime in the blood, and moves it on through all its destined avenues till it reaches the liver, which, while it secretes the bile, seems to act as the bolter of the system, to separate these one hundred elements to be distributed to their destined correspondent parts of the body. The phosphate of lime in electricity

extracts the like substance from the blood at the liver, conveys it to the various bones of the body, transmutes it into an osseous substance, and lays it down, particle after particle, and thus forms anew the solid framework of the system, while the dregs are passed off through the urinary secretions. But before it lays down the *new*, it removes the *old particle* by its repulsive force, and compels it to fly off by insensible perspiration. Fully sensible that I am now understood in reference to the operation of this one element, I am satisfied that you understand me also in relation to the operations of the other ninety-and-nine, in carrying on the work of digestion to keep up the repairs of the body.

These ideas, though somewhat intricate, are nevertheless interesting and sublime, as they unfold the relation in which man stands to the globe, to surrounding worlds and his Creator, as an epitome of the universe. If their novelty produce surprise in any breast, yet this is no reason that they should awaken resentment, or kindle indignation against the speaker. We are finite beings, can know but little, and we should ever be ready and willing to freely express our thoughts reciprocally to each other, independent of the opposition of men. By this mutual interchange of sentiment and feeling we should increase in knowledge, and grow wiser and better. Indeed, we need not go, in our contemplations, out of ourselves to learn the

great principles and operations of both mind and matter, of God and His works. As it regards human research, the words of the poet are unchangeably true, and must stand unshaken when thrones and kingdoms fall. He immortalized his verse when he breathed out,

“The proper study of mankind is MAN”.

I now turn to another department of my subject, equally interesting. I mean the DOCTRINE OF IMPRESSIONS, by which both nature and man are thrown out of balance, made sick, and cured. In this also we shall see the relation between man and nature.

The philosophy of disease I have briefly, but faithfully argued in my second Lecture, and shown how it may be produced by both mental and physical impressions. Hence, there is no occasion that I should weary your attention by ranging that field of pestilence and death. I shall confine my observations principally to nature, and even in these I shall be brief. The law of EQUILIBRIUM is the grand central LAW of the universe. It holds over nature the reins of government, and allows her, in her operations and changes, to stray, but not too far, from the central track. She may rise above, or fall below this law, but to its mandate she must ever bow, and at stated periods resume her medium course.

Electricity, being a universal agent, produces all the phenomena and changes that transpire in our globe

and its surrounding elements. By heat, which is an electrical effect, the air is rarefied and water is evaporated. When the rarefaction of the air is carried to an extreme, then that portion of the Earth and its inhabitants suffer. Nature is diseased, and the denser portion of the atmosphere is at length aroused from its slumberings and armed with force. The sweeping hurricane rushes, or the dreadful tornado roars in its awful movement to fill up and rescue that rarefied and diseased portion of the air, and continues its force till an equilibrium is attained in her aerial realms. At this point all action ceases, and nature is well. She was cured by her own impressions.

In like manner evaporation may continue till the air is filled, in its upper regions, with vapors. As electricity has a strong affinity for moisture, it leaves the drier portions of the atmosphere near the Earth, and ascends to the moist and vapory regions above. By this process electricity is thrown out of balance. The man who has had a broken bone, even years ago, or who is subject to rheumatism, will feel an inconvenience in that spot, or in his system, as harbingers of the approaching storm. The cause of this is, that he does not inspire as much electricity as usual with the air into the lungs, and feels the inconvenience. And the storm will surely burst, if there are no upper currents of air to disperse the vapor. The electricity being thrown out of balance condenses the vapors into

thick clouds by its coldness, and thus darkens the Heavens. The lightnings flash, the thunders roll, the rains descend, and the war of elements will continue till that subtile fluid is equally dispersed throughout the atmosphere. Nature having gained her equilibrium, in her electrical realms, is at rest. By these awful impressions of her voice she is cured. Here it is distinctly perceived that electricity is a cold body, because it condenses the storm, and when its quantity is sufficiently great it produces hail, even in the warmest weather in our southern climates. In these few ideas we see also the philosophy of storms.

Even the globe may be sick. She may have a bowel complaint. By the confined air and continually generating gases in the lava contained in her bowels she is thrown out of balance. The earthquake awakes from slumber, and springs from its dreadful couch. It starts to discharge its force at the nearest volcano. In its fearful march it sounds its rumbling thunders and convulses the globe. Flames start up through fissures of the opening earth, and from the bottom of the ocean burning islands arise! Volcanoes bellow and disembogue. Their lava overwhelms devoted cities, and their shock hurls others in crumbling ruins! A reaction takes place, and equilibrium is produced in her subterranean realms, and she is well. By these awful impressions of her own power she is cured.

I might extend my observations to every visible de-

partment of nature, and notice her more minute operations, but these few remarks, in reference to her most stupendous and obvious convulsions, are sufficient to give you my ideas how she becomes diseased by being thrown out of her equilibrium, and how she is cured by the inherent force of her own impressions. As man, then, is an epitome of the universe, the full force of my arguments on the philosophy of disease and the rationale of its cure, advanced in my second and third Lectures, will be clearly seen, and the relation in which man stands to the universe will be more distinctly understood.

As I am now on the doctrine of impressions, I take the liberty to say, that we should endeavor, at all times, to keep ourselves *positive* to the surrounding impressions of nature. We take disease much more easily to fall asleep in an unhealthy spot than to keep awake. While travelling in stages through some low, damp, and unhealthy places in the southern states, and where the mail stage runs both night and day, the traveller unused to that climate should be careful to take short naps during the day, so as not to fall asleep in the night stage. It renders him *passive* and *negative* to the surrounding IMPRESSIONS of nature, when she receives no salutary influence from the beams of the sun. These impressions become the *positive* force, and the electricity of the air inspired by the lungs enters the system,

disturbs the nervous force and the circulation, throws the whole out of balance, and disease ensues.

A citizen of Charleston, South Carolina, may ride out, in warm weather, three or four miles into the country, and, returning the same day, will experience no inconvenience from the change. But should he remain over night and sleep there, he would, in all probability, have an attack of what is there called "*the country fever*", and in a few hours he might be a corpse, as it is considered to be even more fatal than the yellow fever. On the contrary, a person from the country visiting Charleston and returning the same day, receives no harm. But should he remain over night, and sleep there, the same mournful results might ensue. My views on the *philosophy of becoming acclimated*, in my fourth Lecture, will throw some light on this point. And when we reflect that a person, while awake, is *active* and *positive* to surrounding impressions, we can easily perceive that he resists them, and consequently avoids disease.

In view of the above, it will be readily perceived why one person, even in the wakeful state, will take disease much more easily than another. Those who are firm in mind as a rock, are immovably calm, and have no fear of disease, even when some startling malady visits their neighborhood. These will not take it, even if they visit the bedside of the sick. This de-

terminated action of their minds throws a constant and powerful current of the electro-nervous force from their brains and systems, keeps them positive to surrounding impressions, and enables them to resist their force. But those who are in constant fear of some disease, who are always complaining of their feelings, pains, and aches, keep themselves constantly unwell by thus concentrating their thoughts upon their own systems, and watching each movement. When fever or cholera visits their neighborhood, these are the very persons who are in danger of an attack. Even fleeing to another section will not save them, unless this circumstance should be the means of changing their thoughts and removing their fears. The difficulty is, that fear, as Dr. Mason Good remarks, depresses the vital energy of the muscles, and slackens the motion of life. It causes the mind to shrink back on itself, and to render the system negative to the surrounding impressions of the elements, and thus engenders disease. More than one half the cases of cholera that have occurred during the past year, owe their existence to the fears and excitements of such persons, who, if they had not heard that it was in their midst, would not have been afflicted with it.

The cholera is a sudden collapse of the whole cuticle, occasioned by the electricity of the nerves at the surface suddenly retiring to the stomach and bowels.

The pores of the skin being closed, the blood and other fluids follow the electricity, and retire internally. The venous circulation is obstructed and weakened, and the fluids seem to rush to the stomach and bowels, and immense secretions ensue. Intense fever and inflammation in the entire alimentary canal aggravate the other difficulties, and the storm bursts in fearful terror. The external and internal parts of the system being thrown out of balance in their electrical action, and the arterial and venous circulation having lost their equilibrium, the most dreadful cramps and convulsions ensue. All that is necessary to effect a cure is, to procure a reaction from the centre to the surface, and thus restore the usual equilibrium between the arterial and venous circulation, by equalizing the electricity of the system.

What I have now argued in relation to keeping the mind positive to surrounding impressions, will account for the well-known fact, that an individual sitting with his back to a current of air, while in a state of perspiration, will take cold much sooner than if he faced it. The cause is obvious. The front part of the brain contains the positive electro-nervous forces, under the control of the voluntary powers of the mind, and the back part contains the negative electro-nervous forces, under the control of the involuntary powers of the mind. As the positive forces, under an absolute volition of mind, resist all external impressions, so the fact

is readily seen why they have more power than the negative forces to resist disease, or any encroachments that may be made upon the system.

I would now remark that the science of Electrical Psychology, being the doctrine of impressions, throws an immense flood of light on the human mind, and its susceptibility to the most strange and unreasonable impressions in the power of man to conceive. There are some minds so constituted, that it is absolutely impossible for them to resist the impressions that others may make upon them. This science unfolds what was considered an inscrutable mystery in relation to the conduct of several individuals who perished in the excitement of the Salem witchcraft. Persons of well-known character—yes, of a *stainless* moral reputation—were executed on their own confession! They were charged with being bewitched, and with having bewitched others. They plead guilty to the charge, firmly believed it to be true, and, on their own confession, were sentenced to die, and were cut off from the land of the living. They were in the psychological state. In my public experiments, I have taken persons who are naturally in the *psychological state*, and have produced such impressions upon them. I have made them confess that they were bewitched, and that they had rode on broomsticks through the air to bewitch others, and deserved to die.

Hundreds of instances have occurred in our world,

where persons have been charged with murder, have confessed themselves guilty of the deed, and, on that confession, have been solemnly sentenced to die. And yet, before the day of execution arrived, the supposed murdered man was found alive in some distant section, and hurried home just in time to save an innocent fellow-creature from an ignominious death. Turn to the criminal calendar, and you will find some most striking instances of this character, and that too in our own country, and even in New England, the boasted land of light and morals. All such persons were naturally in the *psychological state*, and really believed what they confessed. How many may have, through such means, innocently lost their lives, the opening scenes of eternity alone can disclose. Judges and jurors have yet to learn that no man should be hung on his own confession. If he must die, let it be in the face of the most indubitable evidence, and, even then, let him be recommended to mercy, for often murder, as well as suicide, is committed under some strange hallucination of mind.

LECTURE VII.

Connection between the voluntary and involuntary nerves. Electricity
the connecting link.

LADIES AND GENTLEMEN:

Much has been advanced in relation to mind and matter, their various operations, powers, and manifestations, and the countless mental and physical impressions of which they are susceptible. I have also said not a little of the electro-nervous force, as the agent of the mind, and how the functions of every part of the system are executed under its energy. I have proved it to be the connecting link between mind and inert matter, and the agent by which the Creator moves all worlds through the boundless fields of space. I have shown the connection existing between man and nature, and the relationship he sustains to her as an epitome of the universe. As I have made electricity the grand agent that, under mind, moves on all the multifarious operations appertaining to the human system, ~~It may be~~ asked, what proof is there to establish this truth, independent of what has already been offered? If the arguments already advanced to prove that mind touches and moves electricity as its prime agent, are not suffi-

cient and entirely satisfactory, I will then refer you to a visible and tangible experiment, the result of which you can witness, and thus test the truth of my position.

Let any gentleman of eloquence, feeling, and pathos strip up his sleeve, and lay his bare arm on a table where it shall be perfectly at rest; let him then repeat some impressive poetry, or any prose sentences of stirring eloquence, paying no attention to his arm till his feelings are moved, and at that instant he will see his arm covered with what are called goose-pimples. If he cease speaking, they will gradually disappear, as his mind sinks into calmness. Indeed, he can see them rise and fall with his feelings and emotions. These are occasioned by the redundant electricity which is thrown to the surface by the strong emotions and positive impulses of the excited mind. These pimples rise up at the root of each hair, and as hair is a non-conductor, and resists electricity, so the internal pressure of the electro-nervous force, propelled to the surface by the mind, causes these minute eminences to arise. Electricity is, in its nature, a cold substance. Hence, when the weather is cold, the air, being dense contains an excess of electricity and oxygen. These, being inspired by the lungs in greater quantities than usual, brace the system, and render these pimples in the same ratio more prominent and visible than in warm weather. This circumstance confirms the proof that it is electricity moved by mind that causes these to rise when

the feelings are excited by an eloquence that causes even cold chills to pass over the body.

The proof now produced I consider to be absolutely and positively irresistible, and abundant to satisfy any philosophic mind, that electricity is the connecting link between mind and inert matter, and is, therefore, the agent through which the mind manifests its motions and powers. But should this not be sufficient to send a bold and firm conviction to the mind of the greatest sceptic, then I will endeavor to carry the proof still farther, and firmly nail the matter beyond his power to remove it. I will show him how abundant the proof is by which this position is sustained. Let the sceptic place himself on an insulated stool, with his arm entirely bare, and charge his body from a powerful electric machine. The hairs and pimples will rise up even as they do under an intense action of the mind. When the body is electrically charged on an insulated stool, even the hairs of the head rise up erect, and the same result follows when the mind is greatly excited by fear or moved by strong and stormy emotions.

If these evidences are not sufficient to strike the sceptic speechless in his opposition, then let him take a needle, and, after satisfying himself that it has no magnetic power to attract the smallest atom, let him insert it in the nerve of an animal, and it will become sufficiently magnetic to take up fine iron filings. Indeed, ladies and gentlemen, I have no doubt that the

naked arm, under sufficiently strong and stirring emotions of mind to raise those pimples, would, while in that condition, produce an effect upon the electrometer.

We now perceive why the mind, when involved in trouble and distress, has so powerfully affected the body, not only in bringing upon it various diseases, but often sudden, or even instant death. And we moreover see why the mind, when calm, serene, and happy, when buoyant with hope and animated with confidence, faith, and joy, has produced such powerful and salutary results in removing pains and diseases. We see why, under the energy of such a favorable state of mind, warts, and even king's-evil, cancers, and various tumors have been made to disappear.

Dr. John C. Warren, of Boston, Massachusetts. states, in his work on tumors, that a lady called upon him to ask his advice in relation to an experiment she thought of trying on a tumor with which she was afflicted. It was to rub it with the hand of a dead person; and, as she had a good opportunity, she asked Dr. Warren whether she had not better improve it. He states, that he at first thought of dissuading her from it, but, sensible of the power of the imagination, he advised her to try the experiment. She did so, and in a few weeks the tumor disappeared!

Dr. Warren calls it the imagination; but it is the effect of a mental impression, as I have just stated, producing the result by the action of electricity through

the voluntary nerves. The philosophy of this is simple, and in a few words I will notice it.

The old particles of our flesh are thrown off through the electro-nervous force of the involuntary nerves, and by the same force the new particles from the blood are laid down in their stead. Hence, the wastes and repairs of the system are about balanced. We change, as I have stated, the fleshy particles of our bodies about once per year, and the bones in seven years. While, therefore, the involuntary nerves are keeping up this balance of power between the wastes and repairs of the flesh, so the same tumor that is thrown off once per year with the other particles of the body, is gradually replaced each year by the same involuntary electro-nervous force from the new particles of the blood. Over this the mind has no direct control, because it acts through the voluntary nerves. Hence, when the mind is under the influence of confidence, faith, hope, and joy, organic activity is heightened, and by keeping the mind upon the tumor while in this happy state, and believing it will disappear, creates a surplus of action at that spot through the voluntary nerves, and this surplus action throws off this surplus protuberance to return no more. Such is the philosophy of what is called imagination.

The point being understood how the electro-nervous fluid removes a tumor, the query may now arise in your mind, Why does it heal a wound or cure a dis-

ease? In answer to this question I would first remark, that I am well aware that the healing properties are in the individual, or in the electricity of the system, and not in the medicine. And the question, *Why does the electro-nervous fluid heal?* has been indirectly considered in my last Lecture, when explaining the process of digestion. Because if all things were made out of electricity, then it is certain that electricity contains all the elementary principles, and therefore all the healing properties of all things in being. All the balms, oils, and minerals in existence are contained in electricity, and in their most skilfully combined proportions. This electricity is inspired with the air into the lungs, and passed through the blood into the nerves of the brain, and becomes the electro-nervous fluid. It is the positive moving power, in all its one hundred elements, and meets the same one hundred kindred elements that compose the body, and are the negative power. And the positive and negative forces coming together, and the one hundred elements in electricity meeting the one hundred of the same kind in the body, each tending to its own, produce the healing result, on the same principle that they produce digestion, repair the system, and equalize circulation. For a full explanation of this point you will please call to mind my remarks on the digestive process in my last Lecture, and the whole will be easily comprehended.

I now leave this point and call your attention to the brain, which is the palace and throne of the mind, where it dwells and reigns. I shall briefly notice its operations in its Earthly house, point out the connection between the voluntary and involuntary nerves through which the mind acts, and conclude by noticing the philosophy of sleep.

I have stated in a former Lecture, that each individual has two distinct brains—namely, the cerebrum, which occupies the frontal part of the cranium, filling the principal part of its cavity, and the cerebellum, which occupies the back portion of the cranium. The voluntary nerves belong to the cerebrum, through which the voluntary powers of the mind act, and the involuntary nerves belong to the cerebellum, through which the involuntary powers of the mind act. And though in their intricate convolutions through every part of the cranium, they seem to interweave and blend in ten thousand ways, and both dive into the spine, and there combine to form the spinal marrow, yet by some secret charm they preserve their entirely distinct character as to their voluntary and involuntary powers, and thus carry out the separate forces of both brains into every part of the entire system.

Our voluntary powers, by which we reason, and by which we move our limbs and bodies, being the positive force during our wakeful moments, soon tire, and require the refreshment of sleep to restore them. But

our involuntary powers, by which the heart and lungs are moved, and the functions of life performed, commence their career of action at birth, and often continue it, without any apparent weariness, for seventy, eighty, or even a hundred years. They, however, tire at last, and also require sleep. But when they sleep, it is death. Natural sleep, which involves the sleep of the voluntary powers only in a state of entire insensibility, is so far on the road to death. It is the half-way house to the land of silence. By natural sleep our exhausted voluntary powers are restored, we wake up refreshed, our weariness has disappeared, and we are prepared for renewed action. There is at the same time another important end gained by our insensibility in sleep. The involuntary powers, being left free from the exciting action of the voluntary powers, were allowed to gradually slacken their movements, and regain their true and healthful equilibrium.

In order that this part of my subject may be distinctly understood, I must point out the connection between the voluntary and involuntary powers, and the manner in which they may reciprocally affect each other. Our pulsations are more frequent in the evening than in the morning. This is owing to the mental and physical action of our voluntary powers during our wakeful moments. They, being the positive force, trespass upon the involuntary powers, which are the negative force, and hence one grand object of sleep is

to allow the heart to come down to its due natural slowness of pulsation. The voluntary powers, being the positive force, can of course trespass upon the involuntary, till they become tired out and sink to rest in the sleep of death. This I will endeavor to make plain by the following circumstances.

In the barbarous ages of the world, criminals have been, in some instances, doomed to die through deprivation of sleep. Guards, who took charge of them by turns, both night and day, were ordered to keep them incessantly awake. This they did do by touching them with some instrument of torture, and sometimes with fire, whenever exhausted nature would yield to repose. In such instances the pulsations of the heart are gradually increased above their usual throb, becoming more and more frequent, till between the third and fourth day, when they rise to about one hundred and twenty per minute, which is a fever heat. And so on, gradually increasing, till the seventh or eighth day, when the pulse is only perceived by a tremulous motion, inconsistent with the continuance of life, and the sufferer expires. You now perceive that the voluntary powers, by being kept awake, trespass upon the involuntary powers till they too are tired, and fall asleep; but that sleep is death.

I have already remarked, that when our voluntary powers are exhausted they fall asleep at night, and in the morning we awake up restored. This brought us

half way on our journey to the door of death, and well may sleep, in all ages, have been considered its emblem. But when the involuntary powers are entirely exhausted by pain, by fevers, or by sickness in general, they also require rest, and therefore fall asleep. This is death. Now, if there were no positive organic destruction, and could the laws of chemistry that decompose our bodies be suspended, and could the entire system, blood and all, be kept precisely in the same condition as it was when we expired, we should wake up after a few days in perfect health. This is no revery of fancy, no chimera of the speaker's brain, but absolutely and positively true, and in perfect accordance with the principles of philosophy. As this subject is new, I will take it into consideration, as it must be not only interesting, but vastly important to us all.

In the first place, we know that the serpent and toad species, the alligator tribe, and nearly all insects, fall into torpidity in winter, and in the spring they are aroused from this state in perfect health, and with regenerated vigor. Not only their voluntary, but also their involuntary powers were asleep. The breathing lungs and throbbing heart were motionless, and the circulating blood was stilled. The raccoon and several other species of animals burrow, and fall into a torpid state as winter approaches, and remain till spring without any sustenance whatever, and then make their appearance without any loss of flesh. In

all these creatures the *foramen ovale*, an opening between the auricles of the heart, never closes, and hence they can live without breathing.

It may, however, be said, that this is by no means applicable to human beings, for they cannot live without breathing. How then do we live without breathing, or even without the throbbing of the heart, or the circulation of the blood, till we were born into existence? I answer by saying, that the *foramen ovale* was not closed, but generally closes soon after our birth takes place. We know that the new-born infant requires but little air, and can live where we should be smothered and perish. Again there is occasionally an individual in whom this never closes. It is true that these instances are exceedingly rare, and such persons are liable, when disease or pain exhausts the involuntary powers, to sink into a torpid state, which has been mistaken for death. The lungs and heart suspended their motions, the blood ceased to circulate, and the limbs grew stiff and cold. Thousands in this condition have been prematurely buried, came to life, struggled, turned over in their coffins, and perished. On being disinterred they have been found with the face downward. Some, placed in tombs, have revived, been accidentally heard, and fortunately rescued. And though they expired with a distressing disease, yet they awoke to life in health.

An instance of this kind occurred in New Jersey,

where an individual was apparently in a state of death. He was cold and motionless. The lungs heaved not; the heart in its pulsations was stilled; the blood was stagnated in its channels, and had ceased to flow. His funeral was two or three times appointed, the friends and neighbors assembled, and through the entreaties of the physician it was postponed to another time. He at length awoke from this state to life, and awoke in health. Some call this singular condition, where circulation is suspended, a trance; but it is the sleep of the involuntary powers in those individuals only where the foramen ovale is not closed. In all other persons it would be death.

In view of these facts we should be warned not to inter our friends too soon after we suppose they are dead. And as death is only the sleep of the involuntary powers, so dying cannot be a painful process, but one that must afford the greatest pleasure and delight of which we can conceive. It must certainly afford as much real enjoyment to die as to lie down upon our beds and sink into natural sleep. All sufferings arise from the nature of the disease that tires out the involuntary powers, and not from the gasping struggles of the dying. The fatigues, toils, and sufferings of the day, that prepare our voluntary powers for a night's repose, are not to be taxed upon the process of our dropping into a natural sleep. This is of itself pleasurable, and so is also the process of dropping into the

sleep of death. In this respect it is not "the king of terrors", but the welcome angel of soothing smiles and crowning joys.

You now perceive that though the voluntary and involuntary powers of the mind are entirely distinct, and seem to act independently of each other through two distinct sets of nerves, yet there must be some secret link between the two that unites them in one bond of everlasting and indissoluble union. That this point may be settled as accurately as possible, I must call your attention to the voluntary and involuntary nerves, to determine the connection between them, and also to ascertain the throne of the mind, or in what particular part of the brain it may be located.

Though I have faithfully explained the philosophy of the circulation of the blood in my first Lecture, yet I am compelled to glance at the position in which the arterial and venous circulation stand in relation to each other, and notice the connection between them, and then see if this will not throw some light on the voluntary and involuntary nervous forces of the brain.

The circulating system is in reality two distinct systems. The *arterial* carries the cherry-red blood, which is *positive*, and ever flows from the lungs and heart to the extremities, and the *venous* carries the dark blood, which is *negative*, and ever flows from the extremities to the heart and lungs. The arterial system, commencing at the lungs and heart, divides into

various branches, and these again into others, and so on, till they spread out in thousands of small blood-vessels called capillaries, too minute for the dissecting knife to trace, or the naked eye to see. Indeed, they run out and seem to end, if I may so speak, in millions of nothings. At their terminations, and in just as many millions of nothings, the venous system begins. Though there is no visible connection that the dissector can trace between the two, yet we know that such a connection must exist, otherwise the blood could never pass from the capillaries of the arteries into those of the veins.

As the nervous system must correspond with the circulating system, so these remarks will prepare your minds for a correct understanding of my views in relation to the *voluntary* and *involuntary nerves* and the throne of the mind. The involuntary nerves have their origin in the cerebellum, which is the organ of involuntary motion, wind round in intricate mazes, and form its convolutions. They pass into the spine, and form the spinal marrow, a part of which is but the cerebellum continued, and from thence they branch out to the heart, lungs, and to all the involuntary parts of the system, so that motion may be communicated to them by the involuntary powers of the mind. They return through another department of the spinal marrow to the brain, and terminate in the medulla oblongata in thousands of nothings, by which I only mean

invisible fibres. In just as many thousands of nothings the voluntary nerves begin—wind round in like intricate mazes, and form the convolutions of the cerebrum, which is the great organ of voluntary motion. They pass into the spine and form the spinal marrow, which is but the continuation of the two brains, and from thence they branch out to all the voluntary parts of the system, so that motion may be communicated to them at pleasure by the voluntary powers of the mind.

It is evident that the same secret and invisible connection exists between the voluntary and involuntary nerves of the two brains that exists between the arteries and veins of the two circulating systems which carry the positive and negative blood. If this connection between the voluntary and involuntary nerves of the two brains does not exist, then the *voluntary* powers could not, by their wakefulness, produce the least possible effect upon the involuntary powers, so as to tire them out and produce death, nor could they even cause the least disease. And on the other hand, the *involuntary* could not produce the least possible effect upon the *voluntary* powers.

The mind is certainly not diffused throughout both brains, because a part of the brain may be destroyed, and the mind still retain all its powers and faculties. If it were thus diffused, being an active principle, it would keep every organ of the brain uniformly excited.

Hence it appears most reasonable, that the mind holds its throne between the **TERMINATION** of the involuntary nerves of the cerebellum and the **COMMENCEMENT** of the voluntary nerves of the cerebrum. This will appear rational, if we reflect that any sudden, irregular motion of the heart, for instance, or of any other involuntary organ, will instantly convey the warning to the mind, and bid it beware. But this sensation could not be communicated to the mind unless it held its throne between the voluntary and involuntary nerves. This, though difficult to determine, seems to be in the **MEDULLA OBLONGATA**. There the royal monarch sits enthroned. From the external world, through one common nerve, he receives all his impressions, and from thence he transmits them by electric telegraph to the various departments of his palace—or, to speak more phrenologically, to the different organs of the brain, and thus manifests the true impression of his character to the world.

In the light our subject now stands, the philosophy of natural sleep can be stated in very few words. Heat expands, and cold shrinks the nerves of the brain. As the *mind* is that sublimated substance we call *spirit*, and is a living being of embodied form, and being the reverse of dead matter, it is its nature to move, and the result of that motion is thought and power. By the shrinking of the nerves of the cerebrum its motions are stilled, and thought is gone. This is sleep.

I am done, and though errors may be detected, I care not. I have spoken freely, and meant to do so. And though sceptics may sneer, yet I see and feel the full weight, importance, and majesty of my subject. I have everything to hope for in its favor, as a powerful agent to remove disease and pain, and to succor the distressed.

LECTURE VIII.

Electro-Curapathy is the best medical system in being, as it involves the excellences of all other systems.

LADIES AND GENTLEMEN:

The science of Electrical Psychology is yet in the infancy of its existence, and as so many astonishing cures have been already effected under its energy while yet in the very dawn of its being, so we can at present form but a faint conception of that supreme empire over disease which it is ultimately destined in some future age to attain, or of that magnificence and power with which coming generations will see it invested. The time will come when it shall stand forth in the full vigor and beauty of its manhood, clothed in its meridian splendor, and shedding the pure light and heat of its own healing power over the millions of our race. In the great field of sciences already known to the philosopher, that of Electrical Psychology stands preëminent. In making this declaration I do not detract one iota from their value or greatness, but on the contrary, yield to them all their grandeur. They are worthy of the Creator, who established them when He founded the empire of nature, and worthy of the master spirits who revealed them to the world. They are

great, and the various ranks of greatness they occupy in the scale of sciences were assigned them by that unerring Being who arranged the order and harmony of the universe, and not by erring man. Then censure me not for the declaration I make as it regards their relative importance.

I am not insensible of the fact that astronomy is a science of that peculiar and lofty character that knocks at the door of the heart, calls aloud for the most bold and daring thought, and bids it soar into the regions of unbounded space to survey, measure, weigh, and balance suns and worlds. The bare sublimity of the conception that man, who is but "an atom of an atom-world", can enter those vast dominions of the Creator, and take cognizance of the grandeur of their expansiveness, the wisdom of their arrangements, the beauty of their variety, and the order and harmony of their motions, bespeaks the high origin of his nature and destiny, as an intellectual and moral being. But astronomy, however vast may be its fields of brilliant suns and blooming worlds, and however strong may be its claims upon the human intellect for the exercise of its highest powers and most deep-stirring energies, is, after all, but a physical science, and therefore inferior to the science of the mind.

If, from this lofty and daring flight among countless suns and worlds, we descend and dive into the depths of the globe on which we tread, and should we be able

to explore its dark subterranean dens and deepest caverns, even down to its centre—or should we only range its known geological departments, and survey the various strata of its crust, and scrutinize the marine, vegetable, and animal remains they contain, as so many deposits and mementoes marking the footsteps of nature in former ages, we shall also find a call for the deepest thought to scan the mysteries of geological science, and to search out and explain the operations and convulsions of nature in these subterranean regions. These contemplations on the Heavens above, or on the structure of the Earth beneath, are certainly sublime, and challenge the noblest powers of the human soul. But, high as the science of astronomy may call the mind to soar, or deep as the science of geology may urge it to descend, yet these, after all, are only physical in their character, end, and aim.

But, on the other hand, the science of Electrical Psychology being the science of the living mind, its silent energetic workings and mysterious powers are as far above these and all others of a like character as mind is supreme over senseless matter. And as the object of this science is to produce such mental and moral impressions upon the sick and afflicted as shall restore them to health and happiness, and as this can positively be accomplished upon all who are in the electropsychological state, so the vast importance and utility of this science are but faintly realized by the public at

large—are but dimly seen. Even when these mental impressions cannot be made upon an individual so as even to paralyze a muscle, still I can, in the great majority of cases, either cure or greatly benefit the sufferer by physical impressions upon his body, provided that he will faithfully follow my directions.

The remedies this science prescribes are always safe because its pharmacy is of God, and rests on the bosom of nature. Even in those cases where they can do no good they will do no harm. It discards those powerful, poisonous, and dangerous medicines of the old-school practice, which, in their experiments, have proved so fatal to the lives of millions of our race. It selects those only from the fields of nature which grow in that part of the Earth's latitude where we live, and such must be adapted to our constitution and condition by the wisdom of the Creator, who has provided both food and medicine to all animals and creatures in that part of the globe where He awakened them into existence. If we watch the actions of the animal creation, we shall learn that there is, and indeed must be, as much simplicity in our medicine as there is in our food. Allopathy, Thompsonianism, Homeopathy, Hydropathy, Electropathy, and I will add, Aeripathy and Terrapathy, should never be made to exist as so many separate medical schools, but the excellences of them all, so far as they are applicable to the relief of human sufferings in any corresponding latitude on

Earth, should be combined into one grand system to CURE, and call it CURAPATHY.

Water is nature's universal solvent, and when properly applied, in its various degrees of heat and cold, to the different parts of the system, either externally or internally as the case may require, it is a most powerful agent to restore the equilibrium of the circulating forces and remove disease. But water alone is not sufficient in every case. The air in its application and various temperatures should not be overlooked, nor the quality and temperature of that which is inhaled into the lungs. We can live longer without food or water than we can without air. In very warm weather, when the air is greatly rarefied by heat, let the invalid, and even the well person, descend into a dry cellar, entirely under ground, undress, and there not only breathe the pure, cool, and earth-impregnated air for half an hour or more each day, but let the body at the same time be exposed to its action. This will brace the feeble system of the invalid, gradually raising it up to soundness, and impart vigor and energy to the healthy. Call this Aeripathy. But this is not sufficient to remove every case of disease. Electricity, galvanism, and magnetism, in all their forms, should not be forgotten. Electricity is the agent of mind and the invisible power of matter. These three should be passed through different parts of the human system to ease pain, and remove nervous obstructions

and nervous diseases by thus equalizing the nervous force. This is Electropathy, and requires not only a familiar acquaintance with electrical science, but also great skill in its correct application to the diseased.

But this alone is not sufficient. We must not be unmindful of our mother Earth, nor wholly forget to lean upon her bosom. Our bodies take into their composition, not only due portions of *electricity*, *air*, and *water*, these three grand divisions of nature, but they also claim a large portion of earth, out of which they are said to have been formed. We are indeed an epitome of the universe, and stand in an exact aptitude and relationship to nature. This being so, permit me to remark, that diseased persons, during the summer season or warm months, should seek some farmer's secluded plough-field or garden, expose their naked bodies, except the covered head, for several minutes to the rays of the sun. When well heated and rubbed, cover them up in the fresh earth for half an hour or more, then wash and rub briskly with a towel, dry well in the sun, and dress. At other times, and as often as convenient, let the invalid follow the ploughman, and as he turns up the fresh earth let him breathe the air while charged with the invisible life-giving substances that rise from the ground.

As the above advantages can only be enjoyed by those in the country, what shall be done for those in cities? In order to be more explicit on this interest-

ing point, when you build a house make provision for a room that can admit the sun through its windows. It might be connected with your bathing establishment, and in the same room. Have at least three articles permanently constructed like the tub in which you lie down to bathe the body. Let one be filled with a pure, rich, fertile earth; another with a light, sandy soil; and a third with clay. Here let the invalid each day bury his body in one of the first two, and remain at least half an hour, after first having exposed it to the action of the sun. Then let him wash, rub well with a towel, and dry thoroughly in the sun before dressing. But in case of severe chronic diseases, apply pure water to the clay till it becomes a mortar in which the body will sink, and let the patient bathe his body in this. If the disease is attended with inflammation, let the mortar be warm as can be conveniently borne, and then wash the body in water of the same temperature. If there is no inflammation, let the water be cold as its usual summer temperature, and wash the body in water of the same, rub briskly with a towel, and always dry thoroughly in the sun, if possible, before dressing. By this mode of treatment an empire over many diseases will be obtained, when all other modes have failed. This I will name **TERRAPATHY**. Simple internal medicines, of an animal or vegetable nature, may at times be taken into the stomach, but nothing of a poisonous charac-

ter. I therefore repeat that Electrical Psychology is the doctrine of mental and physical impressions to cure the sick. This can often be done without any medicine at all, by simply a mental impression, which this science involves. But when I use physical impressions, I cannot restrict my action to the narrow sectarian "medical schools" set up by men, but avail myself of a free and untrammelled range in the extensive fields of nature. Hence, I sum up the whole matter by reaffirming, that Allopathy, Thompsonianism, Homeopathy, Hydropathy, Electropathy, to which I add Aeripathy and Terrapathy, should never be established as so many separate medical schools. In the splendid science of Electrical Psychology I embrace the excellences of them all so far as they are applicable to the relief of human sufferings, and combine them in one grand system to cure, and call it CURAPATHY.

I presume the question will arise in some minds, why should Terrapathy, or the various applications of different kinds of earth to the body, have a tendency to cure? This question is somewhat difficult of solution, but no more so than to solve why water, air, or any medicine has a tendency to produce a sanative result upon the human system. If, however, you will recall my arguments on the philosophy of digestion in my sixth lecture, and what I said on the philosophy of cure in my seventh, you will have my answer to the question, *why*

should Terrapathy have a tendency to cure? No physician pretends to explain *why* his medicines produce certain effects upon the system. He merely knows the fact, and acts accordingly. These facts, as to the medicinal virtues of certain substances, have, in many cases at least, been learned from the animal creation or been discovered by accident. When one rattlesnake bites another, the wounded one will invariably eat a certain plant and live. A negro, laboring in the Dismal Swamp, in North Carolina, observing this, ate the same on being bitten by a rattlesnake, and was cured. Others laboring there have practised it with the same success. Indeed, nearly every useful vegetable medicine now in possession of doctors, has been discovered by some old woman in the country, or by old hunters and Indians, and, after much learned opposition and medical sneering, has been at length received as their adopted child, and one after another has been, after passing through a like ordeal, introduced into the medical family, and claimed as their lawful paternity. Even Peruvian bark was discovered by the Jesuits to be an excellent specific for ague and fever. For this they were persecuted by the medical profession, who sneered at the remedy, laughed its discoverers to scorn, and moved the clergy to fulminate their thunders against them and their medicine. But they have long ago adopted this persecuted child into the medical family and school. Now, they cannot treat an intermittent fever without this

darling. You know that quinine, which is manufactured from Peruvian bark, is in our day "all the rage" in treating ague and fever. But setting aside the manner in which the medical properties of substances were first discovered, let us come directly to the subject under discussion.

What evidence, we may now ask, is there that Therapathy possesses any power to cure? It will be remembered that I have contended throughout these lectures that electricity is the power that controls matter, even from the smallest particle up to the most ponderous globes, and that mind is a self-moving substance that controls electricity, and that hence all power and motion consubstantially dwell in and emanate from mind. I have contended that the sanative principle is in the man, and is involved in the electro-nervous fluid, which is the positive force breathed in from the atmosphere, and the food taken into the stomach is the negative force abstracted from the earth, and answering to it. These two forces in man, being the *positive* and *negative*, meet together and embrace each other. All the elements of the positive electro-nervous force of the brain blend with all the corresponding elements of the negative electro-vegetative force of the food in the stomach, and digestion, which is but the transmutation of food into the elements of the system, proceeds. The body, being the medium between these two forces, is gradually and incessantly changing, by the old par-

ticles being dismissed from its service and new ones enlisted to supply the waste of this unceasing war. But the electricity inspired with the air into the lungs, in being secreted by the brain, undergoes a change from what it was in the atmosphere equal in degree and corresponding to that of earth transmuted into vegetables. This is evidently so, because in order to enable it to act upon the negative electric *force* of the food in the stomach, it must stand in the same positive relationship to *this* that the positive electricity of the atmosphere does to the negative electricity of the globe in order to transmute its earthy particles into vegetable substances. Should the electricity of the atmosphere, when taken into the lungs, remain in its unchanged state, it could never carry on a perfect digestion, so as to transmute food into flesh and bones, because a perfect aptitude between this electricity, the food, and the living body does not exist. This can only be done by electricity, after having been secreted and changed by the brain into an electro-nervous fluid. But, on the other hand, this electro-nervous fluid cannot possibly transmute earthy particles into vegetables, because a perfect aptitude between these three changing properties does not exist. This can only be done by the electricities of the atmosphere and globe acting in conjunction.

Having these general facts distinctly before us, we shall now be able to discover and appreciate the fact,

that TERRAPATHY possesses also, and that too in an eminent degree, its distinct powers to cure. To a candid consideration of this point I now invite your particular attention.

In my second Lecture I have argued the philosophy of health and disease, and trust that the ideas there advanced are retained by you all. When the mind is serene, and its mental and moral attributes are so balanced as to act in perfect unison; when all the internal circulating forces of the body are equalized so as to move on in one harmonious and beautiful round in their destined channels; and when the body externally stands in the same well-balanced and beautiful relation to the air, water, vegetables, and earth, then health must be the natural result of this state of things, on the principle of the common law of equilibrium, in which all other laws are involved. But when any or all of these are thrown out of balance, disease ensues. How, then, are these difficulties to be overcome, the circulating forces equalized, the mind restored to its wonted serenity, and health and happiness regained? In reply to these important and interesting queries, I would in the first place observe, that it is admitted by all who are acquainted with the principles of electrical science, that the atmosphere is charged with *positive* electricity, and the earth with *negative* electricity. Each of these electricities possesses, of course, the attractive and repulsive forces.

Now, as all diseases are either of a positive or negative character, so they must be cured by the positive or negative electricities, or by the application of substances that contain them. We should first attempt a cure by the science of Electrical Psychology alone. Whether this, of itself, would prove successful or not, could be tested in a few moments, by an immediate trial of mental impressions upon the patient. If these were successful, the mind would resume the balance of its powers. Its peace and contentment would be restored, and by its mental energies the nervous and other circulating forces of the body would be equalized, and health and happiness ensue. But if the disease cannot be psychologically cured by direct mental impressions, then we are compelled to resort to physical remedies, and make what I call physical impressions upon the body, and through these to reach the mind, because the mind and body intermutually and reciprocally affect each other.

Suppose, then, the disease to be a *positive one*, occasioned by the positive electricity of the system being thrown out of balance. In all diseases of this character, even though they may be attended with severe pain, yet there is never any inflammation. To these make cold applications, or the positive electric forces. Opposites should seldom be used, for they cannot act as permanent alteratives. Or suppose the disease to be a *negative one*, occasioned by the negative electricity

of the system being thrown out of balance. All diseases of this character will be attended, not only with pain, but inflammation. To these we should apply the negative forces, which belong in a peculiar sense to the Earth.

Here permit me to exhibit this interesting subject in a more definite and orderly arrangement, so as to be readily understood. Now, do you not perceive that, according to the peculiar nature of the disease, we should apply electricity, galvanism, or magnetism, or else air in its various temperatures, from the coldest to the warmest that can be borne? Do you not perceive that when the disease requires it, that water, in its various temperatures, should be applied, either externally or internally? And do you not perceive that herbs, in their various decocted combinations, or otherwise, should also, when the disease requires it, be taken internally or applied externally, and of such temperatures as to produce a salutary result? We have now descended from electricity, the finest known inert substance in being, through all the grand elementary departments of nature, down to the vegetable kingdom. Now, shall we stop here, or proceed down to EARTH, the MOTHER of us all, and draw relief from her generous bosom? Shall we stop at herbs, Earth's eldest-born children, who forever hang upon her breast, or shall we approach the maternal germinating and generating power and source from whence they draw their

vital being? As the Earth is electrically *negative*, and peculiarly so, how supreme must her powers be over all diseases attended with inflammation! Earthy substances, in various clayey or other combinations, and in the form of poultices, either cold or warm, as the case may require, can be applied to the diseased part, and with the same convenience that we do any other substance, or, when necessary, let the whole body be buried in soils of various kinds, in their natural vegetating temperature. Or should the disease require it, let the body be immersed in various mortars made of one or several kinds of clay, or other earthy compounds. The only thing requisite is a good knowledge of their chemical properties, and good judgment and skill *how*, and *when*, and in what manner to apply them to any given disease.

Consistent and even irresistible as all this may appear, yet the question comes up—Can any facts be produced as evidence of the sanative results of Terra-pathy? Certainly; there are thousands of instances of its power. But as it has never occurred to any mind to bring it into practice as a system, so the instances of its power are merely incidental. I have made it my study occasionally for five years, and yet I am now only ready to introduce it into the service of my grand system of Electro-Psychological Curapathy, and commence its practice. But to the point.

I might refer, with more force than many are aware,

to the spittle and clay prepared by the Master, and put on the eyes of a blind man, whom He then ordered to go and wash in the Pool of Siloam, and on doing of which he received his sight. Most of Christians suppose that all this was useless, and that He employed some other agent to restore his sight besides the means He manifestly employed. But it is in vain for any one to contend that Christ practised a fraud, by putting clay upon his eyes to produce no possible effect, and then secretly and deceptively restored his sight by some other power. It was done by the very means that He thus openly employed, and by which He pretended it was done, and without a shade of deception through fear of men. It was accomplished by the combined forces of Terrapathy, Hydropathy, and the faith and confidence inspired in the blind man's mind by a strong psychological impression.

But without any reference whatever to the Master, I will, in as few words as possible, show that the various earths possess a most powerful electro-absorbent force to draw out inflammation from the human system, and with which no other known substances in existence can compare. The smallest effect we witness on Earth is often pregnant with the greatest power, and portends the most salutary or awful results. A straw shows the direction of the current, however deep its waters, or secret its irresistible movement.

Take, then, for example, the sting of the bee, or the

bite of any poisonous insect, where the pain, swelling, and inflammation would be great. The moment the circumstance occurs, take almost any kind of earth at hand capable of producing vegetation, moisten it with spittle or blood-warm water, apply it to the wound, and in a few moments the poison will be extracted, and every painful result arrested. But a blue or white clay soil, moistened with warm water or spittle, is preferable, if it can be obtained without delay.

As to the drawing and absorbent powers of clay and other earths, I might bring a few simple facts. For instance, let oil or grease be spilled upon the floor, and remain till the board be saturated. No soap and water can remove it—no washings can make it disappear; yet clay, rightly prepared, will extract it. Or suppose there are oil or grease spots upon a silk dress. Rub pulverized magnesia on the opposite or wrong side of the dress, then press a hot iron to the grease spot on the right side, and the whole will instantly disappear, and leave the silk as bright and fair as ever. The same result may be obtained by using pulverized French chalk on any beautiful woollen dresses or shawls. Now it is utterly impossible that these effects could be produced unless these substances possessed a supreme electro-absorbent power. Or let clothing be saturated with any substance producing the strongest possible and the most pungent and enduring scent, even that of the skunk, and when no washing, no airing can remove it,

let it be buried in any soil capable of producing a free vegetation, and in three or four days the whole will entirely disappear.

The question arises—What is the cause of this? I answer by saying, that the human stomach cannot, neither can that of any other animal, digest any creature swallowed alive, so long as it possesses animal life. It must die before the stomach can digest and appropriate it to the elements that compose the body, and until then the creature must sustain its existence by drawing its sustenance from the vital force of the body. So the Earth cannot digest, that is, decompose, any substance, while that substance has either animal or vegetable life. These both draw strength and substance from her. But the moment they are dead she can digest and appropriate them to her own use, and thus invigorate and fructify herself. Hence it is seen why Terrapathy can cure. It is because all substances in the human system that are adverse to animal life and health, the Earth can appropriate to herself, and so she can all essences of the most pungent smell. She digests the whole, and manufactures and re-absorbs them again into the elements that compose her material body. She removes every substance from the human system adverse to the laws of animal life, and leaves perfect health. Hence the supremacy of Electro-Psychological Curapathy over all medical systems in being is clearly manifest, and I add no more.

LECTURE IX.

The secret revealed, so that all may know how to experiment without an instructor.

LADIES AND GENTLEMEN :

I would, in the first place, remark, that the Creator has stamped simplicity, as far as possible, upon each separate part of the human system. As I remarked in my fourth Lecture, each organ of the body performs but one function. The eye sees, the ear hears, the olfactories smell, the glands taste, the heart throbs to regulate the blood, the hands handle, the feet walk, the liver secretes its bile, and the stomach digests its food. The eye never hears, and the ear never sees. So there evidently is but one nerve or set of nerves through which impressions from the external world are communicated to the mind. This is certain, because the mind can receive but one idea at a time. It is immaterial how rapidly soever ideas may be transmitted to the mind, they are nevertheless successive, and two ideas cannot possibly be conceived, at the same instant, by the mind. One must succeed the other. But as there are millions of nerves in the human brain, and if it were alike the office of each to communicate ideas

to the mind, then as many millions of ideas as there are nerves might be transmitted to the mind at the same instant. But we are conscious that they are successively and not simultaneously conceived. We can not attend to two public speakers at once, so as to understand their ideas, if both were before us, and each addressing us upon a different subject. With the same earnestness that we give heed to the one, we must neglect the other. Indeed, there can be no doubt in relation to the fact of ideas being successively communicated to the mind, if we reflect that even one public speaker by too rapid a delivery often confuses the hearer.

The mind, as a living being of embodied form, has its spiritual brain and spiritual organs answering to the correspondent phrenological organs of the physical brain through which it manifests itself. The latter are, indeed, a production from the former, as much so as the plant and its form are a production from the life of the seed. The nerve, or family of nerves, through which impressions are communicated to the mind, and by the mind to the body, to move its various parts, is located in the organ of Individuality. All the organs of the brain, and, indeed, of the whole system, are double, and so are the senses likewise. The brain has its two hemispheres, its two eyes, two ears, two glands of taste, and two olfactories of smell. We have two hands, two feet, and the heart has its two auricles and

two ventricles. The organ of Individuality is also double. It is located in the centre of the lower part of the forehead, sends off branches to the optic, auditory, and olfactory nerves—extends through both hemispheres of the brain, passes down the spinal marrow, and in its course sends off branches to the arms and lower limbs, and, indeed, to all the voluntary parts of the body. Hence all voluntary motion originating in mind is communicated to the organ of Individuality, and from thence is transmitted through correspondent nerves to that part of the body where the mind directs motion to be made. Hence the organ of Individuality is the one that constitutes our individualism, or personal identity, and by which we identify all individual objects in the external world. And though this organ, like all the other phrenological organs of the brain, is made up of a congeries of nerves, yet I am satisfied that it has but one single identical nerve that is moved by a mental impression, and that one moves by sympathy the whole family of nerves dwelling in that organ; and thus motion is communicated to every voluntary department of the body where the mind as the motive power directs.

For illustration of the above, suppose a pebble were thrown into the centre of Lake Superior. It would displace its waters, and produce a circle. That circle would produce a *second*, and that *second* would produce a *third circle*, and so on, each continuing to lessen in

its action until it apparently died away. But though imperceptible to the naked eye, yet the successive action would be continued even to the distant shores, and move every drop of water from the centre to the circumference. And not only so, but that pebble would displace, by sympathy, every particle of water in the basined lake, even to its greatest depth. This is evident, because if a rock, half the size of that mighty lake, were thrown into its centre, the universal disturbance of every particle of water would be evident and perceptible. On the same principle, a pebble—yes, a single grain of sand—would produce the same result, only on a small scale. So the centre nerve (if I may so speak) of the organ of Individuality is moved by a mental impression, and this movement communicates motion by sympathetic impulse to each and every voluntary part of the body where the mind directs. Is not this the true philosophy of what we call *sympathy* existing between the different parts of the human body and the various attributes of the soul, and between one individual and another? And is not this the true philosophy of *personal identity*, on the mystery of which so much has been written? Did not the mind of man possess a *spiritual* organ of Individuality corresponding to the *physical* one of the brain, how then could either personal identity or sympathy be recognized, or even exist? This one spiritual organ constitutes the unity of all the attributes of the mind, spirit,

soul, or whatever you please to call that part of man which is to exist immortal in a future world. The phrenological organs of the human brain are but a daguerreotype manifestation—a result of the correspondent spiritual organs of the living mind. They constitute the physical apartments of the earthly house, which is fitted up as a temporary residence for the invisible inhabitant within, during its continuance here.

Having clearly placed before you those interesting points that involve the ever sweet and pleasing doctrine of sympathy, I will now proceed to instruct you how an individual can be *electrically* and *psychologically* controlled. This is a subject involving vast utility as a curative power to the sick and distressed, and is therefore full of deep and stirring interest to every feeling heart. To control is to cure. In order to affect an individual, and to successfully control his mind and muscles, it is, in the first place, necessary that he should stand in a negative relation to the operator as to the doctrine of impressions. Some persons are naturally in this condition, were born in it, live in it, and will die in it. Others are not in this state, and hence means must be used to bring them there before they can be controlled. In order to determine whether an individual stands in this negative relation to yourself, as the operator, you must first proceed to take the communication, as we term it. This is invariably and philosophically done through the medium of

two points. I care not whether it be effected by visible contact or otherwise, it is still done through the medium of two points, or the negative and positive electric forces, and through the same nerve, or family of nerves, that constitutes, phrenologically, our individualism or personal identity.

Before I proceed to notice the most easy, sure, and direct mode by which an electro-psychological communication may be established, I will, in the first place, speak of the philosophy of communication in general. It is evident that the *positive* and *negative* forces of the two electricities pervade all nature. These I call in my fifth Lecture the *male* and *female* electricities. These two forces not only permeate, more or less, all substances in nature, but they also unceasingly emanate from them in electric circles. Hence, as man is a part of the universe, he constantly takes into his system large portions of electricity with the air he inspires, with the water he drinks, and with the food he eats. And by mental and muscular action, and the common operations of animal life, he unceasingly throws it off through the nervous force. On passing from his system into the surrounding elements, it forms around him his electric or magnetic circle. How large this circle may be is as yet to us unknown. Hence, when two individuals come within a certain distance of each other, their circles meet, and touch each other at two points. And if one of these individuals is in the

electro-psychological state, the communication will be taken through the positive and negative forces. And though this communication was taken without personal contact, yet it was done through the nerve that constitutes our individualism or personal identity. A communication in this manner can be established with those persons only who are very sensitive. As only about one in twenty-five is naturally in this state, so I can step before an audience of a thousand persons, state to them what I intend to do, so that all shall understand me; then request them all to close their eyes firmly, and say, *You cannot open your eyes!* and forty out of the thousand will be unable to do so. All this can be performed in five minutes after entering the hall.

It is, however, certain, that no effect can be produced till you establish a thorough communication between yourself and the subject through the nervous force of the organ of individuality that constitutes his personal identity. And as the centre or moving nerve of this organ has sympathy with all the voluntary nerves of the system, and as they reciprocally affect each other, so you can establish a psychological communication by touching any part of the system where voluntary nerves are located, and particularly of those individuals who are very sensitive and impressible. But the most natural mode to get a good communication, and the one least liable to be detected by the audience, is to take the individual by the hand, and in the same manner as

though you were going to shake hands. Press your thumb with moderate force upon the **ULNAR NERVE**, which spreads its branches to the ring and little finger of the hand. The pressure should be nearly an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat, and partially crosswise, so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain or the least uneasiness to the subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this position, and also the pressure upon this *cubital nerve* for half a minute or more. Then request him to close his eyes, and with your fingers gently brush downward several times over the eyelids, as though fastening them firmly together. Throughout the whole process feel within yourself a fixed determination to close them, so as to express that determination fully in your countenance and manner. Having done this, place your hand on the top of his head and press your thumb firmly on the organ of Individuality, bearing partially downward, and with the other thumb still pressing the **ULNAR NERVE**, tell him—*you cannot open your eyes!* Remember, that your manner, your expression of countenance, your motions, and your language must all be of the most positive character. If

he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you cannot close his eyes, nor see any effect produced upon them, you should cease making any further efforts, because you have now fairly tested that his mind and body both stand in a positive relation to yours as it regards the doctrine of impressions.

There is yet another mode of communication that I have discovered, which is far preferable to the one just noticed, is supreme over all others, and will remain so till Omnipotence shall see fit to change the nervous system of man. This is the **MEDIAN NERVE**, which is the second of the brachial plexus. It is a compound nerve having the power of both motion and sensation. It is located in the centre of the upper part of the palm of the hand near where it joins the wrist. In order to take the communication through this medium, you must take the subject by the hand with the palm upward, and place the ball of your thumb in the centre of his hand near the root of his thumb, and give a moderate but firm pressure. The astonishing nature of the impression can only be equalled by the result produced. It is a nerve of voluntary motion as well as sensation, and therefore belongs to, and has its origin in, the cerebrum. True, like the other nerves, it can be traced directly no farther than the spinal cord, yet there is no difficulty in determining its origin to be in the cere-

brum, because that is the organ of all voluntary motion, even as the cerebellum is the organ of all involuntary motion. This mode of communication transcends all others, and will answer in all possible cases, even upon persons the most difficult to control, as well as upon those who are the most sensitive and impres- sible. I care not how you obtain the communication with an individual—whether it be without contact, or by touching any part of the body, yet the commu- nication must ultimately be established through the MEDIAN NERVE as the centre telegraphic force from the organ of Individuality, through which organ all ideas and all impressions are transmitted from the external world to the mind, and through that same organ are transmitted by the volitions of the mind to the different parts of the body. Even if the communication is taken by pressure on the *ulnar nerve*, yet it is neverthe- less communicated by sympathy to the MEDIAN NERVE, and through which alone the communication becomes perfect. There is no question, in my mind, that the *optic*, the *auditory*, and the *olfactory* nerves, as well as those of taste, are but branches of the same common nerve by which impressions or ideas are transmitted to the mind by the organ of Individuality. Those whom I have instructed, will please to remember this. I desire you, and all, in order to experiment with power, to keep up a perfect uniformity in taking the commu- nication through the MEDIAN NERVE, and through this

to transmit the electric current to the brain and electrify the body.

I am aware that the exact location of this nerve is somewhat difficult to find, unless you are personally instructed. If you succeed in closing the subject's eyes by the above mode, you may then request him to put his hands on his head, or in any other position you choose, and tell him, *You cannot stir them!* In case you succeed, request him to be seated, and tell him, *You cannot rise!* If you are successful in this, request him to put his hands in motion, and tell him, *You cannot stop them!* If you succeed, request him to walk the floor, and tell him, *You cannot cease walking!* And so you may continue to perform experiments involving muscular motion and paralysis of any kind that may occur to the mind, till you can completely control him, in arresting or moving all the voluntary parts of his system. When this is accomplished, we say, for the sake of convenience, *he is in the electrical state.*

You may, perhaps, not be able to affect him any further; and as you cannot know how this matter stands without the trial, so you will not proceed to produce mental impressions by operating upon his mind only. If he is entirely in the state, you can make him see that a cane is a living snake or eel; that a hat is a halibut or flounder; a handkerchief is a bird, child, or rabbit; or that the moon or a star falls on a person in the

audience, and sets him on fire, and you can make him hasten to extinguish it. You can make him see a river, and on it a steamboat crowded with human beings. You can make him see the boiler burst, and the boat blow up, with his father or mother, brother or sister, or wife or child, on board. You can lay out the lifeless corpse before him in state, cause him to kneel at its side, and to freely shed over it the tears of affection and bereavement. You can suddenly show him a boy or girl, and he sees in them the lost father or mother standing before him, and gives the warm embrace. You can change his own personal identity, and make him believe that he is a child two or three years old, and inspire him with the artless feelings of that age; or that he is an aged man, or even a woman, or a negro, or some renowned statesman or hero. You can change the taste of water to that of vinegar, wormwood, honey, or of any liquors you please. In like manner you can operate on his hearing and smelling, as well as on his sight, feeling, and taste. When you can produce such mental hallucinations as these on all his senses, or thousands of others that may suggest themselves to your mind, we say, for the sake of convenience, that he is in the *psychological state*.

I have thus far confined my remarks to that class of individuals who are *naturally* in the electro-psychological state, and shown you clearly how a communication in its various modes may be taken, so as to suc-

cessfully control them both physically and mentally. The average number of persons in the United States who are naturally in the psychological state is about one in twenty-five. These can be cured of any functional diseases with which they may be assailed, by simply performing upon them the experiments I have just named, or any others of a like character. And not only so, but upon such any surgical operation may be performed without the slightest degree of pain, and that, too, while they are wide awake, and in perfect possession of all their reasoning faculties. But while only one in twenty-five is entirely in this state, and naturally so, yet, there is, perhaps, one in twelve who is partially in the state, and on whom experiments can be performed to a greater or less extent. All these, in connection with those on whom you can produce no effect whatever, are to be subjected to a process to bring them into the electro-psychological state, and we see, too, how vastly important it is that this, if possible, should be done. This, indeed, would be the noblest triumph ever achieved by man. It would be a triumph over disease and pain, and prepare the human race to wear out with age.

In order to bring about this result, I know at present of no better process than the following: take pure zinc and silver, with a copper wire, as a conductor, passed through the zinc, so as to come in contact with the silver. For convenience, take a piece of zinc the

size of a cent, but somewhat thicker, and imbed a five-cent piece in the centre, and pass a small copper wire as a rivet through both.* Place this coin in the palm of the hand, with the silver side up, and request him to bring it within about a foot of his eyes. Let him take a position either sitting or standing, which he can retain twenty minutes or more, without any motion of his feet, hands, lips, head, or any part of his body. He must remain motionless as a statue, except the natural winking of the eye. His mind should be perfectly resigned, and kept entirely passive to surrounding impressions. The eyes should be placed upon the coin as though they were riveted there, and during the whole twenty or twenty-five minutes, they should, on no consideration, be raised to look at any person or object whatever, and the spectators should be still as the grave. If the eyes have a tendency to close, he should not strive to keep them open, but let them close. Follow nature. In a public audience, when lecturing, you should seat, if possible, a class of thirty persons. When the time has expired, collect your coin so as to relieve the class from their wearisome position, and then try each individual, always taking the communication in the manner I have described, and proceed to experiment upon them the same as you do upon those

* I have always made use of a disc composed of copper and zinc only, about the size of a shilling, which will be found to answer as well as the one described by Dr. Dods.—Ed.

who are naturally in the state. If one sitting do not bring them entirely into the psychological state, then let it be repeated on the next evening, and so continue on till the work is consummated. All, with few exceptions, can be, by perseverance, brought into this state. Some are naturally in it—some are brought into it by *one sitting*—some by *two*—some by *three*—and some may require a *hundred sittings* of half an hour each, before they can be brought to the participation of this inestimable blessing. No two individuals are alike impressible in anything whatever, whether it be mental effort, moral power, and moral suasion, or physical endurance. Hence we should not be surprised that they all differ from each other as to nervous impressibility in this science, and that too, in the same ratio as they may differ in their phrenological developments and cerebral excitability. It is enough for us to know on this point that no two individuals are in any respect exactly alike.

Having described the electro-magnetic coin which I conceive to be the best, under all circumstances, to produce the result, and having directed you how to use it, I would now apprise you, that this state may be induced by other substances as agents in nature. It may be induced by fixing the eyes upon a piece of zinc alone, and observing the directions already given. It may be induced by a piece of silver, or a piece of copper, iron, lead, or any other metal. It may be induced

by a piece of wood, or any other substance in nature. Or it may be done by a mere mental abstraction, with no substance, only the surrounding elements. But when no substance is used, the process to the state is slow and tedious. Then, again, there is every possible grade of power from the feeblest substance placed in the hand, up to the galvanic battery, which is more powerful than the coin I have adopted as a matter of convenience and utility. The galvanic battery I should prefer, if it could be carried in the pocket, or be accessible to all. If thirty persons should join hands, and the two individuals at the extremes of the line each take a handle of a galvanic battery, and let the current be so graduated as to be but faintly felt, and a greater number would be affected than by any other agent that could be employed. In this case, as in all others, it is to be understood, that the same stillness of muscles, the same fixed position of the eye upon some object or spot, and the same passivity of mind are to be strictly observed.

The query may now arise in the minds of some of the class—Why should all substances in existence have a greater or less tendency to produce this state? I answer, that electricity is the great and universal agent ordained by the Creator to form, to transmute, or to decompose all substances that swarm in the empire of nature. Hence all substances in existence throw off a never-ceasing electro-atmospheric emana-

tion in a greater or less degree, otherwise they could never change. And these emanations by their impressions more or less affect all human beings according to the relative position in which they may be placed to receive and feel the force of such impressions. Therefore sleep and wakefulness, health and sickness, pain and ease, and all the various sensations and changes to which the human system is subject, are experienced. Hence when we fix our attention upon one substance, and become mentally and physically passive to surrounding impressions, we render ourselves, by this volition, relatively *negative*, as far as in our power, to the *positive* force of the substance with which we are engaged, and drowsiness, or some other cerebral change or phenomenon ensues, because by passivity the electro-nervous fluid is supplied through the lungs and stomach for the brain more freely than it is thrown off. But when we resume the activity of our mental and physical energies, we, by this volition and action, become relatively *positive* to the surrounding impressions of all substances in nature, and wakefulness, with all its attendant delights, is the result, because by mental and muscular action we throw off from the brain the electro-nervous fluid more rapidly than it is supplied through the lungs and stomach.

In order, therefore, to render the subject as simple as possible, and to establish and perpetuate a uniformity of procedure in the use of a substance to be placed

in the hand, I desire you to insist upon the electro-magnetic coin as being alone sufficient, under the directions given, to induce the state. And I desire you to insist that the pressure on the **MEDIAN NERVE** is alone sufficient to establish a communication between the operator and the subject to perform all the experiments, both electrical and psychological, that this science may involve. Indeed, all substances, so far as their electro-emanating power extends, produce the same effect in degree as the coin I recommend. Hence, strictly and philosophically speaking, the electro-magnetic coin, as the true mode of inducing the state, is all in all. And as all possible modes of obtaining communication, whether by contact or otherwise, must meet in the organ of Individuality, through which all impressions are transmitted to the mind, and from the mind, through that same organ, to all the voluntary parts of the body, so there is strictly and philosophically speaking but one mode of taking communication, and hence the **MEDIAN NERVE** is all in all. If, however, you could remember the exposition I have given you on this intricate and interesting subject, you would then find no difficulty in defending yourself against the assaults of sceptical men. But as it is, I must leave you with the two simple forms I recommend—the **ELECTRO-MAGNETIC COIN** and the **MEDIAN NERVE**.

As the general points of the subject are now distinctly before you, I would next state, that we divide

this science, for the sake of perspicuity, into FIVE PLANS. The first *three* regard the mediums through which persons are brought into the electro-psychological state. The *first* is through Mesmerism. Hence you will call Mesmerism plan NUMBER ONE. The *second* is the pressure on the nerve by which we detect those who are naturally in the electro-psychological state. This you will call plan NUMBER TWO. The *third* is the coin by which others are to be brought into this state. The coin you will therefore call plan NUMBER THREE. The *fourth* involves all the experiments, whether *electrical* or *psychological*, as a sensitive agent, by which those who are already in this state are to be relieved of pain, cured of disease, or prepared for any surgical operation without suffering. This you will call plan NUMBER FOUR. And the *fifth*, in order to cure the diseases of those who are not in the state, involves the application of physical impressions upon their bodies, and the administering of remedies, whether externally or internally applied. This you will call plan NUMBER FIVE. On each of these five plans I now proceed to impart all the necessary information, and in as clear and concise a manner as possible.

In regard to Mesmerism, which is plan NUMBER ONE, I would say, that if you desire to mesmerize a person, who has never been put into the state, nor in the least affected, I know of no better mode than to seat him in an easy posture, and request him to be calm and re-

signed. Take him by both hands, or else by one hand and place your other gently on his forehead. But with whatever part of his body you may choose to come in contact, be sure to always touch two points, answering to the *positive* and *negative* forces. Having taken him by both hands, fix your eyes firmly upon his, and, if possible, let him contentedly and steadily look you in the face. Remain in this position till his eyes close. Then place both your hands on his head, gently pass them to his shoulders, down the arms, and off at the ends of his fingers. Throw your hands outwards as you return them to his head, and continue these passes till he can hear no voice but yours. He is then entirely in the mesmeric state.

The reason why I desire you to throw your hands outward on returning them to his head when making the passes is, to avoid waking him by passing them upward in front and near to his body. It is a well-known fact, that by the downward passes of an electro-magnet, attached to a galvanic battery, the steel magnet becomes instantly charged so as to lift a pound of iron. But by the upward passes it becomes instantly demagnetized so that it will lift nothing. By the downward passes I mean from the bow or centre of the magnet to the extremities, and by upward passes I mean the reverse, regardless of the position in which the magnet may be held. The same applies to the human being when his mind is left uninfluenced. But if you apprise

the subject when in the magnetic state, that the upward passes will not awake him, then by the force of his own mind he can retain his condition, in defiance of all the passes you may make. The mind, when in the mesmeric state, has the power of appropriating electricity or magnetism to itself, or of rejecting it, at pleasure.

In case, however, that the person whom you seat to be mesmerized is not affected, and feels no inclination whatever to close his eyes after fifteen or twenty minutes' trial, you will still proceed, as directed, to make the passes, and continue them also for fifteen or twenty minutes. Then take him again by the hands, as at first, and continue this position about the same length of time, then resume the passes, as before directed, and continue these two modes of operation alternately till about an hour is consumed at a sitting. Before you leave him, reverse the passes for the space of a minute or so, as though waking him up, even though you see no visible effect produced. On the next day, give him another sitting of an hour; and so on, day after day, till you get him into the mesmeric state. Remember, that all the influence you produce upon him at one sitting, however minute or imperceptible it may be, he fully retains to all subsequent daily sittings.

When a person is in the mesmeric state, whether put there by yourself or by some other one, take the communication by **NUMBER TWO** and awake him by the

upward passes; or else do it by an impression, as follows: Tell him, "I will count *three*, and at the same instant I say *three* I will slap my hands together, and you will be wide awake and in your perfect senses. Are you ready?" If he answer in the affirmative, you will proceed to count—"One, two, THREE!" The word *three* should be spoken suddenly, and in a very loud voice, and at the same instant the palms of the hands should be smitten together. This will instantly awake him. Those who are thus aroused from mesmeric slumber to wakefulness are, with few exceptions, in the electro-psychological state, and you can immediately proceed to experiment upon them. Here, then, is an individual who was brought into this state through NUMBER ONE, and he stands in a negative relation to you as it regards the doctrine of impressions, and his body is principally charged with *negative* electricity, which is from the Earth, and which alone is susceptible of being successfully controlled.

Having given you all the necessary directions how to mesmerize, and how to bring a person into the electro-psychological state through NUMBER ONE, and shown the relation in which he stands to you as the operator, I now proceed to instruct you in relation to NUMBER TWO. This can be done in a very few words, as it has been already pretty fully noticed. In the first place, you may go into a public audience, or among your social friends, and take one individual after another by the

hand, press the **MEDIAN NERVE**, as I have directed, and if you succeed in controlling some one, both physically and mentally, then such individual is recognized as in the electro-psychological state through **NUMBER TWO**. Though this person has never been mesmerized, nor operated upon, yet he is found to be naturally in the same state, through **NUMBER TWO**, as is the individual who was brought into it through **NUMBER ONE**. Seat them side by side, and they both feel the same nervous sympathy towards each other, are both charged with the same negative electricity, and both stand in a negative relation to you as it regards the doctrine of impressions.

Take **NUMBER THREE**, which is the electro-magnetic coin, and place it in the hand of an individual whom you cannot affect, as you did either of the persons mentioned, and subject him to the process of looking at it as I have directed. When the time of sitting has expired, take the usual communication, **NUMBER TWO**, and in case you can control him, both physically and mentally, he is recognized as brought into the electro-psychological state through **NUMBER THREE**. Here, then, are three individuals in the same state of nervous impressibility, charged with the same negative electricity, standing in the same negative relation to you, as it regards the doctrine of impressions, and by the same impression they can all be controlled, collectively or separately. They are all in the electro-psychological state, but were brought there through *three differ-*

ent plans. But by whatever means individuals may be brought into this state, yet bear in mind, that through **NUMBER TWO**, either with or without contact, you take the communication, which is the secret, invisible, and subtile link of controlling power, and without which no effect whatever can be produced. Every principle of philosophy is based upon *cause, medium, and effect.* Even the Creator Himself, were He completely isolated from this globe, could produce no possible effect upon it, nor upon the inhabitants of its surface, because there would be, in such case, no medium of communication by which He could come in contact with it, or in the least affect its animal and vegetable kingdoms. Touch what nerve you please, or obtain the communication, with or without contact, as you may—I care not how, yet it must be transmitted to the brain through the **MEDIAN NERVE** to the organ of Individuality, and from thence to the mind. Even if you press the *ulnar nerve*, yet it must be by sympathy communicated from this to the **MEDIAN NERVE**, which is much larger, runs parallel along the arm with it to the spinal cord, and from thence they both unquestionably pass to the organ of Individuality in the cerebrum. They are both compound nerves, by which we mean, that they are both susceptible of voluntary motion and sensation, being connected with the mind as its agents to transmit the *electro-nervous fluid* to and from it, and through *which* it holds a correspondence with the external world.

Through *this* it receives by impressions its messages, and through *this* by impressions it returns its answers. To take the communication, therefore, by acting directly upon the **MEDIAN NERVE** is far preferable to any other mode, and particularly so upon persons who are not very sensitive or impressible. The more remote we take our communication from this nerve, the longer we must labor to get control, and perhaps often fail, and the more feeble will be our action and impression in producing any interesting, brilliant, and startling experiments. The next best mode to get a communication is, as I have uniformly taught, through the **ULNAR NERVE**, and is the best mode to conceal the secret from others.

I have now briefly noticed the first **THREE PLANS**, through which individuals may be brought into the psychological state, and the subtle medium of communication through which they may be controlled by mental impressions. In regard to plan **NUMBER FOUR** I would remark, that as it involves *all* the experiments, both electrical and psychological, and as I have already sufficiently noticed these in giving directions how to perform them, so this part of my subject has been anticipated, and is fully before you. Permit me, however, to remark, that it may be well for you to know *why* these experiments are conducive to health, and how it is possible to perform an operation without pain, when the patient is wide awake and in his perfect senses.

These two points I will now philosophically explain.

Why the experiments, when properly conducted, are conducive to health, is because the mind, by coming in contact with the electricity of the nerves, moves it with a force equal to the impression which the operator makes on the patient, and sends it to that part of the system to which the patient's attention is directed. Under its energy the limbs are paralyzed, so that the subject, by all his exertions, is unable to walk, nor when walking is he able to stop, and when seated it is not in his power to rise. His arms, in an instant, are paralyzed, so that he cannot move them, or they are set in motion, and he has no power to stop them. By a mental impression he is made to see his clothes on fire, or the house falling, and his limbs crushed to pieces. Or he is made to see a lion, a tiger, or a huge serpent close in pursuit to devour him. Or, at pleasure, he may be wrought up to the most supreme ecstasy of joy and delight, or be made to feel, in the extreme, any other emotion or passion of the soul. These various impressions throw the electricity of the nerves to every part of the system with such power as to burst through all functional obstructions, equalize the nervous force, and also the circulation of the blood, and thus remove disease and still pain. It is a well-known fact in medical jurisprudence, that such supreme and sudden excitements have often cured rheumatism, and made even the lame walk

On plan NUMBER FIVE, which involves the cure of persons who are not in this state, I can say but little. It embraces physical action upon their bodies, according to the nature of the disease, and impressions upon their minds so far as it is possible to produce them. involves external applications or internal remedies, as the case may require. In a word, it involves the excellences of all medical systems in being, and sums them all up in the supreme beauties of one bright and glorious system, and that system is Electro-Curapathy. I now turn to the consideration of the last point I promised to notice.

The true philosophical cause why a tooth can be extracted, or a surgical operation performed, without pain, is, that all feeling or sensation is in the mind, which holds its residence in the brain, and which, as a living being of immortal form, has its spiritual hands, feet, and organs corresponding to those of the body. Indeed, the body, in all its complicated organism, is but a visible daguerreotype picture of the invisible spirit in the brain, and from which it has drawn all its lineaments of form. Strictly speaking, the body itself has no feeling. If you touch, for instance, the point of a needle to the forefinger, it irritates some minute branch of a nerve of sensation. This irritation disturbs the electricity of the nerve that serves as a telegraph wire along which the disturbed electricity passes, and a shock is produced upon the identical correspondent spot

of the forefinger of the spirit, disturbs the harmony of its own beautiful movements in its spiritual sphere, and this impression produces pain.

If, then, the communication between the mind and the electricity of the nerve to which you touched the needle could be cut off—if the telegraph wire should be so impaired, that the electricity could not pass to the mind to shock it, then no pain could be felt. This is always the case in palsy, when the nerves of sensation are paralyzed. Amputation could then be performed without pain. Now, excitement will cause the same insensibility to suffering and pain, if the impression be sufficiently great to produce it. This is evident, because as there is, in the human system, but a certain amount of feeling, therefore in the same ratio that you excite one part to sensibility the other parts are so far robbed. The following anecdote related to me of Henry Clay will illustrate this. It is as follows:

A gentleman on the floor in Congress, in his speech, made a severe personal attack on Henry Clay. Mr. Clay was at the time very much indisposed, and considered unable to speak. He whispered to the gentleman who sat next to him, and said, I must answer him, but beg of you not to let me speak over half an hour. He commenced and was soon on wing—soaring, and uniting the language of Earth and Heaven in his defence, till every period seemed to shake the universe. He was aroused—was excited—his brain 'stirred

proudly. His half hour expired, and the gentleman pulled his coat, but Clay paid no attention to the signal. He kicked his limbs, but it made no impression. He run a pin several times half its length into the calf of his leg. Clay heeded it not, spoke two hours, sunk exhausted into his seat, and upbraided the sentinel for not stopping him! He had felt nothing. Excitement called the electricity of his system to his brain, and he threw it off by mental effort. In the same degree that sensation was called to his brain the limbs were robbed.

Dr. Channing, in his sermon on the burning of the steamboat Lexington, when so many lives were lost, most eloquently explains this very point. He says:

“We are created with a susceptibility of pain, and severe pain. This is a part of our nature, as truly as our susceptibility of enjoyment. God has implanted it, and has thus opened in the very centre of our being a fountain of suffering. We carry it within us, and can no more escape it than we can our power of thought. We are apt to throw our pains on outward things as their causes. It is the fire, the sea, the sword, or human enmity, which gives us pain. But there is no pain in the fire or the sword, which passes thence into our souls. The pain begins and ends in the soul itself. Outward things are only the occasions. Even the body has no pain in it, which it infuses into the mind. Of itself it is incapable of suffering. This hand may be cracked, crushed in the rack of the inquisitor, and that

burnt in a slow fire; but in these cases it is not the fibres, the blood-vessels, the bones of the hand which endure pain. These are merely connected by the will of the Creator with the springs of pain in the soul. Here, here is the only origin and seat of suffering. If God so willed, the gashing of the flesh with a knife, the piercing of the heart with a dagger, might be the occasion of exquisite delight. We know that, in the heat of battle, a wound is not felt, and that men, dying for their faith by instruments of torture, have expired with triumph on their lips. In these cases, the spring of suffering in the mind is not touched by the lacerations of the body, in consequence of the absorbing action of other principles of the soul. All suffering is to be traced to susceptibility, the capacity of pain, which belongs to our nature, and which the Creator has implanted ineradicably within us".

I close by remarking, that as the science of Electrical Psychology is the doctrine of supreme impressions, so you will readily perceive why a surgical operation can be performed without pain.

APPENDIX.

3. CREDENCIVE INDUCTION.

WHILE engaged in performing various experiments, says Prof. Grimes,* I made a very important discovery, which I have never before communicated to the public in writing, though I have frequently mentioned it privately to my friends, and publicly in my lectures. It is this: that when a subject is but slightly affected, and when any of the operators in Mesmerism, or Neurology, or Pathetism, would send him away as unprofitable, merely by the application of a very simple stimulus, which every one has always at hand, the subject may be brought perfectly under your control. Do you ask me what this simple and powerful stimulus is? I answer that it is AN ASSERTION.

Assert to the subject, in a decided tone, for instance, "*You cannot open your eyes*", and if his eyes were shut when you made the assertion, he cannot open them afterwards until you again say, "*Now you can open them*", or something to that effect. Again, say to the subject, "*Put your*

* This gentleman I believe to be the first to make the discovery, that these effects could be produced upon parties in a waking state; but Dr. Dods was the first to call attention to them by public experiments.—
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hands together, and you cannot separate them". If, now, he puts his hands together, he will try in vain to separate them, until you reverse your assertion. Say, "The floor is hot", and instantly to him it seems hot. Assert that, "Yonder is a lion", and immediately he believes it and sees it; or tell him that he is himself a lion, and he instantly assumes the character, and begins to roar and show his teeth and claws.

It has long been known that very susceptible subjects may be deluded and willed almost into any state of mind; but it has not before been known that it requires less susceptibility to perform these experiments than any other. It has not been known that it is on this principle that most of the successful experiments in Neurology, Pathetism, and Hypnetism, are performed.* The gentlemen who have conducted these experiments were evidently ignorant of the real agent that produced the phenomena.

It is a fact, capable of being easily demonstrated, that nearly all subjects can be made to believe anything, or to assume any character, or to conform to the wishes, expressed or implied, of the operator; and this can be done when they are affected in the very least degree, while they are wide awake, and appear to know what they are about. They cannot resist an *assertion*. Put your words in the form of an inquiry, and they are powerless; for instance, ask the subject, "*Can you raise your hand?*" and he will raise it; but **ASSERT**, "*You cannot raise your hand*", and he cannot do

* Also in Electro-Biology and Electro-Psychology

it. The same is true of any other assertion, as, "You cannot speak", "You cannot speak without lisping", "You cannot speak without stuttering", "You cannot stop", "You cannot rise", "Your finger is wounded and bleeding", "Your hair is wool", "Your hands are iron", or "fish", or "fire", "You are a child" or "an old man". Any of these assertions produce an instantaneous effect.

Let the subject suppose that you are going to excite the organs of his brain—let him believe that you expect, when you touch a certain part of his head, that he will be affected in a particular way, and he will generally use all his ingenuity to learn your wishes, and make his utmost endeavors to accomplish your expectations. This is a fact which is undeniable, though it has not hitherto been explained.

Say to the subject, "I am going to excite your Combative-ness, and you will be very angry". Now, touch his Combativeness, and he will be angry; touch his Tune, and if he knows what organ you intended to touch, he will begin to make music. If he even suspects what you wish, he will oftentimes act accordingly. But if he has no idea what you expect, he will do nothing. If the subject does not know the location of any organ, and you say nothing and give him no clew to your designs, *you cannot excite his organs by merely touching them.* If you succeed in exciting his organs when he is ignorant of your intention, it is done by *Will*, by *Sympathy*, or by *Clairvoyance*.

In order to explain these experiments, we must first understand the nature of the organ of *Credenciveness*, the impulsives to act upon testimony or assertion. It is a *conforming social impulse, and its natural stimulus is an ASSERTION.*

1. It is an *Impulse*, and operates like every other impulse. We must, in order to understand Credenciveness, therefore, acquire a clear notion of the manner in which an impulsive operates. It produces a tendency to *act* in a peculiar manner. It sends an Ethereal force through the motor nerves to the muscles, and either originates a motion, or modifies a motion which other impulsives originate. It antagonizes other impulsives which are opposed to it, and neutralizes them or combines with them.

When greatly excited by any extraordinary stimulus, it governs the individual, and produces such uncontrollable tendencies to gratify itself, as to constitute a peculiar species of monomania. This is a general definition and description of an impulse such as Credenciveness is.

It produces a state of Consciousness peculiar to itself; and when predominant, it causes other impulsives and the intellectual faculties to conform to it, and act as its auxiliaries.

2. It is a *social* impulse, and every social impulse gives a tendency to act with reference to others, and for the benefit directly or indirectly of others. Social beings are the objects from which its stimulus proceeds.

3. It is a *conforming* social propensity. The whole group to which it belongs have this peculiar character, that they all tend to conform to the wishes, feelings, actions, commands, and assertions of others.

The conforming socials, when predominant in an individual, give him a yielding, obliging, credulous character, and render him highly susceptible to the influence of persuasion, command, example, or assertion. These organs include *Submissiveness*, the impulse to obey—*Kindness*, the impulse to oblige—*Imi-*

tativeness, the impulse to sympathize and to imitate—and Credenciveness, the impulse to believe and act upon testimony.

4. The appropriate stimulus of Credenciveness is *assertion*. It is the highest organ of the social class, and distinguishes man from the lower animals as much as any other impulse, and perhaps more. Were it not for this, human society would be reduced to an equally degrading condition with that of the brutes.

The child believes and acts upon the assertion of his parent, instinctively, and thus avails himself of his experience and knowledge. Courts of justice are founded upon the principles of belief; they act altogether upon the testimony and assertions of others, and not from their own experience and knowledge. History and tradition is based upon it; indeed, all literature, and all the modes in which we record or communicate the acts, the experience, or the thoughts of others, are dependent upon Credenciveness. Any expression of others excites it; but an *assertion* made by one who is supposed to be of superior authority, power, or knowledge—this is its highest stimulus, and excites it to its highest degree of activity—even to monomania. When Credenciveness is uncommonly large, and Firmness and the Reflectives small, an assertion, however extraordinary, is received with confidence. It requires but little aid from abnormal induction to render some men mere machines in the hands of those whose assertions they believe.

Now, we must consider that the tendency of inducting a subject is, to bring him under the influence of the operator; to make him submit and sympathize, conform and confide in the operator. Its first and most powerful effect is upon the

conforming socials, to excite them, and to exalt them to monomania. The conforming socials were designed to be stimulated by the words and examples, the actions and commands of others. Their very nature is such as to cause their possessor *to be influenced*. They are peculiarly open and susceptible to all kinds of stimuli which tend to give others an influence over us ; and, of course, they are peculiarly susceptible to the influence of the currents of Etherium, which proceed from the operator. If they are more affected by his attempts to influence the subject than any other organs are, it is because it is their function—their nature—their vocation.

Let us now consider, that when a subject is perfectly inducted, the mere silently expressed *will* of the operator can influence him, and cause him to move or feel in any desired way. No assertion in this case is necessary—no sound—no sign—no external muscular motion. There is nothing but the operation of the silent but potent will.

On the other hand, let us consider, that when the subject is not inducted, but is in his ordinary and normal condition, the will of the operator has no effect unless expressed in a certain way, by voice or other sign, which the subject perceives by the aid of his senses. Here we have two opposite conditions ; one in which the subject is insulated from the influence of the operator, except in a certain way which the Creator has prescribed : the other, a condition in which the insulation is entirely overcome, so that every motion of the operator is a cause of motion in the subject.

Now, between these two extreme conditions of perfect induction and non-induction, there are, of course, many intermediate states or degrees of induction.

What is the first degree? What organs (in most cases) first feel the effects of the inducting process? I answer, the conforming socials, and especially *Credenciveness*; for, if an assertion produce a certain degree of influence upon the mind of the subject before the induction commenced, it produces more and more as you proceed. At first your *assertion* that he cannot open his eyes or raise his hand, merely renders the movement difficult; next, it is more difficult; next, it can only be done by a vigorous effort; then it cannot be done at all.

You can generally affect his eyes first, then his mouth slightly, then his hands. His hands will at first be so slightly affected, that when you assert that he cannot separate them, you must hold them together lightly by pressing upon them; next they will adhere without pressure; and finally, proceeding from one step to another, with a degree of rapidity very different in different subjects, we acquire control over every power of mind and body, so that he will frown, or smile, or weep, at our command or assertion merely. If we proceed still farther, we gradually, in many subjects, acquire a power of moving their organs by merely willing, and without expressing our will by any sign; but, in these cases, though neither assertion nor sign is necessary to influence the subject, yet an assertion, if made, is wonderfully potent. The influence of assertions, and the disposition to conform, is in proportion to the degree of induction of the conforming socials. It is generally supposed by those who see experiments of this kind performed, that the operator accompanies his assertion by an effort of his will. This, however, is not the case. If the operator make an assertion, it will have nearly as much effect,

though he will that it shall have no effect whatever.* This proves that it is the assertion, and not the will. We are so constituted, that we take the assertion of our fellow-beings as the true expression of their will, and we sometimes believe them in spite of all our efforts to resist the belief.

In order to understand these experiments, another peculiarity of the mind must be taken into account, with which keepers of the insane are familiar; and that is, that the nature of *delusion* is such, that the patient or subject is positive that he is not deluded. To him it seems like reality and truth; his Consciousness does not inform him that one of his propensities has obtained a mastery over the rest, and is misleading him. It is common to see insane persons believing themselves to be animals, plants, or glass vessels; and the most positive and palpable proof of their error has no convincing effect upon their minds. Indeed, we see many persons who are generally supposed to be sane, who, being possessed with a favorite idea, seem incapable of appreciating the most conclusive arguments which show its erroneousness. In these cases I presume that there is a slight degree of monomania.

We also find many insane persons who are rational on every subject but one, and the instant that is mentioned they betray the highest degree of monomania.

The *antagonism* of the organs must also be understood, in order to explain the hesitation, doubt, and wavering, which

* This fact directly controverts the commonly received opinion upon this subject, and cannot well be explained except by the original theory of Professor Grimes, viz., the induction of the organ of Credenciveness. This also furnishes strong corroborative evidence of the truth of his phrenological theory.

subjects often exhibit when but slightly affected. It is common for them to deny that they believe the assertion of the operator, and yet they will act as if they do believe it. For instance, say to the subject, "*That piece of silver is red hot, and will burn you if you touch it*". He will perhaps answer that he does not believe it, and will advance towards it, and put forth his hand to touch it; but the very way in which he moves shows that he at least suspects it may be true. He first holds his fingers very near, then cautiously touches it, and perhaps expresses his surprise that it is actually hot. Sometimes, though rarely, he will say, "I know it is not so, though it seems so". Ask him how he knows that it is not really so, and he will answer, that former experience and the testimony of all around, that he is deluded by the inductive operation, make him think that it must be so, though his senses assure him that they are all mistaken. This contradiction arises in a great measure from the opposing effects of the Ipseals and the governing socials, especially Imperativeness and Firmness. They are the natural antagonists of the conforming socials; they give a tendency to act independently of the influence of others; and it is from them that the suggestions arise in opposition to the assertions of the operator, when those assertions contradict our own experience.

If the process of induction did not operate as a stimulus to the conforming socials in particular, if it stimulated the governing equally with the conforming socials, the experiments which depend upon the influence of assertion could not be performed at all.

Strange as it may seem, however, it is a fact, that a person of education and intelligence, with whom I am acquainted,

although I have explained to him the nature of the influence which I have obtained over him—although he knows as well as I do that it is his own Credenciveness that paralyzes his muscles, yet when I assert that he cannot open his eyes, he instantly loses all control over them.

Such is the nature of Credenciveness, that it responds to its appropriate stimulus involuntarily and irresistibly. In this respect it is like Sanativeness or Pneumativeness, or any other impulsive. When Sanativeness receives its appropriate stimulus, it instantly acts, and with uncontrollable power. For instance, when we are wounded or burned, we cannot help feeling pain, for Sanativeness is instantly roused, and produces pain, and a kind of action calculated to relieve the pain. This affection of Sanativeness is irresistible and involuntary; precisely as it is with Credenciveness when excited by an assertion.

But there is another and more complicated process to be explained. When the operator asserts that a piece of silver will burn the subject's finger if he touches it, the assertion, being the natural stimulus of Credenciveness, of course, excites it; the subject touches the piece of silver, and instantly feels pain. Now, pain is a state of Consciousness produced by Sanativeness, and not by Credenciveness; and an assertion is not the appropriate stimulus of Sanativeness. The question is, What roused Sanativeness? If the assertion did not excite it, what did? I answer, that the assertion excited Credenciveness; and Credenciveness, through Consciousness, excited Sanativeness; according to the principle which I have explained in the article upon the inter-phreno senses. It must,

however, be constantly borne in mind, that the brain of the etherized or inducted subject is in a condition which renders it liable to be affected in an extreme and morbid degree. The principle that one highly stimulated organ may etherize or induct the rest of the brain, or that it may at least act as auxiliary to the operator, is of very great importance in explaining the fact that a subject can be put to sleep without the will of the operator.

I say, for instance, to a subject, "Sit down, close your eyes, and let me put you to sleep". He sits down, and I put my hand upon him, or stand and look at him, or pretend to look at him, and pretend to be willing him to sleep; though in fact, I am thinking all the time of something else; perhaps I am actually willing that he shall not go to sleep; yet he does go to sleep just as usual. Now, in this case his own Credenciveness was the principal operator, and inducted all the other organs—neutralized some and made others auxiliaries. Again, I say to the subject, "To-morrow at one o'clock you will go to sleep". When the time arrives, he actually goes to sleep, *unless he forgets my assertion*. I have known them to forget, and, in that case, not be affected at all when the time arrived. Does not this prove that the power that affects them is within themselves?

Credenciveness may be excited to a peculiar and morbid action by the process of the operator, or by disease; but, when thus excited, it produces the phenomena without any other aid from external influences. This explanation of the nature of Credenciveness, is a key to most of the wonderful experiments and discoveries of Buchanan and Sunderland; of

Braid, Hall, and Elliotson. It explains, also, the apparent contradictions and absurdities which embarrassed the celebrated French committee of which Dr. Franklin was a member.

THE END.