

BY LARROY SUNDERLAND.

New York :

TEARNS & COMPANY,
25 ANN STREET.

Handwritten signature

BOOK OF PSYCHOLOGY

Handwritten signature

P A T H E T I S M,
HISTORICAL, PHILOSOPHICAL, PRACTICAL;

GIVING THE RATIONALE OF EVERY POSSIBLE FORM OF

NERVOUS OR MENTAL PHENOMENA

KNOWN UNDER THE TECHNIQS OF

Amulets, Charms, Enchantment, Spells, Fascination, Incan-
tation, Magic, Mesmerism, Philters, Talisman, Relics,
Witchcraft, Ecstasy, Hallucination, Spectres,
Trance, Illusions, Apparitions, Clair-
voyance, Somnambulism, Mira-
cles, Sympathy, etc. :

SHOWING HOW THESE RESULTS MAY BE INDUCED, THE THEORY OF
MIND WHICH THEY DEMONSTRATE, AND THE BENEVOLENT
USES TO WHICH THIS KNOWLEDGE SHOULD BE APPLIED.

BY LABOY SUNDERLAND,

AUTHOR OF "PATHETISM"—"NEW THEORY OF MIND"—"THE MAGNET"—
"BOOK OF HEALTH"—"THE SPIRIT-WORLD," ETC. ETC.

NEW YORK:
STEARNS & COMPANY,
25 ANN-STREET.
1853.

Phil 7060.23.5

1856, Aug 15.

Lib. of

Harvard University

Entered according to Act of Congress, in the year 1852,
BY STEARNS & COMPANY.
In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

CONTENTS AND INDEX.

	PAGE.		PAGE.
Preface,	5	HISTORICAL.	
NOMENCLATURE.		41. Religious Phenomena,.....	42
2. Apparition,.....	10	42. Identity of Results,.....	47
3. Catalepsy,.....	10	43. Professional Experiments,.....	48
4. Clairvoyance,.....	11	44. The Object,.....	49
5. Dreaming,.....	12	45. Facillites,.....	49
6. Double Consciousness,.....	13	46. Details,.....	50
7. Ecstasy,.....	14	47. The "Idea" of Pathetism,...	51
8. Ghosts,.....	15	48. Key to Mesmerism,.....	51
9. Hallucination,.....	16	49. "Neurology,".....	53
10. Illusion,.....	18	50. "Psychometry,".....	54
11. Imagination,.....	18	51. "Hypnotism,".....	56
12. Miracle,.....	18	52. Method of Pathetism,.....	56
13. Phantasy,.....	20	53. Reports of Lectures,.....	57
14. Phrenopathy,.....	20	54. Original Experiments,.....	61
15. Second Sight,.....	21	55. Unity,.....	64
16. Somnambulism,.....	21	56. What is the Reader's Verdict?	64
17. Somnipathy,.....	22	PHILOSOPHICAL.	
18. Spectre,.....	22	58. Trine of all Things,.....	67
19. Sympathy,.....	22	59. Philosophy of Spheres,.....	67
20. Trance,.....	23	60. Doctrine of Relations,.....	67
21. Amulet,.....	23	61. Spheres,.....	68
22. Animal Magnetism,.....	25	62. Idiosyncrasy,.....	70
23. Bewitch,.....	26	63. Riechenbach's Experiments, ..	72
24. Charm,.....	27	64. "Sensitives,".....	72
25. Enchantment,.....	28	65. Individualities,.....	72
26. Fascination,.....	29	66. Popular Excitements,.....	73
27. Incantation,.....	29	67. Misnomer?.....	74
28. Magic,.....	29	68. Physical Bodies,.....	75
29. Mesmerism,.....	30	69. Testimony of "Sensitives," ..	76
30. Philters,.....	31	70. Spheres of Mental Bodies,.....	78
31. Relics,.....	31	71. Sympathetic Imitation,.....	79
32. Spells,.....	31	72. Mental Contagion,.....	80
33. Talisman,.....	32	73. Sectarian Mania,.....	81
34. Marvelousness,.....	34	74. Diseases from Sympathy,.....	82
35. Spontaneous Phenomena,.....	35	75. Crimes from Sympathy,.....	83
36. Suggestive,.....	35	76. Fanaticism,.....	83
37. Volitional,.....	35	77. The "Relation,".....	84
38. Electricity,.....	38	78. Illustration,.....	85
39. Pathetism,.....	39	79. Power of Habit,.....	86
		80. Power of Faith,.....	87

PRACTICAL.		PAGE.			PAGE.	
81. Directions for Pathetising,....	89		121. Opium Eating, cured by Path-	etism,	104	
82. Parental,	89		122. Insensibility to Pain, during	Surgical Operations, produc-	ed by Pathetism,.....	104
83. Treatment of Disease,.....	90		123. Amaurosis, cured by Path-	etism,.....	104	
84. What is Comprehended ?....	90		124. Stammering, cured by Path-	etism,.....	104	
85. Intelligence,	90		125. Tumor cured, and Surgical	Operation superceded, by	Pathetism,.....	105
86. Self-Induction,	91		126. Loss of Voice, and Despair,	cured by Pathetism,.....	106	
87. Diversity of Means,.....	92		127. Neuralgia, cured by Path-	etism,.....	106	
88. An Idea,.....	92		128. Scrofula, cured by Pathetism,	107		
89. Children,.....	92		129. Want of Sleep, cured by Path-	etism,.....	107	
90. Antipathy,.....	93		130. Dysmenorrhea and Sick-Head-	ache, cured by Pathetism,...	107	
91. One or more at a time,.....	93		131. Love of Intoxication taken	away by Pathetism,.....	108	
92. Position of the Patient,.....	93		132. Troy, N. Y.	108		
93. Increase of Power,.....	93		133. New York City Resolutions,...	108		
94. How to Form the Relation,...	93		134. Surgical Operation, performed	by Dr. Paine, while in a state	of Trance,.....	109
95. Hearing,.....	94		135. Philadelphia, Pa., Resolutions,	Presentation of a Silver Cup,	110	
96. Seeing,	94		136. Boston, Mass., Presentation of	a Gold Watch,.....	112	
97. Feeling,.....	94		137. Conclusion,.....	113		
98. The Time,.....	95					
99. Power,.....	95					
100. The Relation Formed ?.....	95					
101. The Sitting,.....	96					
102. To be Remembered,.....	96					
103. The Patient is controlled by	Suggestions,	96				
104. No two Patients precisely	alike,	97				
105. Degrees,.....	97					
106. External,.....	97					
107. Internal,.....	97					
108. Spiritual,.....	98					
109. Knowledge of the Patient,....	98					
110. He has Knowledge of the In-	ternal World,.....	99				
111. Cautions,	99					
112. Benefits of Pathetism,.....	100					
113. Nature of Diseases Cured,....	101					
114. Paralysis and Spasmodic Hy-	stetria, cured by Pathetism,...	102				
115. Fits and Insanity, cured by	Pathetism,.....	102				
116. Tic Douloureux,.....	102					
117. Epilepsy cured by Pathetism,...	103					
118. Cramp-Convulsions cured by	Pathetism,.....	103				
119. Gout, cured by Pathetism,....	103					
120. Tobacco Chewing and Smok-	ing, cured by Pathetism,....	103				

AXIOMATIC.		PAGE.
I. Manhood,.....	115	
II. Human Destiny,.....	115	
III. The Problem of Evil,.....	115	
IV. Freedom,	117	
V. Authority,	117	
VI. Individuality,.....	118	
VII. Justice,	118	
VIII. Punishment,.....	119	
IX. Religion,	119	
X. Harmony,.....	120	

AXIOMATIC.

I. Manhood,.....	115
II. Human Destiny,.....	115
III. The Problem of Evil,.....	115
IV. Freedom,	117
V. Authority,.....	117
VI. Individuality,.....	118
VII. Justice,.....	118
VIII. Punishment,.....	119
IX. Religion,.....	119
X. Harmony,.....	120

PREFACE.

IN the author's larger work, on Pathetism, will be found what is believed to be an approach towards the true Philosophy of "*The Mysteries, Miseries and Felicities of Human Nature.*" The present book is designed to show the *Practical Uses* to which that Philosophy may be applied. And, as imperfect as this little work must be, from the extreme brevity which has been constantly studied in its composition, yet, I believe the candid reader will here find more practical information on the subject treated upon, than in any or all the books, old or new, that have ever been published. The author's facilities for observation, in this field of inquiry, have neither been few nor of short duration. Twenty years a clergyman,—most of this time actively engaged in what are called "revivals of religion;"—in the midst of those popular, sympathetic excitements, which have, for centuries, given rise to many of the most strange, diversified and wonderful Psychological Phenomena, that perhaps, ever did, or ever can take place;—and, for ten years a public, experimental lecturer on Mental Philosophy. During the greater portion of this thirty years, my investigations have been carried on, not

for the purpose of confirming any preconceived theory, but in order to arrive at a satisfactory knowledge of the *method* of mind. The object in my experiments, from first to last, has been, to find, if possible, what the truth is. For this purpose I have *entranced* many thousands of persons, six hundred or more of whom have had surgical operations performed on them, without the consciousness of pain. In numerous cases I have thus broken up the habit of *Stammering*, and destroyed the *appetite* for *Tobacco, Tea, Coffee, Opium, and Intoxicating Liquors*; have cured *DIFFICULTIES* in the power of *Speech*, have restored numbers from a state of *hopeless despair*, and *insanity*, and completely annihilated from the mind a tendency to crime, not excepting that of suicide! All the phenomena peculiar to a state of *Trance, Extasis, Clairvoyance, &c.*, whether *Idiopathic, Suggestive, or Volitional*, and in a variety of forms, and cases, far too numerous to be put down here in detail, have, for this series of years, presented themselves before me for examination. Nor these alone, but those results superinduced upon the nervous system, by the "imponderable fluids," by the "spheres" of *metals*, by *minerals*, by air, food, cold, heat, light, darkness, sound, color, odor, bodily and mental exercise, associations, and in a word, by every thing in nature, real or *imaginary*, which may be brought in contact with the body, or occupy the mind.

Such have been the author's advantages for acquiring, not merely a knowledge of Human Nature in general, but also a practical acquaintance with that *peculiar* class of its *mysteries* of which some explanation is attempted in the following pages.

While it is certain, that this subject has attracted the attention of some of the most intelligent minds of the present and past ages, it is much to be regretted, that, perhaps, from their

neglect, it has fallen into the hands of a few who have so sadly *mystified* and misrepresented its practical importance under the *semblance* of certain *cabalistic* names, and, for teaching the "secret" to the uninitiated, *enormous* prices have been charged. In this way, multitudes of honest people have been *severely taxed*, and thus *compelled* to pay for the support of arrant charlatanism, they have been prevented from giving to this subject that attention which its intrinsic importance so evidently demands. However, such, we shall find, have been the difficulties with which the higher forms of science have always had to contend, such have always been the unfounded pretensions, the pedantic empiricism, and the rank deception, *characteristic* of "*Alchemy*," ancient and modern, under whatever *guise* it may have appeared.

But, I shall be told, perhaps, that some of this blame falls on the author of Pathetism, for having, years ago, *made known* his new theory in respect to processes for controlling the nervous system. I admit it, though I must confess I did not once anticipate, in 1841, what uses cupidity *might*, indeed, make of the information which I published, freely, to the world. Still, I cannot abate my confidence in the ultimate *intelligence* of THE PEOPLE, which is the only safeguard, (the best "Talisman") against imposition in Theology, Philosophy or Science. To increase the aggregate of this KNOWLEDGE, is the object in the re-publication of this book.

How much importance will yet be attached to the *Idea* of Pathetism which I have spent some thirty years of my life in maturing, it is, of course, not for me to determine. That it is now generally *believed* to be *true*, is manifest from the radical change which it has everywhere wrought in the manner of inducing "mesmeric" results, not in this country merely, but also in Europe. Nor is it unreasonable to hope, that, under

whatever names (new or old) this idea is presented, yet, it shall be applied for "doing good to the souls and bodies of men," and its *heat* and *light* practically diffused throughout the world.

22 Eliot-street, Boston, Ms.,
May 6, 1852.

BOOK OF PSYCHOLOGY.

NOMENCLATURE.

1. It is worthy of notice that, while various terms have come into use, from the earliest ages, to signify the *means*, or the processes, by which certain abnormal changes have been brought about in the nervous system, during the whole of this time there does not seem to have been any name invented to signify the *philosophy* of their induction. On arriving, therefore, at what I supposed to be the rationale of all *artificial impressions* made upon the human mind, I found the want of a suitable word by which the whole subject could be designated. Before explaining that term, however, let us briefly examine what preceding ages had done towards furnishing us with *ideas*, both as it respects certain *results* supposed to be induced, and also the *means* or processes by which they were brought about.

Apparition.

2. Although this word simply means, something seen, perceived, observed, or seeming to be (from, appear), yet it has by use been applied to what was supposed to be supernatural, or a mental hallucination.

"The heavenly bands,
Down from a sky of lighted jasper, now,
In Paradise, and on a hill made halt;
A glorious *apparition*, had not doubt,
And carnal fear, that day, dimmed Adam's eye."
Milton, Par. Lost, b. ix.

The human mind may be artificially operated upon by various processes, so as to induce perceptions that might be designated by this term. (8.)

"In the room of the frightful *spectres*, there now entered a second dance of *apparitions*, very agreeably matched together, and made up of very agreeable phantoms."—*Spectator*, No. 3.

Catalepsy.

3. From a Greek word, which signifies *seizing, to take, invade*. A sudden *seizure* of the nervous system, in which the external senses are suspended. When it comes on spontaneously, the eyes remain open, and all the muscles are fixed in one position, while the mind becomes wholly unconscious. It may be brought on by artificial means, and is, perhaps, as good a term as any now in use to specify that state induced by Pathetism, for rendering per-

sons insensible to pain while surgical operations are performed upon them. (122.)

Clairvoyance.

4. A French word, which literally signifies *clear-sightedness*, a power attributed to persons (usually) in a state of trance, of seeing what is not cognizable by either of the external senses. While it must be admitted that, by many, much more has been claimed in behalf of this power than was ever sufficiently proved to be true,* yet the power itself is nevertheless a reality. If we admit the fact of *Intuition*, we admit all that is necessary in regard to Clairvoyance.

The results which have been developed by this power, may be divided into four classes: (1.) The first may comprehend, what is peculiar to certain persons in their normal state. By *Intuition*, they describe accurately what is not present to the external senses. Swedenborg and Zschokke were of this class.

(2.) The second may include those cases where it has been developed in a state of spontaneous trance. Dr. Franklin was an instance of this kind.† He speaks of his having gone into the water to swim, where he remained for nearly an hour, but of which

* Dr. Gregory's Letters on Animal Magnetism (otherwise a most interesting and valuable work), contains numerous cases of this class.

† Numerous similar cases are described in the author's work on Pathetism, New York edition of 1843, pp. 219-230.

he knew nothing till he found himself in the act of putting on his clothes.

(3.) This power is in some cases developed in a state of *insanity*.*

(4.) In cases of the induced *Trance*, by Pathetism. And under this head, Clairvoyance may be subdivided thus:—(1.) Such cases as result from *sympathy* with one or more minds; describing things known, to minds with whom the patient is at the time associated by Pathetism. (2.) Such descriptions as persons *entranced* by Pathetism, give of things wholly unknown to the mind of the operator at the time. This is sometimes called “independent clairvoyance.” And (3.) when the trance is *self-induced*; as many persons, especially after having been once pathetized, acquire the power of changing their states from the normal to a state of *trance*, so as to become clairvoyant. And (4.) in cases of *Dreaming*. Many of the best cases of clairvoyance, of which I ever had personal knowledge, have been developed in a state of *dreaming*.†

Dreaming.

5. The word *dream* is said to come from *dormire*, to sleep, because it has been used to signify the *thoughts* which occur during sleep.

“The vision said : and vanished from his sight,
The dreamer wakened in a mournful fright,
Then pulled his drowsy neighbor and declared,
What in his slumber he had *seen* and *heard*.”

—Dryden.

* See Pathetism, Boston edition of 1847, p. 117.

† See Spiritual Philosopher, No. 2.

During ordinary sleep, when the mental organs remain, or become more or less excited, it constitutes dreaming, and the character of the dream is determined by the organs of the mind which participate in it.* Very many of the descriptions given by persons in a state of Trance, amount to nothing more nor less than what is common to ordinary cases of dreaming. And, when the Trance is artificially induced, the patient may be made to dream in his normal sleep, by simply giving him directions to do so. (114.)

Double Consciousness.

6. This term has been used to signify the case of such persons, as spontaneously, or from external influences, live, as it were, in two *distinct* Individualities, so distinct, that when in one state they have no recollection of the other. It is common in cases of Somnambulism and Trance, and is one of the most interesting and mysterious things involved in the whole subject. It is manifestly connected with the philosophy of *Memory*, and which must be better understood before we can attempt to account for it.†

Sometimes it has been called "Divided Consciousness." If it is to be accounted for by supposing that the *two brains* of the patient (as they

* For some original views as to the real nature of *sleep* and *dreaming*, see *Pathetism* (Boston, 1847,) pages 32, 87.

† Some new views of *Memory* will be found in the author's larger work, "*Pathetism*" (1847,) page 57.

are double) are in two different states, one awake and the other asleep, at the same time, this will give an idea as to how Consciousness may be divided. But the truth is, we have cases of triple Consciousness, or even quadruple; that is, cases where certain persons pass from one state to others, and, when in one state, they have no memory of either. This fact will enable us to account for the way in which clairvoyants sometimes get knowledge of books and things. They may read a book in one state, and in another state, when they do not remember to have done so, they may give an account of what they have read, without being aware of the manner in which their information was obtained.

Ecstasy.

7. Removed from its normal place. Thus, when the soul is *exalted* in a state of *Trance*, or very much excited with emotion, from whatever cause. It is sometimes written *extase* or *extasis*, *ex* from, and *istasthai* to place; when the mind is unsettled, and removed from its normal condition.

And whether that which we call *extasy* be not dreaming with the eyes open, I leave to be examined.

Locke on Hum. Und. b. II. c. 19.

"This is the very coinage of your brain
This bodiless creation *extasy* is very cunning in—
Ham. Extasy
My pulse as yours doth temperately keep time,
And makes as healthful music."—*Shakspeare*.

Writers upon this subject have generally, agreed

in using this term to designate the most *exalted state* which the mind can reach, while in the body. It is certain, that most of what are called the "higher phenomena," such as clairvoyance, intervention, prevision and intuition, occur in a state of extase. Having myself seen very many cases, of what were supposed to be the highest, I do not hesitate to say, that they present some of the most interesting phenomena, that ever attracted the attention of human beings. To describe these states is impossible. They must be witnessed to be appreciated. It is common among the Roman Catholics and various other sects of Christians, and is often brought on by religious excitement.* My own mind was first impressed with a desire to study the rationale of these mysterious phenomena, by witnessing the Trance, and cases of ecstasy which occurred in "revivals of religion," and in congregations where I was accustomed to preach, some thirty years ago. (41.)

Ghost.

8. A word that may be said to signify any thing seen: a vision, a spirit, who has left the human body. It is nearly synonymous with apparition, though more generally used to designate a spiritual form:—

* See "Letter from the Earl of Shrewsbury, Descriptive of the estatica of Caldara and Addolorata of Capriana." New-York, Coperly and Sons, 1843. A Review of this pamphlet will be found in *Pathetism*, edition of 1843, p. 134.

"The *ghosts* rejected are the unhappy crew,
Deprived of sepulchres and funeral due,
The boatman, Charon, those the buried host
He ferries over to the further coast."

Dryden, Virg. Æn. b. VI.

Psychology easily accounts for many appearances to which this term has been applied, as we know, that when the mind is *abnormally* excited, it may see ghosts, or any thing else, which comes within the range of the imagination. (72.)

I suppose the following account (published at the time) gives a description of the first *experiment* of this kind which was performed in a promiscuous public assembly :

"Mr. Sunderland informed the audience that he would induce that state of *Mental Hallucination* called 'second sight,' on a person in the *waking condition*. And sure enough, the lady, with her *eyes wide open*, arose, and stretched out her hands towards what she took to be her deceased father ! And what was still more remarkable, if possible, at this instant, another lady, who sat near, and *one who had never been mesmerized at all*, gave a most piercing shriek, declaring that she also saw the spirit of her deceased sister ; and it was some minutes before Mr. Sunderland succeeded in composing her mind."—*Providence Evening Chronicle*, Oct. 21, 1843.

Hallucination.

9. A state of mind in which one *errs, blunders*, and offends against the light of reason.

"Adorning richly, for the poet's sake,
Some poor *hallucinating* scribe's mistake."—*Byrom*.

And, is it a desirable condition of mind, for one person to be so impressed, or controlled by another,

that he cannot tell the difference between truth and falsehood, between a walking-cane and a snake?

Perhaps, we have no word which more aptly expresses a certain class of "experiments" on persons in a "waking state," of which so much has been made, during the last two years, than this. All that has been done, under the new terms (which the reader will find referred to in the following pages) is included in the term *hallucination*, and, not unfrequently has it happened, that the "lecturer," "Dr.," or "Prof.," as he styled himself, has been as much hallucinated as any one upon whom his influence was exerted.*

Such is the power of *association*, that, for a time, those operated upon artificially, become really hallucinated or insane. Instances have come under my notice, where persons had been demented and remained permanently insane by the process of "Mesmerism."† Hallucination, whether sponta-

* "I would once more repeat that Animal Magnetism is not a play thing, not a toy, not the amusement for an idle hour, not the means of gratifying a morbid craving for novelty or the marvelous. All such uses of it I abjure, and protest against as abuses. Neither is it a thing to be exhibited to gaping-crowds for money; to crowds who stare and laugh, and go away thinking it very strange or very funny. It is a serious subject, well worthy of the most earnest and devout attention we can give it. It is painful to see it abused to raise a laugh, and so strongly do I feel this, that, for my own share, I object to all *exhibition* of it, public or private, and only admit an exception when the exhibitor is in earnest and his object is to convince those who feel an equally sincere desire for the truth. All exhibitions in which mere amusement is the object, tend to de-grade science, and to retard its progress."—*Dr. W. Gregory, Lectures on Animal Magnetism*, p. 252.

† More especially by processes under the name of "Electrical Psychology," "Mental Alchemy," &c.

neous or artificially induced, is a state of temporary insanity.*

Illusion.

10. This term, more than the preceding, refers to the sense of *sight*, the other includes the state of the whole mind, not one of its faculties merely.

Illusion, from *illudere*, to play or sport upon. To cheat, deceive, beguile. A state of mind, in which the patient is wholly or partially deceived by *false* appearances.

“The wanton’s charms, however bright,
Are like the false *illusive* light,
Whose flattering inauspicious blaze
To precipices oft betrays.”—*Thomson*.

Such are the impressions made upon the mind by artificial experiments, that the sense of sight is either wholly suspended, or so perverted, that one *visible* object is taken for another.

Imagination.

11. That power of the human mind, by which it forms to itself such *conceptions, fancies, images, or representations*, as are *falsely* taken for realities. Hence, we put it in the category of *influences or agencies* which operate upon the nervous system, and, powerful, indeed, it must be, when we know,

* “I entirely disapprove of causing violent passions or emotions; as I do also of all those in which strong and *false* impressions, especially of a disagreeable nature, are made on the mind. Such experiments are not justifiable.”—*Dr. W. Gregory, Letters on Animal Magnetism*, p. 106.

that it has brought on every imaginable form of disease, of fanaticism, and insanity; and, even death itself has been produced by it:—

“Lo, what a great thing is affection,
Men may die of *imagination*,
So deep may impressions be taken.”

—*Id. Miller's Tale.*

In using this term we should always bear in mind that, while the fancy, or *conception* of the mind may be *false*, and, therefore, merely in the *imagination*, the change which that conception induces in the nervous system, is not imaginary but *real*, and it is the business of philosophy to explain how this comes to pass. (62.)

Miracle.

12. Into the Theological sense in which this term is used, it is not the object of this work to enter. The proper signification of the word is, to *wonder*, something wonderful, unusual, and beyond the power of the spectators to comprehend. Such things have happened in all ages of the world, nor do they necessarily imply a *suspension* of any of the laws of nature. That which is done, under this name, must come to pass according to some LAW, though we may not see, or know what that law is.

In some religious sects besides the Papists and Mormons, the belief prevails, at the present time, in *miracles* wrought by supernatural power, or by power which *interrupts* the laws of nature.*

* See “Discourse on Miracles wrought in the Roman Catholic Church,” 1876. And “The Book of Mormon.”

Phantasy.

13. From a Greek word which signifies to *shine*, to *appear*. That which merely appears to the mind, not external, but an idea of something, which is not real :—

“ All the interim is
Like a *phantom* or a hideous dream.—*Shakspeare*.

It is a remarkable fact, that the descriptions which Emanuel Swedenborg gives of phantasies produced by spirits acting upon one another, are identical with the results produced by Pathetism, or so much like them, that one might be taken for the other. He says:

“ There are spirits who induce such appearances by *phantasies*, that they seem as if they were not. For example: if anything is seen in the shade, or by moonlight, or even in open day, if the object be in a dark place, those spirits keep the mind of the beholder, fixedly and unceasingly, in the thought of some particular thing, either of an animal or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought the *phantasy* is increased, and that, to such a degree, that the person is persuaded, and sees just as if the things were really there, when, nevertheless, they are nothing but *illusions*. Such occurrences take place with those who indulge much in phantasies, and are in *infirmity* of mind, and hence are rendered credulous. Such are visionaries.”—*A. C.* 1966.

Phrenopathy.

14. This term was first used in the author's work on Pathetism,* to signify those experiments per-

* Edition of 1843, p. 123.

formed on the mind by placing the fingers on the separate organs of the brains. From *phrenis*, mind, and *pascho*, to feel, experience, be acted upon.

Second Sight.

15. A peculiar sense which some people seem to possess of seeing persons and things that are not present. It is said to have been quite common in certain parts of Scotland, in Ireland, and many other parts of the world. We may admit, that much that has passed under this name is to be traced to the excited cerebral system of the patient, while perhaps there may have been cases where spontaneous clairvoyance has been developed, so as to give a sight of persons at a distance. It is a common experiment in Pathetism, to so control the patient's mind that he may have the most vivid conceptions of persons that are not present at the time. (8.)

This term is also applied to prevision, or the sight, or perception of events before they come to pass.*

Somnambulism.

16. This term properly signifies *sleep-walking*, and should not therefore be applied to anything else. It has, however, been improperly used to designate a state of *Trance*, where there was no muscular action at all.

* See Pathetism (1843, p. 191), and edition of 1847, p. 109.

Somniphathy.

17. Sympathetic sleep ; a state of Trance, super-induced by sympathy, or by any given process adopted for this purpose. So Somniphathist signifies a person in that state.

Spectre.

18. The same as apparition ; the semblance or appearance of one who is dead.

"The ghosts of traitors from the bridge descend,
With bold fantastic *spectres* to rejoice."—*Dryden*.

Sympathy.

19. As this idea runs through the theory explained in this work, it will be well for the reader to bear it constantly in mind. It is applied to *things* as well as *men* ; to causes and effects :—

(1.) In Natural Science it is used to signify the *tendency* of one thing to act upon another. Thus we say, there is a *sympathy* between the iron and the loadstone.

(2.) In Medicine or Pathology, it is said to be *sympathy* when there is a "consent of parts," or a correspondence of various organs in similar sensations or conditions.

(3.) An agreement in the affections, which makes two persons agreed with each other.

(4.) Fellow-feeling for another in distress.

Trance.

20. Supposed to come from a Latin word, signifying a passing over, or beyond. A state in which the spirit seems to have passed beyond all influences, through the external senses. It is said of the apostle Peter, that

“He fell into a *trance*, and saw heaven opened.”—*Acts* 10: 10.

This is a much better term by which to signify a certain *state*, than that of *sleep*, which has often been used in its stead. The term sleep cannot apply to any state in which the mind is perfectly *conscious*, and carries on conversation with others, as persons in the *trance* are known to do.

Thus far in respect to *results*. Now let us examine the terms used to designate the *means*, or causes of their induction:

Amulet.

21. A name applied to stones, metals, plants or any substance worn upon the neck or on the body for *guarding* and preserving the wearer against *disease*, *witchcraft*, and *evils* of all kinds. (*A*, from, and *moles*, a heap or mass.) To drive away, to repel. Anciently, in the days of ignorance, they were common, as indeed they are now, among the Arabs, the American Indians, Africans, &c.

The *phylacteries** of the Jews were worn for a

* *Ex.* 13: 9, 16.

similar purpose, as they are to the present day. These were little boxes or rolls of parchment, whereon were written certain words from their sacred writings.

The "ear-rings" and "gods" which the patriarch Jacob is said to have buried "under the oak by Sachem,"* would seem to come under this head. Josephus,† indeed, informs us that king Solomon employed the aid of a "charm" or "spell" for the purpose of assisting the virtues of a plant in the cure of epilepsy.

All substances worn about the body for keeping off disease, may be denominated *Amulets*. By the Jews they were called *Kamea*, by the Greeks, *Phylacteries*, by the Romans, *Amuleta* or *Ligatura*, by the Papists, *Agnus Dei*, and by the nations of Guinea, where they are still held in great veneration, they are called *Fetishes*. Their use may be traced back to the remotest and darkest periods of antiquity. And yet many people of this enlightened age do not seem to suspect how much they also are contributing to that superstition upon which the use of the Amulet has always depended. Many such people will rub a wart with a white bean, and then "throw the bean away over the right shoulder;" they will wear a red cord around the neck to prevent the nose from bleeding, or "drink magnetized water," swallow "magnetized medicines," "wear magnetic bands," and hold in their hands the "magnetized coin." Such are

* Gen. 35: 4.

† Lib. 8, ch. 2, 5.

- some of the new forms under which the use of the "Amulet" now obtains among those who do not *profess* to have much faith in the old notions about the power of "charms" and "spells." (93.)

Animal Magnetism.

22. This term was brought into notice by Mesmer, and his pupil De Peysugur, in 1760; and its use, to the exclusion of all other terms, has been continued, generally, not only in France, but also in Germany, and indeed throughout Europe. It was first introduced in this country in 1836, by Dr. Charles Poyen. What it means, may be seen from the following definition, taken from Dr. Poyen's book:*

"A state which is ordinarily produced in one individual by the *will* of another, performing certain *manual evolutions* for the purpose of causing it to take place."†

It should be constantly borne in mind, that whatever may be the term used, whether "Animal Magnetism," or "Fascination," or "Charm," the *thing* signified is one and the same, whether it be used to designate the *means* or process used, or the *susceptibilities* of the nervous system upon which the influence is exerted.

* "Report on Magnetical Experiments," &c. Boston, 1836, p. 6.

† Med. Dic. Sciences, vol. 21.

Bewitch.

23. To *enchant*, to *charm*, to overpower by allure-ment. This term is not always used in an evil sense, though the term *witchcraft* is.

"Come, come away, frail, silly, fleshy wight,
Nor let vain words *bewitch* thy manly heart."
Spenser, Fairy Queen, b. i., c. 9.

"As for the term *witch* or *wizard*, they signify no more than a *wise* man or wise woman. In the word *wizard* it is plain at the very first sight. The most plain deduction of the name *witch* is from *wit*, as the noun *wit* is from the verb *weet*, which is to *know*. But usage has now appropriated this word to such a kind of skill and knowledge, as is out of the common road, or extraordinary. Nor did this peculiarity imply any unlawfulness. But there has since been a further restriction, and in which alone now-a-days the words *witch* and *wizard* are used; and that is for one that has knowledge or skill, by virtue of either an express or implicit sociation, or *confederacy with some evil spirit*."*

However much of that which has passed under the name of *witchcraft* may be justly attributed to *ignorance*, *faith*, *fear*, and *superstition*, it may readily be admitted that *evil* spirits, out of the body, have never been very common where there were not "evil" or *ignorant* spirits in the body to *believe*, *fear*, and *act* for them; and that, as people become *good* and *intelligent*, the *disturbances* known under this name will necessarily disappear.†. (76.)

* Dr. More, 1678.

† It is certain, that occurrences have taken place in various localities throughout this country, within the last four years (previous to

Charm

24. Supposed to come from *carmen*, a verse or song, as it anciently signified a *secret* power, usually exerted by *singing* or shouting. It is also applied to certain substances, believed to have this power. Referred to in the Bible, Jer. 8 : 17.

"Mine is the charm, whose mystic sway,
The spirits of past delight obey ;
Let but the tuneful talisman sound,
And they come, like genii, hovering round."

Moore.

Dr. A. Clark says* the term *chober*, which we translate *charmer*, comes from a word that signifies to *join*, to *put* together, *i.e.* certain unintelligible words which formed the charm or spell. And he adds :

"It is a fact, that cannot be disputed with any show of reason, that, in ancient times, there were persons that *charmed*, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting."

1852), which are abundantly sufficient to confirm some of the old notions as to the *superhuman* agency, in many developments, to which the term *witchcraft* has been applied. I myself have witnessed thousands of them—results which could not be accounted for by any of the known laws which appertain to this world. The only consistent explanation of these strange things which I have yet seen, is that which is given in the writings of Emanuel Swedenborg, especially in what he says about *obsession*. (See his *Apoc. Ex.*, 1182 ; *Spir. Diary*, 1902 ; A. C. 5985, 5986.) Whether these things be precisely what they purport to be (spiritual), or not, the future must determine.

* Com. on Ps., 58 : 4.

See Eccles. 10 : 11. The prince of Roman poets states the fact :—

“In the meadows, the cold snake is burst by *incantation*.”
Virg. Æcl. 8 : ver. 71.

The same author (*Æn.* 7, ver. 750) gives us the following account of the skill of *Umbro*, a priest of the Marubians :—

“Umbro, the brave Marubian priest, was there,
 Sent by the Marsian monarch to the war.
 The smiling olive, with her verdant boughs,
 Shades his bright helmet and adorns his brows.
 His *charms* in peace the furious serpent keep,
 And lull the envenomed viper’s race to sleep :
 His healing hand allay’d the raging pain,
 And, at his touch, the poison fled again.”—*Pitt*.

Allusions are often made to this power in the classics. It is not improbable but that Middleton referred to it in the following passage, two hundred years ago :—

“I’ll imitate the pities of old surgeons
 To this lost limb, who, ere they show their art,
 Cast *one asleep*,—then cut the diseased part.”*

Indeed, the “*charm*” is retained in various forms to the present day, in many parts of Christendom, and used for curing burns, *fits*, &c. I knew a Methodist clergyman† who acquired a high celebrity by his skill in its use.

Enchant, Enchantment.

25. Enchantment (from *in* and *cantare*), to sing a magic song, and thus to enrapture, to overpower

* Tragedy of “Beware of Women,” published in 1657.

† Rev. B. Hibbard.

with delight, so as to *stun* the faculties of the mind, and deprive them of their power of action.

“ In such a night,
Medea gathered the *enchanted* herbs,
Which did renew old *Æson*.”—*Shakspeare*.

Fascination.

26. To charm, enchant, or bewitch *by the eyes*, to “eye bite.” From *Fascia*, a band, or banded, swathed.

“ The Triballians and Illyrians, who with their very eyesight can witch, yea, and kill those whom they look wistly upon any long time.”—*Holland, Pliny I.*, 155.

Incantation.

27. Magical songs; *in* and *canto*, to sing; because this power was exercised usually by repeating or singing verses.

“ The gothic Runers, to gain and establish the credit and admiration of their rhymes, turned the use of them very much to *incantations* and *charms*.”—*Sir W. Temple, of Poetry*.

Magic.

28. This term originated probably among the Persians, as *magi* was used to signify philosophers, or great men, priests, or those learned in the “Black Art,” or the science of producing wonderful effects by the (pretended) power of departed spirits. It is applied to various things used as instruments, as the “*Magic wand*,” the “*Magic square*,” “*Magic art*,” &c.

Mesmerism.

29. Generally used to signify precisely the same thing as Animal Magnetism, though not always.

It is not much in use anywhere except in England; and, in this country, only in a *technical* sense, to distinguish one process of operating from another. In all that was known under either of these terms, nothing was ever done without the "*will*," and "*motions made with the hands*." The processes of "*Animal Magnetism*," or "*Mesmerism*,"* are as follows:

Sit down in front of your patient. Take his hands in yours, or seize his thumbs so as to bring the balls of both your thumbs in contact with his. Fix your eyes upon his, and make a *strong effort of your will* for him to sink into a state of trance. After you have continued this process for ten or fifteen minutes, raise your hands, and *pass* them

* "Mesmer (from whom the above term had its origin), although educated and degreed as a talented physician of Switzerland, was too fond of the marvelous to conduct himself like a free and unmysterious demonstrator of science. He no sooner discovered his ability to produce many physiological effects by the manipulations, than he began to be lugubrious and very mysterious in his deportment. And when, in 1777, he introduced himself to the best society, both literary and scientific, which he could find in Paris, he still carried about with him that imposing and wizard-like air which is frequently exhibited in the so called evangelical orders of moral teachers. He made a great *secret* (like some of our modern biologists and psychologists) of the magnetic influence, *thus* exciting a love of the marvelous in his followers, and charging them each one hundred louis for simply informing them how to operate. His method savored strongly of imposition. In fact, Mesmer converted much of a sublime discovery into mere nonsense and quackery."—A. J. Davis, *Great Har.*, vol. 3, p. 272.

gently down each side of his head, over his shoulders, down his arms, and carry them off at the ends of his fingers. Continue these passes for half an hour or more.

To release or "wake up" the patient, reverse the passes up his arms, and over his head, extending your hands outwardly each time. Continue till the patient is completely restored, making an effort with your *will* at the same time.

Philters.

30. From *phileo*, to love. A potion *supposed* to have the power, when swallowed, of exciting love. To impregnate with a charm, to excite love.

Relics.

31. A term applied to the remains of dead bodies, old clothes, bones, &c. &c. Among the Roman Catholics, such things are preserved with great veneration, and often *believed* to have extraordinary power in curing diseases and working miracles. It is from the same laws of *association*, that the hair, garments, furniture, finger-rings, and portraits of deceased persons are preserved, with so much care.

Spells.

32. From the Saxon, *spel*, a story, magic charm or song; and hence comes the term *gospel*, from

God, or *good*, and *spel*, a history or narrative;* a good narrative. The term is used by Milton:—

“Begin, begin, the mystic spell, prepare;”

and by Shakspeare:—

“Start not, her actions shall be holy,
You hear my *spell* is lawful.”

Talisman.

33. We are told that the Talisman originated among the Chaldeans, as indeed, we may trace the use of this and similar terms to very remote periods of antiquity,—among the Chaldeans and the Persians. The word is from *teleo*, to terminate, and has a similar signification to Amulet, though the thing itself would seem to be a little more complicated. The talisman was, generally, a small image, cut out of stone, or any metallic substance.†

* See Dr. A. Clark's Commentary on Matthew, p. 19, and Webster's Dictionary on this word.

† Louis Napoleon, President of France, is said to have in his possession the talisman or charm which was constantly worn by Charlemagne, and which was found suspended from the neck of the Emperor in the opening of the sepulchre in 1166. It was presented to Napoleon by the clergy of Aix la Chapelle, and on his death passed to the present Napoleon. The talisman is one of fine gold, of round form, set with gems, and in the centre are two rough sapphires, a portion of the Holy Cross, besides other relics brought from Palestine. The history of this relic is, that it was presented to Charlemagne by Haroun al Baschir, in the year 797, with several relics of kindred value; the latter are shown at Aix la Chapelle to the present day; but the talisman was buried with Charlemagne, by whom it had been worn till his death in 714.

I have now lying before me, what I suppose to be a number of

On it were carved numerous mysterious figures, which were said to be cut under a certain configuration of the planets, and which were believed to be powerfully efficacious, not only in averting diseases and various evils, but, also, in *making known what appertained to the future*. That talismans, or something of the kind were used among the Jews anciently, is manifest from their sacred writings. Thus, it is said, that Rachel "stole the *images* (margin reads, *teraphim*) that were her father's."* These "images," Laban calls his "*gods*." Nor is it improbable but that the "*Urim and Thummim*," which the Jewish High Priest was directed to display upon his breast, was something of the talismanic kind.† That the Urim and Thummim was consulted for similar purposes to that for which the Chaldean Talisman was used, is certain.‡

Such, then, are the terms which have from immemorial time come into use, when speaking of *impressions* made upon the *mind*, or upon the nervous *system*, by things (real or imaginary) applied to the external senses. The means, being diversified, were designated, as a matter of course, by different terms; but the *Philosophy* by which the results were induced, the *rationale of Nervous In-*

Egyptian talismans, far more interesting to the antiquarian, even than that of Charlemagne. They are from one of the pyramids, and made of copper, about three inches long, and shaped very much like a sarcophagus. They were procured in Egypt, and presented to me by Mr. John C. Hayden, of Stoneham, Massachusetts.

* Gen. 31 : 19. † Exod. 28 : 30. ‡ See "Demonologia," London, 1831, p. 101.

duction, not being understood, no-appropriate term seems to have been suggested for designating it. The ever varying susceptibilities of the nervous system are such, that, operated upon now by one process, (charm) and now by another, (Mesmerism) it becomes an easy matter for uninformed persons to imagine, that they have made a *new* discovery, when, in fact, they have merely made a *change* in the method of operating.

Marvelousness.

34. There is in Human Nature an inherent love of the *marvelous*. And cupidity may, and doubtless has, often tempted to the adoption of *new* names for old ideas, which have been put into new shapes, for the purpose of exciting *curiosity*, which people will always be willing to pay more or less for having gratified.*

* Among the many truthful and beautiful things written by Mr. Andrew J. Davis, "the Poughkeepsie Seer and Clairvoyant," is that classification he has made of the persons who attempt to interest public attention as "Professors," "Doctors," and "Lecturers," on "*Electrical Psychology*," "*Electro-Biology*," "*Mental Alchemy*," "*Mesmerism*," or under whatever name, new or old, the subject may be presented. He says:—

"A few words by way of classifying believers and operators. These are of three classes. The first class are *mercenary* practitioners, who commit to memory a few fragmentary facts in science, who claim extraordinary or supernatural powers for their subjects,—who give public and vulgar exhibitions,—who employ chicanery and ignoble plans,—who trifle with, and play fantastic tricks with their subjects,—and who injure the truth, by producing these three effects, *Superstition*, *Skepticism*, *Disgust*.

"The second class, are *doctrinal* practitioners, who pervert and misinterpret principles and results,—who labor to make the phenomena subservient to and illustrative of theological dogmas, who re-

Spontaneous, Suggestive, Volitional.

These terms are sufficiently comprehensive to include all the Nervous or Mental Phenomena which come within the purview of our present undertaking. They will include all described in the preceding pages, if not all (if there be any others) that could be designated by any other terms. Thus:

35.—1. *Spontaneous*. Such as are Idiopathic, and come on from the *Idiosyncrasy* of the patient. Indeed, by whatever cause, internal or external, they may be developed, they depend, first and last, upon the *temperament* of the patient.

36.—2. *Suggestive*. This may include all that are superinduced through either of the external senses, *Hearing, Sight, and Feeling*; whether by physical substances applied to the patient's body, or an *idea* addressed to his mind.

37.—3. *Volitional*. Effects cannot be induced by the mere will of one person, acting on another, till a *relation* has been established between the two by *Suggestion*. Certain changes may be developed by one's own will, or by the will of another, after the

ceive, modify, or reject, as sectarian education may sanction;—who conceal, misstate, and magnify disclosures; and who retard the progress of truth by producing these three effects, *Credulity, Distrust, Enthusiasm*.

The third class are *free, firm, fearless advocates of truth*, who search into, and look facts in the face; who investigate deeply and declare their impartial convictions; who are swayed by no trivial experiments, who collect and arrange facts, and declare a consistent and harmonious system, and who accelerate the progress of truth by producing these three effects, *Reason, Respect and Inquiry*."—*Univocalum*, Vol. 1, p. 8.

spheres of the two have been sufficiently *assimilated*. But observe, that the Spontaneous Phenomena depend upon the *Idiosyncrasy* of the patient, and the *Suggestive* depend upon his Idiopathy, and the Volitional upon the Suggestive; or we may say, that this is the *order* in which these classes of results follow one another.*

Electricity.

38. Valid objections have often been urged against the use of the term *electricity*, when speaking of the *Human Mind*, or Spirit. The three kingdoms of the Universe are discreet and so distinct, one rising above the other, that the terms which designate the laws of one below, cannot justly be applied to another above. The term "*electrical*" belongs to the *Mineral* kingdom, which is *angular*. *Mental* laws are far above the earth; and hence to apply this term to the higher faculties of man's nature, is the same as if we were to say "*earthly* Psychology," or "*mineral* soul," "*earthly* life," &c.

Higher authority, perhaps, could not be quoted, on the use of terms, when speaking on this subject, than that of Dr. William Gregory, Professor of

* It seems to me that there has been a manifest want of philosophical accuracy in the language which even some scientific writers have used when speaking on this subject. Thus Dr. Gregory (Letters on Animal Magnetism, page 67) says:

"All the facts of Animal Magnetism may be produced by the *silent will*, and in absence or at a distance."

No results whatever can be induced by the "*silent will*," without *first* addressing the external senses.

Chemistry in the University of Edinburgh. He says :

“*Electro-biology and electro-psychology, both are used on the assumption, now generally regarded as fallacious, that that which we call life, and thought, mind, soul, are essentially electrical, or depend upon electricity as one of their conditions. Now, although it may have been proved that electric currents do take place in the body during muscular action, yet there are many points which electricity cannot clear up ; the analogies are partial only, and the presence of electrical currents does not prove these to be the causes of muscular action. They may be its effects.**

The remark has often been made, that when mortals meet with phenomena that they cannot account for, they must, of course, attribute them to “electricity,” for the very conclusive reason that they do not know what electricity is.†

However, if we may rely upon the researches of the most scientific and able minds that have ever devoted their energies to the investigation of this subject, then we may conclude with Prof. Harrison :

* Letters on Animal Magnetism, p. 151. And, as to “biologized,” Dr. Gregory remarks, “It is a most barbarous expression, which I only use in order to protest against it.”—*Ib.* p. 160.

† The term “*Mental Alchemy*” is, if possible, still lower and more objectionable than either of its predecessors. Strictly speaking, there never was any kind of “*Alchemy*” but “*Mental*,” and “*Alchemy*” is but another word for mere *pretension*, for that which is *deceptive and chimerical* :

“*Alchemy. The pretended art of the transmutation of metals.*”—*Webster.*

“The science, if it deserves to be distinguished by the name of *Alchemy*, has doubtless been an *imposition*, which, striking on the feeblest part of the human mind, has so frequently been successful in carrying on its *delusions*.”—*Exposé of Ancient and Modern Superstition*, p. 78.

"1. That the existence of electrical currents in the nerves, is an hypothesis *contradicted by experiment*.

"2. The action of electric currents on the nerves should be put in the same category with chemical and mechanical stimuli.

"3. Metals are infinitely better conductors of electricity than the nerves.

"4. The nerves are not better conductors than the muscles: their powers of conduction do not change when they are changed by mechanical violence (though narcotics, as laudanum, instantly render the nerves powerless.)

"5. The covering of the nerves is incapable of isolating the most feeble electric currents which man produces in galvanic experiments, so that, if the muscle intervene, the current will pass from the nerve into it."*

If then, neither Science nor Philosophy authorize the application of this term to the *nervous* action, how much more inappropriate must be its use for designating the laws of the human *mind*.† The term we want for designating the whole subject, including the *Idiopathic*, *Suggestive*, and *Volitional*, or artificial nervous phenomena, is not one that belongs to any one person, as if the influence we speak of had originated with Mesmer, or was confined to one man; not a term which has been already appropriated to other departments of natural science, but one which, though not entirely original, yet is so much so as to be sufficiently *specific*, and at the same time partaking, so much

* "Essay Towards a Correct Theory of the Nervous System," p. 168.

† And the addition of "Animal," making it "*Animal Magnetism*," is more objectionable still; unless we wish to speak of man as a mere animal, or *beast*.

of the HUMAN, that it always must be understood as carrying in its meaning that which appertains to the nervous systems of human beings; that which has respect to *intelligence*, to mental or spiritual manifestations.

Pathetism.

39. From Πασχω, *pascho*, to *experience*, be *affected* with any thing, good or bad; to *suffer*, to *feel*, to be *disposed* or *affected* in a particular manner *towards* another, or by any event. And from the same root, Παθος, *pathos*, *passion*, *affection*, that which is *suffered*; *love*, *kindness*, a *disease*, a *mental* perturbation, a passive state of the *mind* or the *body*; a *condition*, a *disposition*; and from which we have *apathy*, *Idiopathy*, *Sympathy*, *pathetic*, *Pathology*, *Homœopathy*, *Hydropathy*, and PATHETISM.

It is certainly desirable, when speaking of *new ideas* or *things*, to use terms the most expressive of their real nature and laws. In examining Nervous Phenomena, whether *spontaneous* or *artificial*, three questions present themselves for an answer:

1. As to the *Idiosyncrasy*, the *quality*, or *susceptibility* of the *body* or *mind*, which rendered it liable to the change.

2. As to the *Idiopathic Motion*, which was the immediate *cause* of the nervous change that has been induced. And,

3. As to the *Extrinsic Motion*, *Law*, *Influence*, *Association*, or *Suggestion*, which was the remote cause of the developed Phenomena.

We say the one who *receives* an impression is *passive*; the agent or thing by which, or the person by whom it is given, is *active*, and whatever the result is, in all cases it may be said to partake of the nature of *sympathy*, either mental or physical, inasmuch as a *sympathetic* result is one produced by *association*. One person is affected by his association with, or knowledge or belief of, another. Hence, I use a similar term, *Pathetism*, to signify the PHILOSOPHY of *Influences*, in, or upon, the Human Mind; not merely the susceptibilities of one who is *influenced*, but the *sphere* or qualities of the *agent* from whom the influence is received; so that whatever *emotion*, *volition* or *action* is produced, this term signifies the *rationale* of its induction. Pathetism, therefore, is *the* term for signifying the rationale of abnormal, induced, or artificial nervous phenomena, by whatever means they may be produced, or whatever the state, (awake or asleep) the patient may be in, when they are brought about. And as it seems to be more appropriate than any other, and has, to some considerable extent, been adopted by others, and is generally understood,* it may not be improper for me to continue its use, at least, till a better one shall have been suggested. The phenomena which gave rise to it, and the philosophy which they seem to illustrate, will each be duly considered in their appropriate order.

* See the American Dictionary, on the word, and its derivations.

HISTORICAL.

40. Allusions have often been made, in my public Lectures throughout the country, and also in the accounts that have been published of them, to the *strange* results which took place under my Theological discourses, some thirty years ago.* And, though I know that similar phenomena have, in past ages, accompanied what were denominated "Revivals of Religion," yet, I am not aware that any one connected with the clerical profession, ever before attempted to account for these things, on pure psycholological principles; or to deduce from them such a knowledge of the Laws of Mind as promises to subserve the cause which all good people have at heart. Certainly, no clergyman has attempted this, who, himself, was in the habit of inducing these results.

* "June 9, 1823.—La Roy Sunderland made his first attempt in Walpole, Mass. Before the close of his address, some dozen or more of his audience were under the influence of *Fascination*, and had *entirely lost their self-control and strength*. Similar mysterious results followed in other places, so that it was common for large numbers of his audience to become *entranced* while he was addressing them, of which, however, after their recovery, they would often have no recollection whatever! These phenomena, produced thus early in his career as a public speaker, seem to have put Mr. Sunderland upon that course of investigation into the *Laws of Mind* which resulted in the *New Theory of Human Nature* he has since published to the world under the name of *Pathetism*. One fact must be admitted, that history gives us no account of the man who has equalled La Roy Sunderland in the power of *Fascination* exercised over a promiscuous audience, by which more or less of them are drawn from their seats, at the will of the speaker."—*Boston Weekly Museum*, July 21, 1849.

A few of them may now be classified, to enable the reader to judge, accurately, of the causes by which they may have been brought about. It must be borne in mind, that what I am now about to describe could not have been caused by any *will* or design on my part, because I had no will in the premises. My object or "will" was to give information on the subject of Religion, and what I said was usually addressed to the Faculties of *Fear* or *Caution*, *Conscientiousness* and *Hope*. The effects produced by my public addresses, on the nervous systems of my auditors, were as unexpected and surprising to me, as they could have been to any one else.

Religious Phenomena.

41. Without attempting the details of particular cases, the following classifications of the phenomena will, perhaps, be sufficient:—

(1.) *Rigidity of the muscles*, or paralysis of the limbs. The first sermon I ever delivered, was to a small audience, and nearly half of whom were affected in this way. Their limbs became cold and rigid, so that for an hour or so, they were unable to leave their seats. Very many curious cases of this kind have occurred under my preaching. In meetings I held in Dennis, Massachusetts, in the Spring of 1824, I had more than twenty strong, able-bodied men, affected in this way. Two young men, by the name of Crowell, had attended a meeting I held in the afternoon, in which they neither felt nor manifested any apparent concern


at all. From the place of meeting they went to their shop to resume their work. They were shoemakers. On seating themselves, they were both struck *perfectly stiff*, as if paralyzed by catalepsy. I was immediately summoned to the shop to see them. I found them with their work in their laps, their tools in their hands, and sitting in a stooping posture, unable to stir. Their limbs were *rigid*, and they grasped their tools, which they held in their hands, with such force, that they could not be taken from them. During this time, another man came into the shop to see what was going on, (as the young men made a great outcry) and he fell against the side of the shop, with considerable force, as if thrown down by some invisible power.

Out of the whole number in Dennis affected in this way, there was but one woman. She became so excited, that one Sunday morning she went and stood in front of the "Orthodox Church," and with great zeal addressed the people (as they were entering the church) on the subject of religion. She was a modest, unassuming lady, and but for the abnormal excitement which she *sympathetically* took from the scenes she had witnessed in my meetings, she could not have been induced to expose herself in that manner.

(2.) *Syncope*, or "loss of strength," as it was called. While proceeding with my discourses, numbers would fall from their seats, perfectly *helpless*. In such cases they were said to "lose their strength." They were conscious, and in this state,

while excited with the most intense emotions of hope or fear, I have known them to remain for hours. -A Capt. C., in Dennis, Mass. (March 17, 1824), in his own house, where I was invited by him to preach, fell upon the floor, from which he was unable to rise for the space of about ten hours. I have seen multitudes of people affected in this manner.

(3.) *Entranced.* Under religious excitement, I have seen large numbers of people *entranced*, and the trance carried even to the highest degrees of ecstasy. And what is worthy of notice here, is, I have invariably found that those who were the most liable to sink into this state under what is called "religious" influences, are the most susceptible to its induction from Pathetism, or any other cause.

The first experiments in what was called "*Mesmerism*," that I ever witnessed, were at my own house (131 Varick-street, New York), in the year 1839, and they were performed by the Rev. Charles S. M'Reading, on his own wife.  And this very lady, Mrs. M'Reading, was ENTRANCED under a discourse which I delivered in the Methodist Church, in Scituate, Mass., in the year 1824. At that time her limbs became rigid, and she was transfixed to her seat, so that she could not leave the house; and the audience retired and left her under the spell that I had fixed upon her.

I have the unanimous testimony of very many persons whom I have entranced (who had fallen

into that state from religious excitement), that it is the same state, and always more or less pleasant when the persons, or associations are so, by which it is brought on.

(4.) *Visions.* The history of all "powerful revivals" (so called) will afford more or less cases where persons, under a very exciting sermon, have been known to fall into a state in which they had visions of "heaven and hell," of "Christ on the Cross," and of departed spirits.

A sailor, in South Yarmouth, Mass. (1824), who had attended my meeting, took me the next day to the place where he had actually seen the devil, and showed me the ground that had been torn up, where he had engaged in a combat with him. Another man (Mr. Barstow), in Barnstable, Mass., about the same time, after attending my meeting, went home, and soon the devil approached his bedside, with a mitre upon his head. At other times recent "converts" have been transported with visions of the blest and beautiful, exceeding the power of language to describe. Nay, I have known them sometimes to become *clairvoyant*, and to give an accurate description of the character of persons who happened to approach them.* At times these peculiar states lasted twenty-four hours, and even for a number of days.

(5.) Persons were effected whom I never saw, even before they had seen me. At the time I was preaching in Dennis, Mass., above referred to, there

* See *Pathetism* (1843), p. 181.

were two men out on a hunting excursion. Hearing that I was to preach in their place on a certain evening (March 15, 1824), they hastened home, threw their guns upon the floor, and ere they reached the school-house, in which the meeting was held, they were so much affected that they cried aloud. They came into the house where I was, and continued during the whole evening under the most violent excitement.

(6.) All these results came to pass without any *will* or design on my part. August 30, 1823, I preached in Chatham, Mass. Before I had proceeded fifteen minutes, some thirty or more of my audience had "lost their strength," and were overwhelmed with excitement. In the evening of the same day, at the house of Mr. Reuben Rider, similar results followed. Indeed, almost as soon as I had uttered a word, a number were "struck down" upon the floor (as the phrase was), and lay there till two or three o'clock the next morning.

Such were the results that followed my public labors in Dorchester, Mass., in 1825; Saugus and Boston, Mass., in 1826; and in various other places throughout the New England States from that time to the present; so that I may safely say, that tens of thousands of persons have, from first to last, been "*fascinated*," "*impressed*," or "*entranced*," in my public lectures *previous* to 1843; during all that time I was (in some sense), unconsciously to myself, yet nevertheless performing what were really "experiments" upon the nervous systems of my

auditors; but, like the multitudes who have since operated under the name of "Mesmerism," &c., I did not fully comprehend how the strange results were brought about. True, they were often with me a subject of serious investigation, but my mind was more or less unsettled in regard to them till the year 1834, when I read an "Essay upon the Influence of Imagination on the Nervous System contributing to a False Hope in Religion. By Rev. Grant Powers."*

Identity of Results.

42. Witnessing the strange phenomena above described, in every variety of form, for the space of twenty years, and before I had even heard of the term "Mesmerism," or "Animal Magnetism," it must be obvious how much they prepared my mind to perceive their *identity* with those brought about by the *processes* which I afterwards learned to be known under these terms. When, therefore, in 1841, I commenced a series of experiments, for the purpose of ascertaining, if possible, the truth in respect to the *theories* known under these terms, I soon satisfied myself that they were not wholly true, and hence I rejected them, together with the processes by which the "Mesmerizers," so called, had induced their results. I, of course, felt no need of the "passes" and "efforts" by the "will," as I had been in the habit of inducing those very results long before without any "passes," or any

* Andover, Mass.: Flagg & Gould. 1828.

specific efforts by the *will*. And hence it was that I hit upon what I still suppose to be the true philosophy of the phenomena now under notice.

Professional Experiment. in 1841.

43. I have already stated that the very first experiment I ever saw, by the peculiar process of "Mesmerism," (in 1839,) happened to be performed on a lady who had been *entranced* and paralyzed under a sermon of mine in 1824. In 1841, I commenced a series of experiments, in connection with a number of scientific gentlemen, in the "New York Museum," then under the charge of Mr. Peale. Wishing for assistance, and to be more secluded in my investigations, I invited the late Dr. Henry H. Sherwood, and Mr. O. S. Fowler, the Phrenologist, to join me in the investigation. The experiments were witnessed by a large number of scientific and professional gentlemen in New York and vicinity, during the summer and fall of that year, among whom were Dr. Griscom, Dr. A. Ball, Prof. Charles A. Lee, and others. The following are from other similar testimonies, published of those experiments, at the time:—

"The subscribers have been present and witnessed numerous cerebral experiments performed by La Roy Sunderland, by which various phenomena were produced in the mental exercises of the patient, such as Sleepwaking, Laughing, Singing; and the states of mind resembling Madness, Monomania, Insanity, &c., were brought on and removed in a few seconds of time. In our opinion, these phenomena were brought about by the application of laws

to the human system which have not been well understood heretofore, and which have not received that attention which the importance of the subject would seem to demand. H. H. Sherwood, M.D., Rev. Isaac Covert, Rev. J. H. Martyn, O. S. Fowler, Prof. E. Wright, Daniel L. M. Peixetto, M.D., Ex-President of the N. Y. Medical Society.—*New York, March 2, 1842.*"

"The new discoveries in *Psychology*, which Mr. Sunderland proposes to unfold, are indeed of the most astonishing character, and, substantiated, will place *Pathetism* among the most important of the positive sciences. We know LaRoy Sunderland; and we can say, with the utmost confidence, that neither his integrity nor sagacity will be questioned by any who enjoy his acquaintance."—*New York Tribune, February 23, 1842.*

Concerning the series of experiments which I carried on for some two years even before I commenced my professional labors of lecturing, it may be necessary to state somewhat more distinctly.

The Object.

44. (1.) That they were commenced and continued at considerable expense, for the sole purposes of scientific inquiry. And, indeed, a similar remark may be made of all my experiments performed during the last twelve years. One, all-pervading design, through the whole, has been to find out the Truth in respect to the human mind.

Facilities.

45. (2.) During this time I have had unusual facilities for *testing* the influence of *minerals* over the

nervous system.* Dr. H. H. Sherwood, of New York, with whom I was associated for some three years in these experiments, was himself, it may be said, perhaps almost, if not quite, at the head of the profession in his knowledge of what Dr. Faraday calls Para-Magnetism (Magnetism of Metals), and Dia-Magnetism (Magnetism of other bodies), Electro-Magnetism, and Electricity in its various forms.

Details of my Experiments.

46. (3.) The details of these experiments were published at the time in the papers of the day, and especially in the one of which I was then proprietor and editor,† and also in other works which I have since published on the subject, so that it is not necessary that an account of them should be repeated here.‡

* "The subscribers hereby certify, that we have witnessed numerous magnetic experiments made by Rev. LaRoy Sunderland, in some of which the mental faculties were excited to action by placing the fingers over the location of the phrenological organs corresponding to these faculties; in others, the power of a *steel magnet* over the human body in a very remarkable degree, was shown;—that we have carefully examined these experiments, and firmly believe, both from the mode in which they were conducted, and from the candid manner in which they were shown by Mr. Sunderland, that in many of them there *could* be no collusion; and that the result in some was evidently as unexpected by the operator as any person present.—*Flatbush, N. Y., May 14, 1842.* Rev. Thomas M. Strong, James E. Dubois, M.D., T. F. King, M.D., Rev. Wm. Barlow, John B. Zabriskie, M.D."—*The Magnet, Oct., 1842.*

† New York Watchman, from Aug. 1841 to July, 1842.

‡ THE MAGNET: Devoted to the Investigation of Human Physiology. By La Roy Sunderland. New York: Published at the Magnet Office, 188 Fulton-street. 1842-3. Vols. 1 and 2. 8vo. pp. 280, 240.

PATHETISM; with Practical Instructions. Demonstrating the Falsity

The Idea of Pathetism.

47. The distinguishing IDEA of Pathetism, first announced to the public in 1842, as the "Key-stone" of this New Theory of Mind, assumed, taught, and *demonstrated this important principle, viz: That when a relation is once established between an operator (or any given substance, real or imaginary, as the agent) and his patient, corresponding changes may be induced in the nervous system of the latter (awake or entranced) by mere volition, and by suggestions addressed to either of the external senses.*

The "Key" to Mesmerism.

48. (1.) This key, it is believed, does much to-

of the hitherto prevalent assumptions in regard to what has been called "Mesmerism" and "Neurology," and illustrating those Laws which induce Somnambulism, Second Sight, Sleep, Dreaming, Trance, and Clairvoyance; with numerous Facts tending to show the Pathology of Monomania, Insanity, Witchcraft, and various other Mental or Nervous Phenomena. By La Roy Sunderland. New York: Published for the Author by P. P. Good, at the "Magnet" Office, 138 Fulton-street, and by the Booksellers generally throughout the country. 1843. 12mo. pp. 247.

"CONFESSIONS OF A MAGNETIZER" EXPOSED: Exhibiting the Folly and Falschood of a Pamphlet with the above title. With Remarks showing the Falsity of the Notions hitherto prevalent in regard to what has been denominated "Mesmerism;" and giving the Outlines of the Author's *New Theory of Mind*. By La Roy Sunderland. Boston: Published by Redding & Co., No. 8 State-street. 1845. 8vo. pp. 50.

PATHETISM: Man considered in Respect to his Form, Life, Sensation, Soul, Mind, Spirit; giving the Rationale of those Laws which produce the *Mysteries, Miseries, Felicities* of HUMAN NATURE; Psychology, Phrenology, Pneumatology, Physiognomy, Pathognomy, Physiology; Sleep, Dreams, Somnambulism, Intuition, Presentiments, Prevision, Exchancement, Miracles, Witchcraft, Popular Excitements, Apparitions, Spells, Charms, Fascination, Trance, the Case of Swedenborg, A. J. Davis, &c. An Essay toward a Correct Theory of Mind, with Directions for Demonstrating its Truthfulness. By La Roy Sunderland. Boston: Published by White & Potter, 15 State-street. 1847. 12mo. pp. 156.

wards solving the mysteries of the "will" force, under the name of "Animal Magnetism."

"It must be remembered, also, that the effects I speak of in this chapter, are produced on subjects both *in the waking and sleeping state*; though, in an infinite variety of degrees, in different persons, and also by processes entirely different in producing the same effects."—*Pathetism*, March, 1843, p. 72.

"Nor is this power confined to the sleeping state; as I have found it equally easy to exert a similar influence over susceptible subjects *when awake*. The only difference between them is, in the latter case it is not so easy to communicate the *wishes* to the subject without some visible or audible sign; but when he is by *any means made to understand what my wishes are*, they are obeyed; and I have as much control over the limbs and muscles, as in a state of perfect somniphathy."—*Ib.*, p. 88.

"I have operated on hundreds, and, I may say, thousands of cases, where I know that the subjects were no more under the influence of my will [Mesmerized] than any other person whom I never saw. I have put them to sleep by my will, as it is called, and without it. I have examined this agency in every imaginable aspect, and tested it in every conceivable manner possible, and affirm what I know, when I say that I have induced these different results from persons *who were not asleep*, and from others who were, and yet they were not caused or modified by my will in the least conceivable degree. The inference, to my own mind, is irresistible, that the (Mesmeric) notion of a *fluid* transmitted from the operator into the subject, is utterly unfounded."—*Ib.* p. 114.*

* Some two years after the work was published from which the above quotations are made, a book was issued in New York called "Etherology," in which a claim was put forth of *priority* in the discovery of the "*Idea*" set forth in the above extracts. And to show the utter futility of this claim, was one design in publishing

The "Key" to "Neurology."

49. (2.) It comprehends the results produced

"Confessions of a Magnetizer Exposed," the title of which has been given. The following is an extract from my pamphlet:—

"The drift of my entire work [published in 1843] goes to show that I accounted for the results produced by Dr. Buchanan, Mesmer, Baird, and others, not by a *fluid*, but by the operation of certain *relations* brought to bear upon the patient's mind, through his *external senses*, or *knowledge of the operator's mind*.

"It was by this law of 'Credenciveness,' (or of *association*), that I accounted for the results produced by Mesmer (page 65), also the results which follow an 'assertion' of the operator, (pages 232, 246, 284, and 111.) In this way I accounted for the effects produced by the 'Tractors' of Perkins (pages 106-108), and numerous other phenomena, which had seemed to remain shrouded in mystery, or attributed to supernatural agency. Indeed, this very idea may be found repeated upon almost every page of my book, so that any school-boy who reads it, as Mr. Grimes says he has, 'carefully,' could not fail of perceiving this fact recognized as a *fundamental principle* in my theory."—Page 44.

1. Hence the *Idea*, therefore, which was *claimed* in "Etherology," as a new discovery, was discovered and published under the name of Pathetism, two years before "Etherology" had been heard of.

2. Nor is it true that I ever *relied* upon this Influence for fixing the precise locations of the Phrenological organs; as J. S. Grimes represents in his "Etherology" of 1845. The following extracts from my work (of 1843) will prove this:—

"Pathetism affords new and extraordinary facilities for bringing out the mental functions, both in the sleeping and *waking* state; but it *cannot*, for the reasons already stated, be *depended upon for fixing the precise location of organs*, to the entire exclusion of the old method."—*Ib.*, page 146.

"So, in exciting the organs, [called 'Neurology.'] The fingers are placed on any given portion of the head; and if he says he feels a certain emotion, he may be easily led to associate that feeling with that place in his head; but whether it be the appropriate place, or not, must be determined by other things. I have seen heads, both *awake* and *asleep*, turned 'topsy-turvy' in this way."—*Ib.*

3. In 1850, Mr. Grimes published a second edition of his "Etherology," in which he makes another *mistake* (page 208), where he says that "Mr. Sunderland abandoned this idea in 1848." "Pathetism," in which I condemned this idea (for I never did believe it, as Mr. Grimes insinuates), was published in 1843, before he or any other person had published anything on this subject at all.

through the sense of *feeling* or *touch* in the waking or normal state. The hand of the operator is placed upon any part of the patient's body, or vice versa;—or the patient is *directed* to hold any substance in his hand, or place the same in contact with his body, and certain results are said to follow, which Dr. J. R. Buchanan, in 1841, called "the experimental part of Neurology."

Psychometry.

50. This same *sense* is appealed to by what has been improperly called the "ulner nerve grip," holding "coin" in the hand, and in experiments which have taken the name of Psychometry. They were thus described in the *Magnet* and my first book on Pathetism:—

"I can cause persons of a *certain* temperament to obey my *will*, *awake* or asleep! Nay, I have known some in whom I can produce what is called the *clairvoyant* state, while they are *perfectly awake*! It is just as easy to bring out results from persons in a *waking state*, as from those asleep; and this I have fully and repeatedly demonstrated."—*Magnet*, January, 1843.*

* A monthly periodical, commenced in New York in June, 1842, and continued about three years. It had quite an extensive circulation, was highly popular with the press generally, and numbered among its correspondents many intelligent members of the learned professions throughout this country, and some in England, Ireland, and the West Indies. Probably the *Magnet* did more towards calling public attention to the subject on which it treated, than any or all other means previously used for this purpose. And now, it is gratifying indeed to look back and contemplate the progress this science has made during the last ten years, much of which, without

"And from mere contact with the hand of some of a peculiar temperament, *when wide awake*, they have a sense of different substances, and are able, by this process alone, without the sense of sight or hearing, to tell their qualities, and the feelings which others seem to entertain towards them."—*Ib.*, p. 73.

"At other times, the effects are very much increased if the operator sits by the side of the patient during this process, and holds one of his hands; or if he gives him *a piece of steel, or any substance not offensive, which the patient should hold in his hand.*"—*Ib.*, p. 122; see also pp. 95 and 142.

"The same *mental* results are produced in different cases, by touching different places on the head; and in some cases, all or most of the mental manifestations are brought out by merely touching the *toes, joints, fingers*, and different portions of the body, without any contact with the head."

"But for these *different and ever-varying results*, in subjects both *awake* and asleep, neither the magnetic nor the neuraura theories render any satisfactory account, as they do not, indeed, for numberless other phenomena, which so completely annihilate many other beautiful castles which have been so ingeniously constructed upon a few isolated facts. It has been supposed that the true reason for these different results is to be found in the different degrees in which the various subjects may have been *Pathetized*. And I might think so too, probably, had I not performed a vast variety of experiments, which go far, very far, as I believe, towards *demonstrating the*

any doubt, may be traced directly or indirectly to the circulation of that work.

The first periodical ever attempted in this country, devoted to Psychological subjects, was issued in Cleveland, Ohio, in 1838, by Dr. S. Underhill. It was called "The Annals of Magnetism," but continued only a few months. Dr. Underhill was himself somewhat susceptible, and considerably impressed by my process of operating in 1841.

contrary. Instance the following : Here is a person whose cerebral organs I can control *while he is awake*, but he cannot be put to sleep. Another may be put to sleep, and his cerebral organs cannot be excited at all. Another is susceptible of the excitement of any portion of the brain, *provided* he understands beforehand what impression you wish to produce."—*Ib.*, p. 94.*

Hypnotism.

51. (3.) This principle also accounts for results produced through the sense of Sight, as when the patient is *directed* to gaze, at the operator, or at something held in his hand, or indeed at any object which secures his attention. This Dr. Braid, of Manchester, England, in 1843, called "Hypnotism," or rather, "Neurypnology." Mr. Braid's process differs from Mesmerism, in respect to the use of the "will" force, principally.

Method of Pathetism.

52. If we now examine the results which may be claimed as *peculiar* to Pathetism, it will enable us to see in what respects it exceeds the processes

* And nine years or so after the above announcements, as to the possibility of operating in the *waking state*, and by holding substances in the hand, &c., a book is published in New York, in which this *Idea* is claimed as a "new discovery," and for teaching which enormous prices have been charged. Nay, the "secret" has been **PATENTED**, the pupils who are taught it are solemnly pledged to keep it, as if they disclose it they are "liable to prosecution from Fowlers & Wells, for trespassing on their copyright"!! [See "The Philosophy of Electrical Psychology," by John Bovée Dods, published in 1850 by Fowlers & Wells, p. 11]

and the phenomena produced under either of the theories to which reference has here been made. It has been truly observed, that the first question in any branch of knowledge must be in respect to *method*.* Without *method*, there can be no standard of appeal, no process of proof, no means of determining, otherwise than by mere opinion, whether a proposition be true or false. Here, then, are the reports which others have given of my *method*, adopted in my public audiences, on the commencement of my professional labors, in illustration of the "*Idea*" now under consideration.

"Reports" of Lectures.

53. "We have long known Mr. Sunderland. He has made himself respected in New York city as a mental philosopher. He will fascinate one at a time, or one hundred, just as the audience may choose, and *all without touching them with one of his fingers*."—*Lowell Washingtonian*, Sept. 8, 1843.

"All the phenomena usually produced by Mesmerizers and Neurologists, by manipulation, Mr. Sunderland induces *without contact, or without the use of any electrical or nervous fluid, in persons wide awake*."—*Lowell Morning Herald*, Sept. 23, 1843.

"An *astonishing* instance of the effects of nervous susceptibility, was exhibited at Mr. Sunderland's lecture, at the City Hall, last Monday evening. No less than five persons were *fascinated* while he was speaking; and he declared that these were probably the first *public experiments of the kind* ever performed (as the result of *design*) by any person in any part of the world."—*Lowell Patriot*, Sept. 13, 1843.†

* Theory of Human Progression, p. 24.

† It may perhaps hereafter be considered among the "Curious-
3"

"Mr. Sunderland's *new Psychological experiments* were of a most wonderful kind, and such as we believe no other person in the world ever even attempted to perform. 'Spells,' 'Charms,' 'Ecstasy,' and all these things—done, too, in strangers, who had *never been Mesmerized*, and brought on without contact, is almost too *startling* for belief."—*Lowell Patriot*, Sept. 20, 1843.

ties of *Alchemistic Literature*," that seven years after the above reports were published, announcements were made in a book issued by Messrs. Fowlers & Wells, New York, in the following words:—

"If there is an individual in existence who has taken persons from a public audience, *who had not been Mesmerized*, nor operated upon, and *immediately controlled them in their muscular motions and mental impressions*, till it was done by Dr. B. B. Williams and myself, *I am ignorant of the fact*. Such experiments I have never seen advertised for public exhibition, nor have I ever read them in published works."—*Electrical Psychology*, by John B. Dods, p. 18. 1850.

"Some have supposed, and even published, that the **SECRET** could be told to any one in a moment. The printer and vender of such an anonymous publication are *liable* to a prosecution from Fowlers & Wells, for trespassing upon their copyright." [!!!]—*Id.* p. 11.

And now, scarcely two years after the above appeared, another book is published in New York, from which the following paragraphs are extracted:—

"I feel it my special duty to call particular attention to J. B. Dods, that the public may not be *led astray*, especially upon this point, without *claiming for myself originality* in this (Electrical Psychology) mysterious department of human existence."—*Treatise on Mental Alchemy*, by B. Brown Williams, M.D., page 55. Published in New York. 1852.

"I *first* discovered, six years ago (1846), the process by which it was ascertained, to a certainty, that the nervous system of many persons were in a state naturally, so that impressions properly made would control them against their wills."—*Id.* p. 88.

Such are the rival claims as to the "great secret" of "Mental Alchemy!" And if the reader has any desire to see how much danger he incurs of a "prosecution from Fowlers & Wells, for trespassing on their copyright," I refer him to a pamphlet, bearing the following title, in which he will find some further information on the subject:—

"**PATHETISM**: Statement of its Philosophy, and its Discovery Defended, against the assumptions put forth recently under the name of 'Electrical Psychology,' 'Electro-Biology,' &c. &c. STEARNS & Co., 25 Ann-street, New York."

"But what was the most remarkable, these phenomena of paralyzation and *second sight*, were produced in persons in the *waking state*. We are satisfied that Mr. Sunderland has shed a vast amount of light upon this hitherto mysterious subject, and that he will finally work a complete *revolution of opinion* in relation to it. He has made it his study for a number of years; and if he succeeds in his attempts, he will be richly entitled to the gratitude of the human race."—*Lowell Herald*, Sept. 25, 1843.

"Mr. Sunderland informed the audience that he would induce that state of *mental hallucination* called 'second sight,' on a person in the *waking condition*. And sure enough, the lady, with her *eyes wide open*, arose and stretched out her hands towards what she took to be her deceased father! And what was still more remarkable, if possible, at this instant another lady, who sat near, and *one who had never been Mesmerized at all*, gave a most piercing shriek, declaring that she also saw the spirit of her deceased sister, and it was some minutes before Mr. Sunderland succeeded in composing her mind."—*Providence Evening Chronicle*, Oct. 21, 1843.

"Mr. Sunderland drew persons on the platform *wide awake*, and, as they said, against their own will! "A result was produced on one resembling *insanity*! The madman rushed down the aisle, and lashed himself into the most terrific attitudes."—*Providence Chronicle*, Oct. 30, 1843.

"The views he presents of the human mind are quite new, and his *Psychological experiments* far exceed anything we ever heard of in the annals of 'Mesmerism' or 'Neurology.'"—*Boston Bee*, Nov. 20, 1843.

"Mr. Sunderland's claim to *originality*, as stated in his lectures, and his published works, [The Magnet, 1842, and Pathetism, 1843,] is first, in respect to his *theory*, and secondly, in respect to his peculiar *manner* of operating. His *fascinating* strangers, in a promiscuous assembly, and without contact, and persons who *had never been Mesmerized* previously, and this, too, while in the delivery of his lecture; and his relief of pain, and cure of disease, (and

other phenomena,) induced in persons *wide awake*, and *without any previous Mesmerizing*—such results he has produced in the Howard Street Tabernacle and Masonic Temple, and such as were never induced by any other person, here or elsewhere.”—*Boston Post*, Dec. 4, 1843.

“It is certainly a novel sight to see a lecturer, while speaking to a promiscuous assembly, exert the power Mr. Sunderland does over his auditors, so as to draw them from their seats to himself, on the platform.”—*Salem Gazette*, Feb. 23, 1844.

“Mr. Sunderland’s mode of inducing mental phenomena is *original*, singular in the extreme, and entirely different from anything we have heretofore seen. While lecturing, and as he rivets attention by his remarks, you will see some dozen or twenty persons, whose characters are irreproachable, in subjection to his power—*spell-bound*. The effects produced in this way are amusing, indeed.”—*Salem Gazette*, Feb. 28, 1844.

“Mr. Sunderland is the *discoverer of the Psychological truths* he advances, and consequently must have an extensive acquaintance with the laws which govern mind. His manner of operating is *new*; for while delivering his lectures he *fascinates* numerous persons in his audience, whom he causes to sing, dance, and perform on musical instruments, indeed, anything that may suit his pleasure.”—*The Oasis, Nashua, N. H.*, May 29, 1844.

“Mr. Sunderland’s *Psychological experiments* have astonished the most skeptical. To see strong and able-bodied men *fascinated* so as to be unable to open or close their eyes, or to move, and this, too, *without any of the Mesmerizing process*, and while the lecturer was at a distance, in the actual delivery of his lecture, has been, indeed, a novel sight. The results produced by his new method, are strange, and some of them quite startling.”—*Portland (Me.) Bulletin*, Sept. 28, 1844.

“Mr. Sunderland is producing a tremendous excitement among our philosophical circles by his wonderful illustrations of Pathetism. Last evening he *fascinated* a dozen or more! We cannot look upon the wonderful results

produced by his newly-discovered philosophy, without a shudder—that such marvelous, superhuman efforts should be produced by such simple, natural means!”—*Providence (R. I.) Gazette, Dec. 11, 1844.*

Original Experiments.

54. Some historical account of the manner in which my mind was put upon this investigation, and also some account of the phenomena which resulted from my method of operating in public, has been given. But as this question of *method* must be kept in view in order to come at another, still higher, in respect to *USE*, it may now be necessary to give the facts somewhat more in detail. And the following will be sufficient to show in what respects the *IDEA* of Pathetism comprehends all of Mesmerism, and exceeds all that can be done by operating through *one* of the external senses merely:

1. Pathetism operated and produced all the results of Mesmerism, without the *labor* of the *WILL*, or its peculiar processes. It had always been objected to “Animal Magnetism,” that the “efforts” of the “will” imposed upon the operator were exhausting to his system, and often injurious.

2. Pathetism produces the same and more results, without the labor of the “will,” and on persons “wide awake,” while they are perfectly conscious of external relations and things.

3. It has the vast advantage of producing the same results (not on one individual), but on one, or a hundred, at the same time! In one of my

public Lectures in Philadelphia, one of the audience counted and announced that there were not less than two hundred and fifty Fascinated at the same time!

4. Pathetism produces all the phenomena often, without requiring *any* conditions of the *patient*; and it is the only theory that can consistently attempt to do so. In "Mesmerism" you must (at first, certainly) gaze at the patient, and take hold of his hands. In "Neurology," you must *touch* your patient, in some form. So in "Hypnotism," you must have the sense of *sight*, and the patient must fix his eyes upon something. But not so (necessarily) with Pathetism; it produces results, and tells how they are produced, when no conditions whatever are required of the patient!

5. Pathetism operates without (always) requiring any conditions from the attending *spectators*! Thus multitudes have been affected and brought completely under my control while there has been any amount of noise, mirth and excitement throughout the entire audience. In thousands of instances I have controlled persons "immediately in their muscular emotions and mental impressions," in my public audiences, when they (the audience) were overwhelmed with emotion, and carried almost to phrenzy in their excitement. In those cases there were, there could be, no "mesmeric passes," no "coin," no "zinc and copper," nor any other object to gaze at, no "profound silence," no "electro-reactive conditions" required.

6. Pathetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

7. It operates not only on persons in the "normal" or waking state, but it carries them into the higher states of *Trance* and *Ecstasy*, and in these states induces phenomena without addressing either one of the *external* senses.

8. It dispenses with the unfounded notions in respect to the pretended "electricity" of the "Tractors" of Perkins, the "zinc and copper," "coin." And when results are produced by using certain substances, as "coin," or a piece of charcoal, this theory shows how it is that they come to pass.

9. The *method* of Pathetism compelled persons to come out from my public audiences, and place themselves on my platform! It may be an easy thing to experiment on persons after they have left the audience, and seated themselves near to the operator; but not so common to experiment upon them, and thus cause them to leave their seats, even before they had any suspicion of an influence exerted over them!

10. And more! I have, by Pathetism, controlled persons not only "immediately," even before they had taken their seats in my public lecture room, but I have also Fascinated them at a distance of a mile, and in that state have drawn them to my hall!

11. Pathetism is original, in causing one somni-

pathist to perform experiments upon another, as for instance, I first entrance A, then A entrances B, and B entrances C, and so on from one to fifty.

12. Pathetism is *original* in causing SURGEONS to operate in public, *while both the surgeon and his patient* were in a state of *Trance*, without the use of the *external* senses. Dr. H. J. Paine, in 1845, then of Troy, N. Y. (now at San Francisco), also Dr. A. L. Hoyt, in Tremont Temple, Boston, 1846, and Dr. J. Thiers, in Coliseum Hall, New York, 1847, are among the number who have been controlled by Pathetism in this way.

Unity.

55. In the theory of Pathetism, then, we find a PRINCIPLE which runs through *human nature*, and one which is sufficient to account for one and all of the phenomena which ever were or ever can be *artificially* induced in the nervous system, because by applying this same *principle* we find that one and all of these diversified results can be produced by addressing the mind through either of the *external* senses.* After the *relation* is once formed, (79) then results may be induced by the *will force* merely. (100.)

* All the ultimate tendencies of nature are to *unity*. A hope has been expressed by the celebrated Faraday, whose researches and discoveries have raised him to the highest rank among European philosophers, that he will yet be able to demonstrate the *identity* of *Heat, Light, Magnetism* and *Electricity*; or that these imponderable agencies are but so many different manifestations of *one* and the same *force*.

What is the Reader's Verdict?

56. Thus far in respect to the historical aspects of this subject. The reader can now determine for himself, not merely what Pathetism is, but in what respects it differs, if any, from preceding methods, and also whether any injustice has been done it in the substitution of other terms signifying precisely the same thing.*

* At a public meeting held in the Tremont Temple, Boston, February 6, 1850, and attended by editors, physicians, and a large number of citizens, Tyler Parsons, Esq., presided, and after a full and free discussion, the following resolutions were unanimously adopted:

"Whereas, This meeting having assembled for the purpose of hearing exposed the claims of what has recently been called 'Electrical Psychology,' or 'Electro-Biology,' and which has been set forth by Rev. Theophilus Fiske as a 'newly discovered science,' which, it is said, has been brought to light within eighteen months past; and whereas the disclosures made to this meeting by Mr. George P. Kettell, who has been fully instructed in the so-called 'new science' by said Mr. Fiske, together with the documentary evidence laid before us,* have fully satisfied us that what is called 'Electrical Psychology,' or 'Electro-Biology,' is not a new science; and hence the demand of ten dollars for teaching it, and the required pledge of secrecy, are unjust, and an imposition upon the public.

"Therefore resolved, as the sense of this meeting, That what is called 'Electrical Psychology,' or 'Electro-Biology,' is not new, either in theory or practice, the electrical theory of life having years ago been taught by Dr. Wilson Phillip, H. H. Sherwood, and others; and the use of metals, known under the name of Perkins' Tractors; and the performance of Psychological experiments, without what is called the 'mesmeric process,' on a number at once,

* Dunglison's Physiology, vol. i., pp. 94 and 96—Percira's *Materia Medica and Therapeutics*, vol. i., p. 67, and authors therein quoted—Harrison on the Nervous System, p. 159—Sherwood's *Motive Power of Organic Life*—Magnet, vol. i. 1843—Pathetism, with Practical Instructions, &c., 1842—Boston Post of Dec. 4th, 1843—Pathetism, an Essay, &c., 1847.—*Daily Mail*, Feb. 7, 1850.

PHILOSOPHICAL.

57. In all systems which come under the general head of Philosophy, Science, or Theology, it will be observed, there is some *one* leading *idea*, or peculiar characteristic which distinguishes one system from another. So in all treatises upon Mental Philosophy, each of which has had its receivers, and each based upon, or constituted by some one leading principle which separates it from all others.

In answer, then, to the question, as to what constitutes the Theory of Pathetism, and by which it

while they were awake, having been done in this city more than six years ago by Mr. LaRoy Sunderland, as appears from the Boston Post of December 4th, 1843.

"*Resolved*, That Mr. George P. Kettell having been deceived by the assumptions in regard to the '*new science*,' in the opinion of this meeting is fully absolved, as all other persons in similar circumstances unquestionably are, from all obligations of '*honor*' to keep the pledge of '*secrecy*' imposed upon him in regard to the so-called '*new science*.'

"*Resolved*, That the Rev. Theophilus Fiske, the teacher of the so-called '*new science*,' having failed to be present at this meeting, when respectfully invited to appear and *defend* himself; and as he also refused Mr. Kettell the privilege of making his disclosures before one of Mr. Fiske's audiences (as Mr. Kettell requested the opportunity of doing), it is to us, and should be to our fellow-citizens, sufficient evidence that Mr. Theophilus Fiske is himself conscious of his utter inability to maintain his claims in regard to the newness of the so-called science of '*Electro-Biology*,' in which opinion this meeting fully concurs.

"*Resolved*, That this preamble and these resolutions be signed by the Chairman, and offered for publication in all our city papers, with the request that they be copied by other papers throughout the country."

becomes a distinct system of Mental Philosophy, the following statement is made :

58. (1.) The triune of all things, in Essence, Form and Use.

59. (2.) The philosophy of SPHERES, Natural, Human, and Divine. The qualities of things, the sources whence originate all Sympathies, Antipathies, Apathies, Attractions, (love) and Repulsions, (hatred).

60. (3.) The doctrine of RELATIONS, Correspondencies, Associations, whence originates Power, physical, and moral.*

* Perhaps the leading *Idea* may be comprehended in Triune or Trinity. The theory set forth in the works, (the titles of which I have given above,) I suppose to be *original*, only in a partial sense, as we know, that nature's laws are as old as the Universe itself. But, in no previous publications, it is believed, will they be found so distinctly elaborated, and *systematized*, as in those I have named. What those principles involve may be inferred from the following summary quoted from *Pathetism* (1847) p. 14.

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

And thus we perceive where the preceding *facts* center. Man has *three* senses, *Hearing*, *Seeing*, and *Feeling* (Smell and Taste are included in Feeling); so the same results may be induced, (awake or entranced) by addressing one, or all of these senses. And, then, after the RELATION has been once established through the external senses, then, and not till then, results may be induced merely by volition.

Let us now proceed to consider with a little more minuteness, the rationale of their induction.

Spheres.

61. As the term *Sphere* has an important and comprehensive signification in this philosophy, it may be necessary to give to it some attention here:

1. It signifies not merely a *perfect* globe, or body, which is in every part, equally distant from a point called its center, but, also, the *extent*, or *circuit* of *motion*, peculiar to any given body.

2. The *extent*, or *circuit* of *knowledge*, peculiar to individuals.

3. *Rank*, or *order* of society, by which the relative position of one to another is determined.

19. The rationale of the effects attributed to *talismans*, *amulets*, *charms*, &c.

20. The rationale of *sympathy*.

21. *Muscular motion*.

22. The connection between *instinct*, the *nutritive fluid*, and the *human mind*.

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

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

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

4. The *extent*, or *circuit* of that which proceeds from any body or substance, the whole of the *influence* exerted from or by any one. Each individual, every animal, and every plant in the vegetable kingdom, every *mineral* even, has a *sphere* of its own. Swedënborg says:—

“*Sympathies* and *antipathies* are nothing else, than *exhalations* of affections, from minds which affect one another, according to similitudes, and excite aversion according to dissimilitudes. These, although they are innumerable, and are not sensibly perceived by any sense of the body, are yet perceived by the *sense of the soul*, as one, and, according to them, all conjunctions and consociations in the spiritual world are made.”—*T. C. R.* 365.

“Spiritual spheres encompass all spirits and societies of spirits *flowing forth* from the life of the affections, and of the thoughts thence derived. Wherefore, if the affections be contrary, collision takes place, whence comes anxiety.”—*A. C.* 10, 312.

“A *sphere* diffuses itself, not only from angels and spirits, but also, from all and each of the things which appear in that world, as from the trees and from their fruits there, from shgubs, and from their flowers, from herbs and from grapes, yea, from earth, and from every thing of them;—this is universal, as well in things living as dead, that everything is surrounded by *something similar* to that which is *within it*, and that this is continually *exhaled* from it;—a *continual stream of effluvia*, flows forth from a man, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea, from metals and stones.”—*D. L. & D. W.* 291–293.

“There flows forth, yea, overflows from every man a *spiritual sphere*, derived from the affections of his love, which encompasses him, and infuses itself into the *natural sphere*, derived from the body, so that the two *spheres* are conjoined. That a natural sphere is continually flowing forth, not only from man, but also from beasts, yea, from

trees, fruits, flowers, and also from metals, is a thing generally known."—*C. L.* 171.

Every spirit, and still more every society of spirits has its own sphere proceeding from the principles and persuasions imbibed, which is the sphere of those principles and persuasions. The sphere of principles and persuasions, is such, that when it acts upon another, it causes truths to appear like fables, and calls forth all sorts of confirmatory arguments, so as to induce the belief that, things false are true, and that things evil are good. Hence it may appear how easily man may be confirmed in fables and evils, unless he believe the truths which are from the Lord.—*A. C.* 15, 10.

Idiosyncrasies.

62. The following testimony is from Dr. M. Good:

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

I knew a person who was so much affected with the smell of onions, as to be unable to remain in the house where they were; and it is said, Henry the Third, of France, could not endure the presence of a cat. Lord Chancellor Bacon fell down in a fit whenever there was an eclipse of the moon, the philosopher Boyle could not endure the sound of water drawn from a cock. Erasmus trembled at the smell or sight of fish; Marshall D'Albert

fainted at the sight of a sucking pig; La Molie la Voyer could not endure the sound of music; and Shakspeare speaks of some person in his day who could not endure the sound of the bagpipe. The celebrated astronomer Brahe, was totally paralyzed in his limbs at the sight of a live hare; and we have known intelligent persons who could not endure the sight of a rat. Some persons are peculiarly affected on touching certain kinds of metals, and others are affected in the same way if they touch them only with their thoughts. An intelligent lady of my acquaintance had such an antipathy to spiders, that for eight years she retained the sense of disgust and horror, which it gave her, on finding one upon her person.

Now, it is quite certain, that these states of feeling do not depend upon the judgment, but they must have their origin in the peculiarity of the physical nature of each person. So it is in common life. There is a *sphere* surrounding every individual, and which you perceive at once, when you approach him. On the first sight of one person, you feel instinctively repelled, and you do not find it possible to feel pleased with being near to him, or to delight in his company. But with another person you are delighted at once. You feel an attachment to him, for which you can render no reason at all, no more than you could for the antipathy you felt for the other. All our feelings of love, friendship, and dislike, are founded on these peculiarities of our nature.

Reichenbach's Experiments.

63. Perhaps no author since Swedenborg has done more towards *demonstrating* this doctrine as to the *spheres* of physical bodies than Baron Reichenbach.*

But, then, I am satisfied that his work is liable to mislead, and therefore, should be read with great caution. This difficulty consists in the following facts:—

Sensitives.

64. (1.) With but a very small exception, all of Reichenbach's *experiments* were performed through the *nervous systems* of a peculiar class of people whom he denominated *sensitives*.

Individualities.

65. (2.) Hence, though there may be some apparent *uniformity* in the results which he developed from his "sensitives," yet, it must be borne in mind, that Reichenbach's own *nervous* or *mental sphere* entered into those experiments, and necessarily served to modify them in some form or other. A similar remark might be made on the experiments made by Dr. Buchanan, and the same may be said of experiments made by any man or woman, when they are performed through the nervous systems of one or more individuals.

* Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, &c.

The *sphere* of the operator may, and often does, direct, modify and control the whole!! In cases, therefore, where certain *results* are *expected* by the operator, or by his patients, and, which depend upon the nervous susceptibilities of either party, we must bear in mind, how much these results *may* vary, and with how much caution we should deduce conclusions from such experiments, as applying, always, to physical bodies.

Popular Excitements.

66. (3.) It is manifest, from this *law*, which has its origin in the Idiosyncrasy or *sphere* of different "preachers of the gospel," that what have been called "revivals of religion," have always had certain *characteristics*, depending on the *views* of the leaders by whom they were "got up." Thus, persons who were "converted" under the preaching of John Wesley, generally went through a certain routine of "feelings" and "exercises," as all have done, who have been since "converted" under the labors of Wesley's followers. But, those attracted by the writings of Emanuel Swedenborg are "converted" by a different process; and a similar remark might be made of "revivals" among the "Baptists," "Presbyterians," and "Mormons;" and, indeed, of particular "revivals" or "conversions" under different preachers;—they are, always, in some respect, *characteristic*, both of the men by whose *spheres* or influences they are got up, and the *sectarian views* by which they are governed. Hence, we may see

John Wesley in a Methodist "revival." We see George Fox in the Quaker meeting and costume; Ann Lee, in the Shaker habits, and the preacher, or founder of the *sect*, always, in his followers, and in the "experience" the views and feelings of all who are converted by their labors. In the nature of things, it must be so. Each one has his *peculiar sphere*, within which he will bring as many others as he finds congenial with himself, and the influence he exerts over them, will distinguish him and them from all others, who are influenced by another *sphere*, essentially, or altogether different.*

Misnomer ?

67. (4.) While, therefore, it is admitted, that Reichenbach's experiments do much towards *illustrating the high susceptibilities of certain temperaments*, they do but little towards demonstrating any thing like *physical force*, eliminated from physical bodies.†

* And in these laws we find the reasons for that *caution* which all should exercise before submitting their minds to the *influences* exercised by another. In each, there are certain *leading traits* of character, which they communicate. In one, we may perceive the *destructiveness* of the tiger; in another, the *cunning* of the fox; another, the *secretiveness* of the cat; another, the *fidelity* of the dog; another, the *self-esteem* of the peacock; another, the *stubbornness* of the donkey; and so of the swine, the goat, the lion, the horse, &c. We should be attracted by those who are *above us in goodness and truth*.

† Reichenbach, (and after him many others) speaks of what he calls the "*odic force*!" But, why call that which is merely an *elimination*, a *force*? If that which is eliminated, can produce *no change* in other bodies, why call it a "*force*?"

In one case (p. 35) he details an experiment which seems to prove, that *force* issued from a magnet, which affected an iodized silver plate, in a perfectly dark room, during the space of sixty-four hours; and it is to be regretted that he did not perform more experiments of the same kind, nor that he does not tell us, precisely, what distance the magnet was placed from the plate. The *magnetic* forces affect metals, we know; but whether it was *light*, eliminated from that magnet which affected that iodized plate, does not by any means appear.

Spheres of Physical Bodies.

68. (5.) Giving so very large a number of experiments performed entirely on *nervous* or "sensitive" persons, by the *spheres* of magnets, crystals, &c., the common reader would be led to infer, that *all physical bodies* have *such* spheres, as to give off *physical* FORCES, which can produce changes in other *physical* bodies. But this inference does not follow; for Reichenbach, himself, says (p. 226) that what he calls the *od*, (or what Swedenborg calls the *sphere*,) which is *given off* from all physical bodies, affects nothing except what is like it. He says:—

"All odic flame may be made to flicker by currents of air, be diverted, caused to move, blow about, and broken up by blowing on it. Meeting with solid bodies, it *bends around them*, follows their surface, and streams forward on them, like flames of common fire. We can give it any direction we please."—P. 226.

Testimony of "Sensitives."

69. But even this testimony does not amount to what we want, inasmuch as all that is here stated, is taken from the lips of the "Sensitives," whom the Baron caused to see what he describes! If the properties of *physical* bodies may be determined from the testimony of a certain class of "Sensitives," whose nervous systems, or whose minds are affected by them, or by what they *think* (76.) about them, then, from similar testimony, we can prove all the stories that have been told of ghosts, apparitions, and communications said to have been received by such persons from the spiritual world.*

* Reichenbach, without having designed anything like a pun upon the word *odd*, or *odd*, which is the term he applies to designate the spheres of different substances, has, nevertheless, shown manifestly that he is dependent upon the testimony of an *odd* class of people for the truth of what he affirms. For instance, he gives the following account of them:—

"These are the persons who are generally regarded as capricious and whimsical; who cannot bear the color of yellow, while more than others they love the color of blue; who hate to look at themselves in a glass; who will not sit on the middle of a bench with others, but insist on having the corner seat; who cannot sleep on the left side; who cannot eat with a spoon or fork of German silver, or of any composition made to imitate silver; who cannot eat warm, much cooked, fat, or sweet food, but have a passion for sour dishes; who dislike the heat of an iron stove, while they will bear an even greater heat from one of clay or porcelain; who, in an omnibus or railroad car, insist on having the windows open, no matter what the weather may be, and no matter whether their fellow travelers fear colds and rheumatism or not; who cannot bear to have any one behind their chair, and do not like to shake hands; who are subject to the influence of the moon, and shun its light as disagreeable," &c. &c.

Now, as long as we know, that from this class of *people* you may bring out almost any kind of "experiments" you please, and confirmatory of any theory, we cannot allow the weight to Reichenbach's assumptions which he, himself, seems to attach to them.

(6.) The conclusion we come to, then, is this; that *physical qualities* must be demonstrated by *physical results*; *nervous qualities* by *nervous results*, and *mental qualities* or *spheres* by *mental phenomena*. True, we may be able to form just conclusions, in respect to physical bodies, from the effects they produce on the minds or nervous systems of "Sensitives," but the process must be very slow, as it is attended with many difficulties. It is an easy matter indeed to demonstrate whether a person is what Reichenbach calls a "Sensitive," or not; and so we may succeed in proving far more as to the *ever-varying susceptibilities of the nervous system*, than we can as to the *inherent properties of the substances* which may be made to operate upon them. Reichenbach commences his Treatise with the following remark:—

"If a strong magnet, capable of supporting ten pounds, be drawn downwards over the bodies of fifteen or twenty persons, without actually touching them, some among them will always be found to be excited by it, in a *peculiar manner*."

Undoubtedly; and *similar* results would follow, if you passed a piece of chalk down their backs, *provided* they believed it was a magnet. Or, still better, blindfold the "fifteen or twenty persons," and do nothing to them, but *cause them to believe* you are passing a powerful magnet down their backs, and you will find the results generally the same.

Spheres of Mental Bodies.

70. (7.) In order to comprehend, then, how it is that one mind controls another, we must remember that every mind has its *sphere*, in a higher sense, than can be said of physical bodies. And, the lower the organism, the lower its sphere.

Spheres affect spheres according to their *chemical, mental, or spiritual affinities*. So it is said the sphere of this *Earth* affects other globes, or is affected by them. The sphere of the *sun* is determined by the extent and power of its heat and light. The spheres of two minds assimilate or unite, according to their mental affinities, or are repelled by their inherent antipathies, over which neither of them may have much, if any, control.

And the allusion to the Earth and the Heavenly Bodies may suggest an idea with regard to *space*, which should be understood in order to comprehend how it is that *one mind may affect another at a distance*. The spheres of all bodies determine the influence they have upon one another, whatever the distance may be, or rather the distance is determined by their spheres. As the mind, therefore, ascends in the scale of existence, its sphere annihilates (so to speak) space; and hence it is, that *qualities* or states cannot be measured by space. What does *Love, Goodness, Joy, Hope*, know of space? And if these states exist without any reference to space, so may intuition and the knowing faculties of the mind. Or, if we can under-

stand the subject better, we may contemplate the spheres of physical bodies as the *media* through which they are perceived. And so the spheres of *animal* bodies may be the medium through which they affect one another, and the sphere of the mind, the medium through which its knowledge is obtained. And this leads us to other *laws* of the nervous system, which we may now proceed to contemplate.

Sympathetic Imitation.

71. This doctrine of the *spheres* or the *qualities* of things explains how it comes to pass that certain persons may be compelled to *imitate* whatever they see done, or may be induced to *feel*, or *see*, or *do* whatever may be *suggested* to them, or they may have any *conception* of. And this very *susceptibility* to *sympathetic imitation* in certain persons, was described more than two hundred years ago.

“Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehensions and fear are so strong in this kind, that they will have such a disease. Or, if by some *soothsayer*, *wise man*, *fortune-teller*, or *physician*, [or lecturer], they be told they shall have such a disease, they will so seriously apprehend it that they will instantly labor of it. If it be told them that they shall be sick on such a day, when that day comes they will surely be sick, and will be so terribly afflicted that *sometimes they will die upon it*.*

* Burton's Anat. Mel., vol. 1, p. 221.

Mental Contagion.

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

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

Mr. Powers* details the particulars of a family in Chelmsford, Mass., where one of the children was affected with cholera, and five others exercised themselves in imitating his odd gestures, until

* Influence of the Imagination on the Nervous System.

every one of them was irresistibly affected in the same way. And the spell was not broken until the father, one day, brought in a block and axe, and sternly threatened to take off the head of the first child who should exhibit any more of those singular gestures.

Dr. Haygarth gives a similar account of the effects of sympathy, which took place in 1796, among some peasants in the Island of Anglesey. It commenced with one female, and in a short time extended to some twenty others. And a similar account is given by Rev. Mr. Archibald, of Unst.* He says, at first the affection commenced with a female; but on her manifesting the affection at church, it was immediately communicated to others. And in another parish, some sixty persons were seized in the same way; and being carried out and laid in the yard, they would struggle and roar with all their might, for five or ten minutes, and then rise up without remembering anything that had happened to them.

Sectarian Mania.

73. Affections of the same kind prevailed among the Anabaptists in Germany, and the French Prophets in Dauphiny, and in England; and after them the Quakers, and also among the Puritans of New England, in 1745, and more recently among the Methodists, Baptists, Presbyterians, and especially among the Mormons. Nor are these affec-

* Edinburgh Medical and Surgical Journal, vol. iii, p. 438.

tions confined to Protestant sects ; they have been equally prevalent among the Papists, and, indeed, among those who are not religiously disposed. I have been informed of similar affections among the Mahometans. A gentleman who has been among them during seasons of prayer, states, that for some time he had seen some of them convulsed, and they would emit a kind of froth at the mouth. Those less favored, would take this foam from the mouths of their companions, and by rubbing it upon their own bodies, would thus excite a similar state of feeling and action in themselves. .

Diseases Caused by Sympathy.

74. That the affections above described, were communicated by the laws of *sympathetic imitation*, there can be no doubt. And it would be equally easy to show, that many diseases deemed contagious, have been communicated in the same way. The history of the Asiatic Cholera would as plainly demonstrate the truth of this position, as it would prove that any such disease ever existed. In 1821, cholera so raged in Bangkok that in a short time 4000 persons died. The king appointed his nobles, priests and astrologers, to ascertain the cause of this scourge. After a long and very solemn investigation, it was the unanimous opinion of the council that it was produced by an evil spirit that visited their shore in the shape of a fish, and that it was only necessary to fire their guns to get rid of the monster. Accordingly the inhabitants

assembled in masses on the beach with their guns, which they continued firing for some time, but without effect, as of those who were collected on the beach, 700 died there.

Crimes from Sympathy.

75. And the same might be said of other diseases and affections, both mental and physical, which are frequently known to gain upon individuals, families, neighborhoods, and generally whole districts of country. Sometimes an enormous crime will be committed; and its flagrancy excites a kind of susceptibility in the mind of another, until it has been followed by a dozen or more of the same kind.*

Fanaticism from Sympathy.

76. If one person makes a profession of having been "magnetized by spirits," the *idea* impresses others in the same way, and thus *convulsions*, *jerks*, *fits*, and the like have been known to spread from one family and one neighborhood to another, till innumerable multitudes have become "obseped" with

* Some of the above language is from my larger work, a fact which, perhaps, I ought to mention here, lest it might be supposed it had found its way into these pages, from the writings of my friend, Mr. A. J. Davis, without the usual signs of credit. Compare "The Great Harmonia," (1852), vol. iii, pp. 92, 93, 96, 101, 102, and 136, with Pathetism, (1847), pp. 74, 75, 105, 102, 101, and 111, page with page, in the order here set down. To be sure, the matter is of no consequence at all, except in so far as it may render me liable to the suspicion of having quoted from Mr. D., without credit, when I am merely using my own language.

the same impressions, however wild and absurd those impressions may prove to be.

The "Relation."

77. To understand fully the *laws of association*, or the *source* whence one mind acquires POWER over another, we must bear in mind what has been said of the *spheres* or qualities of different minds. This will prepare us to comprehend what is meant by that RELATION upon which all power depends. This relation must, of course, take its *character* and *extent* from the spheres in which two different minds are developed, and from the *sympathetic, imitative* susceptibilities of one of the parties.

If the brain is affected by the stomach, or vice versa, it is because they sustain a peculiar *relation* to each other, and so of every effect which comes to pass, throughout universal nature. Two things must not only exist, before the third is produced, but there must be a *relation* brought about between them; for, without this, there can be no cause, no effect of any kind. Some results may require more than two things to be combined, but it is a fact so well known, that no effect of any kind can be produced without a *relation* first established between an agent and a substance to be acted upon, that we need not stop here to argue this point. It is one of those self-evident truths, which everywhere first meets the opening senses of the human mind, and therefore is no more susceptible of proof than one's own *consciousness* of thinking, speaking, or

acting. It will be sufficient, therefore, if I merely, in this connection, add what may be necessary to show how this first law of nature applies to the subject now under consideration.

Illustration.

78. If you take two pieces of soft, smooth iron, and apply them together, you will discover no attraction between them. But if you rub one upon the other, *lengthwise, in one direction*, only for a few minutes, you will perceive a mutual attraction between them. Now, we say this attraction depends on the *relation* established between those two pieces of iron, by bringing them in contact in that peculiar manner. For if you merely rub one upon the other, as in the process of filing, no effects of this kind are produced. So, if you take an ordinary iron rod, and hold it horizontally, on applying the needle it will not show any signs of polarity; but hold the rod, for a time, perpendicularly to the earth, and it acquires polarity, so as to affect the needle. The reason to be assigned for this, is, that in the one case, the rod sustains a *relation* to the earth, from which its polarity is derived, which it does not sustain in the other. Zinc and copper produce no galvanic effect, till a relation is established between them by a suitable fluid.

So we say of light and heat. No effects are produced by the sun until his influence is extended to the earth, and a certain relation must be brought about between the earth and the sun, before the

process of vegetation is commenced ; and not then, even, unless the sun is brought in contact with earth of a certain *quality*.

All chemical results come to pass, from relations established between two or more substances ; and the effects depend always upon the *spheres* or *qualities* of the bodies which are brought together. This law is universal. True, when you bring two poles of the same denomination in contact, a result is produced, but it is of a *negative* character : they mutually repel or destroy each other. But, to bring about a positive result, to change the state of one substance or body, it must be brought into relation with another of an opposite quality,—that is, one must be *positive* in respect to the other, which is *negative*. One is ACTIVE, the other is *passive*.

Power of Habit.

79. (2.) *This relation is increased by habit, and sometimes acquires supreme control over the mind.* This fact explains *how* it is that some persons are made sick by the mere *thought* of an emetic. The mind having become accustomed to the effects produced by the drug, the mere sight or *thought* of it calls up this relation, and the sickness follows. So, when the mind becomes habituated to the effects of any other medicine, or any peculiar *process* for the production of certain results ; it is often effected by this relation in the same way. (93.)

Instance the condition of one confirmed in habits of intoxication. While the rum-bottle is out of

sight, he remains quiet and sober; but on merely seeing the vessel from which he has so often quaffed the bewitching liquid, his susceptibility is awakened at once, and his desire for it again becomes ungovernable, till he is carried into the vortex of destruction.

What is called the "association of ideas," is attributable to this same power. The sight of one object calls up another, with which it had become associated.

The first note of a well-known tune, brings to mind the entire piece of music. Cases of severe tooth-ache have often been cured by the mere sight of the forceps. Persons injured by fright, in cases of fire, or great danger, are sometimes alarmed on hearing similar sounds, or merely seeing any place or object which brings the scene again before the mind. Some will sink into a state of trance, by merely sitting in the chair where they have been often entranced before; and the sight of any place, where the mind has been peculiarly impressed, revives the same feelings, and we live over again the scenes which, otherwise, had remained entirely obliterated from recollection.

Power of Faith.

80. (3.) *This relation, in some cases, seems to depend wholly upon the belief as to its nature, and the mind transfers it from one object to another.*—That the mind has this power, is proved by innumerable facts. How else did it come to pass, that the opiate given

by Dr. Gregory, operated according to what the patient *thought* it was, and not according to its real nature? How else did it come to pass, that Sir W. Ellis' patient was salivated with bread pills? Indeed, almost every practitioner of any considerable experience, will be found able to refer to cases of the same kind, when the effects of medicine have been just in proportion to the *apprehensions* or *faith* of the patient, and not according to their well-known medical properties.* It was this *law* of the human mind which *killed* the man who *thought* himself bleeding to death. He was blindfolded, and told that a vein in his arm had been opened for the purpose of bleeding him to death. He heard a stream of water running into a bowl, which he took to be the blood from his veins; and in a short time he fainted and died. Such is the *FORCE of association*, and the power of this law, when once fastened upon the human mind.

* *Pathetism*, 1843.

P R A C T I C A L.**Directions for Pathetizing.**

81. From the information already given, it is supposed the reader must now either have some idea as to my *method*, or, at least he must be prepared, somewhat, to appreciate the rules which follow. It is not so easy to give *specific* directions to be applied, generally, to all men.

Parental.

82. If, for instance, a parent should inquire how he might best control the mind of his child, I should wish to see them both before I could give *specific* directions; because I must know not only the temperament and *constitutional tendencies* of the child, but also the *aptness, tact, and knowledge* possessed by the parent, which would enable him to *adapt* what he did to the best possible advantage in the government of his child. As a *general* rule, I should say that the parent who secured the most *confidence and love*, would be the most able (other things being equal) to control his child. And thus with every other person. Adults are children in miniature, and the one whose mind is the best *constituted for this purpose*, who has an *aptness* for controlling another, will, on the whole, succeed the best.

Treatment of Disease.

Remember:—

83. (1.) That these *Rules* apply to the Treatment of Disease, the breaking up of bad habits, (such as the use of tobacco, or opium, &c.,) or to the production of any and every imaginable degree or form of Nervous or Mental phenomena.

What is Comprehended in these Rules.

84. (2.) That these Rules include all and singular, that has passed under the names of "Animal Magnetism," or by whatever other term an influence over the nervous system may have been signified, whether old or new. Terms have been used for *concealing* this fact! Hence, if you understand the theory here explained, you never need be at a loss to account for any experiment that you see performed on any human being.

Intelligence.

85. (3.) That, in many cases, it is not necessary that the operator should be either intelligent, or learned in Mental Philosophy.*

* Indeed, the more *ignorant* an operator, "Dr.," "Prof.," or "lecturer," often happens to be, the more he will *ASSUME* with regard to himself, and his *POWERS*; and the more that is *ASSUMED* (when the spectators know no better than to believe all he says,) why, of course, the greater his success in performing experiments. And

Self-Induction.

86. (4.) That whatever may be the remote cause which makes an impression upon the sphere or nervous system of the patient, (whether by suggestion through his mind or otherwise,) the results are, in all cases, secondarily *self-induced*. That is, they are brought about by the patient's own mind, operating on the *Nutritive Fluid* of his own system.

hence it is, when a public lecturer happens to possess the happy faculty of *mystifying* the subject, and makes a flourish about the "nervous fluid," "the normal and abnormal reactions of the nervous system," "general and special *pre-significations*, &c., &c., &c., &c.," it enhances his powers very much indeed. The history of most of the popular excitements which have ever taken place, under the name of the "Crusades," "Revivals," &c., will show how *very little* it is necessary for certain persons to *know*, in order to assume great or supernatural powers, which the uninformed have always been ready to admit. Indeed, the more **EXTRAVAGANT** the *assumption* in behalf of "*Alchemy*," "*Witchcraft*," or "*Inspiration*," the greater the faith of the multitude! Instance the case of the ancient "Oracles" and "Sybils," Mohammed, the Anabaptist Leaders, Matthias and John of Leyden, the French Prophets, Joanna Southcote, Pope Joan, the Alchemists of the Thirteenth Century, Peter the Hermit, George Fox, Ann Lee, Joe Smith, and *id genus omne*.

The advantage of assuming to be *inspired*, for instance, by departed spirits, consists in this: if you have no influence or authority *of your own*, by *professing* to be a "medium" for "St. Paul," "Swedenborg," or "Tom Paine," to speak through, you will attract attention, and become of some consequence with all who believe in spirits, and who do not know any better than to receive what certain "mediums" say about them!

Diversity of Means.

87. (5.) That, as the results we now speak of, are always, in some sense self-induced, so they may be brought on by as many *different ways* as there are methods and objects for addressing either of the external senses.

An "Idea."

88. (6.) That, after an *idea* has once possessed the minds of certain persons, of any given state, that same *idea* may bring on that state, either in whole or in part. And hence it is, that persons often sink into a state of coma, or a *peculiar nervous condition*, without any *visible* means. And, if they are made to *imagine* (11.) that that state is brought on by the "spirits" who have departed this life, it is all the same! This law of the human mind explains how it is that results are often produced by *talismans*, (33.) or by visible substances that are said to have been "magnetized." The *mind* of the patient must first be directed to the subject; he must have some *previous knowledge* that a result of the kind has been produced; or, that it now, may be. Thus *instructed*, the mind may be impressed by holding different substances in the hand. (21.)

Children.

89. (7.) That children and the aged are not apt to be very susceptible.

Antipathy.

90. (8.) That there should be no antipathy, natural or incidental, between the operator and his patient.

One or More at a Time.

91. (9.) That you may operate on one or fifty at the same time. All that is necessary is, that there should be *perfect agreement* between the operator and the patient, in relation to the *object* of the sitting, the *time*, *place*, and attending *circumstances*.

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

Increase of Power.

93. (10.) And that if you impress *one* person in a company where there are others to *witness* what you do, this increases your power, as others will be likely to be *sympathetically* affected, whether you desire it or not.

How to form the Relation.

94. All that has been said enters into, or may enter into, that *influence* by which you gain control over the mind of your patient. But the *specific* directions for *forming* THE RELATION upon which all your power depends, have respect to each of the EXTERNAL SENSES, which are the avenues through which you gain access to the human mind. (47.) You may address yourself to either, and produce

results when the *relation* is once established. But the best way for forming it is to begin with:

Hearing.

95. (1.) *The sense of hearing.* You peremptorily ASSUME THE POWER to accomplish the result, without the possibility of failure! You are ACTIVE, positive, and simply require your patient to be passive, negative. This assumption is made, by addresses to the sense of *hearing*.

Sight.

96. (2.) *The sense of sight.* This is of less importance, at first, than hearing. Yet, if you secure it, so much the better. If the patient fix his sight by your direction, then you have secured that avenue into his mind; also,

Feeling.

97. (3.) *The sense of feeling.* As this sense is located especially in the hands, you direct the patient to put his hands together; *clasp* them, and let them remain passive in his lap. The mind may also be reached through the sense of feeling, by placing one or both of your hands upon the front and coronal region of the head, or if you pass your hands gently over the head, the face, or any part of the system which may be affected with disease. If you operate on one at a time, stand by the side, place your left hand on the top of the head, and make the passes, over the sides of the face, with the other; or, stand behind the patient, and, with both hands, make the passes over the head, shoulders, and down the arms.


The Time.

98. If the patient be at all susceptible, all these Rules followed, it next becomes a *question of time*; simply, as to how long before you can get control of his nervous system. From one to twenty minutes will determine.

Power.

99. You should remember that you can exert, in most cases, more power through *three* senses, than you can through one. Hence, to ascertain whether the RELATION be really formed, you address your patient and say to him, "Now you *cannot* pull your hands apart," at the same time putting your hand upon his (sense of feeling.) The patient makes an effort and finds himself unable! Or, you close his eyes, and then say to him, "Now, you *cannot* open your eyes!" He tries and cannot!

Is the Relation Established?

100. This process continued and repeated a few times, the *Association*, or RELATION, becomes fully ESTABLISHED between you and your patient, and this done, remember that  his own WILL executes, in his own nervous system, the DICTATES of your Love, so that whatever you WILL or command him to feel, or will, or do, (within the degree of his developments,) results as the consequence. That is, if you express your will to him while he is under the spell, your control over him will correspond with the degree in which your mind is associated with his, whether in the *Sensuous*, MENTAL, or SPIRITUAL state.

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

The Sitting.

101. The sitting should not be continued longer than is agreeable to the patient. You *release him* by the laws of *association*, the same as you began. That is, you may address either of his senses *for this purpose*. The sense of hearing, by the word, "*Done!*" The sense of sight, by a *motion* of the hand; or the sense of feeling, by gently patting the back and upper portion of the head.

To be Remembered.

102. The patient should always *be made acquainted with your design*, to produce any result, beforehand, before and during the sitting. He should become *passive*, and *settle his mind upon the result*. His *sight and hearing* should be *fixed or suspended*, so that he may sink, without interruption, or resistance, into a state of *reverie*.

103. The RELATION once formed, the patient is completely controlled by your *suggestions*, as you *suggest*, or tell him what he *can* do, what he *cannot* do, what he shall *feel*, or *hear*, or *see*; and, as sure as your

spheres assimilate, so surely will you see him doing exactly what you have dictated or commanded to be done.*

104. Bear in mind, that no two patients are precisely alike, and hence the difference in your influence over different persons. Some you may carry up into a high state of trance, while others can merely be impressed through their senses by what you say to them.

Degrees.

105. As there are general states which may be super-induced by Pathetism, and, as the good you may be able to do your patient will depend, more or less, upon the depth or height of the state, so to speak, it may be well to consider each, a little more in detail:—

External.

106. 1. The *Sensuous* state is that in which all the results are brought about by addresses made to the external senses. And these are threefold, and have respect to what the patient *Hears, Sees, or Feels*.

Internal.

107. 2. The second is a higher state, and extends more into the *Sympathetic*, and this, also, is developed in three ascending degrees:

(1.) In the first degree, the patient's external senses are closed up, suspended.

* To fully understand the philosophy of this *Relation*, the reader should by all means consult the author's large book on Pathetism, published by Stearns & Co., New-York.

(2.) In the second, his mind is *at oneness* with the mind of the operator, so that his *emotions, volitions, and actions*, correspond with those with whom he is in communication.

(3.) The third degree, is that state in which the somnopathist becomes *lucid*, and has an acute *sympathetic perception* of whatever is forced upon his attention by the mere *will* of the operator.

Spiritual.

108. 3. And higher still is the next degree, which is SPIRITUAL, because, in this state, the patient *hears, sees, and feels*, independently of his own external senses, and independently of any force exerted upon him from the operator, or from the external world. And this, also, may be said to be threefold, comprehending all that went before:

109. (1.) The patient has *knowledge* (according to the degree in which his wisdom faculties are developed) of the external world.

110. (2.) He has a knowledge of the *internal* world. Whatever is comprehended in Physiology, Phrenology, the Physical, Organic, and Moral Laws of the universe.

(3.) And also, of the spiritual world, or the world of *causes*, the spheres above, the Laws of Association, Progression, and Development, the Final Destiny of the Race. In each of these states, various *shades* of difference may be observed, all depending on the degree in which the patient's capacities are developed. But it should be remem-

bered, that one will succeed the other in the process of time. The laws of progression are never *rapid*. Hence the necessity of *patience* and *perseverance* in the use of the means before described, under the encouraging assurance, that there are but few, if any cases, where they can be conscientiously used in vain.

Cautions.

111. There is, really, no need of any difficulty with your patient, at any time. Nevertheless, for the want of attention to some of the preceding Rules, you may, possibly, in some unlooked-for emergency, find yourself unable to determine what should be done, and you will remember it, perhaps, if put down here under the head of *caution*.

1. Never become yourself, excited, while your patient is under your influence in a deep state of trance.

2. If your patient becomes convulsed, do not be alarmed. Relieve him in the manner I have directed (103.)

3. If you find it impossible to rouse your patient from a deep state of trance, let him sleep it away himself.

4. Do not suffer disagreeable persons to approach one who is in a state of trance.

5. If your patient should relapse into an unconscious state after having been once intranced, you should FORBID it! Do something to prevent it, while he is in the trance, and say to him, "I will prevent it; you will not, cannot fall into it again."

6. If you find yourself unable to control your patient, have nothing more to do with him. Above all, do not suffer him to be meddled with by others, while under your influence.

7. On no account should any liberties be taken with a somnopathist, (in *testing* insensibility to pain,) which he would not consent to in his normal state.

8. Leave no *false* impression upon the mind.

9. You speak and act for the patient. Do not say to him, "Be relieved," &c., but "I will relieve you," and place your hand upon him, or do something else to him for that purpose.

10. Do not overtax the powers of your patient. Evil has followed earnest efforts to induce clairvoyance.*

Use.

112. This is the great question, after all. To what *use*, to what *practical benefit*, may this knowledge be applied? What *good* can be done by it? Answer, any good; any good that is within the possibility of accomplishment. Is not the prevention of crime, a positive good? Is not the *relief*

* I received the following facts in 1845, from an excellent lady, (the wife of Captain West, of New-Bedford, Mass.) who soon after entered the spiritual world. She was *Pathetized* during the period of utero gestation, for her health. The operator was exceedingly anxious to develop in her the power of clairvoyance; and for this purpose he was in the habit of putting his finger upon the centre of her forehead, saying, he would "make her *see*," or "give her eyes to see!" Her child was still-born, and had but one eye, which was located directly in the centre of the forehead!

of *pain*, the healing of the sick, desirable? And this I suppose to be the legitimate **USE** which ought always to be made of this influence, common or extraordinary. To encourage those, therefore, into whose hands this little book may fall, to try to do good in the same way, as they may have opportunity, I close with the following details. Please read them! And bear in mind the considerations which place these cases far above those certificates of cures often laid before the public:—

113. 1. *These are some of the VERY WORST FORMS OF NERVOUS DISEASES; such as over which medical drugs exert no power. And yet they have been CURED BY PATHETISM!*

2. *They were not recent cases. They were diseases of long duration, and successfully treated by Pathetism! They have remained permanently cured!**

3. *Here are DISEASES cured by Pathetism, for which physicians never attempt to prescribe; such as STAMMERING, and the use of Opium and Tobacco!*

4. In no one thing, perhaps, have the benefits of **PATHETISM** been so conspicuously shown, above drugs, and especially above the *letheon* and *chloro-*

* I do not mean by the above to be understood as affirming the preposterous notion (taught by some operators) that *chronic* diseases can be "cured in five minutes of time," by the mere dictum of the lecturer! And yet by a *word*, and in a moment of time, an **IMPRES-**sion may, certainly, be made, often, upon the nervous system, which, if followed up by the invalid, (*in obedience to the laws of health*), will, in time, result in a permanent or *chronic* cure. See the author's "*Book of Health*," published by Stearns & Co., 25 Ann street, New-York.

form, as in the numerous *surgical operations* which have been performed on entranced persons, who have thus been rendered utterly *unconscious of pain*, and from the *trance* there are no unpleasant effects to be suffered afterwards, as is sometimes the case from inhaling gas.

114. *Paralysis and spasmodic Hysteria cured by pathetism!*—About five months since, I was brought down with paralysis of the spine and lower limbs; since which time, I *have not been able to walk at all*, nor even to bear *my weight upon my feet*. Besides other diseases, I have been affected with a determination of blood to the head, and spasmodic hysteria; so that frequently my entire system had been thrown into convulsions, which have been exceedingly distressing. When Mr. Sunderland commenced Pathetizing me, I did not anticipate much, if any, relief, but am, with my friends, astonished at the effects it has produced on my system. Besides curing me of the spasms, my limbs have become straight, and I am now so far recovered, that *I am able to walk across my room*.—CAROLINE A. WILKINS, 72 Carmine-street. New York, July 6, 1842.

115. *Fits, Insanity, and other Nervous Difficulties, cured by Pathetism!*—For more than twenty years, I have been horribly afflicted with *cramp-convulsions*, and occasional *insanity*. When four years old, I lay in one fit forty hours. On being entranced in Mr. Sunderland's lectures, *my fits and insanity ceased entirely*, so that my health in every other respect was entirely restored! Since that time, I have been well and happy.—M. J. MASON. Philadelphia, Oct. 8, 1848.

116. *Tic Douloureux Relieved by Pathetism!*—For eight years previous to my attending the lectures of Mr. Sunderland, in this city, in 1847, I was severely afflicted with Tic Douloureux. On being entranced by Mr. S., I was very much relieved; so much so, that I have often considered myself quite well.—Mrs. J. REDIFER. Philadelphia, October 15, 1848.

117. *Epilepsy cured by Pathetism!*—About the first of September, 1842, I was seized with *convulsions*, which deprived me of my strength and *reason*. I was completely prostrated, and for three weeks was attended by different physicians, who pronounced me *epileptic*, and said I had a nervous affection of the heart and arteries, and they treated me accordingly. Finding myself daily growing worse, and fearing for my life, I sent for Mr. Sunderland. From the hour he commenced pathetizing me, *I began to recover*; and in the course of three weeks after, I considered myself completely restored.—P. O. HORN, 41 Suffolk-street. New York, November 15, 1842.

118. *Cramp-Convulsions cured by Pathetism!*—For about six years, commencing when I was nineteen years old, I suffered a most distressing kind of fits, which my physicians called cramp-convulsions.—They came on once in three weeks, rendering me perfectly insensible for two or three hours; and, for some days after, I remained very much prostrated. I employed the best medical skill the country afforded, without the least benefit, and some of my physicians assured me I never could be cured. In December, 1845, I attended Mr. Sunderland's lectures on Pathetism, where I became entranced, and thus experienced the first relief I ever found from my distressing malady. For the last year I have not had one fit, and think I shall never have any more. The pleasure I experienced under the treatment of Pathetism I shall never forget, and Mr. Sunderland will always have my heartfelt gratitude for the interest he manifested in my welfare.—CAROLINE S. ALLEN. Chickopee, Mass., October 8, 1848.

119. *Gout cured by Pathetism!*—Mr. Sunderland has entirely cured me of Gout in my head and shoulders, from which I have been a sufferer for years.—H. MAJOR. Philadelphia, March 25, 1848.

120. *Tobacco Chewing and Smoking cured by Pathetism!*—I, James Cockrell, jeweler, of the city of Philadelphia, do hereby declare, that I am forty-three years of age, and that I have, for the last *twenty five* years, been in the *constant and excessive habit* of smoking and chew-

ing tobacco ; but LaRoy Sunderland has so completely destroyed my appetite for it, that I now feel a perfect loathing against it, in all its forms.—JAMES COCKRELL. March 13, 1847.

121. *Opium Eating cured by Pathetism!*—I, Mary Hubbard, of Cabotville, Mass., aged 29, do hereby certify, that for seven years previous to December, 1845, I had been in the constant habit of taking *laudanum*, till my dose amounted to one ounce per day, when I became entranced in the lectures of LaRoy Sunderland, and my *appetite* for it was *destroyed* in a few days ; so that, for the last eighteen months, it has never once returned.—MARY HUBBARD. May 28, 1847.

122. *Insensibility to Pain during Surgical Operations produced by Pathetism!*—The testimony of the doctors present was, that the tooth had been drawn from the entranced lady without pain, and it had entirely satisfied them that Mr. Sunderland wielded an *influence* over the nervous system, compared to which the *strongest opiates were powerless*. While the doctor was extracting one of her molar teeth, the lady was as stiff and as UNCONSCIOUS AS A CORPSE.—*Nantucket Telegraph*, April 5, 1845.

123. *Amaurosis Cured by Pathetism!*—My daughter, Ann Elizabeth, when a babe, had weak eyes, and from childhood she had been afflicted with *amaurosis*, so much so that she could scarcely read ; and, on account of this and other nervous difficulties, she was unable to attend school. This continued till she was sixteen years old, when she was entranced in the lectures of LaRoy Sunderland, in this city, October, 1843. In a few weeks after, she wholly laid aside her glasses, and has never used them since. Her sight and health are now perfectly good, and we attribute her restoration entirely to Pathetism!—BENJAMIN HALL. Providence, R. I., Oct. 31, 1848.

124. *Stammering Cured by Pathetism!*—I, Celesta E. Seymour, of East Granville, Mass., (aged 23,) do hereby affirm, that until I attended Mr. Sunderland's lectures, I was never able to talk plainly. For eighteen years, the impediment prevented my conversing, so that, at times, I

was unable to speak at all. Twice my tongue was operated upon surgically, without any benefit. My sufferings from this difficulty, language cannot describe, nor can words express my gratitude for the relief I have received from Pathetism. In December, 1845, I was entranced in Mr. Sunderland's Lectures, and from that time to the present, my speech has been free, and without any impediment at all. The gratitude I feel and the thanks I owe to you, I cannot express. I sometimes think I am the happiest person in the world. I often used to think, when talking, I would give all the world if I had not attempted to say anything, and would then resolve, that I would talk as little as possible; but now, I am free from that. A fortune would not tempt me to part with the benefit I have received from Pathetism.—C. E. SEYMOUR, CABOTVILLE, February 16, 1846.

125. *Tumor cured, and Surgical operation superseded by Pathetism!*—While Mr. Sunderland was giving lectures last February, in the Tremont Temple, in this city, he was applied to by Captain H. H. Watson (Charlestown, Mass.) to Pathetize his daughter, for the purpose of rendering her *insensible* while a *tumor* should be cut from her left breast. The lady was about twenty-three years of age, and weighed about 180 pounds. The tumor had been examined some eighteen months before, by a number of our first physicians, who all agreed that it should be taken out with the knife. One of them pronounced it *fibrous*, and another cancerous. It caused her much pain, and about three months before she came to Mr. S., her attending physician (the late Dr. J. B. Walker) put a plaster upon it, but took it off again in twenty-four hours, as he said it "only made it worse." In about seventeen days, Mr. Sunderland succeeded in securing the *spell* upon her system; so that she was utterly *unconscious*. Feb. 22, at 10 A. M., was the hour fixed upon for the surgical operation to be performed.

The night previous was spent almost without sleep by the anxious husband and parents. The patient herself had not been made acquainted with the design, and at the appointed moment she was *spell-bound*, in a state of utter *unconsciousness*, with her left arm stretched over her head

in a state of rigidity resembling death. The operating surgeon came precisely at 10, accompanied by three other surgeons; and, after arranging his instruments, waxing his thread, &c., he, with the attending surgeons, examined the breast for the space of half an hour, and finally decided *that there was no tumor there!* During the time she had been Pathetized, the *pain* and the *tumor had disappeared as by magic.* That there had been a tumor there, bigger than a hen's egg, all were agreed; but what had removed it, the medical gentlemen did not pretend to say. Since that time there have been no symptoms of its return. She believes, as does her husband, father, mother, and friends, that it was dissipated by Pathetism alone; and her ecstasy in being thus able to escape the bloody work of the knife was excessive, as may well be supposed.—*Boston Chronotype, June 5, 1846.*

126. *Aphony, (Loss of Voice,) and Despair, cured by Pathetism!*—I hereby certify, that it is now more than two years since, from a severe affection in the throat, I lost my voice entirely; and during this time, I have been quite indisposed as to my general health; that I have been wholly unable to speak above a *whisper*, until last Tuesday evening, the 26th inst., when LaRoy Sunderland, putting his hand on my head, enabled me to speak *aloud.* And I further declare, that for about one year previous to this time, I had been in a state of *mental despair*, but from which I have been completely restored by Mr. Sunderland; and I never felt more perfectly happy in my life. I can only say, it seems to be the Lord's doing, and marvelous in my eyes.—MARY ANN BOOM. Albany, N. Y., July 28, 1842.

127. *Neuralgia cured by Pathetism!*—My wife suffered horribly from *neuralgia* for eight years. The doctor tried to cure, but could not. Her sufferings were aggravated from the state of her teeth; but one physician said she could not take ether or chloroform with safety. Thus suffering, and when about given up to despair, in Sept., 1849, we applied to LaRoy Sunderland, for relief by Pathetism. Thanks for his kindness, he took out seven of

her teeth without pain, and since then, he has so much relieved her, that she seems to have risen to a new state of existence. The benefit she has received from his treatment, it is not in words to describe; but we can do no less than, unsolicited, give this testimony of our gratitude. JOHN A. SPEAR. East Boston, Dec. 10, 1849.

128. *Scrofula cured by Pathetism!*—Our child, a daughter of fourteen, had been feeble and sickly from infancy, and at the time of her first attending the lectures of Mr. Sunderland, (about four weeks since,) was thought to be by eminent physicians, in a very critical state, and pronounced past help by them. She had become emaciated to a mere skeleton, and was scarcely able from weakness and debility to move about. She began to improve immediately on being pathetized, and has since gained at least *fifteen pounds of flesh*, and from being a peevish, irritable, and moping child, has become a joyous, laughing, and sprightly girl.

It was in view of such facts as these, that Dr. Grandin was led to exclaim—"If this is a 'humbug,' it is a bug that huffs to some good purpose." J. B. YERRINTON. Boston, Dec. 21, 1849.

129. *Want of Sleep, cured by Pathetism!*—The happy effects produced by Pathetism upon my *nervous system* and general health are more than I could *well describe*. My mind is *entirely relieved of despondency*, enabling me to *rest better* than I ever could by the aid of medicine. H. M. WINCH. Boston, Jan. 14, 1850.

130. *Dysmenorrhea and sick Head-ache cured by Pathetism!*—Let me, from the fulness of my heart, add my grateful testimony to what my husband has written respecting the relief afforded me by Pathetism. The anniversary of the hour in which you blest me with its sacred influence, and saved me from those unbearable pains which I had always been heir to, should ever be kept by me with joy and thankfulness, more, even, than the day of my birth. Such entire freedom from acute suffering I was never blest with before. My back is growing stronger, and now, thirty days have passed, and no head-ache! My full heart sheds

tears of gratitude and joy. Mrs. DR. H. C. STONE. Concord, N. H., April 1, 1846.

131. *Love of Intoxication taken away by Pathetism!*—My dear Mr. Sunderland:—Since the influence exerted over me in your lectures, the *thought* of any stimulants which I had been in the practice of using, produces nausea, and I am constrained to believe that I could not swallow one of them any more. I owe you a world of gratitude, and I can but hope I may never be overtaken by that maelstrom again. New York, Dec. 22, 1846. Dr. T. T.

132. TROY, N. Y.—What Mr. Sunderland has accomplished during his visit to this city, has abundantly confirmed the newspaper reports we have seen of his wonderful performances in other places, which, in the production of psychological phenomena, especially those peculiar to what are called SPELLS and CHARMS, place him far before all other men of whom history has given any account.—*Troy Budget*, Sept. 23, 1845.

133. NEW YORK CITY.—Preambles and resolutions adopted by a large audience in attendance on Mr. Sunderland's lectures in Mechanics' Hall, New York, on Friday evening, Dec. 11, 1846, offered by the Rev. Zenas Covel; John F. Driggs, Esq., in the chair:

"Whereas Mr. LaRoy Sunderland has produced results in his EXPERIMENTAL LECTURES on the HUMAN SOUL, which, in the opinion of this audience, fully establish Pathetism as the true science of mind, and that Mr. Sunderland's knowledge of his subject eminently qualifies him for imparting to others the philosophy upon which this science is founded; and in view of the great good which a more general knowledge of this subject would be the means of doing in the community at large, in the facilities it affords for rendering persons insensible to pain while SURGICAL OPERATIONS are performed upon them, as we have repeatedly seen it done by Mr. Sunderland before his public audiences in this city; therefore,

Resolved, in order to meet the wishes of many who

have not been able to witness his experiments, Mr. Sunderland be, and he is hereby, requested to deliver another course of lectures in this city, as soon as may suit his convenience; and that this preamble and resolution be published in the city papers."

JAMES ASHLEY, M.D., *Secretary.*

N.Y. Mirror, Dec. 13, 1845.

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

seated in the front chair, the spell still upon him,—and another physician present, (Dr. Lyman,) proceeded to perform a similar operation upon him! This experiment was intensely interesting, and highly satisfactory to the audience, as we suppose it is the first and only one of the kind ever performed, since old Adam was put into the “deep sleep,” for the purpose of having the rib taken from his side.—*Troy Budget*, Sept. 23, 1845.

135. PHILADELPHIA, PA.—Quite an interesting ceremony took place at Franklin Hall, on Friday evening last, during Mr. Sunderland's lecture at that place. After the experiments of the evening, the meeting was organized, and informed that a piece of silver plate had been prepared by the ladies in attendance on Mr. Sunderland's lectures, and which they had desired Dr. Asay to present to Mr. Sunderland in their behalf. Dr. A. then appeared on the platform with a most beautiful *silver cup*, which he presented to the distinguished lecturer, accompanied with a few pertinent remarks. The cup bore the following inscription :

“Presented by the Ladies of Philadelphia to Mr. La Roy Sunderland, for his successful and satisfactory experiments in Pathetism, 1847.”

On receiving the cup, Mr. Sunderland made a most happy and appropriate allusion to the “character of Woman,” with whom nothing was impossible, but to shrink from what gratitude, honor or religion should require, whose compassion for the suffering had clothed the very name with eternal honor, and allied her to the angels of heaven. The lecturer expressed his sense of gratitude for the extreme kindness with which he had been received, during his sojourn in the City of Brotherly Love, and the pleasure it afforded him in believing, from the largeness of the audiences which had been in constant attendance during some fifteen nights in succession, that the science of Pathetism might now be considered as established in Philadelphia, and his determination of visiting the city again, agreeable to the expressed wishes of so large a number of our citizens.—*Native Eagle and American Advocate*, Feb. 20, 1847.

At the close of LaRoy Sunderland's lectures, on Monday evening, March 8th, 1847, in Odd Fellow's Hall, Philadelphia, the audience was organized by the appointment of a Chairman and Secretary, and passed the following resolutions:

Resolved, That we, citizens of Philadelphia, have been highly delighted, amused, and, we hope, morally and intellectually improved, by attending Mr. Sunderland's lectures on the science of Pathetism, and we do hereby express our gratitude for the intellectual entertainments they have afforded us.

Resolved, that in parting with Mr. Sunderland, we feel the loss of one who has endeared himself to us, not only as a most courteous and gentlemanly lecturer, but as one having the most profound knowledge of the *human mind* of any or all, that has ever appeared amongst us; and that his mode of operating on his audiences precludes the possibility of collusion, and that the subjects being our relations, friends and acquaintances, is to us, and should be to all, a sufficient guarantee for the truth of his experiments, and the most wonderful natural phenomena they illustrate.

Resolved, That the common courtesy due to a stranger, who has given such satisfactory evidences of the truth of Pathetism at his numerous lectures to the dentists, doctors, editors, and other scientific gentlemen, specially invited upon the platform for that purpose, demands from them something more than a mere silent acquiescence in the wonders of his performances.

Resolved, That, Mr. Sunderland, in leaving us, does it not for want of sufficient interest being manifested in the subject by Philadelphians, who nightly crowded his exhibitions, and who would still more so by a continuation of his lectures, until no hall within the limits of our city would hold them.

Resolved, That Mr. Sunderland will always find attentive audiences, open hands, and warm hearts to welcome him, whenever he can make it convenient to visit us again.

JOHN EVANS, *Chairman*.

GEO. W. DUNCAN, *Secretary*.

[*Philadelphia Sun*, March 10, 1847.]

136. BOSTON, MASS.—*Pathetism*.—At the close of La Roy Sunderland's Lecture last Friday evening, Nov. 17th, 1847, the following resolutions, presented by Rev. Mr. Morris, and seconded by Rev. E. T. Taylor, were passed by a large and intelligent auditory—

Resolved, as the sense of this meeting, that we have not only been highly entertained in our attendance on the Lectures of Mr. Sunderland, by the new, amusing, and wonderful experiments he has performed on his audience, but, as we hope, morally and intellectually benefited by the information he has afforded us on the nature and laws of the human mind.

Resolved, That Mr. Sunderland's gentlemanly and courteous manners, his intelligence as a philosopher, his astonishing success as an experimental lecturer upon human nature, his generous attention to the sick in his gratuitous lectures to ladies, commend him to the confidence and patronage of our citizens; and that we do hereby earnestly request him to continue his lectures in our city, as we believe they afford not only instruction, but that kind of amusement against which no valid objections can be made.—*Boston Ch. Freeman*, Nov. 26, 1847.

Pathetism.—Mr. Sunderland is evidently fast awakening public attention to this subject, and demonstrating its truth and importance as a science. He is now engaged in delivering his sixth successive course of evening lectures in this city the present season, and his audiences have been the whole time highly respectable both in numbers and character. During the same period he has given three gratuitous afternoon lectures each week to ladies, in which he has applied the principles of his science to the treatment of disease. So successful have been his experiments in this regard, that those benefited, and others interested, have been prompted to present him with a valuable testimonial of their gratitude. On Saturday evening last—after some astonishing and thrilling performances with a class of somnambulists—a public presentation was made to Mr. S. of a splendid gold watch, by Mrs. Dr. A. C. Taft, in behalf of the ladies attending his lectures—accompanying the gift with a beautiful and appropriate address, to

which Mr. Sunderland made a very feeling and pertinent response.

The watch was double cased, with one diamond, and a complement of jewels, and cost \$228. On the inner case the following inscription was beautifully engraved :—

“Pathetism.—Presented by Ladies of Boston to LaRoy Sunderland, 1847.”

We believe Mr. Sunderland has received several similar presents in other cities—and by his explanation of the philosophy of mind and the laws of life and health, has won for himself a commendable fame.—*Boston Chronotype*, Dec. 14, 1847.

CONCLUSION.

137. Thus, reader, I have shown you, (as far as was in my power,) how you may DO GOOD, by furnishing you with a *key* for unlocking many, if not all, the *mysteries* of human nature. While that *nature* may be contemplated as a *unit*, and uniform in the elements by which it is developed, yet, developed in different degrees, both as to *qualities* and *powers*, we can see why it is that an INFLUENCE, which is *essentially* the same in its philosophy, has been known under so many different names. In curing disease, it takes the name of “miracle;” (12, and 114 to 131,) when low and discordant, it is called “evil;” in another form it is called, “the power of God;” in another, it is “Mesmerism;” in another, it is Combativeness and “War;” in another, it is Benevolence and Moral Reform; in another, it bears the name of Religion; and here,

too, it is high or low, as the sources whence it originates correspond with

GOODNESS AND TRUTH!

Celestial Power! in thy divine control
Is all that brightens and exalts the soul!
Inspired by thee, the lofty spirit glows,
And forms its plan to lighten human woes.
At thy decree devotion brighter burns,
And human thought each selfish motive spurns.
The wretched seeks a shelter in thy dome,
In thy abode the orphan finds a home;
For thee the missionary roams afar,
Thy word his law, thy light his polar star!
All that is good and noble, pure and free,
Sublime and godlike, has its source in thee! LEWIS.

AXIOMATIC.

I.

MANHOOD.—The true doctrine of manhood, is individual sovereignty. Every human being, when matured by age, becomes thereby, so far independent of all others, as to possess the right of thinking and acting; conditioned, always, that each one shall, in his proper person, bear the cost of his own conduct.

II.

HUMAN DESTINY.—The destiny of the race is eternal progression. Hence, the *beginning* of an existence which is progressive, must be *imperfect*; and that imperfection includes whatever there is of *evil in sickness, pain, sorrow and change, or death.*

III.

THE PROBLEM OF EVIL.—1. Absolute goodness and absolute *evil*, are two absolute contradictions, and therefore both cannot be true. What we denominate evil, therefore, is comparative good. Infancy is an evil, an imperfection, when compared with MANHOOD; at the same time, the infant may be perfect as an infant, but its state, when com-

pared with the ultimate *design* of its existence, is an imperfect one, and hence it must grow, and progress out of it, to one that is higher and better.

2. If, in any just sense, man's ultimate condition may be said to be *evil*, or more of an evil than his infancy, then of such an one may it truthfully be affirmed, "It would have been good for that man if he had never been born;" because his birth was not a good to him but an evil. But how could an absolute evil be "born," or brought into being, by a Parent who is, was, and always will be, Absolute Goodness itself!

3. If man be the creature of God, his (man's) existence must be, on the whole, a positive good, unless the source whence he originated be absolutely *imperfect*. Thus, if the Love of God was sufficient to desire man's eternal progression, and His wisdom was equal to the means, it must follow, unless we suppose the Deity deficient in power, and thus lacking in *force* sufficient to accomplish what his infinite goodness would prompt him to do, *if he could*. Hence, if man's existence be not, on the whole, a real, positive, eternal good, it must be, because the Deity either did not *desire* it, or if he desired it, he did not *know how* to accomplish; or, desiring and knowing how to accomplish, he could not secure for the want of power. The notion, therefore, of absolute evil, cannot be admitted except with its correlative, that the Deity is not absolutely perfect.

IV.

FREEDOM.—Though man be a sovereign in respect to his individual rights, yet his existence being derived and dependent, in so far he is not free. The laws, the nature by which he is developed is Fate to him, which is the good of which his manhood makes him conscious. Were his destiny absolutely within his own disposal, he being imperfect from the beginning, in knowledge, in power, and love, absolute failure, might, indeed, be the result.

V.

AUTHORITY.—In matters of Faith, then, there can be no sufficient **AUTHORITY** but **SUPERIOR WISDOM**, as developed through nature and reason. The objection to Tradition is, that it is made up of an indefinite number of disconnected links, and even if the chain reach back to antiquity, it carries us to periods when the Race was more ignorant than at present, and hence, what was uttered in its infancy, cannot be of so much authority, even if we know precisely what was said. And besides, suppose we could summon Moses, and St. Paul, and Pythagoras, now to stand before us, and they were each to answer the following questions in the *negative*:—

Have you progressed in goodness and knowledge from the first till now? Have you advanced any from the views you entertained when in this world? Do you receive more truth now than you did then?

And how much authority would now be allowed to what these worthies uttered three thousand years ago, if they should confess that they had lived all this while without advancing a single step in knowledge. Or, suppose they were to assure us they *had* progressed in goodness and truth. Then, why should we be required to *go back*, and confine ourselves to the views of things they entertained thousands of years ago, and when they had no better facilities for obtaining knowledge than we have now?

VI.

INDIVIDUALITY.—In one respect only, are all the human race alike: In the *elements* of their being—*life, motion, and thought*. In all else, they must differ, as the degrees in which these elements are developed in each individual, differ *ad infinitum*.—Hence, there can be no two absolutely alike in all respects; and, of course, uniformity of opinion in the race, is not a matter of abstract possibility, even.

VII.

JUSTICE.—Justice, or Reciprocity, is a matter of necessity, as much so as the law of gravitation. This is explained by the true Doctrine of Manhood. Each must bear the cost of his own conduct. Each substance thrown into the air is attracted back to the earth, with a force, corresponding mathematically, with its size and density. The punishment corresponds, always, with the capacity

of the offender, and the law that is violated, whether it be *Physical, Organic, or Moral*, as each of these laws operate independently of the other.

VIII.

PUNISHMENT.—The notion that man may violate any *Truth* or *LAW* of Nature, and yet escape punishment, or not be hindered in his progression, had its origin in the infancy of the race, and, is gradually outgrown as we progress to manhood, the same as we outgrow other notions peculiar to a juvenile, imperfect state of being.

IX.

RELIGION.—The lower first and then the higher. The highest Faculties have respect to the higher Truths,—Science, Philosophy, Theology. Hence the mental organs appropriate to Religion are the highest. And, when it is considered, that what we denominate Religion, embraces two elements, *Heat* and *Light*, or *Love* and *Knowledge*, it is easy to account for the prevalent forms of Fanaticism which have hitherto prevailed. All religious books, including the Bible, Koran, &c., show, how far these two elements were developed in the persons who wrote them; how much they *loved* the Divine, and how much they knew about him.—And precisely the same inferences are to be drawn from the *methods* in which individuals or societies undertake to worship God. The earnestness of their services, and the pains they suffer, show how

much they *love*, the Form of their conduct shows exactly how much they *know* of the Supreme Intelligence.

X.

HARMONY.—As God is Absolute *Goodness*, Absolute *Power*, Absolute *Intelligence*, itself, so these elements in Him are INFINITE HARMONY. Hence, Progression is *advancement, growth*, from a state of *discord* to one of comparative *harmony*. The greatest good of each is Individual, Social, National, Universal, Progressive Harmony.



SUNDERLAND'S

BOOK OF HEALTH.

New York :
STEARNS & CO.

25 Ann St.

Price Twenty-five Cents.