THE

PHILOSOPHY OF MESMERISM

AND

ELECTRICAL PSYCHOLOGY.

BY

JOHN BOVEE DODS.

COMPRISED IN TWO COURSES OF LECTURES,

(EIGHTEEN IN NUMBER)

COMPLETE IN ONE VOLUME.

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PREFACE TO THE ENGLISH EDITION.

THIS is not the first English edition of the eloquent Lectures of Dr. John Bovee Dods, but never before were they presented to the British public in such a complete form. They originally constituted two volumes, one containing six lectures on "The Philosophy of Mesmerism," and the other, much larger, embraced the twelve lectures on "Electrical Psychology." The former work was "reported by a hearer," from the lips of the speaker in Marlborough Chapel, Boston, Mass., U.S.A. In the publisher's note to the improved edition, he says :—

"Within one month after these highly popular lectures were first delivered, an edition of three thousand copies was published and sold, and a second edition called for, which has also been exhausted, and the demand is still increasing. Under these circumstances, the author was prevailed upon to revise, enlarge, and so improve the work as to render it, if possible, even much more desirable.

"The merits of the work may be inferred from this fact: an audience of over two thousand people, composed of the most intelligent citizens of New England, was held six evenings in succession, chained in the most profound silence, listening to these truly philosophical lectures, and witnessing surgical and

other operations without pain; and other experiments, at once convincing, and full of great practical utility.

"The author, Dr. Dods, is a man of extensive experience and general information. He first qualified himself for the medical profession, then engaged in the study of theology, has been engaged in the ministry for more than twenty years, and is favourably known as a lecturer on many of the natural sciences."

Respecting the first appearance of the second series, the following particulars are given as introductory to the American edition:—

"The author received the following invitation from the undersigned honourable gentlemen, members of the United States Senate, to lecture in Washington city, District of Columbia:—

"WASHINGTON, Feb. 12th, 1850.

"To Dr. DODS:

"DEAR SIR,—Having received highly favourable accounts of the addresses delivered by you, in different sections of the Union, on 'Electrical Psychology,' a department of science said to treat of the philosophy of disease and the reciprocal action of *mind* and *matter* upon each other, we would be gratified if you would deliver a lecture on the subject in this city, at the earliest time consistent with your convenience. With a view to the accommodation of members of Congress and the community generally, the Hall of Representatives, if it can be procured, would be a suitable place for the delivery of your discourse.

"Yours truly,

"GEO. W. JONES, "THO. J. RUSK,
"JOHN P. HALE, "SAM HOUSTON,
"H. CLAY, "H. S. FOOTE,
"DAN. WEBSTER.

"To the above the following answer was returned:—

"To the Hon. Tho. J. Rusk, Sam Houston, H. S. Foote, Geo. W. Jones, John P. Hale, Henry Clay, and Daniel Webster, all of the United States Senate:

"Gentlemen,—In reply to yours of Feb. 12, I would respectfully say that I feel myself highly honoured to receive an invitation from you to lecture on the Philosophy of Electrical Psychology in the United States Capitol. With this invitation I comply, and it affords me much pleasure to do so. Owing, however, to circumstances and previous engagements, my earliest and only time during my present visit in Washington, will be on Saturday evening, Feb. 16. I will therefore appoint that time as most suitable to my convenience, and commence my lecture at half-past seven o'clock.

"With sentiments of high consideration,

"I am,

"Yours truly,

"J. B. Dods."

The author further states, under date September 26, 1850:—

"The substance of the first nine of these lectures was delivered, by request, in Washington city, last February, and immediately published. The sale of the work has exceeded my expectations, and, in this Fourth Edition, I have fully revealed the secret, so that the reader, by the faithful perusal of my Lectures XI. and XII., will be as well qualified to experiment as those unprincipled pretenders above noticed, who go about as teachers."

He also states his terms for teaching the science:—Gentlemen, ten dollars; ladies, five; placing all pupils under a written obligation to impart the information thus bestowed to none but those of good moral character. He complains, however, that some violated their pledges of sacred honour, imparted the secret indiscriminately, and occasioned the appear-

ance of a host of incompetent professors of the science, which induced the author to state the whole truth as explicitly as possible.

These works have always been popular in England, but the high price of the American editions has rendered them all but inaccessible. The matter contained bears the impress of genius, and has, more than any other literature, opened up the minds of thousands sunk in materialism to the truth of spiritual science—the author's style is so eloquent, and fraught with original thought of a high order. Labouring, as he did, in advance of the movement called Modern Spiritualism, he has in many points anticipated the truths it has so clearly demonstrated. All the author's views and speculations may not be literally correct; yet they aim at truth with a guiding precision, and have led many thereto. Call it electricity, or by whatever other name, there is undoubtedly an inner substance in man and throughout nature, of which the human body and material objects are simply phenomenal expressions. Judging that the present generation of readers would gladly possess that which so charmed their fathers, this edition of these Lectures has been carefully prepared for the English public.

J. B.

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15, *Southampton Row, London,*
October 1876.

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ANIMAL MAGNETISM.

LECTURE I.

INTRODUCTORY LECTURE ON ANIMAL MAGNETISM.

Invitation by Members of the Legislature to lecture on the Science of Animal Magnetism—Wresting the Science from the hands of ignorant and designing Individuals—Scepticism—The cry of Humbug and Collusion supplies the place of sound argument—Galileo, Harvey, Fulton—The Science of Phrenology—Truth can never die—Denouncing before investigation—Mesmerism embraced by men whose names will live always—Animal Magnetism an inappropriate Name—Mind, and its powers—The Law of Equilibrium—The Earth not Eternal—Mountains—Water—Experiments—Electrical Science—Causes of Thunder and Lightning—The Nervo-vital Fluid passing from one Body to another—The Nervous System—Blood—Brain—Insensibility—Who can and who ought to be Mesmerised—Physical Energy—Process of Magnetising.

LADIES AND GENTLEMEN: It is with much pleasure that I present myself before you this evening, to lecture upon the science of Animal Magnetism. I do this by special invitation from several distinguished members of both branches of our legislature, now in session in this city; and this thronged congregation of more than two thousand hearers speak the interest which is awakened in the bosoms of our citizens in relation to this subject. This dense and anxious crowd too plainly manifests the high expectations which are entertained of the feeble abilities of the speaker to do it justice—expectations which I am fully sensible I shall be unable to answer. Leaning, however, upon the solid grandeur of truth, and believing THAT to be stirring eloquence and living power, I have, therefore, even as

things now are, with all your roused expectations crowding upon me, but little to hazard, for I am fully sensible that I am standing before a learned and an intelligent congregation. And when I inform you that I have never written anything upon this subject, and am, therefore, obliged to speak from the fortuitous suggestions of the moment, I am conscious that you will do me justice, by making every reasonable allowance.

It is not my profession to lecture upon this subject. I have other means for my subsistence, and for that of those who depend upon me. Circumstances have called me into the field. Many, very many ignorant individuals, who know nothing of the human system, nor of the common principles of any science, have gone into the field as lecturers on Animal Magnetism, and by making it a mere puppet-show, have brought it into degradation in the public mind. Such persons are doing the cause, which is one of benevolence and mercy, an irreparable injury. They had better qualify themselves for the work, or else retire from the field. In this state of things, I was urged by several scientific gentlemen to step forward in defence of the cause of righteousness and truth, and to lend my aid in raising it from the dust, in wiping off the sneers of men, and in placing it on a foundation where it should command not only the attention, but the respect and admiration which are justly due to it from men of science and talents. In this city, I find but one noble spirit (Dr. Gilbert) labouring and toiling, who is well qualified for the work, and who is deserving a better patronage than he receives. As these are the circumstances under which I have entered the field, so, of course, I visit those places only where I am invited to lecture upon this science.

I have had the subject of Mesmerism under consideration for about seven years, reading all that came in my way, for and against it. Five of these years I remained a stubborn, a most confirmed sceptic, and refused even to attend a lecture, or to witness an experiment, until I was persuaded by a particular friend of mine to accompany him, and see and hear for myself. I am, therefore, prepared to make all due allowance for honest sceptics; and, in their opposition to me during this course of

lectures, I shall maintain an entire empire over my feelings; and being fully sensible of their condition, I well know how to sympathise with them. But there is yet another class of sceptics, who have witnessed experiments which they cannot resist, and still cry, "Humbug and collusion!" Of these, there are two kinds. First, those who never investigate anything for themselves, and who do not know the definitions of the words "humbug and collusion;" but who, nevertheless, use them very freely, because they have heard their minister, their doctor, or, perchance, their schoolmaster, use them. They do it by imitation, on the same principle that the parrot imitates the sound of the human voice, and they do it just about as understandingly. Secondly, those who are talented, and desire to keep on the wings of the popular breeze, and catch the breath of fame. These may be known by the ridicule, wit, and sarcasm they employ, through the press and otherwise. But "humbug and collusion" have become stereotyped words, and their use costs but little labour; and they answer most admirably to supply the place of sound argument and common sense in the most of minds. If my hearers will please turn their attention to all the talented writers who have, in various ages, vehemently opposed those now well-established sciences which, in their infancy, appeared incredible, and who assailed them with the bitterest invective and sarcasm, they will learn that they were men who were always studying what was popular, and who had a large share of self-esteem, and of the love of approbation. This test will hold good from the opposers of the earth's revolution on its axis, discovered by Galileo; from the scoffers at the science of the circulation of the human blood, discovered by Harvey; step by step, down to the scoffers at Fulton's application of steam-power,—yes, even down to the opposers of, and scoffers at, the brilliant science of Phrenology, which is now spreading with a power that can never be successfully resisted, a zeal that cannot be quenched, and a living energy that can never die. True, a candid man, as well as any other, may doubt a new science; yet, however strange or incomprehensible it may appear, he will not denounce it till he has given the subject a candid investigation.

I am speaking of those only who denounce without investigation, and who can assign no other reason for so doing, but their own willing ignorance, or because the popular voice is against it.

I am, however, proud in the reflection that the science of Mesmerism is embraced by men of the first talents and science in both continents, and whose names will live in the republic of letters, and shine with lustre long after those of fawning sycophants shall have been lost in unremembered nothingness. It is embraced here among us by a Pierpont, the Fowlers, a Gilbert, a Neal, and a Wayland. It is embraced by men who have forgotten more than those who cry "humbug and collusion" ever knew.

I have been in the field as an occasional lecturer ever since October, 1841, and have uniformly advocated the same principles which I am now about to advance and sustain in the course of lectures I am pledged to deliver in this city. This fact, many now present well know who have heard me in other sections, or who have seen the substance of what I have now to offer on Mesmerism, reported by the editor of the *Yarmouthport Register*, in March, 1842. I shall here contend for the same principles, and endeavour to sustain them by fair experiments, in electricity, galvanism, and common magnetism.

There is one apology, however, to be offered in favour of honest sceptics. It is this: Those who have lectured upon Mesmerism have not pretended to give any cause for the wonderful phenomena produced—have held them in mystery, and perhaps pronounced them inscrutable to the human intellect. Hence, it is not strange that thousands, under such an impression, should refuse to investigate a subject which its advocates held in mystery. That there are mysteries in Mesmerism, I readily admit; but that there are more than in any other science, I deny. We may, for instance, tell the chemical properties of earth, water, and air, and the degree of warmth necessary to produce vegetation. But still no one can solve the mystery how an acorn becomes an oak, or a seed becomes a plant. There is no science in the universe but what has some incomprehensibilities resting upon its face; but this circumstance is

considered no objection to the truth of any science. Hence there is no reason why Mesmerism should be rejected on this ground. Yet thousands do reject it, because they contend that it is incomprehensibly strange! They know nothing but what is strange, and yet what is strange they cannot believe! All the operations of nature going on around us are strange, and the only reason we have ceased to wonder is, because they are common. All such objections are therefore futile.

Before I proceed any further, I would remark that I consider "ANIMAL MAGNETISM" a very inappropriate name. It should be called SPIRITUALISM, or MENTAL ELECTRICITY, because it is the direct impulse of mind upon the minds and bodies of others. As it is the science of MIND AND ITS POWERS, so it is the highest and most sublime science in the whole realm of nature, and as far transcends all others as godlike mind transcends matter.

Having made these introductory remarks, I now proceed more directly to the consideration of the subject before me. In presenting before you "the WHY and the WHEREFORE" of these interesting phenomena, and in order to make them plain to the humblest capacity, it will be necessary to associate the subject with other principles in philosophy which are well understood by all, and thus rise from the consideration of the more gross and dense particles of matter, step by step, up to those which are the most rarefied and subtile of which we can form any conception. In doing this, I shall not take into consideration every possible grade or species of matter, but those substances only which belong to the great classifications of nature's empire, and which are the most obvious to every observer.

In the first place, then, I contend that there is but one common LAW pervading the whole universe of God, which is the law of EQUILIBRIUM. In perfect accordance with this law there is kept up a constant ACTION and REACTION throughout every department of nature. It is true there has been much written, and still more said, about the multiplicity and variety of the laws of nature; but this is, at least to me, wholly unintelligible. While, however, I contend for but one COMMON LAW, it is still conceded that this law is so varied as to be perfectly adapted

to every variety of substance in being. On this principle the earth is certainly not eternal, for were it so, the hills and mountains would long ago have been washed to a level by the storms of heaven; yes, it would have been done by the gentle descending dews. Indeed, I hazard nothing in saying that even the mountains of solid granite would have been crumbled into atoms ages ago by the very operation of the particles of air—"the fingers of Time;" because everything in nature is tending to an equilibrium.

Having begun at the grossest particles of matter, let us now rise gradually in our contemplations, step by step, up to those that are the most rarefied and subtile of which we can form any conception. WATER is a body lighter than earth. Let a canal be dug of one hundred feet in depth, one hundred in width, and a thousand feet in length. Let a strong lock be constructed across its centre, and one-half filled with water. Let the gate be hoisted, and the water in the one division will fall, and in the other rise, until an equilibrium of height is attained. Nature, having gained her end, is then at rest. And the action of this element will be great in proportion as it was thrown out of balance. The rush will be at first tremendous, but continue gradually to lessen until it finds its perfect slumber in equal height.

The same is true in relation to our atmosphere, a substance lighter than water. The air in this room is now rarefied by heat, and is thus thrown out of balance with the circumambient air, which is more cold and dense. Hence, through every key-hole and crevice there is a rush of this element into the room, which will continue until the equilibrium of density is attained. Then, and not before, nature, having gained her end, will be at rest. The air in one section of the globe is more rarefied by heat than in another; and hence the gentle zephyrs of heaven are continually fanning the human brow with a touch of delight, and carrying health to human habitations. If this element be thrown still farther out of balance, we witness the stirring gale; and if carried, in this respect, to its extreme, we witness the sweeping hurricane, or the roaring tornado, which prostrates

human habitations in its mighty course, and bows the mountain forest to the earth.

The same is true in relation to electricity, a substance more rarefied and light than air. If two clouds are equally charged with this subtile fluid, they may pass and repass each other, or mingle into one, yet not a flash of lightning will be seen. But if they are unequally charged, or what is called in electrical science, "positively and negatively charged," then the heavens will stream with forked lightning, till both clouds are equally charged. By long drought and heat, electricity becomes very unequally diffused throughout the atmosphere. One portion of air contains a much greater quantity than another, and when thus thrown out of balance to a certain extreme, nature can hold out no longer. A reaction must take place. Convolving clouds roll the heavens in darkness—the lightnings flash, the thunders roll, and the war of elements continues until the electric fluid is equally diffused throughout the atmosphere, and also equalized with the earth. Nature, having thus gained her end in the equilibrium produced, is at rest—all is calm.

If we pass on from inert matter to animated nature, we shall find that the same law there also holds its empire. If, for instance, a healthy child, three or four years of age, be permitted to sleep every night for a year or two between two very old, decrepit grandparents, it will pine away, and if not removed, perchance it may die. There is, perhaps, not one within the sound of my voice, but what has heard the remark, that "it is very unhealthy for young children to sleep with very old, infirm people." It is even so, and parents should beware. The child is full of animal life, and its nervous system is charged with the vital fluid, secreted by the brain. This gives that suppleness to the limbs, and that buoyancy to the heart which we witness in the young. The grandparents lack the proper quantity of this nervo-vital fluid, which occasions that rigidity of the limbs we witness in the aged. The same common law of equilibrium that pervades the universe, is here also in operation. The nervo-vital fluid passes from this child to the two aged persons in conjunction. The child loses, and they continue to revive,

and as this little one can never bring those infirm persons up to an equilibrium with itself, so it must go down to them. Nature will have her equilibrium, if she has it in death.

Once more: there is in the nervous system no blood. By the NERVOUS SYSTEM I mean the brain and all its ramifications. The blood belongs exclusively to the circulating system, which embraces the veins and arteries. I grant that the blood-vessels pass round the convolutions of the brain, but in the nerve itself there is no blood, and the whole mass of brain is but a congeries of nerves. These are charged with a nervo-vital fluid, which is manufactured from electricity. Hence, the circulating system containing the blood, and the nervous system containing the magnetic fluid, are not to be blended, but distinctly considered. Now, as a human being may lack the proper quantity of blood in his circulating system, so he may lack the proper quantum of the nervo-vital fluid in his nervous system. This is certainly rational. And, moreover, it may be easily known when such is the case. When we see persons, who, on suddenly hearing some good or bad news, are thrown into great excitement, tremor, and agitation, we may be certain that their nervous systems lack the due measure of the nervo-vital fluid. Now let a person whose brain is fully charged come in contact with one whose brain is greatly wanting in its due measure of this fluid, and let the person possessing the full brain gently and unchangeably hold his mind upon the other, and by the action of the WILL the fluid will pass from the full brain to the other, until the equilibrium between the fluids in the two branis is attained. The change in the receiving brain produces a coolness and a singular state of insensibility. This is MAGNETISM; and it is in perfect accordance with all the principles of philosophy in the known realms of nature. If any one denies the operation of the law of equilibrium in this case, then he here makes a chasm, amidst the immensity of God's works, which he can nowhere else discover. I have clearly shown him that, from the grossest matter in the universe, step by step, through every grade, up to electricity, the same law holds its empire, and matter is continually equalizing itself with matter.

On this principle it will be readily perceived, that if a person has a great deficiency of the nervo-vital fluid, he can be mesmerised the first sitting, and probably in an hour's time, or a much less period. These we call easy subjects. But if the deficiency be less, it will take a longer period in proportion; and if the brain have nearly its proper quantity of fluid, then the effect produced at the first sitting will be small, yet still it will be visible.

From the premises laid down, and in accordance with the law of equilibrium, it will probably be said that only few persons can be mesmerised. This, however, is not correct. I contend that every person in existence CAN be, and indeed OUGHT to be thrown into the mesmeric state. This, I am well aware, is contrary to the opinion of the advocates of this science. The most liberal calculation I have as yet heard, is that about one in nine of the human family can be mesmerised. But every one can be, and that, too, in perfect accordance with the principles laid down. Let two persons of equal brains, both in size and fluid, sit down. Let one of these individuals remain perfectly passive, and let the other exercise his mental and physical energies according to the true principles of mesmerising, and he will displace some of the nervo-vital fluid from the passive brain and deposit his own in its stead. The next day let them sit another hour, and so on, day after day, until the acting brain shall have displaced the major part of the nervo-vital fluid from the passive brain and filled up that space with his own nervous force, and the person will yield to the magnetic power, and sweetly slumber in its inexpressible quietude.

LECTURE II.

MENTAL ELECTRICITY, OR SPIRITUALISM.

The Why and Wherefore of Mesmerism—Experiment—Fact—Physical, Mental, and Moral Power—A Lesser Power may Mesmerise a Greater Power—Galvanic Battery—Colouring of the Blood—Voluntary and Involuntary Motion—Power of the Will—Execution of Criminals—Experiments on the Body after Death—The Corpse made to Move—Attraction and Repulsion—Insanity—Time requisite to produce Insensibility—A Child can Mesmerise its Father—Importance of being Mesmerised.

LADIES AND GENTLEMEN: On the last evening, I had the pleasure to deliver before you my introductory lecture on the science of SPIRITUALISM, and to explain "the WHY and the WHEREFORE" of the effect produced. I clearly showed that Mesmerism was in perfect accordance with the universal law of nature, which I call the law of Equilibrium; and, as I, in concluding my lecture, contended that every person in the world could be mesmerised, some (as I suspected would be the case) have to-day argued, that according to the principle laid down by the speaker, two brains of equal power can no more mesmerise each other than one of a less power can mesmerise a greater; and hence, that the arguments of the lecturer are contradictory and irreconcilable. But this objection is by no means valid. It is readily conceded that two brains equally full and healthy cannot affect each other, admitting both persons to be equal in muscular energy, and to make at the same time the same mental and physical effort. But if one person sit down and passively resign himself, and another even of less power and less nervo-vital fluid exert all his energies, then the law of equilibrium requires that there shall be an effect produced in the PASSIVE object equal to all the power exerted by the ACTIVE agent. Hence, a weaker person can mesmerise one of superior power, and the same persons may alternately throw each other into the mesmeric state. I have known the instance where a little girl,

only nine years of age, mesmerised a young man twenty years old, and of uncommon strength. Though it is a well-known law, that two bodies of water will seek a level when a communication is made between them, yet it is equally true that, by a pump, water may be thrown from a lower to a higher cistern; and who will deny that it is in perfect accordance with the law of equilibrium? Surely, no one. It is by physical energy that the air is removed from the pump, and the circumambient air pressing upon the water in the cistern, causes it to rise till an equilibrium of height is attained—exactly equal to all the powers employed. But so far as the mesmeric state is concerned, it will be remembered, that man, in acting on his fellow-man, exerts not only a PHYSICAL, but a MENTAL and MORAL power. These must all be taken into consideration, and duly weighed, in order to form a correct idea of the law of equilibrium in the employment of the magnetic forces. If this common law in nature extended no farther than merely to bring substances that are out of balance down to a common level, then all action in the various elements would soon cease.

It will be remembered that no one kindred element ever disturbs itself, or ever throws itself out of balance. It requires another element to do this. The water would always keep on a perfect level with itself, throughout the globe, if air and heat never disturbed it. By heat it is rarefied into vapours, carried over the globe in aerial conductors, condensed by cold into drops, and rained upon the mountains and more elevated portions of the globe, and then again seeks its level with the parent ocean. So there is a power that rarefies the air, and the denser portions rush to its aid, and the winds are in action to keep up a perfect balance in its own empire, while air, abstractly, could never disturb itself. Hence it is even the law of equilibrium by which one portion of water is thrown out of balance with itself; and the same is also true in relation to the atmosphere. If heat, which is but the action of electricity, rarefies the water so as to cause it in subtilty to approximate itself, then surely it is according to the law of equilibrium that water is thrown out of balance with itself by forcing it into a

partial equilibrium with some more rarefied substance. Carrying out this principle, and applying it to Mesmerism, it will be readily understood, not only how two persons of equal power may mesmerise each other, but even how one of less physical power may mesmerise a greater, and yet the whole be effected in perfect accordance with the law of equilibrium.

Having made these remarks, which the occasion seems to demand, I will now proceed to a direct consideration of the nervo-vital fluid in the human brain.

It is admitted that the air we breathe is composed two substances, namely, OXYGEN and NITROGEN. Their relative qualities are about one-fifth oxygen and four-fifths nitrogen. But these are not all. It is evident that hydrogen and electricity are also component parts of air. Oxygen and electricity are the principles of flame and of animal life, while nitrogen extinguishes both. There is not a single square inch of air but what contains more or less electricity. The air in its compound state is drawn into the lungs. The oxygen and electricity are communicated to the blood, which is charged with iron, while the nitrogen is disengaged and expired. This iron, which gives colour to the blood, is instantly rendered magnetic under the influence of electricity, analagous to the needles in the galvanic battery, which become magnets merely by induction. The blood itself is at the same time oxidised by the oxygen of the air, and instantly becomes cherry-red. This oxygen generates an acidity in the blood, in some degree answering to the solution of the sulphate of copper in the galvanic battery. The blood, thus magnetically prepared at the lungs, is thrown upon the heart, and forced into the arteries. Hence, arterial blood is red. It is propelled to the extremities, driven into every possible ramification, and is collected and carried back in the veins, through the other ventricle of the heart, to the lungs, for a fresh supply of the electro-magnetic power.

venous blood is dark, and is unfit to be thrown into the
stem a second time till it has again come in contact
oxygen and electricity of the air. The blood, thus
, is propelled through its living channels, and this

friction causes the electro-magnetic power to escape from the circulating system into the nervous system, for which it has a strong affinity, and, being secreted by the brain, it becomes the nerve-vital fluid, or animal galvanism. It is important here to remark, that the blood, in its friction through the arteries, has given off its electro-magnetic power into the nervous system. The blood, thus freed, assumes a dark appearance in the veins, and becomes entirely NEGATIVE. The lungs, being charged with a fresh supply of electricity, become POSITIVE. Hence the blood is drawn from the veins to the lungs on the same principle that the negative and the positive in electricity rush together.

From the above observations, it will be perceived that every muscle of the human body, every organ and gland, is polar, and by the negative and positive principles, as above noticed, animal life is sustained and perpetuated through the action of the lungs and blood.

We thus perceive that the nervo-vital fluid is manufactured out of electricity, taken into the lungs at every inspiration. It completely charges the whole brain, when that organ is in a healthy state. The nerves composing the brain are of three kinds, namely: the nerves of sensation, the nerves of VOLUNTARY motion, and the nerves of INVOLUNTARY motion. I make these three divisions, so that I may be the more readily understood when speaking of nervous action. I desire you to bear in mind that these three classes of nerves are all charged with the nervo-vital fluid, which is exactly prepared to come in contact with mind.

We put forth a WILL. That WILL stirs the nervo-vital fluid in the voluntary nerves. This fluid causes the voluntary nerves to vibrate. The galvanic vibration of these nerves contracts the muscles. The muscles, contracting, raise the arm; and that arm raises foreign matter. So we perceive that it is through this concatenation, or chain, that the mind comes in contact with the grossest matter in the universe.

It is evident that there is no direct contact between mind and gross matter. There is no direct contact between the

length of a thought and the breadth of that door; nor is there any more direct contact between my mind and hand than there is between my mind and the stage upon which I stand. Thought cannot touch my hand; yet it must be true that mind can come in contact with matter; otherwise, I could not raise my hand at all by the energies of my will. Hence, it must be true that the highest and most subtile of inert matter in the universe, being the next step to spirit, can come in contact with the mind. And electricity, changed into nervo-vital fluid (which is living galvanism) is certainly the highest and most ethereal inert substance of which we can form any conception. Hence, as before remarked, it must be true that we put forth a will. By the energies of that will this galvanic substance, or nervous fluid, is proudly stirred; that stirring vibrates the nerves; this vibrates and contracts the muscles; the muscles raise the arm, and that arm moves dead matter.

Notwithstanding the plausibility of this argument, it will yet be said that, as physiologists contend that no one can explain through what medium the mind comes in contact with matter, nor even how a muscle is made to contract and raise the arm, and as the lecturer has undertaken to explain it, we have a right to demand POSITIVE proof. This demand being rational, I will endeavour to meet it. I am, then, to prove that the nervo-vital fluid (which is perfect galvanism) is indeed the agent by which we contract the muscles and raise the arm. That being done, my point is gained, and the medium through which mind comes in contact with matter is established.

I would first remark, that it is common when criminals are executed, that their bodies are delivered over to medical men for dissection. Now take a human body, and let it be conveyed from the gallows to the charnel-house, and laid upon the dissecting-table. Let a continuous shock from a strong galvanic battery be given, and the muscles of the dead man will contract and exhibit many frightful contortions. Many interesting experiments of this character have been published. The dead man has been known to spring upon his knees, jolt them upon the floor, make violent gesticulations with his hands, move his

head, roll his eyes, and chatter his teeth. The student, unused to such ghastly exhibitions, has left the room, or fainted away; and even the experienced physician has started back with horror at the frightful contortions which he himself had made. Now, what was it that contracted the muscles of this dead man? There is but one answer to the question. It was galvanism. And what is galvanism but electricity in a changed form? so that, instead of giving the system a sudden shock, like electricity, it merely produces a singular vibrating sensation upon the nerves, which causes the muscles to contract? It is nothing else. Electricity, galvanism, magnetism, or attraction and repulsion, are but different dispositions of the same common fluid. Now, as galvanism contracts the muscles of a dead man, and is the only power known that, when artificially applied, can contract the muscles of the living, so it must be the agent employed by the will to contract the muscles and enable us to perform all the voluntary motions of life. Whatever may be the opinions of others, I consider this argument irresistible, and shall hold it as such until it be fairly refuted.

It must now appear plain to every candid mind, that by the action of the will and the exercise of all the mental powers, the nervo-vital fluid, this living galvanism, is continually thrown off from the voluntary nerves, and through the respiratory organs is again supplied. There is still, however, a greater waste. The involuntary nerves throw off another large portion through the action of the heart and lungs, and the digestive apparatus. And the nerves of sensation, also, do their part in throwing off this fluid. Let me here particularise. The nerves of sensation are those by which feeling is conveyed to the mind. The voluntary nerves are those through which the mind gives motion to those parts of the body that are under the control of the will. The involuntary nerves are those that give motion to such parts of our system as are not under the control of the will. None but the involuntary nerves pass to the heart, stomach, and liver. So the heart will throb, the stomach digest its food, and the liver secrete its gall, when we are awake or asleep, whether we will it or not. But to the lungs go both

the voluntary and involuntary nerves. The involuntary ones are, however, the most numerous, so that though a man may hold his breath and keep the lungs in suspension till he faints, yet the involuntary nerves will get the mastery, and restore him. Through these three sets of nerves the galvanic fluid is continually wasting and passing from the whole system.

That I am correct as to the nature of this nervous fluid is certain. Take an animal, and tie off the involuntary nerves that lead to the stomach, and digestion will instantly cease. Then pour a moderate current of galvanism from the battery into the stomach, and digestion will immediately commence. Hence, I have clearly proved that the nervo-vital fluid, secreted by the brain, is of a galvanic nature, and is manufactured from electricity which we breathe into the lungs every inspiration we take. And I have, moreover, proved that this electro-magnetic power is the only matter that can come in contact with mind, and is the only agent by which the will contracts the muscles. Hence, the conclusion is absolutely unavoidable, that, by the concentration of the mind upon an individual, and by the action of the will, this fluid can be thrown upon another person till his nervous system is fully charged. This is Mesmerism.

Having these important facts before us, we perceive that the subject is one of momentous interest. The nervous system, embracing the brain and all its ramifications, when once diseased, seems to baffle all medical aid and skill. Hence, those upon whom fits of derangement are permanently settled, are abandoned as hopeless; and of both of these states, we are all more or less in danger. Those persons, particularly, who, on hearing the least good or bad news, are thrown into tremor and agitation, are in danger. Their brains lack the proper quantity of the nervo-vital fluid. It will be remembered that in the nerves of the brain there is no blood. The blood is exclusively confined to the veins and arteries, while the nerves are charged with this nervo-vital fluid—a galvanic substance. Now if the veins and arteries are filled with blood, and if the nerves are fully charged with the galvanic fluid—in one word,

if the circulating system and the nervous system are in perfect balance—health and firmness are the result; but if the circulating system lack its proper quantity of blood, then langour and debility of body are the result. But if, on the other hand, the nervous system lack its proper quantity of galvanic fluid, then nervous excitability is the result, and the person is in danger of fits, derangement, and all the nervous diseases that attend the human race. This is evident from the following facts: Take a person who has a sufficiency of blood in the circulating system, but who, at the same time, has not enough of the galvanic fluid in his nervous system. By some circumstance the blood is suddenly thrown to his head, and the veins and arteries which pass round among the convolutions of the brain are swelled with this pressure. The nerves composing the brain not being sufficiently filled and braced with the galvanic fluid, spasmodically collapse, and a fit is the result. How often do persons, who suppose they are well, suddenly drop down dead in the streets! How often has a father or mother retired to rest, and apparently in health, yet in the morning the children found one or other a corpse! Here, through eating too much, or some other cause, the blood was suddenly propelled to the brain, and the nerves, not sufficiently braced with the galvanic fluid, collapsed, and by apoplexy, instant death ensued. Even the bosom companion, slumbering upon the same pillow, never felt a motion.

Now if these persons had been mesmerised, no such calamity would have ensued. Their nervous system, by which I mean the whole brain and all its ramifications, would have been charged from a full and healthy brain, and having been thus charged, it would have stood the war of internal elements, and outrode the rushing storm.

In the light our subject now stands, we perceive how vastly important it is that every person while at ease, or even in health, should be operated upon until the brain is magnetically subdued. As stated in my first lecture, one person can be mesmerised in an hour or less, another in two hours, and so on up to thirty hours. Let a healthy friend of yours sit down,

one hour each day, until he subdues your brain. No person should mesmerise more than one hour in twenty-four. The exertion is so great, he will injure himself if he do. But here is the glory of this science. Though you may labour an hour each day for twenty or thirty days in succession, yet what you gain, you hold, until the work is accomplished. And not only so, but after the brain is once magnetically subdued, you can then throw the person into the state in five minutes. Yes, a child ten years old can then mesmerise a giant father. Your brain being magnetically subdued, it is worth hundreds of dollars to you. You are then ready for the day of distress. Come what may—toothache, headache, tic-doloreux, neuralgia, or any pain of which you can conceive; let some one mesmerise you and then wake you up, and the pain is gone. The whole process need not occupy more than ten minutes. Should you fall and break your arm, then let some person mesmerise the arm only, which can be done in one minute. You are free from pain, and though in your wakeful state, yet you can look quietly on, and see the bones put to their places. Your arm can then be kept in the mesmeric state, and thoroughly and rapidly healed without having ever experienced one single throb of pain. Or by simply mesmerising your arm or leg, you can sit in the wakeful state and see them amputated, and feel no pain. But if you neglect to have your brain magnetically subdued, then, when the day of distress comes upon you, as it might require several hours to put you into this state, it will be too late to avail yourself of the blessings this science is calculated to bestow.

It is not only a preventive of fits, insanity, and of the most frightful nervous diseases, and a safeguard against pain, but it will cure fits, if no congestion of the brain has taken place. It never fails to remove the ague and fever, however long it may have been upon the individual, and will prevent any fevers prevalent in northern climates, if the individual be mesmerised as soon as taken.

Here, then, are opening before us new fields of action, where those who have hearts of benevolence may freely roam at large

and find ample scope for the full gratification of all their sympathetic and philanthropic feelings and those who scoff and sneer at this science, do scoff and sneer at human woe and human pain, and know not what they do.

LECTURE III.

AN APPEAL IN BEHALF OF THE SCIENCE.

The Power of the Creator—The Origin of Matter—John Milton—The World not created out of Nothing—The Eternal Existence of Electricity—Spirit and Matter—The Gradual Creation of Planets—The Sun pure Electricity—Worlds Electrically and Magnetically suspended—Experiments with the Electrifying Machine—The Magnet—The Beauty, Order, and Harmony of all the Laws of Nature.

LADIES AND GENTLEMEN: The two lectures I have had the pleasure to deliver, and the successful experiments I have, during the last two evenings, performed in your presence, have awakened opposition, and the excitement has truly become tremendous. Hundreds cannot gain admittance into this capacious chapel, and the breathless anxiety and stillness of this crowded congregation, show the deep and stirring interest which you feel in the science of Mesmerism, which is the science of mind and its godlike powers. For many ages men have turned their attention to matter, and confined all their investigations to the realms of material philosophy. It is true, that here and there a noble spirit has turned his attention to scan the nature and powers of the human mind itself. But she seemed to close her laboratory against their entrance, and forbid them to lay their hands upon her sacred shrine. In this condition, there was no alternative but to judge of mind itself from its vast and complicated operations, both mental and moral. But that the mind itself could directly produce a physical result by its own living energies, seems never to have entered their hearts. But new fields of thought are opened to the human soul, and the mysterious and wonderful powers of the living mind are now seen

and felt. Circumstances require me to say that I regard not the opposition or the scepticism of men. I challenge investigation both as to the experiments I perform and the arguments I offer. I stand mailed with immutable truth; and hence, on this subject, am invulnerable to every attack. Truth is immutable, cannot bend to circumstances, and must stand independent of the belief or unbelief of men. It must soar on towering wing far above the reach of scorn, and sooner or later triumph over all opposition.

I now come to speak of mind and its powers. I have clearly shown that the WILL raises the arm through the agency of electricity. Perhaps I should not call it electricity, but NERVO-VITAL FLUID, or GALVANIC FLUID, manufactured from electricity taken in at the lungs. The WILL is not an attribute of the mind, but the result of all the attributes brought into council and action. It is the executive of the mind. The question now comes up in proper order before us: Is there any power in mind to produce a result by simply WILLING it? I contend that there is, while the opposers of Mesmerism contend that there is not. Mesmerism, then, must stand or fall on the existence or non-existence of such a power. And first, let me appeal to you as Christians. If you deny that mind, or spirit, has any power to produce a physical result, then how does the Creator govern the universe? How can His Spirit come in contact with matter so as to produce any physical results? The creation and government of the world are represented in Scripture as the result of the divine will. "He doeth according to His will in the army of heaven, and among the inhabitants of earth." The creation of the world and all its appendages is represented as the effect of His will. "He said, let there be light, and there was light." "He spake, and it was done; He commanded, and it stood fast." If, then, the infinite Spirit, by holding his will unchangeably upon all the multifarious objects of creation, moves unnumbered worlds, and governs the universe, then there is also an energy and power in the human spirit proportionate to its greatness. If you grant that the infinite Spirit, by putting forth an infinite will, can produce infinite results, then surely a feeble finite spirit by

putting forth a feeble finite will, can produce a feeble finite result. I only ask you, as Christian philosophers, the admission that the same CAUSE shall produce the same EFFECT.

If, however, you deny the correctness of this conclusion, then I have only to say, that you furnish the atheist with a weapon by which he is sure to defeat you. Argue as long as you please, and even drive the honest atheist from any other ground, he will at last say: "Well, admit there is a God, yet he can do nothing." Your Bible says, "God is a spirit." Hence, he has no hands, feet, nor physical body, as we have. He may therefore, WILL and WILL to all eternity; yet he can do nothing, because spirit, by its mere mental action, cannot come in contact with, nor in the least affect matter. We know this, says the atheist, from observation and experience. "And what can we reason but from what we know?" A human being, for instance, may sit down and exercise all his mental energies; he may WILL and WILL to endless ages, yet he can do nothing—cannot produce the least physical result, unless he uses his hands or comes in bodily contact. I now ask those who deny that the mind has such power as we are contending for, how can they answer this argument of the atheist? I contend that they are not able to meet it. There is no human ingenuity beneath these heavens that the Christian opposers of the mesmeric power can summon to their aid adequate to the task. Indeed, it implies a contradiction in terms, and involves them in the following compound dilemma: If the infinite Spirit, by the energies of his will, can produce infinite results, then a finite spirit, by its will, can produce a finite result. But a finite spirit, by its will, cannot produce any result, so an infinite spirit, by its will, cannot produce any result! Of this dilemma, they may take either horn. Now for the consistency of these sapient opposers. They admit that the infinite Spirit, by its will, governs the universe, and produces infinite effects, and yet deny that a finite spirit, by its will, can produce the least physical effect; which is most philosophically absurd! But, if a finite spirit, by its living energies, can produce a finite result, then there is a God, and the heavens do rule. I am willing to meet any intelligent man in con-

troversy who denies the truth of Mesmerism; and before this enlightened congregation, who shall be our jurors, I will either make him acknowledge the mesmeric power, or drive him to atheism. I will leave him no other alternative.

We have, thus far, confined our inquiries to the fact, whether there was ANY power at all in mind to produce results independent of bodily contact. I now take a still higher stand, and deny, *in toto*, that there is any POWER or MOTION whatever in the whole immeasurable universe, except in mind. There can be no power without motion, nor can their be motion except it originate in mind. I care not through how many concatenations of cause and effect you may trace motion, it is after all but secondary, and must be traced back to mind as its starting point. For instance: suppose a ball should lie at rest upon this floor; it would never stir unless motion were communicated to it by some extraneous power. If another ball entered that door, and came in contact with the ball at rest, it would communicate motion to it by impulse, losing just as much as it communicated. But here is no beginning of motion, and every one would look around for the cause. If, while gazing, you should see another ball enter the door, struck by a bat, you might not yet be satisfied whether that bat was held in a man's hand, or whether it was fastened in some machinery, prepared and put in motion by human ingenuity. But you see a third ball enter the door, and not only discover the bat but the hand that grasps it. You are now satisfied. You know that the hand is connected with a body, and that body with a brain and mind. Now, in these three instances, there is no beginning of motion. The man's hand, the bat, and first ball, are but the three instruments through which motion was communicated to the ball at rest, and the man's mind was sole mover.

As the subject of Mesmerism is directly connected with the powers of mind, and as this is the pivot on which the question between its advocates and opposers must eventually turn, you will permit me to take a wider range in this extensive field. There must be some medium through which the eternal mind comes in contact with gross matter, moves unnumbered worlds

according to nature's law, and sustains and governs the unbounded universe. That medium must be the finest, the most rarefied, and subtile of inert matter in being. It must be the last link in the material chain of inert substances that fastens on the mind. This is electricity. Hence, it is through electricity that the Great Spirit comes in contact with this universe. This is evident, because it is electricity as it exists in the human system, through which our spirits come in contact with matter. We are but an epitome of God's universe, and in us is contained every variety of matter and substance in being. "The proper study of mankind is man;" and in this study, the most unbounded fields are opened to the range of human thought.

It may now be asked, if electricity is that substance through which the Creator comes in contact with matter, how then could He act when that splendid substance had no existence; or, in other words, how could He create "all things out of nothing?" I deny the assertion that God created all things out of nothing, and challenge the proof. Space and duration exist of necessity, and that space was eternally filled with primal matter, which I contend is electricity. The Scriptures do not inform us that God created all things out of nothing, and philosophy cannot inform us how many nothings it will take to make the least conceivable something! Though it is the commonly received opinion that all things were created out of nothing, yet in all ages of the Church there have been some eminent men of all denominations who have rejected this idea, and contended that all things were created out of some substance. I have not time to refer to those persons this evening, yet permit me to name one. A more orthodox man than John Milton never lived, as all know who have ever read that astonishing production of the human intellect, his "Paradise Lost." He was at war with the idea that all things were created out of nothing. I will present you with an extract from his "Treatise on Christian Doctrine," vol. i., pp. 236 and 237. As I quote from memory, I may not be correct in every word.

He says:—"It is clear, then, that the world was framed out of matter of some kind or other. For, since action and passion are relative terms, and since, consequently, no agent can act externally, unless there be some patient such as matter, it appears impossible that God could have created this world out of nothing; not from any defect of power on his part, but because it was necessary that something should previously have existed capable of receiving passively the exertion of the divine efficacy. Since, therefore, both Scripture and reason concur in pronouncing that all these things were made, not out of nothing, but out of matter, it necessarily follows that matter must always have existed independent of God, or have originated from God at some particular point of time."

So you perceive, Milton contends that both Scripture and reason teach that all things were made out of matter. I am under no obligation to prove that all things were not made out of nothing, for no man is bound by the rules of logic to prove a negative. But I will, for a moment depart from this established rule of schoolmen, and undertake to prove that all things were not made out of nothing. To this end, I will call into my service the following argument:

We raise an axe, and at a single blow cut in two a piece of wood one inch in diameter. Now it is certain that this wood was not severed instantly in all its parts. If it were, then the lower part would have been cut at the same instant that the upper part was, which is perfectly absurd, and therefore impossible. The axe certainly passed gradually through that wood, and progressively separated one grain after another. This you all perceive. By INSTANTLY, we are to understand that no time shall elapse between the accomplishment of any two objects. It may, however, be said, that there are bodies that move with greater velocity than an axe. I will then take another. There is nothing with which we are acquainted that moves with greater velocity than light; its motion being about twelve million miles in a minute. Hence, the passage of a ray of light from the sun to the earth, would be about eight minutes. It is, therefore, absurd to say that a ray of light could be at the

sun and at the earth at the same instant as it would allow no time for its passage. I will now apply the above argument to the subject before us.

If SOMETHING were created out of NOTHING, it could not, in the nature of things, have been done PROGRESSIVELY or GRADUALLY, because the instant it became the least possible remove from nothing it would be something. It must, in the very nature of things, remain nothing till it becomes something, because there is no possible process by which it can be gradually brought forward into something, for there is no existing medium between something and nothing. Now, if nothing were created into something, it must have been done instantly; and if instantly, then it must have been something and nothing at the same instant, which is the climax of absurdity. It is just as absurd as to contend that the piece of wood before mentioned was severed at the bottom at the same time that it was at the top, or that a ray of light could be at the sun and the earth at the same instant. I shall hold this argument sound until some one is able to refute it.

Hence, I contend for the eternal existence of PRIMAL matter, which is electricity. But even this primal matter does not exist independent of Deity. It is the natural atmosphere or substance emanating from Him. It is evident that every substance in being has its atmospheric emanation, by which it may be detected before we arrive at the body. I say ATMOSPHERIC EMANATION, because I know of no other more convenient term by which I can express my ideas. For instance, the rose and every species of the flower tribe have their emanations, which like an atmosphere surround them, and by which we detect their existence before we come in contact with them. For the sake of perspicuity, suffer me to call it atmospheric emanation, which in the above cases is detected by smell. The same is true of every species of trees and plants in being. The same is true of every species of earth, and rock, and mineral, in existence. Each substance has an atmospheric emanation peculiar to itself, and by which it can be discovered by man, or by some other living creature. The camel on the desert will detect water

twenty miles distant. The same is true in relation to all the races and tribes of animated beings. Each has its own peculiar atmospheric emanation, by which it may be detected by some other creature, by some instinctive sense of which we have little or no conception. As, then, every substance in being has its own peculiar emanation, so the atmospheric emanation of the self-existent Spirit, is electricity, which proceeding forth from him, does not therefore exist independent of him.

It will now be said that, on this principle of reasoning, the speaker will make it out that SPIRIT itself is MATTER. If by SPIRIT you mean that which has neither length, breadth, nor thickness, nor occupies any space, then I have only to say that it is a mere chimera of the human brain, a nonentity, a nothing! Does Deity fill all space? Then he is of course a substance, a real, living, acting, and thinking being; otherwise, as Christians, we use words without knowledge, when we say that he fills immensity with his presence. But it may be said that MIND is THOUGHT, REASON, and UNDERSTANDING, and then be asked, whether thought, reason, understanding, &c., occupy any space? But I deny that these are mind. Thought, reason, and understanding are not mind, but the EFFECTS of mind. Mind is something supremely higher than all these. I yet ask what is that which thinks, reasons, and understands? It is the mind. Then mind is something distinct from those effects by which it is made manifest. What, then, it may be asked, is mind? I answer, it is that substance which has innate or living motion; and the result of that motion is thought, reason, understanding, and, therefore, power. As electricity is the highest and most subtile of INERT substances, as it fastens on mind, and is, therefore, more easily moved than any other inert substance in being, so mind is the next step above electricity, is the crowning perfection of all other substances in immensity—is living motion; and the result of that motion is thought and power. It is the living Spirit from whom emanates electricity, and who, out of that electricity, has created all worlds. Hence, the Creator is a real substance or being, possessing personal identity, and is infinite in every perfection of his adorable character.

Electricity, which is an atmospheric emanation from God, and which is moved by his will, is that substance out of which all worlds and their splendid appendages were made. Hence, it will be perceived, that electricity contains all the original properties of all the various substances in being. All the varieties of the universe around us—all the beauties and glories of creation upon which we look with so many thrilling emotions of delight, were produced from electricity, which is the inexhaustible fountain of primal matter. By the living energies of the Divine Mind, electricity was condensed into globes; not instantly, but gradually. The heaviest particles took the lowest point, or common centre, of our globe, and so on, step by step, lighter and lighter, till we reach the surface, which is a vegetable mould. On this we find water, a substance still lighter than earth; next air, which is lighter than water, and so on till we reach the sun, which is the highest point in relation to our system, because it is the common centre. The sun is, therefore, pure electricity. Hence, the globes belonging to our system are electrically, geologically, and magnetically made. They are but so many magnets revolving around our sun as a common centre.

The sun, being pure electricity or primal matter, is but an emamation from the Diety. It is, consequently, in a positive state. Hence, electricity is continually passing from the sun, as a common centre, to the surrounding worlds and asteroids; on the same principle that it passes from a positive to a negative cloud. Having done its duty in giving light, heat, and vegetation, as well as magnetic power to globes, it is returned by reaction to the sun, and these two motions form the vortices that roll worlds around him. It is impossible that there can be any inherent attraction and repulsion in matter. Attraction and repulsion are but different dispositions of electricity. The best magnets are now made from the galvanic battery. Hence, electricity, galvanism, and magnetism are but in substance one and the same fluid, and as this is primal matter, an emanation from the Eternal Mind, so all the powers of attraction and repulsion originate in Deity. His will comes in contact with

electricity, and through that subtile agent he moves the whole immeasurable universe in accordance with nature's law. All worlds are in motion. They roll rapid as the lightning's blaze, and in the most apparent confusion; yet all is calm, regular, and harmonious. God is, therefore, connected with his universe, and superintends all its multifarious operations. Though he is thus intimately united to inert matter, yet he is distinct from the whole.

"Thou apart,
Above, beyond; O tell me, mighty Mind,
Where art thou? Shall I dive into the deep?
Call to the sun? or ask the roaring winds
For their Creator? Shall I question loud
The thunder, if in that the Almighty dwells?
Or holds he furious storms in straitened reins,
And bids fierce whirlwinds wheel his rapid car?
The nameless He! whose nod is nature's birth;
And nature's shield the shadow of his hand;
Her dissolution his suspended smile!
The great First Last! pavilioned high he sits
In darkness, from excessive splendour borne,
By gods unseen, unless through lustre lost.
His glory, to created glory, bright,
As that to central horrors; he looks down
On all that soars, and spans immensity."

Worlds are not only electrically, geologically, and magnetically made, but they are electrically and magnetically suspended and moved by the immediate energies of the Divine Mind. Here is an image in paper costume. I will attach it to this electrizing machine and charge it. See! those papers are now all suspended, and being equally charged they repel each other. I will now put my fingers near them. See! how they are attracted by my hand. They touch me, give off their electricity, become equalized with my fingers, and then fall. Here, then, is suspension, attraction, and repulsion, by electricity. It may, however, be said, that if worlds are moved by electricity, they must necessarily move as quick as lightning. This does not follow. Here is an orrery, with which the most of you are acquainted. I attach it to the electrical machine, and charge.

You see it is moved by giving off electricity at its points. But though electrically moved, yet it does not move as quick as lightning. The magnet I hold in my hand was charged from the galvanic battery, and by one single stroke of the battery from the prongs of this magnet towards the bow, I can destroy all its magnetic powers, and by reversing the action, I can just as suddenly restore them.

I have now clearly shown that all motion and power originate in mind, and as the human spirit, through an electro-magnetic medium, comes in contact with matter, so the infinite Spirit does the same, and through this medium he governs the universe. Hence, those who deny the mesmeric power, must, to be consistent with themselves, deny that there is any medium through which mind can come in contact with matter, or else deny that mind, abstractly considered, has any power to produce results. But the denial of either of these is a denial of an all-powerful, self-existent Spirit, the Creator and Governor of the universe. But, on the other hand, how sublime the idea, that God is electrically and magnetically connected with his universe; that, by the energies of his own will, he has condensed and formed worlds from electricity, which is but the atmospheric emanation of his own spirit, and that by electricity he sustains, rolls, and governs them from age to age. And how sublime the idea, that he has "poured spirit from spirit's awful fountain, and kindled into existence a world of rationals." He has poured himself through all his works and stamped upon them BEAUTY, ORDER, and HARMONY, which are but the reflected impressions of his own SPLENDOUR.

[The reader of this chapter will possibly perceive some inconsistency in the views of the author. He shows that something cannot be made out of nothing, and yet at the bottom of page 26, electricity, which he regards as the primal form of matter, is said to be an emanation from Spirit, God. God, then, must be matter of a more primal form; or is He the motion, function, or property of this primal matter? If so, he is not mind —a cause—but an effect; otherwise, spirit is wholly distinct from matter of every form.—ED.]

LECTURE IV.

THE PHILOSOPHY OF CLAIRVOYANCE.

Mind—Motion—The Brain—The Expansion and Contraction of Bodies by Heat and Cold—Vision without the Natural Organs—Somnambulism—Dreaming—Catalepsy—Dr. Patterson—Well-authenticated Facts—An Appeal to Medical Gentlemen—Great Feats of Climbing and Walking on House-tops in the Dark, while in a state of Unconsciousness—Painting in the Dark—A Remarkable Fact—Seeing, Hearing, Tasting, and Smelling—The Transparency of Objects—Magnetic or Galvanic Light—Distinguished Clairvoyants in the United States—Additional Experiments—Philosophy of Hearing—Amputated Limb—Hon. T. G. Greenwood—A Fact.

LADIES AND GENTLEMEN: It is a source of gratification to me that public attention, in Boston and vicinity, is completely awakened to the interests of Spiritualism, and that they are giving this subject that investigation which its importance demands. We live emphatically in an age of investigation and improvement, when light seems to be pouring in oceans on our world; and he who shuts his eyes, and then scoffs and sneers because others open theirs and see, is not only recreant to duty, but does society an irreparable wrong. But those who remain in scepticism much longer on the subject of Mesmerism will be suspected either of ignorance or dishonesty. I make this remark, because there is no possible apology that any man of common sense should remain in scepticism another day. He can go home and try it upon his children or friends, and test its power, and know its truth, and this every man is bound to do who desires to mitigate human pain, and assuage human woes. The subject is one of paramount consideration, and is worthy of your best affections, your most ardent zeal, and your warmest hopes.

In my last lecture, I took into consideration MIND AND ITS POWERS, and the medium through which it comes in contact

with matter. This medium is electricity, and is that eternal, PRIMAL matter out of which all other substances were made. It fills immensity of space; and worlds are successively and continually formed by the condensation of electricity under the living and ever-acting energies of the Eternal Mind. We are floating in an immensity of space that knows no bounds, like the mote in the sunbeam. This is peopled with swarming worlds, in number beyond an angel's computation; and the residue, which has not yet become the abodes of life, order, and beauty, is filled up with primal matter still in its electrical state. Hence, the work of creation has been going on from eternity, and will continue to progress so long as the throne of the self-existent Jehovah endures, without ever arriving at an end in the sublime career of creation. New brother creations are, therefore, every moment rolling from his omnific hand, and that creating fiat will never, never cease. All this is effected by the energies of mind.

In my last lecture, I stated, and, as I thought, conclusively proved, that thought, reason, understanding, &c., were not mind, but merely the results of mind, and gave what I considered conclusive evidence. I, moreover, stated that mind was a substance that occupied space, that it possessed living motion, and that the result of that motion was thought, reason, and power, and gave what I considered proof. But it seems that both of these positions have been disputed, and hence I will once more touch these two points.

If thought, reason, and understanding are mind, then our minds are annihilated every night in sleep. Because, if all the organs of the brain are wrapped in profound slumber, then there is not a single thought stirring in the whole intellectual realm. It will not answer to parry the force of this argument by saying that the action of the blood upon the brain produces thought, and that this action is suspended in slumber, because the blood flows and acts upon the brain in sleep as well as when we are awake; and hence we should, on this principle, think and reason when asleep nearly as well as when awake. This, however, is not the case. If, then, thought and reason are mind, I must

insist, that in profound slumber the mind is annihilated, for thought is gone. Hence it is plain that thought, reason, and understanding are not mind, but the effects of mind.

I will now take a different argument from the one offered in my last lecture, to prove that mind is a substance that has innate motion, and that this motion produces thought. It is admitted on all hands, that the mind resides in the brain, not in the blood-vessels, but in the nerves themselves. Now, if the nerves are very much expanded by heat, it is impossible to sleep. By lying perfectly still upon our beds, there is a coolness steals over the brain. The nerves, by coolness, are made to contract. They continue gently to shrink until they press upon the living substance that they contain, and stop its motion. That moment all thought ceases. Recollect, MIND is that substance whose nature is motion, and the result of that motion is thought. By pressure, by FORCE, it is stopped, and thought is gone. The moment our rest is complete, a nervous warmth comes over the brain. The nerves expand, leave the mind disengaged, it resumes its motion, and thought is the result. As cold shrinks, and heat expands the nervous system, so that we alternately sleep and wake under this double action, so the mind is a living, self-moving, and invisible substance, which is capable of being compressed sufficient, at least, to prevent its motion.

Having made these remarks, which the circumstances of the occasion seemed to require at my hands, I now invite your attention to what is called by sceptics the incomprehensibility and marvellousness of magnetic sleep; and who, on this account, openly avow the impossibility and inconsistency of any one being thrown into such a state; and who, whenever they witness experiments to test it, freely use the stereotyped words, "HUMBUG AND COLLUSION," and that, too, with great emphasis, without being able, however, to detect this great, this wonderful imposition on public credulity!

The greatest objection to the truth of the science of Mesmerism arises from the circumstance that the subject can see in a manner different from the ordinary mode of vision. That any person can see out of the templar region, or out of the top

or back part of the skull, and through solid walls, and in the darkest night, they contend is too prepostérous to be believed. I deeply regret to say that medical men not only give countenance to such declarations made by the common mass, but are engaged in making the same themselves. But I seriously appeal to them whether they have never seen any patients in a certain state of the nervous system, induced by disease, where they could thus see, and when sensation was so perfectly extinct that amputation might have taken place without pain? Have they never seen a case of catalepsy? If not, have they never seen in medical works well-authenticated cases of this disease reported? Surely they will not deny these things. I further inquire, have they never seen a case, nor heard one reported, where patients in a state of catalepsy have been entirely clairvoyant? where they have seen, as no person in the ordinary way of vision can see? I am conscious that they will not hazard their medical reputation by giving these interrogatories an unqualified denial. Of all persons beneath the heavens, medical gentlemen should be the last to sneer at the idea of clairvoyance, or even total insensibility of a person in the magnetic state.

Catalepsy is a sudden suppression of motion and sensation; a kind of apoplexy, in which the patient is in a fixed posture. If the case be an aggravated one, the patient is sometimes senseless and even speechless. To bring this subject directly and plainly before you, I will relate to you an incident which was stated to me about six months ago by Dr. Patterson, an eminent physician of Lynchburg, Virginia. A young lady was taken sick. Her physician, who lived some eight or ten miles distant, was sent for. He found her in a state of catalepsy. Though there was no sensation in her body, yet she had occasional fits of talking. He prescribed, stated that he should be there the next evening, and left. The evening came, and a most tremendous storm of rain, with high winds, set in. The darkness was profound. As the family were seated in silence and anxiety in the same room where the patient lay, some one said, "Well, our doctor will not be here to-night." The sick lady answered; "Yes, he will; he is coming now; he is riding

on horse-back, and is all drenched with rain." The family supposing this to be a mere reverie of the brain, a touch of delirium, made no reply. Nearly an hour passed on; and the storm continuing with unabating violence, one of the pensive group again broke the silence, and exclaimed with a feeling of regret, "Well, it is certain our doctor will not be here this dark, stormy night!" The sufferer again answered, "Yes, he will; he is most here now; there he is, hitching his horse; he is coming to the door." They heard the raps; the door was opened, and in came the doctor. I now ask, How did this lady in a state of catalepsy see the physician several miles distant, through the walls of her house, and in so dark a night?

This report was given in a medical journal and well authenticated. And moreover, there are many of a similar character; and of these facts medical men are well aware. Now I appeal to those who are present on this occasion, that if it is possible to throw the nervous system into a condition by disease, so that the patient can see in a manner entirely distinct from the ordinary mode of vision, THEN, how can they, without presumption, affirm that a person cannot be thrown into a similar state by Mesmerism? It is proved by medical works that such a state of the brain is possible; and who will take upon himself to affirm, that it can be induced by no other means than disease? As a state of catalepsy is thus frequently attended with clairvoyance, and with total insensibility, so that amputation could be performed without pain, then why should we marvel when we see the same identical phenomena clustering around Mesmerism? I have only to say that our surprise is wholly gratuitous.

I appeal to medical gentlemen present. Have you never seen a case of natural somnambulism? There are hundreds of them occur in this city; and, in every town there are those who rise in their sleep, perform labours, and return to their beds without knowing it. In this state they have gone to the top of house-frames, walked on ridgepoles, and safely descended. They have, in the darkest nights, walked over dangerous and rapid streams on a mere scantling in safety, where a slight loss of

balance would have been death, and where it would be impossible for them to have crossed in their wakeful state. Women have arisen, and in this state have done the nicest needle-work. And how did these see? Surely not with the natural organ of vision. A young lady at boarding-school was learning to paint miniatures, and on preparing one for examination-day, found that she could be excelled by the other pupils. It worried her much, and, to her surprise, she found in the morning that her picture had greatly advanced under the delicate touch of some experienced hand. She charged the deed upon her teacher, who disclaimed all knowledge of the fact. On the next morning the picture was nearly finished, but the transgressor could not be found. The preceptress being strongly suspicious, secretly sat up and watched. In the dead of night, when all was still, the young lady arose, and in a dark room arranged her work, mixed her colours, and began to paint. Her preceptress lit a lamp, entered the room, and saw that lady finish her picture. She then awakened her. How did she see how to mix her colours, and to give the nicest touch with her pencil, where no human eye in the wakeful state could discern an object? Such facts as these, and even more wonderful, are well known to medical gentlemen. Now, if persons can by some cause be thrown into somnambulism upon their beds, then reason teaches that they may be thrown into the same state, and even a much deeper sleep, by the magnetic power.

We will now take into consideration the philosophy of Clairvoyance. It is evident that SEEING, HEARING, FEELING, TASTING, and SMELLING belong exclusively to the mind. And as we have already clearly proved that electricity is the only substance that can come in contact with mind, so it is through the agency of this fluid that sensations are transmitted to the mind. Hence, it is through the medium of electricity that we see, hear, feel, taste, and smell.

The power of sight being in the mind, it is evident that we never saw anything out of our eyes. The whole of this congregation, with all their different costumes, their various complexions and different appearances, and all their relative dis-

tances from each other, are struck upon the retina of the speaker's eye, on about the bigness of a quarter of an inch. By the agency of electricity, it is conveyed through the optic nerve to the mind, where it is seen. Hence, we never saw a piece of matter, but only its shadow, the same as when you look into a mirror, it is not yourself, but your image that you see. Electricity is that substance that passes through all other substances. Air cannot pass through your cranium, nor through these walls, nor metallic substances. But as all these have countless millions of pores, electricity can pass through them. Now if our nervous system could be charged with the nervo-vital fluid, so as to render the brain positive, and thus bring it into an exact equilibrium or balance with external electricity, then we should be clairvoyant. Because the nervous system being duly charged, and even surcharged, the great quantity of this fluid passing in right lines from the mind, as a common centre, and in every direction through the pores of the skull, renders it transparent. Uniting with external electricity, which passes through these walls and all substances, which are also transparent, the image of the whole universe, as it were, in this transparent form, is thrown upon the mind, and is there seen, and seen, too, independent of the retina. On this principle, the whole of those objects which are opaque to natural vision, are rendered transparent to the clairvoyant, and he sees through walls in succession, and takes cognizance of their relative distances, on the same principle that we in a wakeful state could look through said walls if they were thin, transparent glass. On this principle, if the subject be charged too much or too little, he cannot see clearly. Or if the night be rainy, or even damp, and unfavourable to electricity, then experiments in clairvoyance must fail, or be very imperfect. The subject must be magnetically charged exactly to that degree which will bring him into magnetic equilibrium with external electricity. Then, if the night be favourable, the experiments will most likely prove successful.

For the sake of perspicuity, I will take another position. Why can you see through that window? You answer, because

the glass is transparent. But why is it transparent? You again answer, because upon every square inch of its surface there are several thousand pores, and the glass is of that chemical property that it will admit the rays of atmospheric light to pass through them. This is philosophically correct. But remember, it is not the WINDOW that SEES, but it is the INHABITANT in the house that looks out of the window. The question now arises, Why can you not see through that wall? If you answer, Because it is opaque—the query yet arises, Why is it opaque? The wall has certainly as many pores upon the square inch as that glass. The answer is, Because the wall is of that chemical property that resists the rays of atmospheric light; and where no light passes through the pores of a substance, that substance must be opaque. This is so far philosophically correct.

We are now ready to ask, Why can you see through the eye? Because it is formed on the transparent principle, has a certain number of pores upon the square inch, and, by the skill of the Creator, it is so constituted as to chemically receive the rays of atmospheric light. But you will please to bear in mind that it is not those translucent ORBS that see, but it is the INHABITANT in the earthly house that looks out of those windows of the soul. Even the good Book says, when speaking of the faded vision of the aged,—"AND THOSE THAT LOOK OUT OF THE WINDOWS SHALL BE DARKENED"—thus calling these eyes but the windows of the soul. It is the spirit only that sees—that alone possesses the inward living eye; for, take the spirit from its earthly house, and what can these eyes—these windows of the fleshly tabernacle—see? They can see just as much as the hands or feet, but no more. Let another question be here proposed. Why can you not see through the skull? You will answer, Because it is opaque. But I again ask, Why is it opaque? You reply, Because it chemically resists the rays of atmospheric light, and will not allow them to pass through its pores, even though they are as numerous as the pores of the eye. This answer is also philosophically correct; and in this wonderful constitution of the human cranium is made manifest the wisdom

of the Creator. For, were light admitted through it upon every portion of the brain, it would stimulate its organs to such an unnatural degree as to render the mind incapable of manifesting itself through them in a harmonious and rational manner. Indeed, it would be inconsistent with the continuance of life itself.

As the remarks now made are perfectly simple, and can be comprehended by all, I will now ask, If there were a light so much finer than atmospheric light, and of that peculiar property that it could be made to pass through all substances in existence, could you not then see through that wall as easily as through that glass? Certainly; because the wall would be rendered transparent through the action of that light; and wherever light passes, there must exist the possibility to see objects. The question then naturally presents itself to the mind, Is there such a light? I answer, There is, and it is MAGNETIC or GALVANIC LIGHT. It exists not only around, but within us. Go into a dungeon of total darkness, and strike your head a sudden blow, and you will see a flash of light. From whence comes that light? It is within you: it is the nervous fluid—the living light of the brain, which is of a galvanic nature. By this concussion it was thrown into confusion, forced from its accustomed channels, and laid suddenly at the footstool of the living mind; and the mind saw the flash. Hence, it is electrically that we SEE, and HEAR, and FEEL, and TASTE, and SMELL. All mesmeric subjects cannot, however, see with the same brilliancy in clairvoyance, when the brain is surcharged with this light. The most distinguished clairvoyants now in the United States, are Jackson Davis, Lucius E. Burkmar, and Walter S. Tarbox, who have astonished thousands; and by their examinations of the diseased, and saving the lives of many, have rendered themselves the benefactors of suffering humanity. This galvanic light can be conveyed to the brain independent of the natural eye—the outward organ of vision.

That the above principles are correct, and that TASTE, SEEING, &c., are electrically conveyed to the mind, try the following experiments. Take a shilling, and a piece of zinc of the same

size: touch them separately to the tongue, and you will not perceive any taste; but put the tongue between them, and, in this position, touch the edges of the two pieces together over the end of the tongue, and you will taste a pungent acid. This taste is produced electrically. Zinc contains a greater portion of electricity than the silver, and when they come in contact it gives it off to the silver, and conveys the sensation of taste through the glands to the mind. In further proof of this being electricity, put the shilling against the gums under the upper lip; open the mouth, and lay the zinc upon the tongue; by moving the tongue up and down, you will touch the pieces together, and every time they come in contact you will not only perceive the same taste before described, but you will see a flash of lightning. Now that this lightning is seen directly by the mind, and independent of the natural organ of the eye, you may enter a dark room, and in the darkest night—close your eyes, and even bandage them,—and yet when you touch those pieces, as described, you will see the flash, even when one from the heavens could not be seen. This flash is conveyed through the nervous system directly to the mind, where alone exists the power of vision. This is not only proof that taste and sight are electrically conveyed to the mind, but also that electricity is that substance which alone comes in contact with mind.

It is the same in relation to the other senses. Even HEARING is not produced by the concussions of the particles of our air, but by the vibration of the particles of electricity conveyed to the mind, and in that tremulous manner through the organ of the ear coming in direct contact with mind. It is impossible, in the nature of things, that so gross a substance as air can pass the barriers of the ear and enter the brain to produce any sound. But it may be said, that though the particles of air do not enter the brain, yet with a vibrating motion they strike the drum of the ear and convey sound to the mind. This cannot be, because there is no air in the brain itself; and hence, there is no internal aërial medium through which sound could be transmitted to the mind, even if we admit that the concussion of the particles of external air conveyed it to the drum. Yet

ask, What is the internal medium beyond, through which that sound is conveyed to the mind? There is no air there; and if it be a vacuum, then no sound whatever can be conveyed. The truth is, that the same substance in tremulous motion, which conveys sound to the drum of the ear, also passes through it into the nervous system, and conveys its oracle to the very throne of the living mind. This is electricity, which is the only correspondent or mediator between mind and matter, laying its brilliant hand upon both parties, and bringing them into communication.

The sense of smell exists in the mind, and from surrounding substances the sensation is electrically conveyed to it. But as smell is so nearly related to taste, the same argument may be applied to both. I will therefore proceed to notice the sense of feeling.

It is generally said that the sense of feeling is in the nerves. But I contend that it belongs exclusively to the mind, the nerves being the mere medium through which it is electrically conveyed to the mind. Indeed, all our sensations, whether of seeing, hearing, feeling, tasting, or smelling, are conveyed to the mind, through the nervous system, from their correspondent organs, which are but the mere starting points, or inlets of sensation. And as the nervo-vital fluid, which is of an electric nature, is the only substance that acts through the nerves, so electricity is the agent which conveys all our sensations to the mind. Though it is said that feeling is diffused over the whole system, yet, strictly speaking, this is not true. All feeling is in the mind. It is evident that the mind resides in the brain. It is not diffused over the whole nervous system, for then we might be as sensible that thought proceeded from the hand or foot, as from the head. In this case, the loss of a hand or foot would be the loss of some portion of our minds. The spinal marrow is but a continuation of the brain. Branches shoot out, and from these, other branches in infinite variety, until they are spread out over the whole system ten thousand times finer than the finest hair-sieve,—so fine that you cannot put down the point of a cambric needle without feeling it, and you cannot feel

unless you touch a nerve. Hence you perceive how very fine the nervous system must be! Of this system, the brain is the fountain, and is the local habitation of the mind.

Now touch the finger to any object, and that touch produces a corresponding action upon the brain, and through the agency of the electro-magnetic fluid, that sensation is conveyed to the mind. It is the mind that feels it, and by habit we associate the feeling with the end of the finger. But amputate the arm, and then touch the correspondent nerve at the end of the stump and he will yet associate the feeling with the end of the finger. But the feeling is not even in the end of the stump. It is in the mind, which has its residence in the brain.

I knew a blacksmith who had his leg amputated above the knee. When healed, he put on a wooden leg and resumed his labours in the shop. He could feel his leg and toes as usual, and many times in a day, he would, without reflection, put down his hand to scratch his wooden leg. Being unlearned and superstitious, he supposed that his leg was buried in an uncomfortable position, and therefore haunted its wooden substitute. He dug it up, placed under it a soft cotton bed, and reburied it; but all to no purpose. He made the circumstance known to his physician, who told him to find the corresponding nerve on the stump, and he could cause the itching sensation to cease. He did so, and the difficulties were at once overcome.

A gentleman called upon me, in October, 1842, at the house of the Hon. T. J. Greenwood, in Marlboro'. He stated that he injured his arm; the chords contracted and drew up his fingers, so as perfectly to clench the hand. It gave him great pain, and the arm was amputated just above the elbow. And though three years had passed away, he said there was yet a constant pain, as though the fingers were drawn up; and from that contraction the pain seemed to proceed. Now the whole of this difficulty was felt in the brain. If I may be allowed the expression, the brain has its legs, and arms, and toes, and fingers. Or, allow me to go entirely back. It is the mind which has its limbs and all its lineaments of form, and from which all form, proportion, and beauty emanate.

I observed a moment ago, that the spinal chord was but the brain continued. Now let a knife be inserted between the joints of the spine, and let this chord be severed, and all the parts of the body below the incision will be paralyzed. You may now cut or burn the legs, but all feeling is gone; neither can they be moved by the will. The will cannot come in contact with flesh and blood, only through the electro-magnetic fluid. The mind is in the brain, and as the spinal marrow is severed, so the lower parts are separated from the fountain of feeling. The communication of the electrical influence is destroyed between the extremities and the mind, and hence, the extremities can convey sensations to the mind no more.

I might continue the argument to an indefinite extent to prove that all our senses (seeing, hearing, feeling, tasting, and smelling) are in the mind, and that these sensations, through their corresponding organs, are electrically conveyed to the mind through the nervous system, but I forbear, and proceed, as usual, to the anticipated experiments of the evening.

[The investigation which the subject of clairvoyance has received since this work was written has brought to light facts which somewhat correct the conclusions arrived at in this chapter. The power of seeing clairvoyantly may be due to an organ of sight interior to the physical eye, and a part of an inner organism of which the physical body is a counterpart. In some patients, objects are seen or recognised by being brought into contact with various parts of the body. The inference then is, that mind traverses the body in a larger sense than our author is inclined to believe. May there not be a unitary sense of perception which is thus called into operation, but which is interpreted by the mind, under these conditions, as sight?—Ed.]

LECTURE V.

THE NUMBER OF DEGREES IN MESMERISM.

The First Degree—Attraction by the Magnetiser—Second Degree—Third Degree—Fourth Degree—Fifth Degree—Clairvoyance—Communication—Experiment—Why is not Magnetism more generally understood—Objections answered—Demosthenes—Cicero—The Methodists—Muscular Power—Concentration—The Dangers and Abuse of Mesmerism—Every Blessing abused—Crime—Causes—Magnetising a Part, and not the Whole Body—A Surgical Operation—A Broken Arm—A Tumour extracted without Pain—Rev. John Pierpont testifies publicly to the Truth and Utility of Mesmerism—The Wonderful Power to Charm all Pain.

LADIES AND GENTLEMEN: We are again assembled to take into consideration the subject of Mesmerism. Its growing interest in the public mind is manifest, by the increasing throngs that assemble in this chapel to investigate its claims to truth and science, and the multitudes that are obliged to retire, unable to gain admittance. As several notes, since my entrance into this house, have been handed me, I shall be obliged to omit introductory remarks, and attend to two or three important requests.

An inquiry is made as to the number of degrees or states into which a subject may be thrown. In reply to this, I would say that there are but FIVE degrees which have, as yet, come under my observation. The FIRST degree is, when the hands, or even the whole body of the subject, can be attracted by the conjoint action of the mental and physical energies of the magnetiser. The SECOND degree is, when the hands or body of the subject can be attracted by the mental energies alone, or by the physical energies independent of any mental effort. The THIRD degree is, when the subject can neither hear nor answer any person but the magnetiser and those who are in communication. The FOURTH degree is, when the subject can taste what the magnetiser tastes, and smell what he smells. The FIFTH degree

is clairvoyance. I would not be understood that these five degrees always occur in the order I have now stated them; but I mean that there are these five different degrees. Some never seem to go further than the third degree, and no surgical operation should be performed unless the subject be put completely into this third state, so that no voice but the magnetiser's can be heard. It can then be performed without any pain.

Another inquiry is made, whether any person can put himself into communication with the subject without the magnetiser's consent? I answer, Yes. Any person may put himself into communication by ardently fixing his attention upon the subject while another is magnetising him, especially if he sits near him. Or he may do it by touching, or too freely handling him. He may do it by violently throwing his hands towards him, and within a foot of his body. Or, lastly, he may take two or three electric shocks from a charged Leyden jar, within eight or ten feet of the subject, being careful to fix his eyes firmly upon him while taking the shock. The second or third shock, the subject will start with him who receives it—and when he starts he is in communication.

A third inquiry is made, whether any one but the magnetiser can awaken the subject? Certainly; any person who is put in communication with him can take him out of the state. Or by a firm determination, he can awaken himself. In fact, he may be put in bed, and in a few hours, say from eight to fourteen, he will come out of it the natural way.

A fourth and last inquiry is made—If magnetism be true, why has not more of it been seen, at least in a small degree, in different ages? I answer, that its history dates back to a very early age which I cannot now pursue, but would refer to "FASCINATION, or the Philosophy of Charming," illustrating the principles of life in connection with spirit and matter, published in New York [included in the "Library of Mesmerism," price 16s.], also to the "PHRENOLOGICAL JOURNAL." [Both may be obtained of the publisher of this book]. They are conducted with great ability, and should be in possession of every family. But the inquirer asks, Why has not more of it been seen, at

least in a small degree, in different ages? I answer, It has been seen and felt. Have you never read the bold, lofty, and full-gushing eloquence of Demosthenes, whose thunders roused Greece into action, and moved her sons as the wind in its rushing majesty moves the sublime magnificence of ten thousand forests? This was but the magnetic principle, the lightning of the mind, by which they were electrified, and made to act as one man against the powers of Philip. The same is true of Cicero, who shook the Roman senate with his voice, and beneath the electric glance of whose awful eye, even Cataline quailed. I am well aware that you will call this sympathy. But what is sympathy? It is the nervo-vital fluid thrown from a full, energetic brain, upon another of kindred feeling. That brain, being roused, affects another, and that still another, till the whole assembly are brought into magnetic sympathy with the speaker, and by him are moved as the soul of one man.

As a further answer to this question, I will notice one fact more; and in doing this, I shall remove what has long been considered as a stigma on a large and respectable denomination. I mean the Methodists. Ever since that class of Christians had a religious existence in the United States, persons have fallen down into a species of trance. Other denominations call this delusion, and many call it deception, because such things never occur in their meetings. But there is no deception in this—it is really the magnetic state—or, more properly, the spiritual state. Every preacher cannot do it; and as it is done without contact, comparatively few are subjects of it.

But take a preacher of strong muscular powers; one who has large concentrativeness, with an eye of lightning, and a warm, sincere, and ardent soul. He enters a tent at camp-meeting, where there are fifteen or twenty persons. He kneels down and prays most fervently; he rises and sings most devotionally. He is in close contact with his little group. He begins to exhort most sincerely; and soon the deep fountains of his soul are broken up. A female, perchance, is moved to tears. His concentration being large, he keeps his eye steadily fixed upon her, and he wills and desires that she shall feel as he feels, and be

converted to God. At length she falls into this singular state. She has gone there in the preacher's feelings, and in his feelings she will come out of it. Now, if he would follow my directions, he could restore her in two minutes. I will pledge myself to arouse any one from this magnetic state in five minutes. Dr. Cannon, of this city, took a lady out of this state a few weeks ago, in Provincetown, who was thrown into it in a religious meeting, and who appeared nearly lifeless. A report of this was published in the "Christian Freeman." Now all these are really magnetic effects that we have seen, and for many years in succession. So the inquiries are all answered, and I hope, to the satisfaction of the inquirers and the congregation.

I must now proceed to notice the dangers and abuses of Mesmerism. It is often said by its opposers, that even if it be true, yet it is dangerous, because it can be abused, and therefore ought not to be practised. But do you know of any blessing beneath the heavens but what has been and still continues to be abused? No, you do not. Do you know of a more common blessing than taste? yet to gratify their taste, millions on millions have gone down to a drunkard's tomb! Mothers have been more than widowed, and children more than orphanised. They have been beaten and abused, and suffered cold, and hunger, and nakedness. Under it, crimes have been committed, and the state prisons filled with wretched men. Human beings have also by millions gone down to their graves through excess in eating. But is taste a curse because men abuse it? and must it, therefore, be struck from the catalogue of Heaven's mercies? All answer, No. Acquisitiveness, benevolence, and combativeness can be abused, and so can all the organs of the human brain. But ought they not on that account to be indulged?

Once more: there is not a greater blessing than the Gospel of Jesus. It teaches us to love and forgive our enemies; to resist not evil; and to do unto others as we would they should do unto us. It is calculated to moderate our feelings in prosperity, to comfort us in the day of adversity, and to sustain us under all the troubles and disappointments incident to mortal life. When our parents, friends, and children are on their

dying bed, we can shake the farewell hand of mortal separation, with the hope of meeting them again in future realms. And not only so, but when we lie down upon the bed of death, and the embers of life feebly glimmer in the socket of existence, then the Gospel of Jesus points us to brighter scenes—scenes beyond the tomb. Yet men have abused that Gospel, and one denomination has risen up against another, and doomed each other to the stake. Rivers of human blood have flowed in the Holy Wars. But is the Gospel a curse, and should it be struck from existence merely because men abuse it? No, is the answer of every Christian heart. Then the objection fails. One thing must settle this point. There is nothing that God has established as a law in our nature but what was designed to be a blessing to his creatures. The magnetic principle is not of man, but one the Creator has established, and is, therefore, a blessing. And if it could not be abused, it would differ from all other blessings he has bestowed on man.

But it is said that a man upon the highway may be thrown into the state and robbed. But I deny that any person can be thrown into the state against his will, if he will at the same time use physical resistance. And when in the magnetic state, he has twice the strength to resist and defend himself that he has when out of it. We generally know with whom we have to deal, and surely we would not suffer an enemy, nor the unprincipled, to put us into the mesmeric slumber. But if you wish to be safe, and are really fearful of consequences, I will give you a rule of action. It is this: never allow any one to magnetise you unless it be in the presence of a third person. Observe this rule, and no danger arising from this source will ever cross your path.

Having answered these objections, I will now show you where there are real dangers. In the first place, though every person can be mesmerised, yet there are but few who can be easily thrown into this state. The greater proportion, by far, would require several hours of hard labour. Hence, when one is found who is easy to mesmerise, curiosity is awakened, and every one wishes to make the trial of his power and skill. One mesmerises

this individual in the morning, another in the evening, and a new set of operators perform the same task on the next day, and so on. Now, in such cases, there is that mixing and crossing of all these different fluids in the subject's brain, which, if persisted in too long, will prove injurious, even if all these magnetisers are healthy persons. If you mesmerise a person, and thoroughly wake him, yet the whole of that fluid does not completely pass from his brain short of a week. Select one healthy magnetiser, and continue him. If you change to another, then wait a fortnight before you allow him to operate. Too much care in this respect cannot be taken. But I point out to you a still more serious danger.

There are persons who undertake to mesmerise others, who have some local disease, or are in feeble health. By so doing, they injure themselves, and also the subject. Such persons have no nervo-vital fluid to spare, or what little they have is in a diseased state and unfit to be thrown upon the nervous system of another. I care not what the disease may be, by long persisting in mesmerising a person, that disease will be at length communicated to the subject. Great caution in this respect should be observed by both parties, if they would not impair their health. Weakness of lungs, and even consumption, may be, by thirty or forty magnetisings, brought upon an individual, and send him to his grave. I therefore seriously admonish you to beware of this common danger. Never allow any person of a poor constitution to put you into this state; and I also warn those who are diseased, or even in delicate health, never to mesmerise others, for they will, by so doing, inflict upon themselves a serious injury.

But, on the other hand, there is no danger in a healthy person magnetising those who are diseased. As the operator imparts the nervo-vital fluid, and does not receive any in return, he is in no danger of taking the disease of his patient. Caution is, however, to be observed in taking the patient out of this state. He should not make the upward passes in such a manner as to throw the fluid on himself. If he do, he is in some danger of contracting the disease. An experienced magnetiser will understand how to avail himself of this caution.

Once more: there are persons who undertake to magnetise others, who are entirely ignorant as to the mode of operation, and frequently bring persons into serious difficulty by getting alarmed, or otherwise thrown out of balance in their feelings. Several cases of this kind I have been called to attend to, in various sections, and some of a very serious character. No persons should undertake to mesmerise others until they have learned of some experienced magnetiser how to perform it, and made themselves acquainted with all the difficulties that may cluster around it.

Having attended to these important points, I will now turn your attention to local magnetism. By local magnetism, I mean the magnetising of some part of the human body without charging the whole brain. Hence, the finger, the hand, the arm, the leg,—yes, even the eye-lid, the lip, or the tongue—may be mesmerised while the person is in the wakeful state, and so may be any of the phrenological organs. It is true, that this cannot be so easily done on persons who have never been mesmerised at all as on those who have been thrown into the state. If the brain has been once magnetically subdued, then there is no occasion, even if the amputation of a limb is to be performed, to magnetise any other part than the one to be subjected to the operation. If a person be very hard to mesmerise, then it will be proportionately difficult to mesmerise any limb. But it will be borne in mind, that however long it may take in successive sittings to magnetically subdue the brain, yet after that is once accomplished, then the person can, in future, be wholly mesmerised at any time in five minutes, and locally so in a much less period. Hence, should an arm be broken or mutilated, it will only be necessary to put that limb into the magnetic state, and it can be set or amputated without pain; and thus, by occasionally renewing the mesmeric action, it can be kept in this state and healed, without ever experiencing any suffering whatever.

I perceive that some smile in view of these statements. They are truly so wonderful that incredulity adjures us to reject them. But they are, nevertheless, Heaven's unchanging truths,

which cannot bend to circumstances, nor shape themselves to the belief or scepticism of men. They stand out in bold relief, and bid defiance to the sneers and scorns of mankind. A surgical operation has just been performed in Lowell on a lady while in the mesmeric state. A tumour was extracted from the shoulder, where it was necessary to cut to the depth of two inches. Dr. Shattuck was the magnetiser; and in the presence of several medical men of Lowell, one of whom was the operator, this tumour was removed without the slightest sensation of pain. This was not done in a corner, but publicly, and in the presence of several hundred spectators. It is too late in the day to cry "HUMBUG AND COLLUSION," for the battle is fought, and the victory is won, and the scale has turned in favour of truth, and turned with most preponderating weight, and on the stereotyped argument "HUMBUG AND COLLUSION," is written "TEKEL."

Well-authenticated facts, and medical reports of operations in surgery and dentistry, performed under the energies of Mesmerism, in both continents, and without pain, are continually reaching us. And with this flood of light pouring upon the world, and when men of the first talents in science and the republic of letters, and out of all the various professions and denominations, are among its advocates, scepticism is not only waning, but justly losing its popularity. Those men have seriously investigated and weighed the matter, and they severally declare, as did the Rev. John Pierpont, on the last evening, before two thousand hearers, in this house, "I have no BELIEF nor UNBELIEF on this subject. I KNOW, I KNOW it to be so!" And now I ask, What ought the MERE OPINION, or the expressed UNBELIEF of even an honest sceptic to weigh against the absolute and certain KNOWLEDGE of an equally honest, intelligent, and scientific man, whose character is above suspicion? I leave the candid to judge, and have only to say, that in the face of modesty, they have no right to call this science "HUMBUG AND COLLUSION."

Others pretend that the science of Animal Magnetism wa condemned by the French Committee in Paris, among whom our illustrious Franklin was numbered; and as it received its

condemnation under the scrutiny of such minds, therefore they conclude that it has no foundation in truth. There always have been, and still are, men who dare not think for themselves, but wholly lean upon the opinions of others. Their father, their doctor, their lawyer, and their minister, thought thus and so, and they think just so, too. Their fathers put down a central stake, gave them their length of line, and bid them travel round in that circle of revolving thought till the day of their death! All beyond that circle is darkness! Their field of thought is as exactly measured off to them, and just as legally bequeathed to them, as their farms. They received them both by inheritance. For the one they never LABOURED, and for the other they never THOUGHT! And they never questioned the TRUTH of the one, any more than they did their title to the other!

But surely the French Committee did not deny the truth of the experiments produced, nor pronounce them "HUMBUG AND COLLUSION." They simply decided that the evidence adduced was not sufficient to prove that the magnetic state was caused by a FLUID proceeding from the magnetiser. They attributed the singular effects they witnessed to the power of the imagination. But it will also be remembered, that this committee were not all agreed, and hence appeared the remonstrance of the minority, which it would be well for modern sceptics to read, side by side with the report.

Many sceptics have been obliged, like the French Committee, to admit certain results as being truly wonderful, and like them, attribute them to the force of the imagination. But to believe that the imagination can bring human beings into a state where limbs can be amputated, tumours cut out, teeth extracted, and broken bones set, and the whole healed without experiencing one throb of pain—to believe, I say, that the imagination can do all these wonders, in giving such boundless triumph over pain, requires a far greater stretch of credulity than to believe in the magnetic power! And surely if the imagination possesses the wonderful charm to bring the nervous system into a condition where we can bid defiance to pain and gain a complete victory over the whole frightful army of human woes, then

surely the science is equally important, possesses the same transcendent claims upon our benevolence; and the man who discovered that the imagination possessed this charm is worthy of the united thanks of all human-kind; and being dead, his bones are worthy to repose with the great men of the universe. In this case it will only be necessary to change its name, and call it—THE SCIENCE OF THE WONDERFUL POWER OF THE HUMAN IMAGINATION TO CHARM ALL PAIN.

LECTURE VI.

JESUS AND THE APOSTLES.

The Right to Think for Ourselves—Restrictions—The Command of Jesus to his Apostles to Heal the Sick, as well as to Preach—Miracles—Palsied Arm—Jesus and the Woman—The Apostolic Power—John the Revelator—Transfiguration—Moses and Elias—The Crucifixion of Jesus—His Resurrection, &c.—Dr. Channing on Dying without Pain.

LADIES AND GENTLEMEN: In the first four lectures I delivered of the present course, I brought forward the philosophy of Mesmerism, and flatter myself that I have not only succeeded in establishing it as a science, but have shown it to be one of transcendent interest to the human race. Here love and benevolence stretch out a healing hand over a world groaning and travailing in pain. Those groans, by that silken hand, shall be hushed, and those pains be removed. There is a power basined up in the fountains of the soul, that has long been dormant. But it is rousing up and stirring itself for some mighty action, and is already beginning to gush forth in healing streams on the world. This science is in its infancy, is imperfectly understood, but yet it breathes the breath of mercy as a sovereign cure for all human woes.

In my last lecture, I answered several notes of inquiry, pointed out the dangers of Magnetism, refuted several common objections in relation to its abuses, noticed the utility of the

science in performing painful surgical operations, and took a friendly glance at the conduct of men in justifying their scepticism by pleading the general issue of the Report of the French Committee, and concluded by touching lightly upon the power of the human imagination.

I now stand before you in the confident conviction that much good will result from my labours to the cause of benevolence and mercy. I am urged to repeat my course of lectures next week, but it will be out of my power to comply with this request at that time, but have consented to do so, week after next. As this will be my closing lecture for the present, I can render you no greater service than to show what connection this subject has with divine revelation. I am well aware that many will call me an enthusiast, and sneer at, and condemn me for thinking independently. But when the path of duty is plain, and when I am once satisfied of truth, I then go on, and reason, fearless of all consequenses. Under such circumstances, I have nothing to do with the inquiry, What will men think of me? I care not what they think, and much less do I care what they say. I suffer no man to invade the sanctuary of my civil and religious rights, and dictate to me how I shall think, or what I shall believe, or what I shall proclaim. I therefore hold no one responsible for what I shall advance in this lecture, nor do I know that there is one with whom I am connected who will endorse my ideas.

I believe the doctrine of Jesus to be a perfect doctrine, and exactly adapted to the bodies as well as the souls of men. I believe that he is our example to follow; and as he went about doing good, healing sickness, and relieving distress of body, as well as preaching the Gospel, to heal the moral maladies of the soul, so it is our duty to do the same. It is, moreover, most evident that his doctrine, to the full extent he commanded his apostles to preach it, was to go down to all subsequent ages, so long as human beings should have a habitation on earth. And Jesus just as much commanded his apostles to heal the sick, as he did to preach the Gospel. Now I cannot believe that one half of the power and mercy of his doctrine should

cease with the ministry of his apostles, and the other half continue. I cannot believe that its healing efficacy so far as the body is concerned should cease, and what was applicable to the soul should continue. If this be so, then what a favoured generation of Christians existed in that day, so far, at least, as healing the body was concerned. It was said, in the apostolic age, "Is any man sick, let him send for the elders of the church and let them lay their hands upon him and pray, and the sick shall recover." I believe this now; and so far as we have power and faith, it can be accomplished now as well as ever.

There is a difference between a miracle and a gift of healing. If an arm be palsied, we know that the difficulty exists in the brain, and that nothing more is necessary than to throw upon it a sufficient quantity of the nervous fluid to bring it into healthy action. The moment this is accomplished, the difficulty existing in the arm, which is but secondary, will be relieved. To restore this would be a gift of healing, but not a miracle. What, then, would be a miracle? Answer: Amputate an arm, and then cause a new one to grow out. Though healing diseases is sometimes called a miracle, yet, when speaking of them specifically, they are not so denominated. Paul says, "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments," &c. And there is not a scrap of evidence that these things were ever to cease while the generations of men endured.

Now if Jesus restored a palsied arm, then there must *something* have passed from him to the person healed, in perfect accordance with the principles of animal life. It must, therefore, in this case, have been the nervous fluid, as this was the only substance that could have restored this arm.

It is undeniably true that there was always something passed from the Great Healer when he exercised the gift of healing, to the person whom he restored. In evidence of this, you will recollect that on one occasion, when he was called to visit a sick person, a multitude followed after, and thronged him. As he passed by, a woman, who had been afflicted with an issue

of blood for twelve years, touched the hem of his garment, and was made whole. He turned himself around, and said, "Who touched me?" His disciples exclaimed, "Master, the multitude throng thee, and sayest thou, 'Who touched me?' But he perceived that virtue had gone out of him." The word VIRTUE, in this instance, does not mean moral goodness. It means FORCE, POWER, EFFICACY; the same as when we say a medicine has great VIRTUE in it.

Jesus so lived, and breathed, and moved in the Divine Being, that he became one in communication with him; so that when the Father WILLED, he felt that will—He himself then willed, and it was accomplished. So, if any one bowed in reconciliation to God, he became one with Jesus, so that he, also, felt that one's will. Such was the case of this woman. She willed in faith to be healed. The Healer felt that will—He willed, and it was done. Now every being has power in proportion to the energy of his own will; but the energy of the will depends upon the intrinsic greatness of that being's mind. And as a miracle is a thing performed by the energy of the will, so THAT mind must be great in power and goodness that is capable of performing a miracle. We sit down, and put forth the energy of a thousand wills, and at last produce but a small result.

The apostolic power was far greater, and in the same ratio their results were more splendid and glorious. But still they had not the power of Jesus. The leper said, "Lord, if thou WILT, thou canst make me clean. Jesus stretched forth his hand, and touched him, and said, I WILL, be thou clean, and his leprosy was cleansed." By a word, he put to right disabled limbs, and drew back life and warm, gushing health to their abode. He put forth a greater energy—and said to the winds and waves, Peace! be still! His will fastened upon electricity in the heavens, equalized that fluid, hushed the winds, and calmed the waves. He opened the blind eye to the splendour of the noon-tide blaze, and instantly pencilled on its retina the universe. He opened the deaf ear, and poured into its once silent, but now vocal chambers, the harmony of rejoicing nature. He spoke, and the dead stirred in their graves, and rose up

from their icy beds before him, and walked. That same dread voice shall speak with a living energy, that the very heavens shall hear, and the dead shall rise to die no more, and turn their eyes from the dark, ruinable tomb on the scenes of eternity! Mind and will in the Creator, still more increased, move unnumbered worlds. The same will, now infinite and immutable, puts forth creative energy. He spake, and it was done; He commanded, and it stood fast; laid the measures thereof, and stretched the line upon it when the morning stars sang together, and all the sons of God shouted for joy. Hence, every grade of mind, from the humblest up to apostolic greatness; up to angel and archangel, cherubim and seraphim; up to Jesus Christ, till it reach the infinite Jehovah, has power proportionate to its greatness and goodness. Hence, it will be readily understood, that a miracle is nothing more than a result produced by mind itself, independent of all physical energy, except that one substance which is put into motion by the living mind.

It may perhaps be said, that the apostles were inspired to heal, and as we are not inspired, therefore we do not possess the gift to heal. On this principle I might reply, that the apostles were inspired to preach, and as we are not inspired, therefore we have no gift to preach! I grant that the apostles were inspired to preach and to heal, because it was not possible, that, at the starting point, they had any other means for preparation. But now men preach, not by inspiration, but because they feel it to be their duty. So men must now heal because they feel it to be their duty.

It is by no means to be expected that we can come up, at once, to apostolic power. No; our faith is too weak. But let us bring up our children in the faith as we ought, and they will learn to mesmerise as naturally as they learn to walk. Their concentrativeness will become largely developed. Their children will be born with more favourably-developed heads, and become greater in goodness, until at length the whole apostolic power will return to the earth in all its primitive splendour. It is SPIRITUALISM, because it is the innate power of the living mind, executed through the agency of the will. It is that power

which created worlds, for this was done by the will of God. It is that power by which worlds are governed, and creatures ruled, for this is also done by the will of God. It is that power by which we make impressions reciprocally upon each other, for this is done by the will of man. And lastly, it is "that power which shall awake the dead from dreamless slumber into thoughts of heaven," for this will be done by the will of God, and there is no medium, only electricity, through which he can come in contact with his creatures.

I will now bring forward a few cases from Scripture, to show that the living have been thrown into a singular slumber by the very presence of immortal beings. Indeed, there is scarcely an instance where angels have appeared to men, but what it has had this effect. I will bring forward those that first strike my mind, regardless of their arrangement.

It will be remembered, that when John the Revelator was in the isle of Patmos, he had this vision: "And, being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they had been burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell down at his feet as one that is dead." Here then, is a singular slumber approximating death.

Jesus, when he was transfigured on Mount Tabor, took Peter, James, and John with him. For a moment he was changed into his resurrection splendour, and met Moses and Elias in glory. The sacred historian, in describing the scene, says, „And his face did shine as the sun, and his raiment became shining, exceeding white as snow, white as the light, so as no fuller on earth can white them, and there appeared unto them Moses and Elias talking with him. And Peter and them that

were with him were heavy with sleep; and Peter said, Lord, it is good for us to be here. Let us build here three tabernacles; one for thee, one for Moses, and one for Elias; not knowing what he said." That is, when he came out of this sleep he did not recollect what he had said. They were thrown into this state by the very presence of these minds.

Do you remember that after our Lord had eaten his valedictory supper with his disciples, he went into the garden of Gethsemane, and commanded them to watch? He went a few steps from them and prayed in agony, and sweat as it were drops of blood falling to the ground. The guardian angel of Jesus Christ appeared from heaven strengthening him. The apostles fell into a deep sleep. Though this was a scene of great interest to them, yet it seems that the presence of this angel thus affected them.

He was nailed to the cross between two malefactors, to darken his glory and blot his name. The Jews were his accusers, and the Romans his executioners. Hence, the world was combined against him, while his own disciples forsook him in that dark hour of peril. The universe thus combined against him, mocking and deriding him, and covering him with disgrace, even nature herself stepped forward as it were, and with a mighty hand wiped off that disgrace, and sustained him in his majesty. The sun withdrew his light, rolled back his chariot, midnight darkness spread her robe of sackcloth upon his brilliant disc, and hung the world in the dark shroud of mourning. Earthquakes awoke from their Tartarean dens and thundered. The earth shook, the rocks rent, the graves opened, all nature roused up and there brought to a centre all that is grand, awful, and sublime in her realms, as the magnanimous sufferer expired! He was conveyed to his tomb, and Roman soldiers were there stationed to guard it. Soldiers whose business it was to die,—who had been brought up in tented fields of war, and who had from childhood encountered hardships and toils, fatigues and dangers. They were men, who had often bared their bosoms to the shafts of battle, and undismayed listened to its stormy voice, and who knew not what it was to quail beneath the

glance of a mortal eye. Such men as these, were stationed to guard that tomb, and hold the Prince of Life in death. But—

> "An angel's arm can't snatch him from the grave;
> Legions of angels can't confine him there."

On the morning of the third day, the last grand scene in this interesting drama was opened. The guardian angel of Jesus Christ was once more dispatched from the eternal throne. He descended from heaven, and an earthquake shook creation. He approached the tomb of the Holy Sleeper, and stood before it. "He rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like the lightning, and his raiment white as snow; and for fear of him, the keepers did shake, and become as dead men!"

What, I ask, was it that threw them into this slumber, with feelings of a cold shuddering fear, so nigh approaching the dead? I answer, it was the WILL of this angel, whose countenance was like the lightning, that sunk them into a motionless sleep. It was his WILL which struck the vibrations of terror through the dark chambers of their souls, and withered them to the earth.

I should like to notice the circumstance of Paul being caught up into the third heavens—whether out of the body or in the body, he could not tell; of Peter falling into a trance when he went upon the house-top to pray; and of Zacharias being struck dumb in the temple; but time will not permit.

I close, by returning my sincere thanks to the Moderators, for the good order they have preserved; to the various Committees, for their patient examinations and impartial reports of the experiments performed; and to the ladies and gentlemen, for their faithful attendance and respectful attention, and also for the good feelings they have uniformly manifested towards the lecturer during the entire course, which is now brought to a termination.

[The same process of logic which our author uses to establish the perpetuity of preaching and healing also argues in favour of a continued inspiration. There is not the slightest evidence in the Gospels that spiritual inspiration was intended to cease with the apostolic age. In fact it continued in the Church for centuries, and has existed among those prepared to receive it at all times. If the "living have been thrown into a singular slumber by the presence of immortal beings," as adduced by the author (page 57), why not now? The will-power of spirits is exercised in the same manner as the will-power of mortals, for the will is evidently spiritual, as our author shows, whether in the flesh or in the immortal state. Hence it is that at the present time, when so many mediums, in spirit-circles and by the family altar, are subjected to the will of beneficent spirits, and speak many words of wisdom and comfort, like Peter, not knowing what they say, they are also controlled to mesmerise and heal in a manner much more powerful and efficacious than the performances of ordinary mesmerists. The following case extracted from the *Medium*,* No. 322, of June 2, 1876, is one of thousands that are occurring continually:—

HEALING IN THE SPIRIT-CIRCLE.

To the Editor.—Dear Sir,—After seeing so many accounts in the *Medium* of cures performed by the spirits, I have obtained permission to send the following:—Some six years ago a female in her teens accidently had a blow on her shoulder, which caused her much pain. Shortly after she fell on the same arm. It was afterwards proved that her shoulder was out of joint. As I understand, it was seen by several doctors to no avail. She grew to be a stout person except the arm that was hurt, which, from the shoulder to the elbow, appeared to be withered, and could not be lifted from her side without the assistance of another hand. I have been at several seances with her during the past twelve months, and have seen the arm manipulated through a medium. A short time ago it was put in joint again, and she can now lift it up and use it as well as the other.

I may say there is a little stiffness, owing to some of the sinews being contracted; those are improving. The middle finger of the same hand was laid inside the hand. The leaders stood very prominent, so that they could be taken hold of easily. That has come all right. I saw her a fortnight ago; she was dressing a baby. All the fingers seemed pliable; the arm could be moved without difficulty, and has grown to be the same as the other

Names of persons, mediums, and doctors, can be sent if required, and can also be seen at their residences at any time.—I remain, yours, a lover of truth. ISAAC SWAINE.

Holloway, Cromford, Derbyshire.

This case may be referred to by the sceptical by writing to the address given. By seeking spirit-aid and the services of those who heal under spirit-influence, the good effects of mesmeric healing may be greatly multiplied.—ED.]

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* *The Medium and Daybreak*, a Weekly Journal, devoted to the History, Phenomena, Philosophy, and Teachings of Spiritualism, price 1d., London: J. Burns, 15, Southampton Row, W.C., who will send, on application, a packet of information on Spiritualism.

ELECTRICAL PSYCHOLOGY.

LECTURE I.

ELECTRICAL PSYCHOLOGY—ITS DEFINITION, AND IMPORTANCE IN CURING DISEASES.

Invitation by Members of United States Senate to lecture on the Science of Electrical Psychology—Man should use his Reason—His Space is small, yet his Power extends to other worlds—The Greatness and Majesty of Nature--Her Mysterious Operations—Man a Progressive Being—Author's reference to his Mesmeric Lectures—Has for twenty years argued Electricity to be the Connecting Link between Mind and Matter—Letter from Hon. Richard D. Davis, with Editorial Remarks on the Mysterious Nature of the Experiments—Hiram Bostwick, Esq., cured of Palsy—Two girls cured of Deafness—Lady restored to Speech and Sight—Editorial Advice to Physicians to learn this Science—Resolution of Dr. Dod's Class of forty-five persons in favour of this Science—A lady cured who had not walked for eighteen years—Distinction between Mesmerism and Electrical Psychology.

LADIES AND GENTLEMEN: I have received an invitation from several EMINENT MEMBERS of the United States Senate, to deliver a lecture on the science of Electrical Psychology—the philosophy of disease—the connecting link between *mind* and *matter*—their reciprocal action upon each other, and the grand operations of nature that this science may involve. In compliance with this invitation, I now stand before you for this purpose, and will endeavour faithfully to discharge my duty. In order to do my subject justice, I shall be under the necessity of making a very liberal draft on your time and patience. Sensible that I stand here by the invitation of those distinguished

orators, statesmen, and generals, whose eloquence in defence of LIBERTY has been felt by thrones—whose wisdom has given laws that are respected by all nations on earth, and make millions of free men happy—and whose heroism has breasted the battle-storm in defence of human rights—it may well be expected that I should, in some measure at least, feel the embarrassment that the occasion itself must naturally inspire.

As the Creator of the universe has endowed man with reason, and assigned him a noble and intelligent rank in the scale of intellectual and moral being—and as he has commanded him to use this faculty—so I may with justice remark, that he who *cannot reason* is a fool; he who *dare not reason* is a coward; he who *will not reason* is a bigot; but he who *can* and *dare reason* is a MAN.

The realms of nature lie open in boundless prospect above, beneath, and around us. As inhabitants of this globe, we occupy but a small spot—the centre, as it were, of the immense universe that swarms with a countless variety of animated beings, and contains endless sources of mental and moral delights. Order, harmony, and beauty are so perfectly woven together and blended throughout NATURE as to form the magnificent ROBE she wears, and with which she not only charms and even dazzles the eyes of the beholder, but conceals the overwhelming power and majesty of her PERSON. As she moves, the most grand and awful impressions mark her footsteps on the globe's surface or centre—in air or ocean. She smiles in the gentleness of the calm, and frowns in the fury of the storm. But whether silence reigns, earthquakes rumble, or thunders roll, she keeps her mighty course, unaffected by the revolutions of ages.

At the same time that there is confessedly something most grand in the operations of nature, and even while the most gifted minds are revelling with delight amidst her magnificence, and feasting upon her splendours, there is still something humiliating in the thought, that incomprehensibility continues to hold its dark and sullen empire over the causes of many of her most sublime manifestations. For a period of twice three thousand

years she has concealed beneath the shadow of her hand, not only the cause of worlds rolling in their ceaseless course through the illimitable fields of space, but also the rise and fall of vegetation, and the phenomena of life and death.

Man is intellectually a progressive being. Though confined to a narrow circumference of space, and chained to this earth, which is but a small part of the unbounded universe; yet, as his mind wears the stamp of original greatness, he is nevertheless capable of extending his researches far beyond the boundaries of this globe. His mind is capable of a ceaseless development of its powers. From the faint glimmerings of infantile reason, he passes on to that intellectual strength and grandeur when he can take a survey of the planets, the dimensions of the sun, trace the comet in its erratic course, analyse the works of God, and comprehend the vast and complicated operations of his own mind. How sublime is the contemplation, that he can invade the territory of other worlds, bring them within field-view of the ken of his telescope, and see them play their aerial gambols under the superintendence of attraction and repulsion.

But before I proceed any further, it becomes necessary that I clearly state the subject of my present course of lectures, so that we may enter upon it understandingly, and, if possible, with a clear conception of its nature and importance to the human race. The subject upon which I am entering is that to which I have given the name of Electrical Psychology, as the one which is, in my estimation, the most appropriate. PSYCHOLOGY is a compound of two Greek words, viz., *psuche*, which means *soul*, and *logos*, which means *word*, *discourse*, or *wisdom*. Hence by PSYCHOLOGY we are to understand the SCIENCE OF THE SOUL. And as all impressions are made upon the soul through the medium of electricity, as the only agent by which it holds communication with the external world, so you readily perceive not only the propriety but the entire aptitude of the name ELECTRICAL PSYCHOLOGY.

Twenty years ago, I discovered electricity to be the connecting link between mind and inert matter, and on this discovery the philosophy of the present science is based. Ever since 1830

I have contended that electricity is not only the connecting link between MIND and *inert* MATTER, but is the grand agent employed by the Creator to move and govern the universe. These views, in opposition to the doctrine of inherent attraction in matter, I advocated in Taunton, Massachusetts, in two lectures I delivered before the Lyceum in 1832. The substance of these is embodied in six lectures I delivered at the Marlboro' Chapel, Boston, in January, 1843, by request of members of both branches of the Massachusetts Legislature then in session in that city; and they have been most extensively published in this country, and republished in England. [They form the first portion of this volume.] In that work they are applied to the philosophy of Mesmerism. I make these remarks so that ladies and gentlemen present on this occasion may know that my views of the ELECTRICAL THEORY of the universe and the CONNECTING LINK between mind and inert matter are not the breathings of a momentary impulse, but of long and matured deliberation.

Electrical Psychology takes a most extensive range, and embraces a field rich in variety of thought. It is so startling to human credulity that its truth cannot be believed, only by passing it through the ordeal of the severest scrutiny by oft-repeated experiments. As to the character and force of these experiments, I cannot better express them than in the following editorial notice from the *Saratoga Republican*.

The editor of the *Saratoga Republican* having received a letter from the Hon. Richard D. Davis, formerly a member of Congress, in relation to this science, writes as follows:

"Dr. Dods, who professes to have discovered a new science, to which he applies the name of Electrical Psychology, is at present giving a series of remarkable experiments in our village, by way of illustrating its truth and undoubted reality. By it he professes to be able to perform the most startling and cunning experiments upon persons fully awake and in the most perfect possession of all their faculties—controlling their motions: standing up, they find it impossible to sit down; if in a sitting posture, they are unable to rise till the operator allows them to do so. He claims to have the power to take away the powers

of hearing, speech, sight, and the memory, &c., whenever he pleases, and to return again these faculties instantly; that he can change the personal identity of certain individuals, making them imagine for the time being that they are persons of colour, that they belong to the opposite sex, or that they are renowned generals, orators, statesmen, or what-not. He professes to be able to change the appearance and taste of water in rapid succession to that of vinegar, molasses, lemonade, honey, wormwood, coffee, milk, brandy; the latter producing all the intoxicating effects of alcohol. He brings before his subjects the threatening thunder-cloud. They see the lightnings flash and hear the thunders roll; the storm bursts over their heads, and they flee to a place of shelter, under a table, bench, or anything that offers protection. All this while the individuals experimented upon are perfectly awake and in possession of their reasoning faculties.

"We are well aware that the first impression upon the mind of the reader will be, that this is absurd, ridiculous, and utterly impossible. This would be the natural conclusion of everyone who had never witnessed any of these surprising phenomena; but the reality of all this is maintained by some of the most respectable and talented men in the country. We have permission to refer to several individuals of the highest standing and character, who are believers in this science, and have been pupils of Dr. Dods. We have before us a letter written by the Hon. Richard D. Davis, from which we make the following extract. Mr. Davis says:

"'The science which Dr. Dods teaches is to my mind alike novel, instructive, and useful—full of speculation fit for the loftiest intellect, and replete with rich instructions for every condition of human life. So far as I am able to judge, I can safely say that no person of ordinary capacity and intelligence can take the usual course of lessons from the Doctor, who will not at its end sincerely acknowledge himself more than tenfold repaid for its cost of time, trouble, and expense; and the more the ability and information of the individual may be, the more ready will be the acknowledgment. I am unwilling to express more than half the gratification and instruction which I have

received, and if my recommendation can prevail with anyone to become his pupil, it is most cheerfully and earnestly given.'"

What I have now read in your hearing, will give you some idea of the nature of the experiments, and also what claims Electrical Psychology has, in the opinion of distinguished men, in relation to its pretensions to science and usefulness. But there is no question that ladies and gentlemen, after admitting that these experiments are truly wonderful, and to them incomprehensible, will yet ask, Of what use are they to the human race? The great usefulness and transcendent importance of this science to the human race consist in its curative powers over those diseases that medicine cannot remove. As facts come home to men's bosoms, and rebuke the sceptic in a voice of thunder, so I cannot give a better answer to the question, nor render you a better service, than to read a few extracts from the city papers of Auburn, New York, where I last lectured and experimented. They are as follows:

"Hiram Bostwick, Esq., so long and so well known in this city [Auburn] and county, during more than two years before he saw Dr. Dods, did not take a natural step. For a year and a half past, he could only slowly drag his feet along, as though they were attached to wooden legs, and, at that, did not attempt to drag himself about the streets. Besides an attack last spring (which was the stroke of palsy he had received), he could not distinguish light from darkness, with his right eye. In a word, he was dead to happiness and usefulness. He met Dr. Dods, and in less than a week he was taking walks of a mile in length. With his right eye he distinguishes persons, and is constantly improving, while he is daily promenading our streets with the perfect control and use of every muscle, and is quite as happy as any man we meet."

I will read again from another Auburn paper. It is as follows:

"Do the dumb speak and the deaf hear? In Auburn, in October, 1849, they do. This forenoon, two girls went to the City Hall, neither of whom could hear a conversation in an ordinary tone. They were operated upon some five or six

minutes each, upon the principles of Electrical Psychology, as taught by Dr. Dods, and when they left, one of them could distinctly hear an ordinary conversation, and the other could as distinctly hear a whisper.

"Yesterday noon, a lady from Massachusetts called upon Dr. Dods, at the Western Exchange. Her eyelids were so drawn down over her eyes that she could not see, and she could not talk. In twenty minutes she could both see and converse. If anyone discredits this statement, let him ask General Wood, the gentlemanly proprietor of the Exchange. When this blind and dumb lady came, her female attendant stated to General Wood that her friend had not opened her eyes for three years, and for the last year had not uttered a syllable. The afflicted lady made the same statement, after the Doctor had restored her wonted powers of speech. During the three years, she was for one of them confined in a dark room, to avoid the supposed injurious effects of light. She could not raise the upper lids of her eyes.

"Such was her situation when she called upon Dr. Dods at the Exchange yesterday; and in half an hour she left again, drinking in with delight the prospect about her, and from which for years she had been entirely shut out, while at the same time she poured forth her joy in words which, it may be well imagined were those of the purest ecstasy. Her friends tried to prevail upon her, when she reached the carriage at the door, to shield her eyes, lest the sudden change from darkness to glare should have a deleterious influence upon those sensitive and delicate organs; but a gaze about the city was too rich a treat to be lost, and she availed herself of the opportunity to enjoy it.

"As this lady had been so long and so severely afflicted, had availed herself of the knowledge and skill afforded by the medical profession, and was at the time travelling in search of health, I thought the case worthy of mention.

"Do not understand me to be one who, even if in his power, would do anything to depreciate the high estimation in which the medical profession is so justly held. Not at all. I regard

it as one of the noblest of all pursuits, and believe that its practitioners, as a class, are not excelled, if equalled, by any other in kindness, self-denial, and humanity. But I say, that every physician ought to understand Dr. Dods' system of Electrical Psychology. There is no room to doubt that it will not only give him a knowledge of laws and phenomena of the human economy he does not now know or comprehend, but will enable him to afford relief and restoration in cases where, before, it was out of his power.

"Granting this to be so—and the appeal here is to facts which cannot lie—what is the duty of the honest physician? Is it to sneer at a system or science which, with a respectable face, makes even these pretensions?—which professes to unfold laws and powers of mind and body which they do not understand, and backed up by actual, tangible results, which utterly dumbfound the whole of them? Is *sneering* his duty, when his hands hold the scales in which are deposited life and death? Is it not rather his duty to investigate the matter—to probe it to the bottom—to know all that can be known about it?

"The community will answer these questions, because they are deeply interested in the answer. In this city, cures will be performed within one year, by the pupils of Dr. Dods, in cases where the present medical system has been exhausted in vain. This will test the question. And by this test, every physician who sneers at Electrical Psychology will be compelled to abide. From it he *cannot* and *will not* escape. I will refer now to only one beauty of the electro-psychological treatment of pain and disease. Its pharmacy is always perfect—it is of God."

From the extracts which I have now read in your hearing, from the Auburn papers, you will at one perceive the power and glory that hover around this science, and the importance which is claimed in its behalf as one of the greatest blessings ever vouchsafed to the human race. So that you may see the high estimation in which this science is held by the citizens of Auburn generally, where these cures were performed, I will trouble my audience but once more, and ask their indulgence while I read the resolutions they unanimously passed in behalf

of Electrical Psychology as a great and important science, which resolutions were published in the Auburn papers. I will also read the prefaced remarks of the editor. They are as follows:

"ELECTRICAL PSYCHOLOGY.—Dr. Dods closed his lectures in Aburn on Saturday evening. It will be seen by our columns this afternoon, that the gentlemen composing his Class availed themselves of the occasion to express their views of Electrical Psychology, and of the manner in which the Doctor sustained his relations as their instructor in his system. It is enough to say that the Class numbered gentlemen of undoubted intelligence.

"*Proceedings adopted by the Auburn Psychological Class.*

"At a meeting of the Class of forty-five persons, who had taken private lessons of Dr. J. B. Dods in the science of Electrical Psychology, held at the City Hall, in the city of Auburn, on the 27th day of October, 1849, John P. Hulbert was called to the Chair, and Dr. S. N. Smith appointed Secretary.

"On motion, a committee of three was appointed by the Chairman to draft and report to the meeting resolutions expressive of the views and feelings of Dr. Dods' pupils, in the city of Auburn, in respect to the lessons and lectures given them by him."

"On motion, the Chairman and Secretary were added to the committee.

"The committee reported the following resolutions, which were unanimously adopted by the meeting:

"Resolved, That the science of ELECTRICAL PSYCHOLOGY, as taught to this Class by Dr. J. B. Dods, in a series of private instructions and lectures, we believe to be founded in IMMUTABLE TRUTH, and that it will accomplish for the human race an inappreciable amount of good.

"Resolved, That we believe ELECTRICAL PSYCHOLOGY has been, and will be eminently useful in alleviating the pains of the suffering, and in the cure of diseases; that it is as comprehensive as it is beautiful and beneficent; and that it is not only eminently calculated to enlarge and elevate the mind, but to

impress upon it more exalted ideas of the infinite wisdom and goodness of the DEITY.

"Resolved, That we tender to Dr. Dods our thanks for the corteous and gentlemanly manner in which he has discharged his duties to us as his pupils; that he has, in all respects, redeemed every pledge or assurance that he gave us when we became his pupils; and that in parting from him we give him our warmest wishes for his prosperity and happiness.

"On motion, resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and delivered to Dr. Dods, and that they be published in the newspapers of the city.

"JOHN P. HULBERT, Chairman.

"S. N. SMITH, Secretary."

The subject of these lectures is now fairly open before us. I have explained what I mean by the term ELECTRICAL PSYCHOLOGY, and why I saw fit to give the science this name. The wonderful and startling phenomena that hover around it, like so many invisible angels, and which are made manifest in the experiments produced, I have also candidly stated. They consist in the fact that one human being can, through a certain nervous influence, obtain and exercise a power over another, so as to perfectly control his voluntary motions and muscular force; and also produce various impressions on his mind, however extravagant, ludicrous, or wild—and that, too, while he is in a perfectly wakeful state. I have stated that it is one of the most powerful remedial agents to alleviate the pains of the suffering, and to cure those diseases that set the power of medicine, and the skill of the ablest practitioner, at defiance. And from the published newspaper articles, letters, and resolutions of most highly reputable, and even distinguished men, which I have just read in your hearing, you can form an opinion of the effects produced, of the cures performed, of the high estimation in which this science is held by those who have acquainted themselves with its secret powers, and of their high estimate of its incalculable importance to the human race, and the future amount of good it is ultimately destined to achieve.

I have only read to you the testimony of the citizens of Auburn,

but could produce the testimony of thousands more, from the various portions of the United States where I have lectured—of the importance of this science in the cure of diseases; and those, too, of a more startling character than any I have named. I can produce the testimony of hundreds, that this science has, in fifty minutes, restored to Lucy Ann Allen, of Lynchburg, Virginia, the use of her limbs; who had not walked a step in eighteen years, nor had she even been able to raise herself up from her pillow so as to sit in her bed for over fourteen years. Such is the nature and intrinsic grandeur of this science; such are the experiments and facts connected with it; such are its results that stamp it with the high impress of its sterling importance to mankind; and such are its lofty end and aim; and as such it must stand when the pillars of strength and beauty that support our Capitol shall fall and be crumbled to dust.

Some have the impression that Electrical Psychology is, after all, but Mesmerism. In answer to such I will say that there is a very marked difference between the two sciences, and this difference is easily pointed out. MESMERISM is the doctrine of *sympathy;* ELECTRICAL PSYCHOLOGY is the doctrine of IMPRESSIONS. In Mesmerism there is a sympathy so perfect between the magnetizer and subject, that what he sees, the subject sees—what he hears, the subject hears—what he feels, the subject feels—what he tastes, the subject tastes—and what he smells, the subject also smells; and lastly, what the magnetizer wills, is likewise the will of his subject. But the person in the electro-psychological state has no such sympathies with his operator. His *sight, hearing, feeling, taste,* and *smell* are entirely independent of the operator, and he continually exerts his will against him, and resists him with all his muscular force. The person who is aroused from the mesmeric slumber has no remembrance of what transpired in it; while the person in the electro-psychological state is a witness of his own actions, and knows all that transpired. The person in the mesmeric state can hear no voice but that of his magnetizer or the voices of those with whom he is put in communication; but the person in the

electro-psychological state can hear and converse with all as usual.

If these distinctions are not sufficiently marked to settle the points of difference, then I will mention two more. I have found persons entirely and naturally in the electro-psychological state, who never could be mesmerized at all, nor in the least affected, under repeated trials. The other point is, that no person is naturally in the mesmeric state, but thousands are naturally in the electro-psychological state, and live and die in it. MESMERISM and SOMNAMBULISM are *identical;* they are one and the same state; and as no person is naturally in the somnambulic state, so no one is naturally in the mesmeric state. Though the experiments of both these states are performed by the same nervous fluid, yet this does not render the two sciences identical, any more than that they are rendered indentical with fits, or insanity, which are caused by the same nervous force. These observations being sufficient for my purpose, are respectfully submitted to you for your candid consideration.

LECTURE II.

BEAUTY OF INDEPENDENT THOUGHT AND FEARLESS EXPRESSION.

Electrical Psychology has claims to Philosophy—Its strangeness awakens the deepest feelings of Contempt among Sceptics—Those who scoff and sneer have received their ideas by inheritance, without labour, as they did their estate—Such, though learned, are the greatest Enemies of Science—The March of Intellect—Improvements of the day—The Chariot of Science commenced its career at the morning of Creation, with but few on board, and will continue to roll on without end—Its passengers here are Mortals; in eternity, Immortals—The variety and richness of the Intellectual and Moral Field—Use of the School and College—Divines should not fear Science—It cannot destroy the Bible—Creation successive—Its vastness—All sciences have been opposed, and their discoverers persecuted—Harvey—Galileo—Newton—Fulton—Gall—Spurzheim—Combe—The Fowlers, of New York—Men should seek for True Fame, and not a Momentary Popularity—True Fame defined—A specimen of it in the example of Christ.

LADIES AND GENTLEMEN: As the subject of Electrical Psychology is now fairly introduced, its phenomena stated, and its importance to the human race clearly pointed out, we are now prepared to enter the diversified fields of nature; to glance at the operations of mental and material existences; and to proceed understandingly to the consideration of its claims to PHILOSOPHY, as the foundation on which it rests, and the power by which its existence must be sustained. But as I am fully sensible that such strange facts as I have stated are most trying to human credulity—sensible that they are calculated to awaken the deepest feelings of contempt in the bosoms of the sceptical, and to draw forth the sneers of mankind—so I must be indulged to speak, in the first place, of the march of science, the beauty of the independent expression of our thoughts, and to notice the fate of the opponents of science in all ages of the world.

Entering, as I do, upon a theme entirely new, I am by no means insensible of the embarrassments that surround me. Were I called to address you upon any other subject than that of ELECTRICAL PSYCHOLOGY, I should stand before you with other feelings than those that now pervade my breast. It is by no means an enviable task to step aside from the long-beaten path of science into the unexplored and trackless regions of solitude and silence. By so doing, and daring to think for myself, I am well aware that I assume no very enviable position as it regards popularity. Independent thought and fearless expression have ever drawn forth the scoffs and sneers of that portion of our race who have adopted, without investigation, the scientific opinions of others. I refer to those only who have received their ideas from others by inheritance, as they did their real estate. For the one they never laboured, and for the other they never thought.

Such persons, though professing to be learned, and perchance even claiming to be the guardians of science, are nevertheless its greatest enemies; and by exerting their influence in favour of old opinions, however absurd, and against any innovations, however true, useful, or grand, are checking the mighty march of mind. They are clogs of more than leaden weight hanging upon the chariot-wheels of science that are rolling through our world. It commenced its career at the breaking morn of creation, with but few passengers on board, and has continued its course with increasing speed and growing glory down to the present moment. It now travels with the brilliancy and rapidity of the lightning's blaze, and even compels the very lightnings to speak in a familiar voice to man! Yes; they even write, not only their forky gambols on the bosom of the dark cloud, but they write on paper, and transmit human thought as swift as thought can move.

The chariot of science is destined to continue its majestic course, in duration coeval with our globe! Still more! it is destined to outlive the dark and sullen catastrophe of worlds! The chariot of science, with ever increasing power, magnificence, and glory, is destined to pass the boundaries of the moulder-

ing tomb—to snatch immortality from the iron grasp of death, and roll on in living grandeur through the eternal world, gathering new accessions of intellectual beauty and unending delight. Its passengers here are mortal men; there they will be the angel, archangel, cherubin, seraphin, and the glorified millions of our race! The mind of man wears the impression of divinity, the stamp of original greatness; and is destined to ripen in mental vigour as the wasteless ages of ETERNITY roll. Hence the very principles of our nature as an impression from the hand of God, forbid us to stand still. Their command is ONWARD.

If no human being had dared to hazard the expression of an original thought, then nothing in the realms of science would have been disclosed by speech, nor penned in books. A dreary, barren waste, wrapped in solitude and night, would have reigned for human contemplation. But instead of this frightful picture of desolation, we see those fruitful fields of mental and moral beauty, so rich in the scenery of thought, and in endless variety, present themselves to our view. A secret rapture of thrilling delight fills the heart as we glance over this lovely scene, on which human research has thrown a splendour surpassing that of the noontide blaze.

Had not some master spirits dared to freely speak and write their thoughts, then those pretended friends of science, who now oppose everything that may appear to them both new and strange, would have been destitute of that knowledge they obtained from books; and not daring to think for themselves, they would have remained in mental night. It is by daring to step aside from the beaten tracks of books, and bringing forth from the dark arcana of nature into the light of day some new truth, that we add our mite to the common stock of knowledge already accumulated. He who denies us this grand right of our nature is a scientific bigot, and has yet to learn that even the school and college were only established to dicipline the mind for action. There the student, through books and instructors, is only made to see how other men have dared to think, and speak, and write, and thus his mind, being made to

feel its innate freedom, power, and greatness, becomes inspired with a self-determination to do the same. This makes the MAN, and answers the lofty end of human existence. On the other hand, he who goes through life, leaning entirely upon books and the opinion of others, without thinking for himself, renders his present existence a blank, inasmuch as he lays his head in the dust, without having bequeathed one original thought to the world, for the benefit of after generations.

The truths that God has established inherent in nature are not only infinitely diversified, but are at the same time immutable and enternal. No possible addition can be made to their number, nor is it in the power of man to create or annihilate a single truth in the EMPIRE of NATURE. They exist independently of his *belief* or *unbelief;* and all he can do is to search them out, and bring them forth from darkness into the light of day; and he who has the magnanimity to do this, so far from being opposed and persecuted, should be sustained and encouraged as the benefactor of his race.

The Creator of the universe is the Author and Proprietor of the great volumes of nature and revelation. Hence divines—at least those who are men of letters—should not start at any new scientific revelations, and exclaim, "If this be true we must give up our Bibles!" As men of science, they have nothing to fear from new discoveries in the shoreless ocean of truth. The volumes of NATURE and REVELATION both claim the same perfect Author, who had everything open and naked to his omniscient inspection, and exercised infinite wisdom in producing and establishing the order and harmony of the universe.

Though this globe, and perhaps the whole of our planetary system, was finished six thousand years ago, yet we have no reason to suppose that this was the first effort of his creating energy. We are floating in an immensity of space that knows no bounds, like the mote in the sunbeam. This is peopled with rolling worlds, in number beyond an angel's computation. And the residue, which has not yet become the abodes of light, life, order, and beauty, is filled up with matter still in its uncreated state. Hence the work of creation has been going on

from eternity, and will continue to progress so long as the throne of the self-existent Jehovah endures, never arriving at an end in the sublime career of creation! New brother creations are every moment rolling from his omnific hand, and that creating fiat will never, never cease.

These ideas of the wonder-working Jehovah, from whose all-forming hand worlds and systems of worlds are continually rolling, and have been, for millions on millions of ages, force upon us those amazing conceptions of the oppressive grandeur of his works under which the mind labours and struggles in its contemplations, but it is borne down, and lost and bewildered in the immensity of the theme. ORDER, VARIETY, and BEAUTY in endless succession meet us on every hand. All this has been accomplished by the Infinite Mind, through electrical action, and bespeaks the vastness and sublimity of the subject. It is the science of the living mind, its silent, mysterious workings, and energetic powers. It is a science that involves the majestic movement of rolling worlds, the falling leaf, and claims the GREAT LAW of the universe as its own. The vastness and the transcendent importance of the subject clearly evince that it is worthy to be embraced by every independent, noble, and generous mind. You will pardon me, Ladies and Gentlemen, for having, by a momentary digression from the present chain of my subject, anticipated ideas in relation to the creation and its vastness. These more properly belong to a future lecture, when I shall come to show what connection this science has with the universe—with rolling worlds—yes, with a falling leaf. The fall of a single leaf is a catastrophe as dreadful to the thousands of inhabitants of its surface as the destruction of this globe would be to us. And the blotting out of our globe from the catalogue of worlds would no more be missed amid the immensity of creation than the fall of a leaf compared to the sublime magnificence of the countless forests on this globe. From this digression I return to my subject.

That Electrical Psychology should meet with opposition from men of a peculiar constitution of mind, and a certain degree of scientific attainments, is nothing strange. Nor is it at all mi-

raculous that a few who are deemed to be men of talent should oppose, and even deride it as a humbug. But as GENIUS is supremely higher than TALENT, so I boldly and safely make the declaration that no man of GENIUS has ever opposed Electrical Psychology; nor in any age of the world has GENIUS ever been enlisted in opposing the dawning light of any of the sciences that have arisen on earth from the morning of creation to the present day. But, as before remarked, that this science should meet with opposition from that class of scientific men, who always stand watching the direction in which the breeze of popularity may chance to blow with the strongest force, and who are anxious, by these means, to bring themselves into notice, and thus gain a momentary fame from the passing crowd, is nothing strange. It only proves the fact that ELECTRICAL PSYCHOLOGY is, in the infancy of its being, destined to share the fate of all great and useful sciences that now stand unshaken in the republic of letters. All, in their infancy, received from such men a like opposition, and upon their founders they freely breathed out their derision, scorn, and sneer.

Harvey discovered the CIRCULATION of the blood, and disclosed it to the world. He was opposed and derided, and much of that *talent*, *learning*, and *cunning* we have referred to, was enlisted against him. They sought to paralyze the towering wing of his GENIUS; to blast his reputation ; to wither the fairest flowers of his domestic love, hope, and joy ; and to hurl his brilliant discovery from the light of day to the darkness of night. But Harvey's name stands immortal on the records of true fame, and the blood still continues to frolic in crimson streams through its living channels, while his learned opposers are forgotten.

Galileo discovered the rotation of this globe on its axis. So great was the opposition of the learned powers combined against him, that they arraigned him and his theory at the august and awful bar of humbug. There they fairly tried him and his discovery under the splendid and majestic witnesses of *derision*, *sneer*, and *scorn;* and the court very gravely decided, that his discovery was a heresy, and that he must openly acknowledge it to be so to the world. To this sentence he submitted,—he

acknowledged his theory to be a heresy, but remarked that he nevertheless believed it true. Galileo lives in the bright page of history. That sentence did not arrest the globe in its mighty course. It still continues to roll on its axis, as he discovered and proclaimed, while the learned opposers of his theory, who courted popular favour at the expense of honour, are sunk into merited oblivion.

NEWTON'S GENIUS, when he was but a boy, intuitively drove him to study *gravitation* by piling up small heaps of sand, and to notice more strictly this power in the falling apple. It drove him to study *adhesion* by watching the union of the particled water at the side of some favourite stream; and to perfect this science he is next at the centre of the globe. From gathering pebbles in boyish sport on the ocean's shore, he is next among the stars, and at length proclaims to the world his system of PHILOSOPHY and ASTRONOMY. He was derided and mocked as a silly-headed fool, and his whole magnificent system was spurned with sneering contempt and pronounced a humbug by the old school of philosophers and astronomers. But substances continue to respect the law of *gravitation*, and rolling worlds to obey the law of *attraction* and *repulsion*. NEWTON lives in the brightest blaze of fame; for his name is written in starry coronals on the deep bosom of night, and from thence is reflected to the centre of the globe; while the opposers of his magnificent discovery are sunk into the shades of unremembered nothingness; the clouds and mists of their own evanescent fame have become their winding sheet.

Fulton was derided, and even men of science pointed at him the finger of indignant scorn, because he declared that steam—a light and bland vapour, which could be blown away by human breath—could move an engine of tremendous power, and propel vessels of thousands of tons burthen against wind and waves and tides. They declared it to be the greatest of humbugs, and the most silly idea that ever entered a silly brain, or else the trick of a knave to make men invest capital in order to effect their ruin. His friends even, though not over-sanguine of success, yet defended him as a man of honour. But Fulton

"stood firm amidst the varying tides of party, like the rock far from land, that lifts its majestic head above the waves, and remains unshaken by the storms that agitate the ocean." So stern was the opposition, that some of the committed sceptics, who sailed from New York to Albany in the steamboat that first tried the experiment, declared that it was *impossible* they had been conveyed a distance of one hundred and fifty miles by steam power! and that it must, after all, have been some power aside from steam, by which they had been enabled to reach Albany! The impression of Fulton's genius is seen on all the machinery moved in our happy country by this subtile power. It is seen in railroad and steamboat communications, that bring the distant portions of the United States in conjunction. It is seen in the majestic steamships of England, that bring her and the transatlantic world into neighbourhood with us by a power that triumphs over all the stormy elements of nature. Fulton, as a man of genius, is remembered as one of the great men of the universe, while his opposers are silent and forgotten.

Thus far, I have spoken of the physical and mechanical sciences only, involving the chemical properties of material substances, and the general operations of nature. I now come to those that relate to the improvement of the mind. I come still nearer home. The SCIENCE of PHRENOLOGY, so beautiful, elevating, and useful in its nature, and having so strong a bearing upon the character and destiny of man, as an intellectual, social, and moral being, and even involving the dearest interest of our race—has been, and by some still is, most shamefully abused. Gall, its discoverer, was persecuted; and Spurzheim, Combe, and Fowler have received unmerited abuse. The two Fowlers, of New York, have for years withstood the storm of opposition. Thus far, they have most successfully met and repulsed the assaults of men—won the victory—gathered new accessions of strength, and still hold the field. They are business men, who never slumber at the post of duty. They have made new discoveries and improvements, and gathered an immense variety of cabinet specimens of skulls and busts, from the idiot up to the most brilliant intellect—from the cold-blooded

murderer up to the melting soul of a benevolent and philanthropic Howard. They have made a righteous development of true character in the phrenological examinations of thousands of human heads; have directed the anxious parent how to train up the child of his affections; have pointed out to the sighing lover how to choose a congenial spirit of companionship for life; and have poured the light of mental and moral improvement in silvery streams on the GRAND EMPIRE OF MIND. Yet such a science as this has been called a *humbug!* and such men as these have been assailed. Their bones are worthy to repose with the great men of the universe, and their names shall live on the bright scroll of fame down to the last vibrating pendulum of time—shall live when the opposers of phrenological science shall have sunk from human remembrance.

Such has been the fate of all sciences in the infancy of their existence. The moment they were born into life, the battle-axe was raised against them, and each in succession has fought its way up to manhood. The victory in favour of truth has always been sure, and millions of sycophants have perished in the contest.

How lamentable is the consideration, that there are those in this day of light, who, regardless of the warning voice of past generations, coming up from ten thousand graves, still shut their ears and close their eyes, and even sacrifice principle, to keep popular with those on whom they depend for a momentary fame. But they are not the men whose names will stand imperishable in the annals of history, to be handed down to future generations. They are destined to perish from human remembrance, and not a trace of them be left on earth.

I would not be understood as dissuading you from the pursuit of true fame. I do not despise its noble glory; but am fully sensible, that of all characters ever formed and sustained by human beings, that of true fame stands unrivalled and supreme on the page of history.

Though man is mortal, and his present existence ephemeral, yet during the short span of three-score years and ten, to what a transcendent height in the cultivation of his powers is he

capable of soaring! True, his station is humble, yet he who, with an unstained hand, has honourably grasped the meed of righteous fame, has clothed himself with power, has wreathed his brow with undying laurels, and invested himself with the true majesty of his nature. Fame has been alternately assigned to the hero, statesman, philosopher, astronomer, and theologian. But fame is not confined to any rank or pursuit in life. It can only exist in the breathings of righteousness. The philosopher and astronomer, though chained down to earth by the law of gravitation, and tabernacled with the worm, may feel within a stirring greatness that allies them to the higher intelligences in future worlds, and that bids them bear their brow aloft. They may station themselves on a mental elevation above the world, and lift their towering heads to the stars. From this pinnacle of glory, they may range in loftiest thought the universe of God and even struggle to grasp the unbounded empire over which Jehovah reigns, with all its moving worlds; and yet, if this be all, true fame does not lie here. It is not the birthright of the philosopher or astronomer, unless they are in possession of something more than intellectual power.

True fame is not the birthright of the hero. The blaze of glory that has for ages encircled his head, and with its brilliancy so long dazzled the world, is beginning to grow dim. The laurels that decorate his sullen brow have been gathered at the cannon's mouth, from a soil enriched with human gore, and watered by the tears of bereavement. That fancied pinnacle of glory on which he proudly stands has been gained by conquest and slaughter. His way to it lay over thousands of his fellow-creatures, whose warm hearts had ceased to throb; and the music that followed his march was the widow's moan and the orphan's wail. True fame does not lie here. It sounds not in the cannon's roar, the clashing steel, and the rattling drum, nor in the frightful crash of resounding arms! It is not heard in martial thunder. It is not seen in villages on fire, nor in Moscow's conflagration—that ocean of flame! True fame breathes not in the deep-heaving sigh of despairing love, nor does it draw its immortality from dying groans on

fields of war. It has a higher origin—a nobler birth—a more elevated aim. True fame consists in the LOFTY ASPIRATIONS AFTER INTELLECTUAL AND MORAL TRUTH; and when these are found and cherished, then so deep will be the convictions of duty, sustained by sterling honour, that no popularity—no bribes of wealth and splendour—no fear of frowns, nor even the hazard of life exposed to wasting tortures, shall deter that man from expressing and maintaining such truth. He who does this possesses true and righteous fame.

Should the scoffers of rising science challenge me to produce such an example of true fame ever being set on earth, I would point them to one perfect specimen on the sacred page. I would point them to the SON OF MAN, in the majesty of whose virtues, honour, and firmness in proclaiming truth, language is impoverished, all human description fails, and the living light of eloquence is darkened for ever.

[Mention is made in this lecture of the Fowlers. They are still at work. O. S. Fowler, the elder of the brothers, has just issued a fresh edition of his works, and is busy lecturing and giving examinations in America. L. N. Fowler has been in England since 1860, and is now located at 107, Fleet Street, London, Mrs. Wells, a sister of the Fowlers, since the death of her husband, S. R. Wells, has been the head of the New York establishment. Phrenology now occupies a very advanced position to what it did when this lecture was written.—ED.]

agent, under Deity, they are kept in motion from age to age. Electricity actuates the whole frame of nature, and produces all the phenomena that transpire throughout the realms of unbounded space. It is the most powerful and subtile agent employed by the Creator in the government of the universe, and in carrying on the multifarious operations of nature. Making a slight variation in the language of the poet, I may with propriety say—

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

It is immaterial to what department of this globe and its surrounding elements we turn our attention, electricity is there. Wherever we witness convulsions in nature, the workings of this mighty, unseen power are there. It writes its path in lightning on the sullen brow of the dark cloud, and breathes out rolling thunder. Though cold and invisible in its equalized and slumbering state, yet it is the cause of light and heat, which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes—from majestic rivers and rolling streams, and from the common humidity of the earth. It forms aerial conductors in the heavens, through which this moisture in vapory oceans is borne to the highest portions of our globe, and stored up in magazines of rain, and snow, and hail! It is electricity that, by its coldness, condenses the storm, and opens these various magazines in mild beauty or awful terror on the world. It is electricity that, by the production of heat, rarefies the air, gives wings to the wind, and directs their course. It is this unseen agent, that causes the gentle zephyrs of heaven

to fan the human brow with a touch of delight—that moves the stirring gale—that arms the sweeping hurricane with power—that gives to the roaring tornado all its dreadful eloquence of vengeance and terror, and clothes the mid-day sun in light. It gives us the soft, pleasing touches of the evening twilight, and the crimson blushes of the rising morn. It is *electricity* that, by its effects of *light* and *heat*, produces the blossoms of spring, the fruits of summer, the laden bounties of autumn, and moves on the vast mass of vegetation in all the varieties and blended beauties of creation. It bids winter close the varied scene. It is electricity that, by its most awful impressions, causes the earthquake to awake from its Tartarean den, to speak its rumbling thunder, convulse the globe, and mark out its path of ruin.

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

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

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

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

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

To establish the fact that *electricity* is, indeed, the *connecting link* between the MIND and the BODY, I would in the first place

distinctly remark, that mind cannot come in direct contact with gross matter. My mind can no more directly touch my hand than it can the mountain rock. My mind cannot touch the bones of my arm, nor the sinews, the muscles, the blood-vessels, nor the blood that rolls in them. In proof of this position, let one hemisphere of the brain receive what is called a stroke of the palsy. Let the paralysis be complete, and one half of the system will be rendered motionless. In this case, the mind may will with all its energies—may exert all its mental powers —yet the arm will not rise, nor the foot stir. Yet the bones, sinews, muscles, and blood-vessels are all there, and the blood as usual continues to flow. Here, then, we have proof the most irresistible, that mind can touch none of these; for what the mind can touch it can move, as easily as what the hand can physically touch it can move. Our proof is so far philosophically conclusive.

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

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

It is evident that the mind holds its residence in the brain, and that it is not diffused over the whole system. Were it so, then our hands and feet would think, and in case they were amputated, we should lose part of our minds. If, then, the MIND, invested with ROYALTY, is enthroned in the brain—and if the mind command the foot to move, or the hand to rise, then it must send forth from its presence an agent, as its PRIME MINISTER, to execute this command. This prime minister is ELECTRICITY, which passes from the brain through the nerves, as so many telegraphic wires, to give motion to the extremities. On this principle, how easy it is to understand the philosophy of a paralysis. The nerve, as the grand conductor of the motive power, is obstructed by some spasmodic collapse, and the prime minister cannot pass the barrier that obstructs its path. In this case, the mind, as the enthroned monarch, may WILL the arm to rise, but the arm remains motionless. But remove that barrier, the agent passes, and the arm must rise. Hence it is easily seen, that all motion and power originate in mind.

I have now brought before you the connecting link between mind and matter, and through this have shown you the philosophy of the contraction of the human muscles through mental energy. This has ever been, and still is, considered an inscru-

table mystery in Physiology. Whether it is now revealed or not, is submitted to your decision. To my mind, the argument in its defence is irresistible.

Having clearly and philosophically established the truth that electricity, in the form of nervous fluid, is indeed the connecting link between mind and *inert* matter, the question now presents itself—If the mind continually throws off electricity from the brain by its mental operations, and by muscular motion, then how is the supply kept up in the brain—through what source is it introduced into the system, and how conveyed to the brain? I answer, through the respiratory organs electricity is taken into the blood at the lungs, and from the blood it is thrown to nerves and conducted to the brain, and is there secreted and prepared for the use of the mind. It will be impossible for me to argue this point fully unless I explain at the same instant the philosophy of the circulation of the blood. As I differ also with physiologists on this point, and as I do not believe that the heart circulates the blood at all, either on the hydraulic, or any other principle, so I will turn your attention to this subject.

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

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

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

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

I would, then, in the first instance remark, that the air we breathe, as to its component parts, is computed to consist of twenty-one parts OXYGEN, and seventy-nine parts NITROGEN. Electricity, as a universal agent, prevades the entire atmosphere. We cannot turn the electric machine in any dry spot on earth without collecting it. Oxygen is that element which sustains flame and animal life. Neither can exist a moment without it, while nitrogen, on the contrary, just as suddenly extinguishes both. The atmosphere, in this compound state, is taken into the lungs. The oxygen and electricity, having a strong affinity for moisture, instantly rush to the blood, while the nitrogen is disengaged and expired. The blood, being oxygenized and elec-

trified, instantly assumes a bright cherry-red appearance, and by this energizing process has become purified and prepared for circulation. The lungs, and the blood they contain, are both rendered electrically *positive;* and we know that in electrical science two positives resist each other and fly apart. Hence the lungs resist the blood and force it into the left ventricle of the heart. The valve closes and the blood passes into the arteries. Hence arterial blood is of a bright cherry-red hue. It is by the *positive* force of electric action, propelled through every possible ramification of the arterial system till all its thousands of minute capillary vessels are charged. Along these arteries and all their thousands of capillary branches are laid nerves of involuntary motion, but no nerves whatever attend the veins. Why is this so? Why is it, that nerves, like so many telegraphic wires, are laid along the whole arterial system in all its minute ramifications, but that none are laid along the venous system? I press this question—Why do nerves attend the arteries, while none attend the veins? I answer, that nerves are laid along the arteries to receive the electric charge from the *positive* blood that rolls in them, which charge the blood received from the air inspired by the lungs; but as the venous blood is *negative*, it has no electricity to throw off, and hence needs no attendant nerves to receive a charge—because that very electric charge, which the blood receives from each inspiration at the lungs, is thrown off, into the nerves by friction, as it rolls through its destined channels in crimson streams. At the extremities of the arterial system—at the very terminus of its thousands of capillaries, the last item of the electric charge takes its departure from the positive blood, escapes into the attendant nerves, through them is instantly conducted to the brain, and is there basined up for the use of the mind.

The arterial blood, having thrown off its electricity as above described, assumes a dark—a purplish hue. It enters the capillaries of the veins, which are as numerous as those of the arteries. The blood is now *negative*, and as the lungs, by new inspirations, are kept in a *positive state*, so the venous blood

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

LECTURE IV.

PHILOSOPHY OF DISEASE AND NERVOUS FORCE.

Circulation of the Blood, concluded—Circulating System is two systems—Arterial Blood is *positive*, Venous Blood is *negative*—The notion refuted that the Heart circulates the Blood and exerts a force of 100,000 pounds—The Heart is moved by the involuntary force of the Cerebellum—The Blood is moved by the *positive* and *negative* forces of Electricity taken in at the lungs by Inspiration—Philosophy of Disease—One Cause only for all Diseases—Diseases do not originate in the Blood, but in the Electricity of the Nerves—They begin in the finest invisible substance in the body and end in the grossest—All Convulsions in Nature begin and end thus—Blood not rendered impure by foreign substances carried into it, but by being thrown out of balance in its Circulation—Diseases caused by Mental or Physical Impressions—Disease settles upon the weakest organs or part of the body—Nervous Fluid thrown out of balance is Disease, and when equalised is Health—Half of the Nervous Fluid is under the Voluntary Control of the Mind—The other half is not.

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

From the arguments already offered, it will be clearly perceived by every philosophic mind, that the circulating system is in reality *two* distinct systems. The *first* is the ARTERIAL SYSTEM, that carries the *positive blood*, which is, as before stated, of a bright cherry-red colour, and is ever flowing from the heart to the extremities. The *second* is the VENOUS SYSTEM, that carries the NEGATIVE BLOOD, which is of a purple colour, and is ever flowing from the extremities to the heart. To these two circulating systems, the heart, with its two auricles, two ventricles, and valves, is exactly adapted, so as to keep the *positive* and *negative* blood apart, and to regulate the motion of both. And it will be perceived that the nervous system most perfectly corresponds with what I have said of the circulating system. I mean that nerves of involuntary motion are laid along the arteries to receive the charge of electricity from the *positive* blood that flows in them. These views of the circulation of the blood are strengthened by the fact, that the blood contains a certain portion of iron; and we well know that iron becomes a magnet only by induction, and loses its magnetic power the moment the electric current passes from it. Hence the blood, through the agency of the iron it contains, can easily assume a *positive state* at the instant it receives the electric charge from the air at the lungs. It can then pass into the arteries, and by friction throw off its electricity into the nerves, and again assume a *negative state* as it enters the veins.

I now consider the ELECTRIC OR MAGNETIC CIRCULATION of the blood philosophically and irresistibly proved. Hence the position which many assume, that the heart circulates the blood on the hydraulic or vacuum principle, is utterly unfounded in truth. And that the heart, in accomplishing this, exerts a force, as they contend, of more than one hundred thousand pounds, is too preposterous to be believed. I grant that the heart is the strongest muscle in the human system; but who can for one moment believe that its motive power is equal to fifty tons? The heart, as I have already observed, does not circulate the blood at all; nor, on the contrary, does the blood cause the heart to throb. The heart and lungs both receive

their motions from the cerebellum, which is the fountain and origin of organic life and involuntary motion. Hence the involuntary nerves from the cerebellum throb the heart and heave the lungs, and the electricity contained in the air they inspire, circulates the blood and supplies the brain with nervous fluid, as I have already explained.

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

This double interrogatory is easily answered. Insert, for instance, a surgical knife between the joints of the vertebræ, and cut off the spinal marrow below the lungs and heart—all the parts below this incision will be so completely paralyzed, and voluntary motion and sensation so entirely destroyed, that we have no power to move the limbs by any volition we may exert; nor have we any power to feel, even though the paralyzed limbs should be broken to pieces by a hammer, or burned with fire. Yet in these immovable and unfeeling parts the blood continues to circulate as usual through the veins and arteries. This is proof positive that the blood is not made to flow by any power whatever invested in the cerebellum, but, as before proved, by the *positive* and *negative* forces of that electricity contained in the air inspired by the lungs. But let the spinal marrow be severed above the lungs and heart, and both will be instantly paralyzed and cease their motions; yet the last inspiration taken in by the lungs will cause the blood to circulate till it floods the right ventricle of the heart with venous blood, and empties the left ventricle of its arterial blood. This is proof the most irresistible, that the HEART AND LUNGS ARE MOVED BY AN INVOLUNTARY NERVOUS FORCE ORIGINATING IN THE CEREBELLUM, while the blood is circulated by the *positive* and *negative* forces of that electricity which is taken in with the air at the lungs. The lungs merely act as a double force-pump to bring in the surrounding atmosphere, extract from it a proper supply of the vital principle to feed the bright and burning flame of life, and to reject and expire the dregs unfit for that

end. This is perhaps as much as it is necessary to say in relation to the circulation of the blood, and the constant secretion of the nervous fluid from the arterial blood to the brain.

I now turn to the philosophy of disease, and will be as brief as possible.

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

I am well aware that medical men are much inclined to examine the patient's pulse, and watch the movements of the blood. They seem to think that nearly all diseases originate in the blood, and hence, under this impression, hundreds of specifics, or nostrums, have arisen to purify the blood, as though it contained some foreign properties that rendered it impure, and that these, by some medical treatment, must be extracted or removed from the system. But all this is fallacious, as the blood contains no foreign properties to render it impure. The blood becomes impure only through a disturbed circulation. It can be purified by no other substances in being, except what

are contained in the air at the lungs. These are oxygen and electricity. The whole blood in the body must, every few moments, be passed through the lungs to be purified and preserved from putrefaction. If the circulation, in any part of the body, be obstructed, or thrown out of balance, so that the blood cannot pay its timely visit to the lungs, it must become extravasated and impure. If, in any part of the body, there is a complete obstruction, so that the blood is entirely retained, then inflammation, ulceration, and corruption must ensue.

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

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

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

Millions of our race have been swept from the light of life to the darkness of death by various diseases caused by mental

impressions. Misfortune and distress have fallen upon many a father, a mother, and many a child. They have shut up in their bosoms all these mental woes, and brooded over their misfortunes in secret, concealed grief. Melancholy took possession of the heart, the vital force was disturbed, the system was thrown out of balance, disease was engendered, and they went to their graves.

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

A man accumulates a fortune of two hundred thousand dollars. He loses one half of it, and is hurled in distress. He broods over his misfortune. The mind is in trouble; it shrinks back on itself. The electricity of the system, this servant of the mind, leaves the extremities and approaches the brain, the throne of the master. The blood follows on; the excitement becomes great, and he believes he shall die in an almshouse. He is a monomaniac. Suppose he now loses the other half of his fortune, and his mind will become involved in still greater distress. This mental action calls an increased quantity of electricity, that is, of nervous fluid, to the brain, and an equal amount of blood follows on. He is now entirely deranged, and his feet are incessantly cold, because the brain has robbed them of their due proportion of the vital force. Now do you not perceive, that if these forces are dispersed from the brain, and the circulation equalized, his reason will be restored? There is not too much of blood and electricity in the system, but there may be too much in any one department of the system. I will now suppose him once more in possession of his reason. Now bring him intelligence that his darling child is crushed to atoms. The mind suddenly shrinks back on itself; the electric or nervous fluid instantly darts to the brain, like a faithful servant to see what distresses the master. The blood as sud-

denly follows the servant. The storm rages, and a fit ensues. Let the news be still more startling, and the congregated forces will, in the same ratio, be increased upon the brain, and he drops a corpse! So we perceive that, in all these instances, there is but one cause of disease. The only difference we have witnessed in the effects produced, was a gradually increased action, occasioned by an increased power of the same cause, even from the slightest excitement, gradually up to that fearful point where it produced instant death. An instance analagous to this transpired here among you, in the case of the distinguised statesman John Quincy Adams. Perhaps too much anxiety and thought for the welfare of his country, at his advanced age, called the forces to the brain, and the brilliant lamp of reason and life was extinguished! He has entered on other scenes!

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

But suppose the lungs had been strong, and that the stomach had been, by some trivial circumstance, rendered the weakest part. The electro-nervous fluid and blood would, in

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

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

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

I am well aware that *mental* and *physical* impressions may be termed *causes* of disease; but it will be remembered, that medical men contend that there are *remote* and *proximate* causes of disease. I am on the latter, and contend that there are not thousands of *proximate* causes, but only *one* grand PROXIMATE CAUSE of disease, and this is the disturbing of the nervous fluid, or throwing the electricity of the system out of balance; and that diseases begin in the electric force of the nerves, and not in the blood. They begin in the invisible and finest substance of the body, and end in the gross. Hence the same cause that produces monomania, produces entire derangement, fits, headache, and even the common excitement of the brain in a public speaker. The same cause produces consumption, dyspepsia, liver complaint, spinal affections, pleurisy, cholera, dysentery, inflammations, fevers, &c. This subtile *disease-causing* principle is the ELECTRO-NERVOUS FLUID. When equalized throughout the system, it is the cause of health, for it controls the blood and other fluids, and when thrown out of balance, it is the cause of disease. Hence the minister of health and sickness—of life and death—is within us, and is one and the same principle. As electricity is the efficient cause of all convulsions, calms, and storms in nature, and of all the pleasing or awful phenomena that transpire in earth, air, or ocean, or in the vegetable or mineral kingdom, so, as man is but an epitome of the universe, it is electricity in the form of nervous fluid that produces all the convulsions, calms, and storms in his own system.

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

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

It is now clearly seen how *mental* and *physical* impressions disturb the electricity of the system, which locates itself upon the weakest organ, calls the blood to its aid, and brings disease, pain, and death. So we perceive, that the same nervous fluid which, when equalized, produces health, is, when thrown out of balance, the cause of disease. The whole electricity of the nerves is, of course, one hundred per cent. Fifty per cent. is under the voluntary control of the mind, and belongs to the voluntary nerves, and the other fifty per cent. is under the control of the involuntary powers of the mind, and belongs to the involuntary nerves. Now if the whole fifty per cent. of either of these forces, which when equalized is health, should be suddenly collected upon any one organ, it would be the destruction of that organ. If the mind, on hearing bad news, or by some sudden distress, should call the whole fifty per cent. of electricity under its control to the brain, apoplexy and death must ensue. This would be done by a *mental impression* on the voluntary nervous force, causing the mind to shrink back on itself and become passive. But the same melancholy result could be produced by eating, drinking, or some other *physical impression* on the voluntary force over which the mind has no such control. Hence it will be understood, that all diseases

originating under mental impressions are produced by the fifty per cent. of voluntary nervous force. But those diseases originating under physical impressions are produced by the fifty per cent. of involuntary nervous force, and over which the mind has no control.

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

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

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

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

LECTURE V.

CURE OF DISEASE AND BEING ACCLIMATED.

Philosophy of Disease—Mental and Physical Impressions—Rationale of its Cure—Man riding; Head aches; Meets a robber; Headache cured—The Healing Principle is in us, not in Medicine—Equalize Circulation by Nervous Force—Emetics do not possess the Vomiting Principle—Vomiting is produced by Nervous Force—Examples and Proof—Diseases cured by Mental Impressions, even though caused by Physical Impression—Medicines produce Physical Results—Example of a peach-tree—Physicians should state to the Patients what Medicines they administer—How to preserve Health—Bathings—No Disease cured by an Opposite—Philosophy of becoming Acclimated—Mineral and Vegetable Kingdoms—Man a Vegetable of Second Growth—All Vegetables and Animals adapted to their Climates—Foreign Substances should not be eaten—Change of our Flesh and Bones—Clothing adapted to Climate—God has not erred in disposing the Vegetable Substances over the Globe—Truth immutable.

LADIES AND GENTLEMEN: When we reflect how extensive a field the philosophy of disease naturally occupies, and how vast a range we must take in order to inspect minutely its several parts, it will then be seen that my remarks, in my last lecture, have been brief in comparison with the vastness of the subject. I flatter myself, however, that my views are understood, and that the importance of the doctrine of mental and physical impressions, in relation to disease, is clearly seen, and

fully appreciated by you all. I believe it to be founded in immutable truth, and that it will survive the crash of empires and the revolution of ages.

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

In discussing the doctrine of mental impressions, I have clearly and irresistibly proved that the mind by shrinking back on itself in fear, melancholy, and grief, in the day of adversity, misfortune, and distress, can disturb the electro-nervous fluid, and allow it to concentrate itself upon any organ of the body and engender disease. If, then, the mind can disturb the equilibrium of the nervo-electric force and call it to some organ so as to produce disease, then the mind can also disperse it, equalize the circulation, and restore health. This it can do by a mental impression, admitting the impression to be sufficiently great. For example: A man in possession of five thousand dollars is riding homeward on horseback in the evening. He is within about a mile of his house. He is weary and his head aches so severely that he is obliged to walk his horse. He is so indisposed and faint that he can but just keep his saddle. From a lonely dismal spot at the road side, a robber springs and seizes his horse's bridle—presents a pistol, and exclaims, "Your money, or your life!" The rider, with a loaded whip, and at the impulse of the moment, suddenly strikes the robber's arm. This causes the pistol to discharge, and adds to the confusion of the moment. The rider, scarcely knowing what he is about, puts spurs to his horse. He darts off at the top of his speed. Before he is aware, he is at his own door. He dismounts and finds himself safe. The vital force is driven to the extremities, and his hands and feet are warm. Where is his headache now? It is gone. The supreme impression of his mind drove the electro-nervous fluid from his brain—the blood followed it—a reaction took place, and he was well. Is there anything strange in this? No! Then there is nothing strange in this science, for it is the curing of diseases by the doctrine of impressions.

I desire it to be distinctly understood how this power operates. Remember, mind touches the electro-nervous fluid, moves it—and this fluid moves the blood. Electrical Psychology is the doctrine of impressions; and the same disease that mind, or even physical impressions, can cause, the mind can remove—if the patient be in the psychological state; because mental impressions, to any extent we please, can be produced upon him. It is therefore immaterial from what source a disease may arise, or what kind of a disease it may be, the mind can, by its impressions, cause the nervous fluid to cure it, or at least to produce upon it a salutary influence. If exposure to heat or cold, dampness or dryness, or to any of the changing elements, should call the nervous fluid to the lungs, and disturb the circulation of the blood, so as to produce inflammation, the mind could disperse and equalize it, and thus effect a cure as readily as though this inflammation of the lungs had been brought on by melancholy and grief, or by any other mental distress. Or if these exposures had caused any other disease or pain in the system, the mind could have had the same power to remove it as though it had been caused by mental distress. Or if by eating, drinking, or by sedentary habits, dyspepsia had been produced, the mind could have had the same power to produce a salutary result, or even to cure it, as though it had been caused by mental distress. I do not mean that a cure can be effected by the electro-nervous force, *through mental impressions*, if there be any organic destruction of the parts diseased. The consumption, for instance, could not be cured if the lungs were ulcerated; sight could not be restored if the optic nerve were destroyed; nor could deafness be removed if the auditory nerve were destroyed. In these cases, even medical remedies, it must be granted, would be of no avail, because there is no foundation on which to build. In all I have said, or may say in regard to cures, I have reference only to curable cases. I mean, that the fifty per cent. of electro-nervous force, under the control of the mind, could effect a cure where there is no organic destruction, and where there is, at the same time, a sufficiency of vital force left to

build upon, so as to be able to produce a sanative result. Nor do I mean it to be understood that this science alone can at all times cure. It may require medicines to co-operate with it. As diseases are produced through mental and physical impressions, so through mental and physical impressions they must be cured.

Medicine produces a physical impression on the system, but never heals a disease. If a disease were ever healed through medicines, it was healed by the same sanative power as though it had been done by a mental impression in accordance with the teachings of Electrical Psychology. This is evident; because the sanative power is in the individual, and not in the medicine. Medicines and mental impressions only call that sanative principle to the right spot in the system so as to enable it to do its work. The following example will explain my meaning on this particular point:

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

invisible electro-nervous fluid. This moves and equalizes the blood, and the blood affects the flesh. It is the electricity of the system, under the control of the mind.

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

It may now be asked, If medicine has no healing property in it, then how can an emetic remove impurities from the stomach by vomiting the patient? In reply I would state that it has never done so. In this I desire to be distinctly understood. I mean that an emetic is not the vomiting principle. The vomiting principle is in the man. It is the electricity of the system. The electro-nervous fluid of the brain is the vomiting principle. Let us understand the philosophy of this. Emetics whether *mineral* or *vegetable*, possess those peculiar chemical properties that cause immense secretions. This effect is the whole secret of their power. An emetic, taken into the stomach, produces secretions most freely from the glands of the stomach, from the mucous membrane of the lungs, from the glands of the trachea, and from the glands of the mouth and tongue. It robs them of their moisture which is continually accumulating upon the stomach. The parts being robbed of their moisture by this artificial action, the electricity from the

nerves follows it, because electricity has a strong affinity for moisture. When a sufficiency of the electric force is drawn from the brain, and the blood having in the same ratio followed it, the countenance becomes pale—an expansion and collapse of the stomach take place, and vomiting is the result. This is its philosophy. In proof of the fact, electricity cannot be gathered in damp weather. The moisture, for which it has a strong affinity, holds it.

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

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

If the vomiting principle is not in us, why then does it turn

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

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

I have now said all that is necessary in relation to the curing of diseases by the ELECTRO-NERVOUS FORCE, and have shown how this force can be made to act by mind, or by medicine. I will now give advice in relation to avoiding disease and preserving health, which it will be well for everyone to observe who is desirous of securing this inestimable blessing. As life is dear to all, I shall be pardoned when I say that medical gentlemen are mad who administer medicine in silence to the patient without candidly informing him what the medicine is, and what effect or effects he intends it to produce. If the patient were thus instructed by a physician in whom he had full confidence, then he would be in constant expectation of the anticipated effect; and the mind, by its mental impressions, acting in concert with the physical impressions of the medicine, would produce a most salutary and happy result. I grant that this in-

formation cannot be given to infants, nor to deranged persons; but it should be done in all possible cases.

In order to preserve health, *the body should be kept clean, and the mind pure and calm.* There are extremes in everything, and these should be carefully avoided. The body should be carefully washed all over, or bathed, except the head, in water moderately cool. No soap should be used in either case, and the process should not occupy more than *three* or *four* minutes. It should be briskly rubbed with a coarse towel, and mostly downward, so as not to disturb the minute scales, that cover the pores. In cold weather, colder water should be used than in moderate weather. Indeed, the water should be about the temperature of the elements. But in freezing weather the body should be merely immersed, and almost immediately extricated, and the washing process should not occupy more than a moment of time. In cold weather, twice per week is sufficient; and in warm weather, every alternate day is abundant, in ordinary cases. Too frequent washing or bathing, and of too long continuance, to persons in ordinary health, is deleterious, as it destroys too much of the natural oil of the skin, which the Creator has supplied to give it a soft and silky texture. The system of hydropathy has great force, if rightly managed. In cases of heat, or inflammation, warm water should be applied, and the reaction would be coolness: and in cases of cold feet, they should be washed on going to bed each night in cold water, till they remain continually warm. The coldest water will extract the frost from a frozen hand, whereas if it were immersed in the warmest water that could be borne, it would perhaps destroy it, so as to render even amputation necessary. But if the hand be burned or scalded, immersing it in the warmest water that can be borne, or holding it to the fire, will produce a salutary result, even though the remedy be a harsh one. On this principle, you see the inconsistency of cold water applications, and even of ice to the head in brain fevers, or where there is a severe inflammation of the brain, occasioned by a fall, a blow, or any concussion.

I now turn the attention of ladies and gentlemen to eating,

drinking, and wearing apparel, and will endeavour, in as few words as possible, to show the bearing of these upon the human constitution.

Our bodies are made up of the elements, and, as I have already observed, are an epitome of the universe. In order to insure perfect health, we should subsist entirely upon the provisions, whether vegetable or animal, that are produced in that part of the earth where we were born and reared, or in that part of the earth where we intend to spend our days. And, moreover, our wearing apparel should also be the product of the same section where we live. Cotton should never be worn where the snow covers the earth, or in that part of the earth's latitude where it cannot be raised. Hemp, flax, cotton, wool, and silk may be worn with perfect safety in those latitudes of the earth's surface where they can be cultivated. The Creator's works are perfect. He has established complete harmony between the vegetables and the soil where they grow, and the climate that fostered their existence and warmed them into life. He, therefore, who eats the food belonging to his own latitude, who drinks the water that gushes from his own springs, and wears the clothing produced in his own climate, establishes a perfect harmony and aptitude between his own body and the surrounding elements. I mean that he does this in case he uses these blessings temperately, as not abusing them.

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

The mineral kingdom lays a foundation for the vegetable, and the vegetable for the animal kingdom. It is therefore perfectly clear that no animals could have had an existence till there were vegetables, because an *animal* is but a *vegetable* of the *second* growth. Each latitude of the globe has vegetables peculiar to itself, and these make up all the varieties that exist on earth. But the same species of vegetables differ from each other in different latitudes, as far as climates and elements or

soils may differ from each other. An apple, pear, or peach grown in forty degrees north latitude, differs considerably from the same fruit raised in thirty degrees north latitude. This is certain, because it is the result of surrounding elements that gave it being. The same may be said of corn, wheat, and rye in different latitudes. And as animals are but vegetables of the second growth, hence the same animals vary in accordance with their latitudes. The beef, mutton, and pork raised in thirty and forty degrees north latitude are therefore unlike, each being adapted to its own climate and the vegetables that sustained them.

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

Now suppose we suddenly change our climate from forty to thirty degrees north latitude. The air, water, fruits, vegetables, and flesh all differ. The old particles composing our bodies, and brought from forty degrees north latitude, fly off as usual. This produces hunger and thirst, and we supply our wants by the water and food of thirty degrees north latitude, and continue for weeks to do so. This creates a conflict between the old substances of our bodies and the new flesh and blood continually forming, throws the electro-nervous force out of balance, and engenders diseases. If we live and struggle on, for about seven years, we become ACCLIMATED, because our

old flesh and bones formed by the substances of one latitude have disappeared, and our entire systems are made up of the substances of another latitude. Hence we see the danger of changing of our positions on the globe to any great extent, which may, however, in some instances, prove beneficial to the constitution. Such is the PHILOSOPHY of being ACCLIMATED.

In view of what I have now brought forward, it will be clearly perceived by you, ladies and gentlemen, that we should confine ourselves to the water, fruits, grains, and animal food, and even to the medicines, produced in that climate where we live, and reject those of distant latitudes and foreign climates. To drink tea and coffe, and eat oranges, lemons, citrons, pine-apples, and the productions of all parts of the globe, is like changing, in some measure, our climate for another, or for several others, and thus keeping up a continual conflict between the elementary particles that are constantly entering the composition of our bodies. There is an incessant war waged between the climate where we live, and the productions of another region, and those of our own. To all this, add the clothing of other distant climes to be worn by us, and who can marvel that almost every man, woman, and child is complaining of some indisposition, or else groaning under disease and pain? Abandon luxuries of foreign growth; avoid dissipation; keep your bodies clean; your minds calm and contented; eat the productions of your own climate; drink the clear crystal water of your own spring; wear the flax, hemp, cotton, or wool that is raised in your own latitude; take all the rest of sleep that your nature and temperament require; have your hours of study, labour, exercise, and serious contemplation all regulated; and be temperate in all things. Follow these directions, and no doctor will enter your house. If you must have tea, use sage, pennyroyal, and hemlock. These are wholesome, and habit will transform them into luxuries far transcending the nerve-destroying plant of China.

It is impossible that the Creator could have erred in adapting all the fruits, grains, and other vegetable substances to each latitude of the earth, so that man and other creatures can

subsist there in health, peace, and happiness. And man no more requires the products of other climes to increase these blessings, than the animals around him, who find not only their food and drink, but even their medicines, produced by the soil on which they tread, without resorting to foreign importations. At the novelty of these ideas you may smile, but they are based upon immutable truth, and established, constituted, and sustained by HIM who founded the pillars of strength and beauty that support the fabric of nature, and must stand till these shall fall.

LECTURE VI.

EXISTENCE OF DEITY PROVED FROM MOTION.

Reason fearless of Consequences—The power of Electricity—Its awful Manifestations—Nothing compared with Deity—Spirit supposed to be Immaterial, but is not—Supposed to be the Result of Mechanism, but is not—Dr. Priestly—Atheists—The Resurrection—Spirit is a Substance—Electricity is Universal—Mind is the opposite of Dead Matter—Body and Nature compared—Each Organ has but one function—The chain of Elementary Substances considered, from the heaviest up to the lightest—Only one Substance has Motion, this is Mind—The Unseen is the Reality, the Visible is not—The Tree is an outshoot from the Invisible Life of the Seed—All Powers are in the Unseen Substances—Earthquakes—Man and Nature alike—Involuntary Powers of Mind—Involuntary Powers of God—His Voluntary Powers create—His Involuntary Powers govern through Established Laws—God's Voluntary Powers cannot be thwarted, his Involuntary can—First Human Pair—Difference between being Born and Created—The Acorn and the Oak, which was first? Geology—Creation and Government of the Globe—Premature Deaths argued—Two Brains—Voluntary and Involuntary Powers—The office of each proved by Preparing Food and Eating it.

LADIES AND GENTLEMEN: The nature and importance of Electrical Psychology I have clearly and philosophically argued, in a free, unchained, and fearless expression of my thoughts. For this, even if I have erred, I am entitled to your approbation, rather than your condemnation. For what is man, when he

makes himself a cowering, cringing slave to the opinions of others, and tamely bows to win the momentary smiles of popular applause from the passing crowd? What I have said in relation to this science has been the sincere breathings of my own convictions. I have, therefore, reasoned fearless of consequences; and if I have in so doing met your approbation, I rejoice at it; if I have met your disapprobation, I regret it—yet you will pardon me when I say that I cannot alter my course and accommodate myself to the opinions of others, however elevated may be their stations. Fully sensible of the duty I owe to my fellow-men, and to the Supreme Ruler of the universe, and when I discharge this to the best of my ability, I little care what men may think or even say of me. If, however, what I have argued of the human system—the electro-nervous force—the connecting link between mind and matter—the circulation of the blood—the philosophy of disease—the *rationale* of its cure—the laws of health, and the philosophy of acclimation,—if these excite your surprise, ladies and gentlemen may then prepare themselves for still greater surprise in the argument now to be offered on spirit, and the creation and government of the universe. Being myself perfectly unshackled and free, I shall exert myself in that freedom while pursuing this department of my subject.

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

in the beams of the mid-day sun—in the descending rains and gentle dews. It is written in the flowery field and shady grove. It is written in stars on the scroll of night. It is written in lightning on the bosom of the dark cloud. It is written deep in sympathy on the soul, and controls the most powerful affections and stormy passions of the human heart.

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

Though the powers of mind and its complicated operations can be seen, felt, and in a good degree comprehended, yet, after all, we know but little of mind as regards its *properties*, or *substance*. Some suppose it to be absolutely and positively *immaterial*, because it is purely spirit. Others believe *mind* to be the result of organism, and contend that it cannot exist without a brain, which is the grand organ that secretes thought, even as the liver secretes its bile, or the stomach its gastric juice! The former of these suppositions is the one generally adopted by the Christian community who believe spirit to be an *immateriality*. The latter supposition is embraced by those Christians who wholly rely upon the resurrection of the body for the future existence of the spirit. They are called Materialists, because they make out the spirit to be no substance at all, but merely the result of organised matter. Of this faith was the celebrated Dr. Priestly. This latter position is also adopted by the atheists, who contend that spirit cannot exist independent of an organised brain; and as they reject the Christian hope of the resurrection, so they contend that mind is extinguished in the night of the grave, and sleeps in nonentity, to wake no more. Hence, the idea of a God as an intelligent Spirit they regard as a freak of fancy—a mere chimera of the human brain. Both of these positions as regards spirit I reject, and will give my reasons for doing so.

I reject the *immateriality* of the spirit, because that which is positively and absolutely *immaterial* cannot, of course, possess either length, breadth, or thickness, nor occupy any space. Indeed, it cannot, in this case, possess any form; and that

which possesses no form, cannot, in the nature of things, occupy any space. And to talk of a thing having an existence which, at the same time, has no form, nor occupies space, is the most consummate nonsense. Hence an *immateriality* is a nonentity—a blank nothing. On the other hand, if *mind* is merely the result of organism, and if it cannot exist independent of an organised brain, then who made the first brain? Did it not require an intelligent spirit to organise its several parts, and adapt the eye to light, the ear to sound, and make these organs the inlets of sensation to the inhabitant in that brain? Surely the brain did not make itself, for this would only be saying that the brain acted before it existed!

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

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

In the first place, permit me to remark that inherent motion is not an attribute common to all substances in nature. The globe, as a body, is moved by the *positive* and *negative* forces of electrical action, and all the operations of nature in the earth and elements are carried on by the same power. Whether it be crystallisations, or petrifactions, the growth of vegetation, or its decomposition—motions and changes in air and water—or the crumbling particles of the mountain rock—all the motions, visible and invisible, that transpire in the mineral and vegetable

kingdoms, and in all their multifarious operations, are produced by electricity, which is the universal agent appointed to keep up the order and harmony of the universe. And yet it is certain that electricity does not possess inherent motion as its attribute. Motion belongs to one substance only, and that is mind.

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

The point upon which I am now entering is one of most deep and thrilling interest. It is no less than to prove the existence of an Eternal Mind from *motion and the absolute perfection of the chain of elementary substances.* But while accomplishing this, I must call to my aid the relative subtilties of different portions of matter with which we are surrounded. Let us, for a moment, turn our attention to a few of the most obvious substances in nature, and then glance at her absolute perfection as a whole. Let us carefully notice the gradation these substances occupy towards each other in their relation to motion, and then the intrinsic beauty of the subject will appear. I will begin at the heaviest matter that may first suggest itself to my mind, and leisurely pass on, rising higher, and still higher, through its various grades, up to that which is more and more rarefied, subtile, and light, till we arrive at that which must necessarily possess inherent motion, and therefore living power.

The heaviest of gross substances in existence is the most difficult to move, and hence must be at the greatest possible distance from motion. Though there are several solid substances heavier than lead, I choose to begin at this, as the idea

I wish to convey is all that is worthy of your consideration in the present argument. Lead, then, on account of the density of its particles, is difficult to move. Were it the heaviest substance in nature, it would take its position farther distant from motion than any other substance. Rock, being more easily moved than lead, takes its relative position nearer to motion. In like manner, earth is more easily moved than rock; water is more easily moved than earth; air is more easily moved than water; the gaseous fluids are more easily moved than air; and electricity is more easily moved than the gaseous fluids.

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

We have now mounted from lead up to electricity; and though, as we rose, we found each successive substance more easily moved than the one below it, still we have not as yet found a single material that possesses inherent motion as its attribute. Lead, rock, earth, and water are moved by impulse; air is moved by rarefication; and electricity is moved by the positive and negative forces. True we have mounted up, as before remarked, to electricity; but even this cannot move, unless it is thrown out of balance in relation to quantity as to its *positive* and *negative* forces. In such cases it flies, equalizes itself, and again sinks to rest. I am fully sensible that electricity is a fluid most inconceivably subtile, rarefied, and fine. It is computed to take four million particles of our air to make a speck as large as the smallest visible grain of sand, and yet electricity is more than seven hundred thousand times finer than air! It is almost unparticled matter, and is not only invisible, but, so far as we can judge, it is imponderable. It cannot be seen—it cannot be weighed! A thousand empty

Leyden jars, capable of containing a gallon each, may be placed upon the nicest scale, and most accurately weighed. Then let these be filled with electricity, and, so far as human sagacity can determine, they will weigh no more. Hence to our perception, a thousand gallons weigh nothing.

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

When we mount up in our contemplations through the various grades of matter, and see it continually brightening as we progress onward in our delightful career of rapture, till we arrive at that sublimated substance which can neither be seen nor weighed—which moves with a velocity of twelve million miles per minute, and can travel around this globe in the eighth part of a second—we are struck with astonishment and awe! But as this is not the last link in the immeasurable chain, we are forced to proceed onward till we arrive at the finest, most sublime, and brilliant substance in being—a substance that possesses the attributes of inherent or self-motion and living power, and from which all other motion and power throughout the immeasurable universe are derived. This is the INFINITE MIND, and possesses embodied form. He is a living being. This Infinite Mind comes in contact with electricity, gives to it motion, arms it with power, and, through this mighty unseen agent, moves the universe, and carries on all the multifarious operations of nature, whether minute or grand. Hence there is not a motion that transpires amidst the immensity of his works, from rolling globes down to the falling leaf, but what originates in the ETERNAL MIND, and by HIM

is performed, through electricity as his agent. Mind is, therefore, the absolute perfection of all substances in being; and as it possesses self-motion as its grand attribute, so it is, in this respect, exactly the reverse of all other substances, which are, of themselves, motionlesss. MIND, or SPIRIT, is above all, and absolutely disposes of and controls all. Hence, mind and its agent electricity are both imponderable—are both invisible and coeternal.

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

All the powers and operations of nature are lodged in the unseen and finest portions of matter; they pass on through every grade, and end in the gross and heaviest parts. The unseen power that stirs the earthquake and convulses the globe is the *reality*. It passes through every grade of matter, and ends in rending the solid rocks and hurling cities in the vortex of ruin. The power that moves this globe in its orbit at the

rate of sixty-eight thousand miles per hour is an invisible agent, moved by omnipotent Power—for all operations and effects begin in the finest substance in being, which is the unseen cause, and therefore the reality. Hence it is the same in nature as in the human system, as I have already shown in my arguments on the philosophy of disease. The disease begins in the finest substance of the body—in the electricity of the nerves—passes on to the blood and flesh, and ends in the bones. There is, indeed, but one common mode of operation in nature and in man.

Ladies and Gentlemen—I desire now to turn your attention to one important point in relation to mind, which has been entirely overlooked by philosophers. I mean its *involuntary* powers. To speak of the *involuntary* powers of mind will certainly produce a singular impression on your hearts; and the strangeness of the idea may, perhaps, fill you with surprise. But strange as it may appear, it is nevertheless true that mind possesses the two grand attributes of *voluntary* and *involuntary* power. These two constitute the mind as a living being of embodied form. If mind make use of electricity as its agent, then it must possess the voluntary and involuntary powers to meet the positive and negative forces in electricity. If this be not so, then the Infinite Mind cannot be the Creator and Governor of the universe; because it is by his *voluntary* power that he creates a universe, but it is by his *involuntary* power that he sustains and governs it. Each of these powers, from a philosophical necessity, and from the very nature of his being, perform their own peculiar functions, and in perfect harmony preside over their own respective departments. It is the peculiar province of the voluntary power of the Infinite Mind to plan, arrange, dispose, and create worlds and their inhabitants, and it is the peculiar province of his involuntary power to govern and control these worlds and their inhabitants through the fixed laws of nature. Let us reason this point, and its consistency will appear.

In the first place—if the voluntary power of the Creator governed the universe, then no possible contingencies could

happen—and nothing once commenced could ever perish prematurely. For instance: if God determined to create a human pair, and by his voluntary power commenced the work, they could not perish when his work was but partially accomplished. They are destined to come to maturity, invested with the true lineaments of form—and destined to gaze upon each other as perfect specimens of living beauty. If not, then God in his voluntary and absolute determination can be thwarted and disappointed.

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

The same is true in relation to the vegetable kingdom. The whole species of vegetable life was produced by the voluntary powers of God. In the order of nature there never was an acorn but what grew on an oak; and there never was an oak but what came from an acorn. Geology proves that there has been a period when there were no vegetables or animals on this globe. Which then was first—the acorn or the oak? If you reply that the acorn was first, then there was an acorn that did not grow on an oak. If you say that the oak was first, then there was an oak that did not come from an acorn. Whence, then, is the starting point of creation, if there is no God? for nature cannot start herself, as this would only be saying that she acted before she existed. Whether the Creator at the first produced by his voluntary powers the seeds or the plants, is of no consequence to my present purpose. It is enough to say that they were brought into existence without any parent stock, and in performing this work there could be

no uncertainty, nor could anything perish prematurely, because it was under the voluntary powers of the Infinite Mind.

But after this globe was created, and the first link of every species of vegetable and animal life was moved into existence by the voluntary powers of the Creator, it then naturally and of philosophical necessity passed from the control of the *voluntary* powers to the control of the *involuntary* powers of the Infinite Mind, and by them to be governed through the established laws of nature. Here, then, the casualties may naturally arise, but nowhere else under the government of the Supreme.

This view of mind removes the many difficulties and perplexities we encounter, when we contemplate the unchangeable character of the Creator in the government of the world. Millions of our race are continually perishing by premature birth! The eye was most skilfully organised and adapted to see light, but saw it not. The ear was formed—all its acoustic chambers were arranged, and the whole adapted to the reverberations of sound, but it never heard. It had hands, but they never handled; feet, but they never walked; lungs, but they never breathed; and a mouth, but it never spoke nor tasted food.

Again, how many millions of our race die under ten years of age! And though they were constituted, and ripening for the enjoyment of the social and domestic affections and the multiplication of their race, yet they were prematurely cut off, and left no progeny on earth. Now if these events are under the government of the voluntary powers of the Creator, would he not, I ask, be arrested in the execution of his voluntary will, and would not his designs fail of being accomplished? The conclusion is absolutely irresistible, for how can we judge of *designs*, only as we see the adaptation of means to ends? If an eye and ear are formed, and adapted to light and sound, does not this prove the will and design of God, that the one shall see, and the other shall hear? It does. If, then, the infant prematurely dies and never sees an object, nor hears a sound, are not those two organs formed in vain, and are not

the design and will of the Creator both frustrated? If the girl that died at ten years of age, and never bore nor nursed children—if it is admitted that she did not answer the full measure and end of her existence, in common with her sex, is not then the will of God rendered abortive, and do not his designs in this case fail? It must be so, if the government of the world is under the voluntary powers of the Infinite Mind.

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

The cerebrum is the great fountain of the voluntary nerves, through which the voluntary powers of the mind ever act. The cerebellum is the fountain of the involuntary nerves, through which the involuntary powers of the mind ever act. Though the voluntary and involuntary nerves from these two brains seem to blend in the spinal marrow, yet they preserve their distinct character, even to their final termination in the system, and execute the functions appertaining to their own office in producing voluntary and involuntary motion. Such is the residence of the living mind, which seems to hold its throne in the medulla oblongata, at the fountain-head of the voluntary and involuntary nerves. From thence my mind, by its volitions, controls all the voluntary motions of my body, through the cerebrum. At will I move my hands in any possible direction I please to handle substances, and at will I move my feet to walk.

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

I will now make an application of this to the Infinite Mind, in creating and governing the universe. If, for instance, you make machinery of various kinds, these are your own creations, for they are made by the voluntary powers of your mind. If you cultivate the earth, and raise grain and the various vegetables to sustain your existence, these again are your own creations, for they are produced by your voluntary powers. You prepare them, by various processes, for your use—you cook and place them on the table. You eat them, and thus far they are under your voluntary action. But the moment they are eaten, your creations are finished, and the whole, naturally and of philosophical necessity, passes beyond your direct volition, and is subjected to the involuntary powers of your mind. These now take charge of this new creation, and govern it in all its involuntary motions and revolutions, according to the fixed laws of the organised system.

In like manner the voluntary powers of Deity are unchangeably employed in planning, arranging, and creating new worlds, and systems of worlds, and peopling them with inhabitants. When the whole of any such system is finished, and all its laws established for the rolling of worlds, and for the operations of the mineral, vegetable, and animal kingdoms, the whole naturally passes, according to the principles of philosophical necessity, from the action and control of his voluntary, miraculous power, and submits itself to be governed through the fixed laws of the universe, by the involuntary powers of the same Infinite Mind. As the bare presence of the human mind in

the brain causes the heart to throb and the functions of life to proceed, even when that mind is wrapped in sleep so profound that not a thought is stirring in its voluntary department, so the bare presence and majesty of the Infinite Mind, even if He should not exercise a thought, would cause all worlds to roll through immensity, and cause all the operations of nature in the mineral, vegetable, and animal kingdoms to proceed on in their ceaseless changes; for these are under the control of the involuntary powers of the Deity, acting through the laws of the universe.

LECTURE VII.

THE SUBJECT OF CREATION CONSIDERED.

All Motion originates in Mind—Thought is not Mind—Creation is a vast subject—Man's Right to Reason on any subject—Worlds made out of Electricity—Nothing cannot be made into Something—Apostle Paul—Bible sense of *create*—Something must be Eternal—God, Space, and Duration considered—Philosophical Necessity—Electricity is the Body of God—Each Animated Body is an outshoot from Mind—God's Mind is not Omnipresent; his Body is—Mind is Form—The Serpent—The Lobster—All Feeling in Mind—Amputations—How Mind moves the Body—One hundred Elements—Mode of Creation—Gradually, from the Invisible to the Visible Forms—Boyle—Bishop Watson—Requires Electricity, out of which the Globe was made, to govern it—One hundred Cords fastened on one hundred Elements in Electricity—Positive and Negative Forces—Ultimates and Primates—Gold and Phosphate of Lime—The Sun is Electricity—The Philosophy of Twilight—The Globe not yet finished—Newton—Comets—Elliptical Orbits—Volcanoes—Philosophy of Variation of the Compass—The Globe yet in its Embryo—When finished, what Future Generations will say of us.

LADIES AND GENTLEMEN: In my last lecture the momentous question was presented for our consideration—Where is the starting point of all motion and power, whether voluntary or involuntary, in both nature and man? The transcendent importance of this question clothes it with the eloquence of its own splendour. I have humbly endeavoured to answer it by

showing that all motion and power originate in mind. And surely the idea that mind possesses the attribute of innate motion and living power is both majestic and sublime. I have shown that mind has two grand forces. I mean its voluntary and involuntary powers, by which the world was created and is governed. I have proved the existence of the Infinite Mind from *motion and the absolute perfection of material existences.* I have shown that mind must be some substance, and not the result of organism, nor an absolute *immateriality*, which is but a *nonentity.*

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

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

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

It is the most commonly received opinion in the Christian world, that God made all things out of nothing. It is true the inspired Book does not say, or even hint this. It simply says—"In the beginning God created the heavens and the earth;" but it does not add the words—*out of nothing.* It is absolutely and philosophically impossible, in the very nature and constitution of things, that something can be made out of nothing. It implies, at the same time, a contradiction in terms. We cannot form even a notion in our imaginations how much of nothing it would take to make the least imaginable something. I am speaking of *nothing* in the strictest sense of the word. But using the word *nothing* in its common acceptation, we can easily perceive how all things could have been made out of nothing. When all visible objects are removed from a room, we say *there is nothing in it—it is empty.* Yet we know that it is filled with air, because we continue to breathe. But if the air, by a force-pump, were removed from an air-tight room, we might, with much more propriety, say *there is nothing in it*; yet electricity would be there. If solid substances were therefore made out of air, in an empty room, we could say that they were made out of nothing, for the room, according to the usual mode of expression, had nothing in it. But admitting the air to have been extracted from the room, and nothing but electricity left, and if solid substances were produced from this ethereal and invisible fluid, we could with much more apparent consistency

created nor changed. The same is true in relation to duration. Duration must have rolled on, even if there had been no revolutions of suns and worlds to mark its periods. The contrary cannot possibly be conceived. Hence duration and space both exist of philosophical necessity, and are absolutely eternal. Endless duration is the age of Jehovah, and space is the empire in which he dwells and reigns. This space was eternally filled with mind and invisible matter in its original state. They both exist of philosophical necessity.

Hence matter is eternal, because, if there ever had been a period when there was nothing in existence as it regards matter, then nothing would now have been, for nothing cannot create itself into something. The same is true in relation to mind. If there ever had been a period when there was no mind in existence, then no mind could now have been, for mind could not have created itself, as this would be admitting mind to have acted before it existed. Hence mind and primeval matter are both coexistent and coeternal. Indeed, the one could not exist without the other, because that electricity, which is original and eternal matter, is the body of God. All other bodies are therefore emanations from his body, and all other spirits are emanations from his spirit. Hence all things are of God. He has poured himself throughout all his works. He has poured spirit from spirit's awful fountain, and kindled into existence a world of rationals. On this principle it will be seen that the Eternal Mind is not absolutely omnipresent, while his electrical body is, because it pervades immensity of space. Mind must be enthroned, and not diffused over the whole body. And as the mind of Jehovah actuates his body, so he produces impressions throughout the boundlessness of space, and makes himself instantly felt throughout the immensity of his works, even as the human mind, which is located in the brain, still makes its presence felt throughout the body, even to every possible extremity, and produces the impressions of its existence on others.

Mind or spirit is of itself embodied and a living form. It is

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

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

Having the great principles of mind and matter before us, I will now proceed to notice the creation of worlds. I have already remarked that all the chemical properties of all sub-

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

Now, as the Eternal Mind can come in direct contact with electricity only, so he exerted his voluntary powers that constitute his creative energy, and condensed those one hundred elements that constitute electricity, down to a more gross and dense state, each element sliding down its own cord in its progress toward creation. Though mind can directly touch but electricity, yet electricity, as the universal agent under Deity, can touch all substances in being. The Creator again acts, through another volume of electricity upon those one hundred partially condensed elements, and moves them down a grade farther onward toward their ultimate, or created state. And thus the work progresses; wave successively following wave down its own cord, till they all become air. Hence air contains the one hundred elements; and all the chemical properties of all things in being are involved in it. And so the work of creation progresses, under the never-ceasing action of the Infinite Mind, from whom all motion and power emanate,

till those one hundred elements are made into water. Hence water contains all the chemical properties of all things in being. Matter, from its invisible electric state, has now become visible in the crystal, volatile, and colourless state called water. The whole one hundred elements are here in solution; and from water, which is the universal solvent of nature, earth, and all mineral and crystallised substances, were made. Boyle has proved that by transmutation, as he terms it, nature turns water into earth; and Bishop Watson, in his "Chemical Essays," admits the same, and says that "it has never been disproved by any writer." Boyle should not have said that *nature*, by transmutation, does this; but that the CREATOR, by his own power of inherent motion, turns water into earth. I resume this interesting subject.

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

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

the idea, that electricity, being uncreated and eternal matter, is the only substance that mind can touch, and hence is the great physical agent the Creator employs in the government of all worlds. The unchanging laws of the universe are but the unchanging thoughts of God. Ladies and gentlemen, I desire you to bear in mind that it requires electricity, the very substance out of which the globe was made, to govern it by its positive and negative forces under the energy of Infinite Power.

As this subject is somewhat intricate, permit me to be very explicit in making myself understood. When I say that it requires electricity to govern the globe, I mean as follows: electricity, being the uncreated substance, is the *positive* force, and the globe, being the created substance, is the *negative* force. In the next place it will be clearly perceived, that all the substances existing in the globe as so many ULTIMATES, exist in electricity as so many PRIMATES. For instance: if there is gold in the globe, then there is gold in electricity, out of which it was made; if there is phosphate of lime in the globe, out of which the shells of the ocean and bones are formed, then there is phosphate of lime in electricity, out of which it was made. The gold in electricity is in a gaseous and invisible state, and is the *positive* force, and the gold in the globe is in a solid and visible state, and is the *negative* force. As the positive and negative forces always come together, so the gold in electricity entirely controls and mineralizes the gold in the globe, but lets its ninety-nine kindred elements alone. Each one keeps its own cord of communication from top to bottom—from *primate* to *ultimate*—from *positive* to *negative*. The same is true, not only of the gold, and of the phosphate of lime, but also of the ninety-eight remaining elements. The whole one hundred elements in electricity, as the *positive* forces, are brought to act upon the one hundred corresponding elements of the globe, as the *negative* forces, and thus not only move it on its axis, and in its revolutions around the sun, but produce all the changes and operations in these elementary substances of which the globe is composed.

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

The sun being pure electricity is, of course, a cold, invisible body. He is placed, as is supposed, in the centre of a retinue of worlds composing our planetary system, and that to these worlds he gives light, heat, and vegetation. But to my mind it is evident that there can be no light above our atmosphere, which surrounds the globe to the height of about fifty miles. As electricity travels from the sun to the globe in never-ceasing streams, so when it strikes the top of our atmosphere it becomes faintly visible, and not before. This is proved by the morning and evening twilight, when the sun is so far below the eastern hills as to strike the very top of our atmosphere, apparently on a level with our fields, and affords a feeble light on account of the thinness of our air at that height. But as it rises higher, its rays shoot deeper, and the air growing denser as they approach the earth where we stand, till they touch it, the friction on the particles of air is of course greater, and the light and heat are rendered more intense by this density of atmosphere, and by their final reflection and reaction from the globe. Hence, could we rise to the top of our atmosphere, the sun would disappear, and we should there be shrouded in total darkness. Electricity is cold and invisible, and as it travels from the sun to the globe at one rate of twelve million miles per minute, so it sets the particles of the air on fire by the rapidity of its motion and friction. Such is the philosophy of the morning and evening twilight, which never has been, and cannot be explained on any other principle than the electrical invisibility of our sun, and the absence of all light above our atmosphere. And electricity, thrown from the sun to the globe, is the mode employed by the Creator to bring it to its full growth and perfection, as a meet habitation for man

As electricity is, in its one hundred elements, continually pouring from the sun upon the globe, why does it not continue to increase it in bulk? I reply that it does, and hence its entire creation, as to its size, vegetables, and animals, is not yet perfected, but will be in future ages. Its distance from the sun, and its exact relation to surrounding worlds, will then forbid its increase in bulk. The human body, when completely developed by food and drink, ceases its growth, even though the same sustenance, both in quality and quantity, is continued. This I will more fully explain; and hence the cause of the variation of the compass, which in philosophy yet remains inscrutable, will be made to appear.

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

The globe yet moves in an elliptical orbit, because its bowels are melted lava, and perhaps not more than one hundred miles in depth of its crust are as yet cooled. And the two hundred volcanoes now in existence are so many spiracles to the subterranean furnace, and continually throw off the gaseous sub-

stances generated in its bosom, and cause it to transgress in some measure the attractive and repulsive forces that move it. As it cools, it continually approximates, in its orbit, nearer to a circle. This will cause the variation of the compass to continue, till its own internal forces cease to affect its motion, and allow the law of attraction and repulsion to move it in a perfect circle round the sun. And when it shall perform an exact circle in its annual revolution, it will be perfectly finished as to its size; and yet the quantity of electricity thrown upon it from the sun will be the same as it now is, and ever has been. But this redundancy will be thrown off at its north and south poles, and in such increased quantities as to warm and enlighten those extremities of the globe, and bring them into the fruitfulness and bloom of the garden of Eden. Then the variation of the compass will cease, inasmuch as the cause will be removed that produces it. The cause of its variation is the elliptical orbit in which our globe moves, and its continual and unceasing approach to a circle. And when that circle shall be obtained, the globe will be finished, and the variation of the compass will disappear.

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

This subject, in connection with the boundlessness of the universe, and the successive creation of worlds I should like to pursue to a greater extent, but lest I weary your patience, I now turn your attention to the creation of the vegetable and animal species.

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

While I contend that the Creator produced the whole vegetable and animal creation at first, without any parent stock or the ordinary mode of generation, yet I would not be understood to say that there were no germs of life existing as a primordial cause adequate to the effect produced. But while I contend that there were, for instance, no acorns, nor other seeds in being, yet it is evident that the germ necessary to produce an acorn or an oak eternally existed in God. Hence the spirit of all life, whether vegetable or animal, even from the highest reasoning powers, through every link of the animal chain, down to the lowest creature, and through every link of the vegetable, eternally existed in God, and is absolutely im-

mortal. The whole of this immense variety combined in Deity constitutes the fulness and perfection of the ETERNAL MIND. Hence the lowest animal or vegetable life is but a part of the lowest life in God's spirit, which is the corresponding germ from whence it emanated. And the matter that forms the visible substance of all animal and vegetable bodies eternally existed in electricity, which is the original, invisible and immortal condition of inert matter, and constitutes the body of God. Hence God and electricity are both immortal and eternal. From electricity, which is the invisible body of God, have emanated all the visible substances that constitute globes, and from the fulness of his spirit have emanated all life, form, and motion. And as all organism exists in spirit, so every animal and vegetable has developed a physical body corresponding in form to the germ of life received by each one from the inexhaustible fountain of the Infinite Mind.

If God does not create through the laws of nature, but by miracle, in the arbitrary sense it is generally understood by Christians, he would in this case have finished the globe before he produced the vegetable and animal kingdoms, and then moved them both into existence at the same time. But he cannot, from the very nature of his perfections, suspend the production of life while forming a globe of dead matter, because he pours forth simultaneously and unchangeably all his perfections which are transmitted through correspondent laws for the production of life, so far as a globe may be finished. And as this globe was progressively forming through successive ages, and one elementary department finished before another, so the successive creation of plants and animals, as geology proves, is easily and rationally accounted for.

God could not create a fish until there was water adapted to its existence. And the moment the water was perfected, it stood in a philosophical aptitude to the marine laws of the universe, and through these emanated from the Creator that portion only of his spirit which stood in aptitude to the aqueous department, and this spirit became the living germ or life of

that fish, and produced its body through the positive and negative forces of electric action. Hence the body of this fish was but the developed and visible shape of its mind. But as the water was progressively created, and for many ages covered the earth before dry land appeared, therefore, while in its turbid and unfinished state, many of the inferior species, from the lowest life up to shell-fish, and from thence up through every grade, existed before the most highly organised and perfect fish was created. And each of these grades, in like manner, through the laws of nature received their life from the infinite fountain of spirit, which became the germ of their being. The various shapes of their organic structures were but visible manifestations of the various shapes of their minds, and the most perfectly organised fish in the ocean involves in his body the organism of all below him, and his intelligence is equal in amount to the intelligence in all.

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

As each of these vegetable tribes rose in succession, one above another, with increasing splendour, so each superior tribe in-

volved in its own perfection the perfection and organism of all below it. For instance the *first species* of plants on the yet marshy earth was ordinary; the *second*, more perfect, retained its own, and involved all contained in the *first*; the *third*, still advancing, retained its own perfection, and involved all contained in the two below it; the *fourth* makes its appearance one grade higher, and involves all the organic perfections of the *three* below it. And should we be able, in this vast range, to find the thousandth different species, that thousandth one would retain its own, and involve all the complicated beauties of organic structure and life contained in the 999 below it; because, as the form of the earth, in its progressive creation, became more and more perfect and dense, each rising vegetable species, standing in a full and exact aptitude to all the laws of nature then in action, so far as the globe was finished, would avail itself of all the life from the Creator which thus far acted through, and filled, these laws.

It was the same, as we have already noticed, with all animal life in the ocean. Each higher involved in itself the perfections of all below it. It was the same with all animated beings in earth and air. The amphibious animal is, of course, the connecting link between the aqueous and terrestrial races. From the humblest land animal up to man, the same grand law obtains. Each higher involves in its constitution the perfections of all below it, even up to man. When the earth was finished, man was produced. And all the laws of nature in relation to this globe being in action, so in man's organism was involved the organism of the whole animal and vegetable creation, and in his spirit was involved the spirit of all life and intelligence in universal nature below him. And, standing in a complete relationship to the finished globe and all its perfect laws, he, of course, drank in a portion of all the perfections contained in the Infinite Spirit, and hence he was strictly in the image of God. Man is, therefore, in every sense, a perfect and grand epitome of the universe. As he is in the image of his God, he stands at the fountain-head of creation, and drinks

in all the powers of universal nature, and is sustained by being fed with a due portion of both spiritual and physical sustenance. His mind is fed and developed with impressions as his body is with food.

God is a spirit, and in his spirit are involved all life, all form, and the germinating principle of all animal and vegetable spirit. And in his body, which is electricity, are involved the invisible and ethereal substances of all inert matter, out of which all globes and the bodies of all creatures were produced. In God is, therefore, involved the invisible and primal essence of all matter and spirit existing in all globes and their inhabitants.

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

There are likewise two electricities, called the *positive* and *negative*. The positive is *male*, the negative is *female*. The male electricity belongs to the heavens; the female electricity belongs to the earth. The male and female also extend through every possible link of the immense vegetable chain, as well as through every link of the animal chain, and retain their sepa-

rate existence and equal powers in the positive and negative electricities, which are the primeval, eternal, and invisible efficients of all visible matter.

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

> "Man, bear thy brow aloft! view every grace
> In God's great offspring, beauteous Nature's face."

Creation is therefore no arbitrary act in God, but, like the ever-streaming rays of light from the sun, it is the natural result, the visible emanation and outshoot of his own invisible existence, and was progressively created through the laws of the universe, as soon as that part of the globe in which life was to be produced stood in a finished relationship to those laws. Hence the laws of nature are but the result of the unchanging thoughts of God. One part of the globe was finished before another, and the creation of life, both vegetable and animal, was in like manner progressive, from the lowest grade and most imperfect organism, step by step, up to man, who is the perfection of all, and is in the image of God.

In this view of our subject it will be perceived that spirit is a substance eternal in its nature, and not the result of an organised brain, and that man has not received his existence by climbing gradually from the lowest link of the vegetable or animal chain up to his present perfection and grandeur. He was never in his creation a vegetable, or even a lower animal; was never a mushroom or a plant, a tadpole or a horse, as some writers contend. His existence was never ingermed and in-

volved in any one or all of the six grand links of the living chain below him, which naturalists divide into the *vegetable*, the *pisces*, the *saurian*, the *aves*, the *marsupial*, and *mammalia kingdoms*, making man the seventh link. Throwing aside the useless technicalities of foreign language, these seven links of the living chain embraced in the seven grand kingdoms of nature can be expressed in plain English. Their rising order is as follows: FIRST —The vegetable kingdom. SECOND—The fish kingdom. THIRD—The reptile kingdom, embracing lizards, turtles, crocodiles, &c. FOURTH—The bird kingdom. FIFTH—The pouch kingdom, embracing all who protect their young by carrying them in pouches. SIXTH—The breast kingdom, or those that suckle their young; and SEVENTH—Man.

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

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

Infinite Mind, and exist among things in correspondent law, and through that elementary organization of the globe to which this law is necessarily adapted, has manifested its own invisible form in the visible seed in profusion. What the life of the seed is to the production and shape of the plant, the mind of each creature is to the production and shape of its body. Hence the brain does not produce mind, as the atheist contends, but mind was the original form that produced and developed the brain. All vegetable life, as well as animal, is therefore a species of mind. They are both emanations from the Creator, are both immortal, and will retain their separate existence and identity without end.

Substances, in their infinite variety, pay a visit to time, assume visible forms, so as to manifest their internal beauties for a moment to the eye of the beholder, and then step back into eternity, and resume their native invisibility in their own immortality. As man is now constituted, were there but one object presented for his contemplation, the mind would soon become wearied and disgusted with sameness. But the infinite variety and beauty of the animal and vegetable creation here presented by the Deity, open to the mind sources of inexpressible and never-ceasing delight. It seems irrational, therefore, to conclude that the whole chain of being, which is perfect on earth, will be struck out of existence (except man, who is the highest link), and leave a cheerless blank in the realms of glory. For one, I expect to meet the whole animated chain, and to witness immortal groves, unwithering plants, and never-fading flowers in that world where death, and pain, and change shall be no more.

LECTURE VIII.

DOCTRINE OF IMPRESSIONS.

Creation and Electrical Psychology—All substances in Man—It requires Electricity, out of which he was made, to govern him—Philosophy of Digestion—Chyle, Serum, Blood, Flesh, Tendons, Bones—Positive and Negative Forces—Blood the Universal Solvent of the Body as Water is of the Globe—The Brain—Stomach—One Hundred Elements—Law of Equilibrium—Nature, like Man, is thrown out of Balance and becomes Sick—Hurricane and Tornado—Rheumatisms and Broken Bones preceding a Storm—Thunder-storms—Cause of Hail—Earthquakes—Earth may have a Bowel Complaint—Volcanoes—Eruptions—Nature is Cured by her own Impressions, and so is Man—Sleeping in unhealthy Climates—Keep Positive to surrounding Impressions—Citizens of Charleston, S.C.—Country Fever—Dr. Mason Good—Fear—Cholera—Salem Witchcraft—Pleading Guilty—Danger of Executing Persons on their own Confessions—Judges and Jurors.

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

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

That all substances are incorporated in the body of man is irresistibly true, otherwise he could not inure himself to all, even to the most deadly poisons, and render them, in a good degree, harmless in his system. He may so accustom himself to the use of tobacco, rum, or even opium, that he can take into the stomach a quantity sufficient to produce the death of several individuals, while he himself will experience from it but a slight effect. He may even commence the use of arsenic in small quantities, gradually increasing the dose, till he gets incorporated into his system a sufficient quantity to kill, for instance, five men. As in this case it forms a part of his body, so it causes a longing for it in proportion to the quantity in the system. Should he now take a portion sufficient to kill five men, it would only produce a balance of power with that already in his system. It would meet the demand. This is habitude. But should he take one portion more, sufficient to kill any other man, he would die. Now it would be impossible for a man to inure himself to any such substances, unless there were some small particle in the composition of his body on which to build. Hence it is philosophically true, that man is an epitome of the universe, and that all the elements, in exact proportions, are most skillfully combined in his system, by the hand of the Creator; and these proportions should never be disturbed and thrown out of balance by dissipation.

Having these facts distinctly before us, I would now state that if there are one hundred elements in the globe which was made out of the same number in electricity, then there are one hundred in the composition of man's body, for he is but an epitome of the universe. As his body was created out of the dust of the earth, and is but a vegetable of the second growth, so it is the same as though it had been originally made out of electricity. And as the globe, after its creation, required electricity, the original substance from whence, under Deity, it

sprang, to move, control, and govern it, so, after man was organised, and his brain invested with a living spirit, it required electricity, the primeval substance out of which he was made, to be inhaled with the air into his lungs, and carried to every part of his system, and by which, under the impulse of mind, it must be moved, controlled, and governed by the positive and negative forces that move all worlds. You now perceive what connection Electrical Psychology has with the creation of our globe. It is a science that involves the electrical theory of the universe, and all the multifarious operations of nature.

We know not, as yet, how many elements there may be in existence. I desire it, however, to be distinctly borne in mind that if there are one hundred in electricity, which is primal and eternal matter, then there are one hundred in the globe, one hundred in the vegetables that the globe produces, and one hundred in the human body, which is sustained by, and therefore made up of, vegetables. The stomach is the great workshop of the system, to manufacture new materials to supply the demand occasioned by its constant wastes.

The food and water taken into the stomach contain the one hundred elements to meet the supply of the one hundred that are contained in the composition of the body.

Electricity, containing also one hundred, is inspired by the lungs, communicated to the blood, from the blood to the nerves, and conducted to the brain, and there laid up for the use of the mind, as I have explained in my Third Lecture. This electricity is sent by the involuntary powers of the mind from the cerebellum through the pneumogastric and other involuntary nerves to the stomach, to produce digestion. The one hundred elements in electricity meet the one hundred corresponding elements in food, and convert the whole mass into one homogeneous chyle. This is done by the positive and negative forces, without the least confusion or interference of one element with its kindred elements. The nutritious parts of this chyle are taken up by the absorbents, and, in the form of serum, are thrown into the circulating system, and transmuted into blood. The blood is the universal solvent of the system, containing, in

solution, all the chemical properties that are to constitute the body, even from its finest particles down to the solid bones—the same as water is the universal solvent of nature, out of which all the constituent principles of this globe are formed, through electrical action.

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

Phosphate of lime is the substance that forms our bones. It may not be a simple element, but in order to convey my ideas on this point, I will consider it so. As our bones are continually wasting away, so this waste must be supplied; and as they are often fractured, so they require new particles to reunite them by ossification. Hence there must be phosphate of lime in our food as well as in electricity. This is certain, because that hard, bony-like substance collected on the teeth in the act of mastication is from the phosphate of lime in our food and water. Having these facts before us, I now turn to the point under consideration, and ask your undivided attention.

The food is taken into the stomach. The phosphate of lime in electricity being the *positive* force, moves from the brain—from the cerebellum—through the involuntary nerves to the stomach. It takes hold of the phosphate of lime in the food, which is the *negative* force, and leaves the other ninety-nine elements of the food unmolested. This is perfectly philosophical, for the *positive* and *negative* invariably rush together. It converts this phosphate of lime into chyle, and takes it up through the absorbents, and transmutes it into serum and blood. This phosphate of lime from the food, now forms a

constituent part of the blood. In the next place, the phosphate of lime in electricity takes hold of the phosphate of lime in the blood, and moves it on through all its destined avenues till it reaches the liver, which, while it secrets the bile, seems to act as the bolter of the system, to separate these one hundred elements to be distributed to their destined correspondent parts of the body. The phosphate of lime in electricity extracts the like substance from the blood at the liver, conveys it to the various bones of the body, transmutes it into an osseous substance, and lays it down, particle after particle, and thus forms anew the solid framework of the system, while the dregs are passed off through the urinary secretions. But before it lays down the *new*, it removes the *old particle* by its repulsive force, and compels it to fly off by insensible perspiration. Fully sensible that I am now understood in reference to the operation of this one element, I am satisfied that you understand me also in relation to the operations of the other ninety-and-nine, in carrying on the work of digestion to keep up the repairs of the body.

These ideas, though somewhat intricate, are nevertheless interesting and sublime, as they unfold the relation in which man stands to the globe, to surrounding worlds, and his Creator, as an epitome of the universe. If their novelty produce surprise in any breast, yet this is no reason that they should awaken resentment, or kindle indignation against the speaker. We are finite beings, can know but little, and we should ever be ready and willingly to freely express our thoughts reciprocally to each other, independent of the opposition of men. By this mutual interchange of sentiment and feeling we should increase in knowledge, and grow wiser and better. Indeed, we need not go, in our contemplations, out of ourselves to learn the great principles and operations of both mind and matter, of God and his works. As it regards human research, the words of the poet are unchangeably true, and must stand unshaken when thrones and kingdoms fall. He immortalised his verse when he breathed out,

"The proper study of mankind is MAN."

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

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

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

In like manner, evaporation may continue till the air is filled, in its upper regions, with vapours. As electricity has a strong affinity for moisture, it leaves the drier portions of the atmosphere near the earth, and ascends to the moist and vapoury regions above. By this process electricity is thrown out of balance. The man who has had a broken bone, even years ago, or who is subject to rheumatism, will feel an inconvenience in that spot,

or in his system, as harbingers of the approaching storm. The cause of this is, that he does not inspire as much electricity as usual with the air into the lungs, and feels the inconvenience. And the storm will surely burst, if there are no upper currents of air to disperse the vapour. The electricity being thrown out of balance condenses the vapours into thick clouds by its coldness, and thus darkens the heavens. The lightnings flash, the thunders roll, the rains descend, and the war of elements will continue till that subtile fluid is equally dispersed throughout the atmosphere. Nature having gained her equilibrium, in her electrical realms, is at rest. By these awful impressions of her voice she is cured. Here it is distinctly perceived that electricity is a cold body, because it condenses the storm, and when its quantity is sufficiently great it produces hail, even in the warmest weather in our southern climates. In these few ideas we see also the philosophy of storms.

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

I might extend my observations to every visible department of nature, and notice her more minute operations, but these few remarks, in reference to her most stupendous and obvious convulsions, are sufficient to give you my ideas how she becomes diseased by being thrown out of her equilibrium, and how she is cured by the inherent force of her own impressions. As man, then, is an epitome of the universe, the full force of my arguments on the philosophy of disease and the rationale of its cure,

advanced in my Fourth and Fifth Lectures, will be clearly seen, and the relation in which man stands to the universe will be more distinctly understood.

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

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

In view of the above, it will be readily perceived why one person, even in the wakeful state, will take disease much more easily than another. Those who are firm in mind as a rock, are immovably calm, and have no fear of disease, even when

some startling malady visits their neighbourhood. These will not take it, even if they visit the bedside of the sick. This determined action of their minds throws a constant and powerful current of the electro-nervous force from their brains and systems, keeps them positive to surrounding impressions, and enables them to resist their force. But those who are in constant fear of some disease, who are always complaining of their feeling pains and aches, keep themselves constantly unwell by thus concentrating their thoughts upon their own systems, and watching each movement. When fever or cholera visits their neighbourhood, these are the very persons who are in danger of an attack. Even fleeing to another section will not save them, unless this circumstance should be the means of changing their thoughts and removing their fears. The difficulty is, that fear, as Dr. Mason Good remarks, depresses the vital energy of the muscles, and slackens the motions of life. It causes the mind to shrink back on itself, and to render the system negative to the surrounding impressions of the elements, and thus engenders disease. Half the cases of cholera that we hear of are due to the fears and excitement of persons, who, if they had not heard of it, would not have been afflicted with it.

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

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

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

Hundreds of instances have occurred in our world, where persons have been charged with murder, have confessed themselves guilty of the deed, and, on that confession, have been

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

LECTURE IX.

CONNECTION BETWEEN VOLUNTARY AND INVOLUNTARY NERVES.

Electricity the Connecting Link between Mind and Inert Matter—Goose-pimples on the arm—Insulated stool—Nerves are Magnetic—Electrometer — Why Mind removes Warts, King's Evil, or Tumours—Dr. Warren, of Boston—Electro-nervous Fluid heals—Why it heals—The Voluntary and Involuntary Powers—Throne of the Mind—Each person has Two Distinct Brains through which the Mind acts—Connection between the Voluntary and Involuntary Nerves—How one may affect the other—Death occasioned by the Want of Sleep—Death is the Sleep of the Involuntary Powers — Suspended Animation in alligators, toads, serpents, raccoons, &c.—Suspended Animation in some human beings for several days—Its Philosophy or Cause—Danger of Premature Interments—A man in New Jersey; his case stated—The Circulating and Nervous Systems compared—The Mind's Throne in the Medulla Oblongata—Philosophy of Natural Sleep—Conclusion.

Ladies and Gentlemen: Much has been advanced in relation to mind and matter, their various operations, powers, and

manifestations, and the countless mental and physical impressions of which they are susceptible. I have also said not a little of the electro-nervous force, as the agent of the mind, and how the functions of every part of the system are executed under its energy. I have proved it to be the connecting link between mind and inert matter, and the agent by which the Creator moves all worlds through the boundless fields of space. I have shown the connection existing between man and nature, and the relationship he sustains to her as an epitome of the universe. As I have made electricity the grand agent that, under mind, moves on all the multifarious operations appertaining to the human system, it may be asked, What proof is there to establish this truth, independent of what has already been offered? If the arguments already advanced to prove that mind touches and moves electricity as its prime agent are not sufficient and entirely satisfactory, I will then refer you to a visible and tangible experiment, the result of which you can witness, and thus test the truth of my position.

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

the same ratio more prominent and visible than in warm weather. This circumstance confirms the proof that it is electricity moved by the mind, that causes these to rise when the feelings are excited by an eloquence that causes even cold chills to pass over the body.

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

If these evidences are not sufficient to strike the sceptic speechless in his opposition, then let him take a needle, and, after satisfying himself that it has no magnetic power to attract the smallest atom, let him insert it in the nerve of an animal, and it will become sufficiently magnetic to take up fine iron filings. Indeed, ladies and gentlemen, I have no doubt that the naked arm, under sufficiently strong and stirring emotions of mind to raise those pimples, would, while in that condition, produce an effect upon the electrometer.

We now perceive why the mind, when involved in trouble and distress, has so powerfully affected the body, not only in bringing upon it various diseases, but often sudden, or even instant death. And we moreover see why the mind, when calm serene, and happy, when buoyant with hope, and animated with confidence, faith, and joy, has produced such powerful and salu-

tary results in removing pains and diseases. We see why, under the energy of such a favourable state of mind, warts, and even king's-evil, cancers, and various tumours, have been made to disappear.

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

Dr. Warren calls it the imagination; but it is the effect of a mental impression, as I have just stated, producing the result by the action of electricity through the voluntary nerves. The philosophy of this is very simple, and in a few words I will now notice it.

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

protuberance, to return no more. Such is the philosophy of what is called imagination.

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

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

I have stated in a former lecture, that each individual has two distinct brains—namely, the cerebrum, which occupies the frontal part of the cranium, filling the principal part of its

cavity, and the cerebellum, which occupies the back portion of the cranium. The voluntary nerves belong to the cerebrum, through which the voluntary powers of the mind act; and the involuntary nerves belong to the cerebellum, through which the involuntary powers of the mind act. And though in their intricate convolutions through every part of the cranium, they seem to interweave and blend in ten thousand ways, and both dive into the spine, and there combine to form the spinal marrow, yet by some secret charm they preserve their entirely distinct character as to their voluntary and involuntary powers, and thus carry out the separate forces of both brains into every part of the entire system.

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

In order that this part of my subject may be distinctly understood, I must point out the connection between the voluntary and involuntary powers, and the manner in which they may reciprocally affect each other. Our pulsations are more frequent in the evening than in the morning. This is owing to the mental and physical action of our voluntary powers

during our wakeful moments. They, being the positive force, trespass upon the involuntary powers, which are the negative force, and hence one grand object of sleep is to allow the heart to come down to its due natural slowness of pulsation. The voluntary powers, being the positive force, can of course trespass upon the involuntary, till they become tired out and sink to rest in the sleep of death. This I will endeavour to make plain by the following circumstances.

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

I have already remarked, that when our voluntary powers are exhausted they fall asleep at night, and in the morning we wake up restored. This brought us half-way on our journey to the door of death; and well may sleep, in all ages, have been considered its emblem. But when the involuntary powers are entirely exhausted by pain, by fevers, or by sickness in general, they also require rest, and therefore fall asleep. This is death. Now, if there were no positive organic destruction, and could the laws of chemistry that decompose our bodies be suspended, and could the entire system, blood and all, be kept precisely in the same condition as it was when we expired, we should wake up after a few days in perfect health. This is no reverie of fancy, no chimera of the speaker's brain, but absolutely and

positively true, and in perfect accordance with the principles of philosophy. As this subject is new, I will take it into consideration, as it must be not only interesting, but vastly important to us all.

In the first place, we know that the serpent and toad species, the alligator tribe, and nearly all insects, fall into torpidity in winter, and in the spring they are aroused from this state in perfect health, and with regenerated vigour. Not only their voluntary, but also their involuntary powers were asleep; the breathing lungs and throbbing heart were motionless, and the circulating blood was stilled. The raccoon and several other species of animals burrow, and fall into a torpid state as winter approaches, and remain till spring without any sustenance whatever, and then make their appearance without any loss of flesh. In all these creatures the *foramen ovale*, an opening between the auricles of the heart, never closes, and hence they can live without breathing.

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

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

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

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

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

The circulating system is in reality two distinct systems. The *arterial* carries the cherry-red blood, which is *positive*, and ever flows from the lungs and heart to the extremities, and the *venous* carries the dark blood, which is *negative*, and ever flows from the extremities to the heart and lungs. The arterial system, commencing at the lungs and heart, divides into various branches, and these again into others, and so on, till they spread out in thousands of small blood-vessels called capillaries, too minute for the dissecting knife to trace, or the naked eye to see. Indeed, they run out and seem to end, if I may so speak, in millions of nothings. At their terminations, and in just as many millions of nothings, the venous system begins. Though there is no visible connection, that the dissector can trace between the two, yet we know that such a connection must exist, otherwise the blood could never pass from the capillaries of the arteries into those of the veins.

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

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

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

The mind is certainly not diffused throughout both brains, because a part of the brain may be destroyed, and the mind still retain all its powers and faculties. If it were thus diffused, being an active principle, it would keep every organ of the brain uniformly excited. Hence it appears most reasonable, that the mind holds its throne between the TERMINATION of the involuntary nerves of the cerebellum and the COMMENCEMENT of the voluntary nerves of the cerebrum. This will appear rational, if we reflect that any sudden, irregular motion of the heart, for instance, or of any other involuntary organ, will instantly convey the warning to the mind, and bid it beware. But this sensation could not be communicated to the mind unless it held its throne between the voluntary and involuntary nerves. This, though difficult to determine, seems to be in the MEDULLA OBLONGATA. There the royal monarch sits enthroned. From the external world, through one common nerve, he receives all his impressions, and from thence he transmits them by electric telegraph to the various departments of his palace—or, to speak

more phrenologically, to the different organs of the brain—and thus manifests the true impression of his character to the world.

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

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

LECTURE X.

ELECTRO-CURAPATHY IS THE BEST MEDICAL SYSTEM, INVOLVING THE EXCELLENCES OF ALL OTHERS.

Electrical Psychology is in its Infancy—The Power it is destined to exert over Disease in Coming Ages—It is the most sublime System of Philosophy in existence—Excels Astronomy and Geology, which are great—Its Importance not realized—It uses Safe Remedies—Discards Poisons—It takes its Medicines from the fields of Nature where the patient lives—Animals do the same—The different Medical Systems noticed—They should all be combined in one System of Curapathy—Hydropathy considered—Aerapathy considered—Electricity, Galvanism, and Magnetism are useful—Called Electropathy—Terrapathy or Earth-Cures considered—Earths should be applied to the system in various forms, particularly in Inflammations—Man needs but little Medicine—Attention to Food, as to Quantity and Quality, is about all he needs—Why Terrapathy Cures—Can Physicians tell why Medicine Cures?—Instinct of the Rattlesnake to cure himself when bitten—A Negro, bitten and cured

—Most of the Valuable Medicines were discovered by old Country-women, old Hunters, and Indians, and not by Doctors—With much Opposition they were forced to adopt them—Their opposition to Peruvian Bark, the virtues of which were discovered by Monks—The Clergy opposed it—A state of Health and Disease considered—Negative and Positive Forces considered—Positive Electricity belongs to the Air; Negative to the Earth—There are Positive and Negative Diseases—How cured—Herbs are the eldest born Children of Mother Earth—They always hang upon her breast—Clay poultices—The Body buried in Soils—Instances where Terrapathy has cured—The Master and the Blind Man—The clay and spittle—Absorbent power of earths—Sting of a Bee cured—Grease Spots, how removed—The scent of a Skunk removed from clothes by earth—The Cause of this considered, and the supremacy of Electro-Psychological Curapathy shown over all Medical Systems.

LADIES AND GENTLEMEN: The science of Electrical Psychology is yet in the infancy of its existence, and as so many astonishing cures have been already effected under its agency while yet in the very dawn of its being, so we can at present form but a faint conception of that supreme empire over disease which it is ultimately destined in some future age to attain, or of that magnificence and power with which coming generations will see it invested. The time will come when it shall stand forth in the full vigour and beauty of its manhood, clothed in its meridian splendour, and shedding the pure light and heat of its own healing power over the millions of our race. In the great field of sciences already known to the philosopher, that of Electrical Psychology stands pre-eminent. In making this declaration I do not detract one iota from their value or greatness, but on the contrary yield to them all their grandeur. They are worthy of the Creator who established them when he founded the empire of Nature, and worthy of the master spirits who revealed them to the world. They are great, and the various ranks of greatness they occupy in the scale of sciences were assigned them by that unerring Being who arranged the order and harmony of the universe, and not by erring man. Then censure me not for the declaration I make as it regards their relative importance.

I am not insensible of the fact that astronomy is a science of that peculiar and lofty character that knocks at the door of the

heart, calls aloud for the most bold and daring thought, and bids it soar into the regions of unbounded space, to survey, measure, weigh, and balance suns and worlds. The bare sublimity of the conception that man, who is but "an atom of an atom-world," can enter those vast dominions of the Creator and take cognizance of the grandeur of their expansiveness, the wisdom of their arrangements, the beauty of their variety, and the order and harmony of their motions, bespeaks the high origin of his nature and destiny as an intellectual and moral being. But astronomy, however vast may be its fields of brilliant suns and blooming worlds, and however strong may be its claims upon the human intellect for the exercise of its highest powers and most deep-stirring energies is, after all, but a physical science, and therefore inferior to the science of mind.

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

But, on the other hand, the science of Electrical Psychology being the science of the living mind, its silent energetic workings and mysterious powers are as far above these and all others of a like character as mind is supreme over senseless matter. And as the object of this science is to produce such mental and moral impressions upon the sick and afflicted as shall restore

them to health and happiness, and as this can positively be accomplished upon all who are in the electro-psychological state, so the vast importance and utility of this science are but faintly realised by the public at large—are but dimly seen. Even when these mental impressions can not be made upon an individual so as even to paralyze a muscle, still I can, in the great majority of cases, either cure or greatly benefit the sufferer by physical impressions upon his body, provided that he will faithfully follow my directions.

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

Water is nature's universal solvent, and when properly applied, in its various degrees of heat and cold, to the different parts of the system, either externally or internally as the case may require, it is a most powerful agent to restore the equilibrium of the circulating forces and remove disease. But water alone is not sufficient in every case. The air in its application and various temperatures should not be overlooked, nor the

quality and temperature of that which is inhaled into the lungs. We can live longer without food or water than we can without air. In very warm weather, when the air is greatly rarefied by heat, let the invalid, and even the healthy person, descend into a dry cellar, entirely under ground, undress, and there not only breathe the pure, cool, and earth-impregnated air for half an hour or more each day, but let the body at the same time be exposed to its action. This will brace the feeble system of the invalid, gradually raising it up to soundness, and impart vigour and energy to the healthy. Call this Aerapathy. But this is not sufficient to remove every case of disease. Electricity, galvanism, and magnetism, in all their forms, should not be forgotten. Electricity is the agent of mind and the invisible power of matter. These three should be passed through different parts of the human system, to ease pain, and remove nervous obstructions and nervous diseases by thus equalizing the nervous force. This is Electropathy, and requires not only a familiar acquaintance with electrical science, but also great skill in its correct application to the diseased.

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

As the above advantages can only be enjoyed by those in the country, what shall be done for those in cities? In order to be more explicit on this interesting point, when you build a house make provisions for a room that can admit the sun through its windows. It might be connected with your bathing establishment, and in the same room. Have at least three articles permanently constructed like the tub in which you lie down to bathe the body. Let one be filled with a pure, rich, fertile earth; another with a light, sandy soil; and a third with clay. Here let the invalid each day bury his body in one of the first two, and remain at least half an hour, after first having exposed it to the action of the sun. Then let him wash, rub well with a towel, and dry thoroughly in the sun before dressing. But in cases of severe chronic diseases, apply pure water to the clay till it becomes a mortar in which the body will sink, and let the patient bathe his body in this. If the disease is attended with inflammation, let the mortar be as warm as can be conveniently borne, and then wash the body in water of the same temperature. If there is no inflammation, let the water be as cold as its usual summer temperature, and wash the body in water of the same, rub briskly with a towel, and always dry thoroughly in the sun, if possible, before dressing. By this mode of treatment an empire over many diseases will be obtained, when all other modes have failed. This I will name TERRAPATHY. Simple internal medicines, of an animal or vegetable nature, may at times be taken into the stomach, but nothing of a poisonous character. I therefore repeat, that Electrical Psychology is the doctrine of mental and physical impressions to cure the sick. This can often be done without any medicine at all, by simply a mental impression, which this science involves. But when I use physical impressions, I cannot restrict my action to the narrow sectarian "medical schools" set up by men, but avail myself of a free and untrammeled range in the extensive fields of nature. Hence I sum up the whole matter by re-affirming, that Allopathy, Thompsonianism, Homeopathy, Hydropathy, Electropathy, to which I add Aerapathy and Terrapathy, should never be established as so many

separate medical schools. In the splendid science of Electrical *Psychology* I embrace the excellences of them all so far as they are applicable to the relief of human sufferings, and combine them in one grand system to cure, and call it CURAPATHY.

I presume the question will arise in some minds, Why should *Terrapathy*, or the various applications of different kinds of earth to the body, have a tendency to cure? This question is somewhat difficult of solution, but no more so than to solve why water, air, or any medicine has a tendency to produce a sanative result upon the human system. If, however, you will recall my arguments on the philosophy of digestion, in my *Eighth Lecture*, and what I said on the philosophy of cure in my *Ninth*, you will have my answer to the question, *Why should Terrapathy have a tendency to cure?* No physician pretends to explain *why* his medicines produce certain effects upon the system. He merely knows the fact, and acts accordingly. These facts, as to the medicinal virtues of certain substances, have in many cases, at least, been learned from the animal creation or been discovered by accident. When one rattlesnake bites another, the wounded one will invariably eat a certain plant and live. A negro, labouring in the Dismal Swamp, in North Carolina, observing this, ate the same on being bitten by a rattlesnake, and was cured. Others labouring there have practised it with the same success. Indeed, nearly every useful vegetable medicine now in possession of doctors, has been discovered by some old woman in the country, or by old hunters and Indians, and, after much learned opposition and medical sneering, it has been at length received as their adopted child; and one after another has been, after passing through a like ordeal, introduced into the medical family, and claimed as their lawful paternity. Peruvian bark was discovered by the Jesuits to be an excellent specific for ague and fever. For this they were persecuted by the medical profession, who sneered at the remedy, laughed its discoverers to scorn, and moved the clergy to fulminate their thunders against them and their medicine. But they have long ago adopted this persecuted child into the medical family and school. Now, they can-

not treat an intermittent fever without this darling. You know that quinine, which is manufactured from Peruvian bark, is in our day "all the rage" in treating ague and fever. But setting aside the manner in which the medicinal properties of substances were first discovered, let us come directly to the subject under consideration.

What evidence, we may now ask, is there that Terrapathy possesses any power to cure? It will be remembered that I have contended throughout these lectures that electricity is the power that controls matter, even from the smallest particle up to the most ponderous globes, and that mind is a self-moving substance that controls electricity, and that hence all power and motion consubstantially dwell in, and emanante from mind. I have contended that the sanative principle is in the man, and is involved in the electro-nervous fluid, which is the positive force breathed in from the atmosphere, and the food taken into the stomach is the negative force abstracted from the earth, and answering to it. These two forces in man, being the *positive* and *negative*, meet together and embrace each other. All the elements of the positive electro-nervous force of the brain blend with all the corresponding elements of the negative electro-vegetative force of the food in the stomach, and digestion—which is but the transmutation of food into the elements of the system—proceeds. The body, being the medium between these two forces, is gradually and incessantly changing, by the old particles being dismissed from its service, and new ones enlisted to supply the waste of this unceasing war. But the electricity inspired with the air into the lungs, in being secreted by the brain, undergoes a change from what it was in the atmosphere equal in degree and corresponding to that of earth transmuted into vegetables. This is evidently so, because in order to enable it to act upon the negative electric *force* of the food in the stomach, it must stand in the same positive relationship to *this* that the positive electricity of the atmosphere does to the negative electricity of the globe in order to transmute its earthy particles into vegetable substances. Should the electricity of the atmosphere, when taken into the lungs, remain in its

unchanged state, it could never carry on a perfect digestion, so as to transmute food into flesh and bones, because a perfect aptitude between this electricity, the food, and the living body does not exist. This can only be done by electricity, after having been secreted and changed by the brain into an electro-nervous fluid. But, on the other hand, this electro-nervous fluid cannot possibly transmute earthy particles into vegetables, because a perfect aptitude between these three changing properties does not exist. This can only be done by the electricities of the atmosphere and globe acting in conjunction.

Having these general facts distinctly before us, we shall now be able to discover and appreciate the fact that TERRAPATHY possesses also, and that too in an eminent degree, its distinct powers to cure. To a candid consideration of this point I now invite your particular attention.

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

Now, as all diseases are either of a positive or negative

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

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

Here permit me to exhibit this interesting subject in a more definite and orderly arrangement, so as to be readily understood. Now, do you not perceive that, according to the peculiar nature of the disease, we should apply electricity, galvanism, or magnetism, or else air in its various temperatures, from the coldest to the warmest that can be borne? Do you not perceive that when the disease requires it, water, in its various temperatures, should be applied, either externally or internally? And do you not perceive that herbs, in their various decocted com-

binations, or otherwise, should also, when the disease requires it, be taken internally or applied externally, and of such temperatures as to produce a salutary result? We have now descended from electricity, the finest known inert substance in being, through all the grand elementary departments of nature, down to the vegetable kingdom. Now, shall we stop here, or proceed down to EARTH, the MOTHER of us all, and draw relief from her generous bosom? Shall we stop at herbs, earth's eldest-born children, who for ever hang upon her breast, or shall we approach the maternal germinating and generating power and source from whence they draw their vital being? As the earth is electrically *negative*, and peculiarly so, how supreme must her powers be over all diseases attended with inflammation! Earthy substances, in various clayey or other combinations, and in the form of poultices, either cold or warm, as the case may require, can be applied to the diseased part, and with the same convenience that we do any other substance. Or, when necessary, let the whole body be buried in soils of various kinds, in their natural vegetating temperature. Or should the disease require it, let the body be immersed in various mortars made of one or several kinds of clay, or other earthy compounds. The only thing requisite is a good knowledge of their chemical properties, and good judgment and skill *how*, and *when*, and in what manner to apply them to any given disease.

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

I might refer, with more force than many are aware, to the spittle and clay prepared by the Master, and put on the eyes of

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

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

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

As to the drawing and absorbent powers of clay and other earths, I might bring a few simple facts. Let oil or grease be spilled upon the floor, and remain till the board be saturated. No soap and water can remove it—no washings can make it disappear; yet clay, rightly prepared, will extract it. Or sup-

pose there are oil or grease spots upon a silk dress. Rub pulverised magnesia on the opposite or wrong side of the dress, then press a hot iron to the grease spot on the right side, and the whole will instantly disappear, and leave the silk as bright and as fair as ever. The same result may be obtained by using pulverised French chalk on any beautiful woollen dresses or shawls. Now it is utterly impossible that these effects could be produced unless these substances possessed a supreme electro-absorbent power. Or let clothing be saturated with any substance producing the strongest possible and the most pungent and enduring scent, even that of the skunk, and when no washing, nor airing can remove it, let it be buried in any soil capable of producing a free vegetation, and in three or four days the whole will entirely disappear.

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

LECTURE XI.

PRIVATE INSTRUCTIONS TO THE CLASS.

THE SECRET REVEALED—HOW TO EXPERIMENT WITHOUT AN INSTRUCTOR.

This Science involves all Medical Systems and embraces other agents, so it should be understood by all—Doctors should understand it—It can be thoroughly Learned and practically Understood in Ten Hours—To prevent Imposition, the Secret is Revealed—There is but One Nerve through which Ideas are transmitted to the Mind—The Mind has a Spiritual Brain and Spiritual Organs—Philosophy of Sympathy—To Control a Person—The various Modes of taking Communication—The Gripe—The Ulnar, or Cubital Nerve—The Median Nerve—Various Directions given how to Experiment—The Coin described, and how to use it—How to Mesmerise—No Pain being felt by the Martyrs.

GENTLEMEN: In my last lecture I have argued the supremacy of Curapathy over all medical systems in existence, for in it are combined the excellences of them all; and in addition to these, it contains modes of treatment that no medical science as yet involves. In this peculiar position of my subject it will be perceived by all those who have paid any attention to the science of Electrical Psychology, that it is of most paramount importance to the human race, as a curative agent, and should, therefore, be understood by all, so far, at least, as to apply it successfully to the removal of disease and pain. It should be practically understood by all medical men. This will cost them only the trifling sum of ten dollars, and in the course of their practice it would be worth thousands to them, and at the same time afford them the supreme pleasure of having saved many a life where medicine must have failed. To obtain a good knowledge of this science will require about FIVE LESSONS OF TWO HOURS EACH.

It is due to myself to state, that some have changed the name of this science to that of "Electro-Biology," and have claimed authorship as to its discovery, and have even stated that Electro-

Biology has no connection whatever with Electrical Psychology, but is an entirely distinct science. To this I am compelled to give a most decided and unqualified denial. I have visited some of the principal places where the Biologists have lectured, and have gathered all the facts in relation to their proceedings and the character of their experiments. I am acquainted with its whole history, and the circumstances under which it received its name, and why Electrical Psychology was first called Electro-Biology. Should I, at a future day, be compelled in self-defence to take this subject in hand, I shall make all the necessary disclosures which the interest and advancement of this science may require, or justice and duty demand. For the present they must rest in my bosom till circumstances shall call them forth. I would now only say, that the science of Electrical Psychology is identical with that of Electro-Biology, and that the latter has no existence only what it draws from the former, unless it be the mere half of its name.

Under all these circumstances, I feel it my duty to put an end to the worse than useless labours of such individuals, by fully explaining the secret mode of operation—how an individual may be controlled by mental and physical impressions. I would not be understood that this can be wholly done by language. It requires a visible and personal application of what the theory involves—a practical illustration as to performing experiments, and how to apply it successfully to disease. I will, however, do it faithfully, so far as language can accomplish it. What requires ten hours of instruction cannot be communicated fully in two lectures of half an hour each. Yet I will embody all, and even more than is generally given to any class of pupils by those claiming to be teachers.

I would, in the first place, remark, that the Creator has stamped simplicity, as far as possible, upon each separate part of the human system. As I remarked in my Sixth Lecture, each organ of the body performs but one function. The eye sees, the ear hears, the olfactories smell, the glands taste, the heart throbs to regulate the blood, the hands handle, the feet walk, the liver secretes its bile, and the stomach digests its food.

The eye never hears, and the ear never sees. So there evidently is but one nerve or set of nerves through which impressions from the external world are communicated to the mind. This is certain, because the mind can receive but one idea at a time. It is immaterial how rapidly soever ideas may be transmitted to the mind, they are nevertheless successive, and two ideas cannot possibly be conceived at the same instant by the mind. One must succeed the other. But as there are millions of nerves in the human brain, and if it were alike the office of each to communicate ideas to the mind, then as many millions of ideas as there are nerves might be transmitted to the mind at the same instant. But we are conscious that they are successively and not simultaneously conceived. We cannot attend to two public speakers at once, so as to understand their ideas, if both were before us, and each addressing us upon a different subject. With the same earnestness that we give heed to the one, we must neglect the other. Indeed, there can be no doubt in relation to the fact of ideas being successively communicated to the mind, if we reflect that even one public speaker by too rapid a delivery often confuses the hearer.

The mind, as a living being of embodied form, has its spiritual brain and organs answering to the correspondent phrenological organs of the physical brain through which it manifests itself. The latter are, indeed, a production from the former, as much so as the plant and its form are a production from the life of the seed. The nerve, or family of nerves, through which impressions are communicated to the mind, and by the mind to the body, to move its various parts, is located in the organ of Individuality. All the organs of the brain, and, indeed, of the whole system, are double, and so are the senses likewise. The brain has its two hemispheres, its two eyes, two ears, two glands of taste, and two olfactories of smell. We have two hands, two feet, and the heart has its two auricles and two ventricles. The organ of Individuality is also double. It is located in the centre of the lower part of the forehead, sends off branches to the optic, auditory, and olfactory nerves—extends through both hemispheres of the brain, passes down the spinal marrow, and

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

For illustration of the above, suppose a pebble were thrown into the centre of Lake Superior. It would displace its waters, and produce a circle. That circle would produce a *second*, and that *second* would produce a *third circle*, and so on, each continuing to lessen in its action until it apparently died away. But though imperceptible to the naked eye, yet the successive action would be continued even to the distant shores, and move every drop of water from the centre to the circumference. And not only so, but that pebble would displace, by sympathy, every particle of water in the basined lake, even to its greatest depth. This is evident, because if a rock, half the size of that mighty lake, were thrown into its centre, the universal disturbance of every particle of water would be evident and perceptible. On the same principle, a pebble—yes, a single grain of sand—would produce the same result, only on a smaller scale. So the centre nerve (if I may so speak) of the organ of Individuality is moved by a mental impression, and this movement communicates motion by sympathetic impulse to each and every voluntary part of the body where the mind directs. Is not this the true philosophy of what we call *sympathy* existing between the different parts of the human body, and the various attributes of the soul, and between one individual and another? And is

not this the true philosophy of *personal identity*, on the mystery of which so much has been written? Did not the mind of man possess a *spiritual* organ of Individuality corresponding to the *physical* one of the brain, how could either personal identity or sympathy be recognised, or even exist? This one spiritual organ constitutes the unity of all the attributes of the mind, spirit, soul, or whatever you please to call that part of man which is to exist immortal in a future world. The phrenological organs of the human brain are but a daguerreotype manifestation—a result of the correspondent spiritual organs of the living mind. They constitute the physical apartments of the earthly house, which is fitted up as a temporary residence for the invisible inhabitant within, during its continuance here.

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

Before I proceed to notice the most easy, sure, and direct mode by which an electro-psychological communication may be

established, I will, in the first place, speak of the philosophy of communication in general. It is evident that the *positive* and *negative* forces of the two electricities pervade all nature. These I call in my Seventh Lecture the *male* and *female* electricities. These two forces not only permeate, more or less, all substances in nature, but they also unceasingly emanate from them in electric circles. Hence, as man is a part of the universe, he constantly takes into his system large portions of electricity with the air he inspires, with the water he drinks, and with the food he eats; and by mental and muscular action, and the common operations of animal life, he unceasingly throws it off through the nervous force. On passing from his system into the surrounding elements, it forms around him his electric or magnetic circle. How large this circle may be is as yet to us unknown. Hence, when two individuals come within a certain distance of each other, their circles meet, and touch each other at two points. And if one of these individuals is in the electro-psychological state, the communication will be taken through the positive and negative forces. And though this communication was taken without personal contact, yet it was done through the nerve that constitutes our individualism or personal identity. A communication in this manner can be established with those persons only who are very sensitive. As only about one in twenty-five is naturally in this state, so I can step before an audience of a thousand persons, state to them what I intend to do, so that all shall understand me; then request them all to close their eyes firmly, and say, *You cannot open your eyes!* and forty out of the thousand will be unable to do so. All this can be performed in five minutes after entering the hall.

It is, however, certain, that no effect can be produced till you establish a thorough communication between yourself and the subject through the nervous force of the organ of Individuality that constitutes his personal identity. And as the centre or moving nerve of this organ has sympathy with all the voluntary nerves of the system, and as they reciprocally affect each other so you can establish a psychological communication

by touching any part of the system where voluntary nerves are located, and particularly of those individuals who are very sensitive and impressible. But the most natural mode to get a good communication, and the one least liable to be detected by the audience, is to take the individual by the hand, and in the same manner as though you were going to shake hands. Press your thumb with moderate force upon the ULNAR NERVE which spreads its branches to the ring and little finger of the hand. The pressure should be nearly an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat and partially crosswise, so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain or the least uneasiness to the subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this position and also the pressure upon this *Cubital Nerve* for half a minute or more. Then request him to close his eyes, and with your fingers gently brush downward several times over the eyelids, as though fastening them firmly together. Throughout the whole process feel within yourself a fixed determination to close them so as to express that determination fully in your countenance and manner. Having done this, place your hand on the top of his his head and press your thumb firmly on the organ of Individuality, bearing partially downward, and with the other thumb still pressing the ULNAR NERVE, tell him—*you cannot open your eyes!* Remember, that your manner, your expression of countenance, your motions, and your language must all be of the most positive character. If he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you cannot close his eyes, nor see any effect produced upon them, you should cease making any further efforts, because you have now fairly tested that his mind and body both stand in a positive relation to yours as it regards the doctrine of impressions.

There is yet another mode of communication that I have discovered, which is far preferable to the one just noticed, is supreme over all others, and will remain so till Omnipotence shall see fit to change the nervous system of man. This is the MEDIAN NERVE, which is the second of the brachial plexus. It is a compound nerve having the power of both motion and sensation. It is located in the centre of the upper part of the palm of the hand, near where it joins the wrist. In order to take the communication through this medium, you must take the subject by the hand with the palm upward, and place the ball of your thumb in the centre of his hand, near the root of his thumb, and give a moderate but firm pressure. The astonishing nature of the impression can only be equalled by the result produced. It is a nerve of voluntary motion as well as sensation, and therefore belongs to, and has its origin in, the cerebrum. True, like the other nerves, it can be traced directly no farther than the spinal cord, yet there is no difficulty in determining its origin to be in the cerebrum, because that is the organ of all voluntary motions, even as the cerebellum is the organ of all involuntary motions. This mode of communication transcends all other, and will answer in all possible cases, even upon persons the most difficult to control, as well as upon those who are the most sensitive and impressible. I care not how you obtain the communication with an individual — whether it be without contact, or by touching any part of the body, yet the communication must ultimately be established through the MEDIAN NERVE as the centre telegraphic force from the organ of Individuality, through which organ all ideas and all impressions are transmitted from the external world to the mind, and through that same organ are transmitted by the volitions of the mind to the different parts of the body. Even if the communication is taken by pressure on the *ulnar nerve*, yet it is nevertheless communicated by sympathy to the MEDIAN NERVE, and through which alone the communication becomes perfect, There is no question, in my mind, that the *optic*, the *auditory*, and the *olfactory* nerves, as well as those of taste, are but branches of the same common nerve by which impressions or ideas are

transmitted to the mind through the organ of Individuality. Those whom I have instructed, will please to remember this. I desire you, and all, in order to experiment with power, to keep up a perfect uniformity in taking the communication through the MEDIAN NERVE, and through this to transmit the electric current to the brain and electrify the body.

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

You may, perhaps, not be able to affect him any further; and as you cannot know how this matter stands without the trial, so you will next proceed to produce mental impressions by operating upon his mind only. If he is entirely in the state, you can make him see that a cane is a living snake or eel; that a hat is a halibut or flounder; a handkerchief is a bird, child, or rabbit; or that the moon or a star falls on a person in the audience, and sets him on fire, and you can make him hasten to extinguish it. You can make him see a river, and on it a steamboat crowded with human beings. You can make him see the boiler burst, and the boat blow up, with his father or mother, brother or sister, or wife or child on board. You can lay out the lifeless corpse before him in state, cause him to kneel at its side, and to freely shed over it the tears of affection and bereavement. You can suddenly show him a boy or girl, and he sees in them the lost father or mother standing before

him, and gives the warm embrace. You can change his own personal identity, and make him believe that he is a child two or three years old, and inspire him with the artless feelings of that age; or that he is an aged man, or even a woman, or a negro, or some renowned statesman or hero. You can change the taste of water to that of vinegar, wormwood, honey, or of any liquors you please. In like manner you can operate on his hearing and smelling, as well as on his sight, feeling, and taste. When you can produce such mental hallucinations as these on all his senses, or thousands of others that may suggest themselves to your mind, we say, for the sake of convenience, that he is in the *psychological state.*

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

In order to bring about this result, I know, at present, of no

better process than the following: Take pure zinc and silver, with a copper wire, as a conductor, passed through the zinc, so as to come in contact with the silver. For convenience, take a piece of zinc the size of a cent, but somewhat thicker, and imbed a five-cent piece in its centre, and pass a small copper wire, as a rivet, through both. Place this coin in the palm of the hand, with the silver side up, and request him to bring it within about a foot of his eyes. Let him take a position, either sitting or standing, which he can retain twenty minutes or more, without any motion of his feet, hands, lips, head, or any part of his body. He must remain motionless as a statue, except the natural winking of the eye. His mind should be perfectly resigned and kept entirely passive to surrounding impressions. The eyes should be placed upon the coin as though they were riveted there, and during the whole twenty or twenty-five minutes they should, on no consideration, be raised to look at any person or object whatever, and the spectators should be still as the grave. If the eyes have a tendency to close, he should not strive to keep them open, but let them close. Follow nature. In a public audience, when lecturing, you should seat, if possible, a class of thirty persons. When the time has expired, collect your coin so as to relieve the class from their wearisome position, and then try each individual, always taking the communication in the manner I have described, and proceed to experiment upon them the same as you do upon those who are naturally in the state. If one sitting do not bring them entirely into the psychological state, then let it be repeated on the next evening, and so continue on till the work is consummated. All, with few exceptions, can be, by perseverance, brought into this state. Some are naturally in it—some are brought into it by *one sitting*—some by *two*—some by *three*—and some may require a *hundred sittings* of half an hour each before they can be brought to the participation of this inestimable blessing. No two individuals are alike impressible in anything whatever, whether it be mental effort, moral power and moral suasion, or physical endurance. Hence we should not be surprised, that they all differ from each other as to ner-

vous impressibility in this science, and that, too, in the same ratio as they may differ in their phrenological developments and cerebral excitability. It is enough for us to know on this point that no two individuals are in any respect exactly alike.

Having described the electro-magnetic coin which I conceive to be the best, under all circumstances, to produce the result, and having directed you how to use it, I would now apprise you that this state may be induced by other substances as agents in nature. It may be induced by fixing the eyes upon a piece of zinc alone, and observing the directions already given; it may be induced by a piece of silver, or a piece of copper, iron lead, or any other metal; it may be induced by a piece of wood, or any other substance in nature; or it may be done by a mere mental abstraction, with no substance, only the surrounding elements. But when no substance is used, the process to the state is slow and tedious. Then, again, there is every possible grade of power from the feeblest substance placed in the hand up to the galvanic battery, which is more powerful than the coin I have adopted as a matter of convenience and utility. The galvanic battery I should prefer, if it could be carried in the pocket, or be accessible to all. If thirty persons should join hands, and the two individuals at the extremes of the line each take a handle of a galvanic battery, and let the current be so graduated as to be but faintly felt, a greater number would be affected than by any other agent that could be employed. In this case, as in all others, it is to be understood, that the same stillness of muscle, the same fixed position of the eye upon some object or spot, and the same passivity of mind are to be strictly observed.

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

emanations by their impressions more or less affect all human beings according to the relative position in which they may be placed to receive and feel the force of such impressions. Therefore sleep and wakefulness, health and sickness, pain and ease, and all the various sensations and changes to which the human system is subject, are experienced. Hence when we fix our attention upon one substance, and become mentally and physically passive to surrounding impressions, we render ourselves, by this volition, relatively *negative*, so far as in our power, to the *positive* force of the substance with which we are engaged, and drowsiness, or some other cerebral change or phenomenon ensues, because by passivity the electro-nervous fluid is supplied through the lungs and stomach for the brain more freely than it is thrown off. But when we resume the activity of our mental and physical energies, we, by this volition and action, become relatively *positive* to the surrounding impressions of all substances in nature, and wakefulness, with all its attendant delights, is the result, because by mental and muscular action we throw off from the brain the electro-nervous fluid more rapidly than it is supplied through the lungs and stomach.

In order, therefore, to render the subject as simple as possible, and to establish and perpetuate a uniformity of procedure in the use of a substance to be placed in the hand, I desire you to insist upon the electro-magnetic coin as being alone sufficient, under the directions given, to induce the state. And I desire you to insist that the pressure on the MEDIAN NERVE is alone sufficient to establish a communication between the operator and the subject to perform all the experiments, both electrical and psychological, that this science may involve. Indeed, all substances, so far as their electro-emanating power extends, produce the same effect in degree as the coin I recommend. Hence, strictly and philosophically speaking, the electro-magnetic coin, as the true mode of inducing the state, is all in all. And as all possible modes of obtaining communication, whether by contact or otherwise, must meet in the organ of Individuality, through which all impressions are transmitted to the mind, and from the mind, through that same organ, to

all the voluntary parts of the body, so there is strictly and philosophically speaking but one mode of taking communication, and hence the MEDIAN NERVE is all in all. If, however, you could remember the exposition I have given you on this intricate and interesting subject, you would then find no difficulty in defending yourself against the assaults of sceptical men. But as it is, I must leave you with the two simple forms I recommend—the ELECTRO-MAGNETIC COIN and the MEDIAN NERVE.

As the general points of the subject are now distinctly before you, I would next state, that we divide this science, for the sake of perspicuity, into *five plans*. The first *three* regard the mediums through which persons are brought into the electro-psychological state. The *first* is through Mesmerism. Hence you will call Mesmerism *Plan No.* 1. The *second* is the pressure on the nerve by which we detect those who are naturally in the electro-psychological state. This you will call *Plan No.* 2. The *third* is the coin by which others are to be brought into this state. The coin you will therefore call *Plan No.* 3. The *fourth* involves all the experiments, whether *electrical* or *psychological*, as a sanative agent, by which those who are already in this state are to be relieved of pain, cured of disease, or prepared for any surgical operation without suffering. This you will call *Plan No.* 4. And the *fifth*, in order to cure the diseases of those who are not in the state, involves the application of physical impressions upon their bodies, and the administering of remedies, whether externally or internally applied. This you will call *Plan No.* 5. On each of these five plans I now proceed to impart all the necessary information, and in as clear and concise a manner as possible.

In regard to Mesmerism, which is *Plan No.* 1, I would say, that if you desire to mesmerise a person, who has never been put into the state, nor in the least affected, I know of no better mode than to seat him in an easy posture, and request him to be calm and resigned. Take him by both hands, or else by one hand and place your other gently on his forehead. But with whatever part of his body you may choose to come in contact,

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

The reason why I desire you to throw your hands outward on returning them to the head when making the passes is to avoid waking him by passing them upward in front and near to his body. It is a well-known fact, that by the downward passes of an electro-magnet, attached to a galvanic battery, the steel magnet becomes instantly charged so as to lift a pound of iron. But by the upward passes it becomes instantly demagnetized, so that it will lift nothing. By the downward passes I mean from the bow or centre of the magnet to the extremities, and by upward passes I mean the reverse, regardless of the position in which the magnet may be held. The same applies to the human being when his mind is left uninfluenced. But if you apprise the subject when in the magnetic state, that the upward passes will not awake him, then by the force of his own mind he can retain his condition, in defiance of all the passes you may make. The mind, when in the mesmeric state, has the power of appropriating electricity or magnetism to itself, or of rejecting it, at pleasure.

In case, however, that the person whom you seat to be mesmerised is not affected, and feels no inclination whatever to close his eyes after fifteen or twenty minutes' trial, you will still proceed, as directed, to make the passes, and continue them also for fifteen or twenty minutes. Then take him again by the hands, as at first, and continue this position about the same length of time, then resume the passes, as before directed, and continue these two modes of operation alternately till about an hour is consumed at a sitting. Before you leave him, reverse the passes for the space of a minute or so, as though waking

him up, even though you see no visible effect produced. On the next day, give him another sitting of an hour: and so on, day after day, till you get him into the mesmeric state. Remember, that all the influence you produce upon him at one sitting, however minute or imperceptible it may be, he fully retains to all subsequent daily sittings.

When a person is in the mesmeric state, whether put there by yourself or by some other one, take the communication by *No.* 2 and awake him by the upward passes; or else do it by an impression, as follows: Tell him, "I will count *three*, and at the same instant I say *three* I will slap my hands together, and you will be wide awake and in your perfect senses. Are you ready?" If he answer in the affirmative, you will proceed to count—"*One*, TWO, THREE!" The word *three* should be spoken suddenly, and in a very loud voice, and at the same instant the palms of the hands should be smitten together. This will instantly awake him. Those who are thus aroused from mesmeric slumber to wakefulness are, with few exceptions, in the electro-psychological state, and you can immediately proceed to experiment upon them. Here, then, is an individual who was brought into this state through *No.* 1, and he stands in a negative relation to you as it regards the doctrine of impressions, and his body is principally charged with *negative* electricity, which is from the earth, and which alone is susceptible of being successfully controlled.

Having given you all the necessary directions how to mesmerise, and how to bring a person into the electro-psychological state through *No.* 1, and shown the relation in which he stands to you as the operator, I now proceed to instruct you in relation to *No.* 2. This can be done in a very few words, as it has been already pretty fully noticed. In the first place, you may go into a public audience, or among your social friends, and take one individual after another by the hand, press the MEDIAN NERVE, as I have directed, and if you succeed in controlling someone, both physically and mentally, then such individual is recognised as in the electro-psychological state through *No.* 2. Though this person had never been mesmerised, nor

operated upon, yet he is found to be naturally in the same state, through *No.* 2, as is the individual who was brought into it through *No.* 1. Seat them side by side, and they both feel the same nervous sympathy towards each other, are both charged with the same negative electricity, and both stand in a negative relation to you as it regards the doctrine of impressions.

Take *No.* 3, which is the electro-magnetic coin, and place it in the hand of an individual whom you cannot affect, as you did either of the persons mentioned, and subject him to the process of looking at it as I have directed. When the time of the sitting has expired, take the usual communication, *No.* 2, and in case you can control him, both physically and mentally, he is recognised as brought into the electro-psychological state through *No.* 3. Here, then, are three individuals in the same state of nervous impressibility, charged with the same negative electricity, stand in the same negative relation to you, as it regards the doctrine of impressions, and by the same impression they can all be controlled, collectively or separately. They are all in the electro-psychological state, but were brought there through *three different plans.* But by whatever means individuals may be brought into this state, yet bear in mind, that through *No.* 2, either with or without contact, you take the communication, which is the secret, invisible, and subtile link of controlling power, and without which no effect whatever can be produced. Every principle of philosophy is based upon *cause, medium,* and *effect.* Even the Creator himself, were he completely isolated from this globe, could produce no possible effect upon it, nor upon the inhabitants of its surface, because there would be, in such case, no medium of communication by which he could come in contact with it, or in the least affect its animal and vegetable kingdoms. Touch what nerve you please, or obtain the communication, with or without contact, as you may—I care not how, yet it must be transmitted to the brain through the MEDIAN NERVE to the organ of Individuality, and from thence to the mind. Even if you press the *Ulnar Nerve,* yet it must be by sympathy communicated from this to the MEDIAN NERVE, which is much larger, runs parallel along the

arm with it to the spinal cord, and from thence they both unquestionably pass to the organ of Individuality in the cerebrum. They are both compound nerves, by which we mean, that they are both susceptible of voluntary motion and sensation, being connected with the mind as its agents to transmit the *electro-nervous fluid* to and from it, and through *which* it holds a correspondence with the external world. Through *this* it receives by impressions its messages, and through this by impressions it returns its answers. To take the communication, therefore, by acting directly upon the MEDIAN NERVE is far preferable to any other mode, and particularly so upon persons who are not very sensitive or impressible. The more remote we take our communication from this nerve, the longer we must labour to get control, and perhaps often fail, and the more feeble will be our action and impression in producing any interesting, brilliant, and startling experiments. The next best mode to get a communication is, as I have uniformly taught, through the ULNAR NERVE, and is the best mode to conceal the secret from others.

I have now briefly noticed the first *Three Plans*, through which individuals may be brought into the psychological state, and the subtile medium of communication through which they may be controlled by mental impressions. In regard to *Plan No.* 4 I would remark, that as it involves *all* the experiments, both electrical and psychological, and as I have already sufficiently noticed these in giving directions how to perform them, so this part of my subject has been anticipated, and is fully before you. Permit me, however, to remark, that it may be well for you to know *why* these experiments are conducive to health, and how it is possible to perform an operation without pain, when the patient is wide awake and in his perfect senses. These two points I will now philosophically explain.

Why the experiments, when properly conducted, are conducive to health, is because the mind, by coming in contact with the electricity of the nerves, moves it with a force equal to the impression which the operator makes on the patient, and sends it to that part of the system to which the patient's attention is

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

On *Plan No.* 5, which involves the cure of persons who are not in this state, I can say but very little. It embraces physical action upon their bodies, according to the nature of the disease, and impressions upon their minds so far as it is possible to produce them. It involves external applications or internal remedies, as the case may require. In a word, it involves the excellences of all medical systems in being, and sums them all up in the supreme beauties of one bright and glorious system, and that system is Electro-Curapathy. I now turn to the consideration of the last point I promised to notice.

The true philosophical cause, why a tooth can be extracted, or a surgical operation performed, without pain, is, that all feeling or sensation is in the mind, which holds its residence in the brain, and which, as a living being of immortal form, has its spiritual hands, feet, and organs corresponding to those of the body. Indeed, the body, in all its complicated organism, is but a visible daguerreotype picture of the invisible spirit in the brain, and from which it has drawn all its lineaments of

form. Strictly speaking, the body itself has no feeling. If you touch, for instance, the point of a needle to the forefinger, it irritates some minute branch of a nerve of sensation. This irritation disturbs the electricity of the nerve that serves as a telegraph wire along which the disturbed electricity passes, and a shock is produced upon the identical correspondent spot of the forefinger of the spirit, disturbs the harmony of its own beautiful movements in its spiritual sphere, and this impression produces pain.

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

A gentleman on the floor in Congress, in his speech, made a severe personal attack on Henry Clay. Mr. Clay was, at the time, very much indisposed, and considered unable to speak. He whispered to the gentleman who sat next to him, and said, I must answer him, but beg of you not to let me speak over half an hour. He commenced and was soon on wing—soaring, and uniting the language of earth and heaven in his defence, till every period seemed to shake the universe. He was aroused —was excited—his brain stirred proudly. His half hour expired, and the gentleman pulled his coat, but Clay paid no attention to the signal. He kicked his limbs, but it made no impression. He run a pin several times half its length into the calf of his leg. Clay heeded it not, spoke two hours, sunk exhausted into his seat, and upbraided the sentinel for not stopping him! He had felt nothing. Excitement called the electricity of his system

to his brain, and he threw it off by mental effort. In the same degree that sensation was called to his brain the limbs were robbed.

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

"We are created with a susceptibility of pain, and severe pain. This is a part of our nature, as truly as our susceptibility of enjoyment. God has implanted it, and has thus opened in the very centre of our being a fountain of suffering. We carry it within us, and can no more escape it than we can our power of thought. We are apt to throw our pains on outward things as their causes. It is the fire, the sea, the sword, or human enmity, which gives us pain. But there is no pain in the fire or the sword, which passes thence into our souls. The pain begins and ends in the soul itself. Outward things are only the occasions. Even the body has no pain in it, which it infuses into the mind. Of itself it is incapable of suffering. This hand may be cracked, crushed in the rack of the inquisitor, and that burnt in a slow fire; but in these cases it is not the fibres, the blood-vessels, the bones of the hand which endure pain. These are merely connected, by the will of the Creator, with the springs of pain in the soul. Here, here is the only origin and seat of suffering. If God so willed, the gashing of the flesh with a knife, the piercing of the heart with a dagger, might be the occasion of exquisite delight. We know that, in the heat of battle, a wound is not felt, and that men, dying for their faith by instruments of torture, have expired with triumph on their lips. In these cases, the spring of suffering in the mind is not touched by the lacerations of the body, in consequence of the absorbing action of other principles of the soul. All suffering is to be traced to the susceptibility, the capacity of pain, which belongs to our nature, and which the Creator has implanted ineradicably within us."

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

LECTURE XII.

GENETOLOGY, OR HUMAN BEAUTY PHILOSOPHICALLY CONSIDERED.

Human Beauty founded on the Doctrine of Impressions—The Mother, by Mental Impressions, variously affects the Fœtus—Effects produced by Longings—The Child, how formed—How to produce it in her own Image—How to make it resemble her Husband, or anyone else—How the Highest Specimens of Human Beauty may be produced—All Great Men produced by Talented Mothers—Importance of Educating Women in all the Sciences, and in Political Economy and History, equal to Man.

[The following lecture upon the science of GENETOLOGY, which was then called NATALOLOGY, was delivered, by request, to the Ladies of Troy, N. Y., in the Morris Place Hall, in February, 1844. And, as it belongs to the subject of Electrical Psychology and the great doctrine of impressions that this science involves, it is here inserted in its appropriate place. The Author has generally delivered it as the last of the course, to his private classes, when giving them instructions in Electrical Psychology.]

LADIES: The purpose for which we are now assembled is to take into consideration the science of GENETOLOGY or HUMAN BEAUTY, as founded upon the *doctrine of impressions*. I contend that the human species can be gradually improved through the harmonious operation of mental impressions, exercised by the mother, and that the time will come when they will be born into existence with just such lineaments of form as we may choose. This is no idle dream—no infatuation of a disturbed brain, but sober reality. Human beauty has been, in all ages, admired, praised, loved, and desired by the millions of our race. Its charms have been sung by the poet in thoughts that burn; have taxed the finest conceptions of the artist and the sculptor, and have been made to breathe upon the canvas, and to speak in the marble. The charms of Beauty have been dwelt upon, and painted by the eloquent orator, and have moved the hearts of all human kind. All know and feel the power of Beauty, and ardently covet the gem.

The subject now to be considered is, whether, through the power of the mental impressions of the mother, her unborn

child, during the period from conception to birth, can be moulded into beauty, and born into existence with those admirable lineaments of form that so much delight the beholder. To the candid consideration of this interesting subject I now invite attention.

That the mother can greatly affect her unborn child is unquestionably true. No one will deny, that by some sudden impulse of mind—such as extreme fear or joy—she has often produced abortion, or else greatly injured her offspring. I know of one well-authenticated case, where the mother was extremely terrified at a young cub when she was about three months *enceinte* It was her twelfth child, and was born an idiot, while her other eleven children were intelligent and active. It was a boy. He lived to fourteen years of age, and had many actions peculiar to the bear. There are instances, too numerous to mention, where human beings have not only acted like, but even resembled, some species of the brute or bird race. And as the uniform testimony of mothers is that they were frightened during pregnancy by the creature to which the offspring was likened, so no other satisfactory cause ever has been assigned for the effect produced.

A wealthy lady, in Boston, was frightened by a parrot. Her daughter, now ten or twelve years of age, is a mediocre, and her voice and manner of speaking resemble those of this bird. A lady of my acquaintance, on seeing the head of her cosset lamb suddenly crushed, brought forth a son, about six months after this occurrence, whose temples were much pressed in, and the forehead protruded as did that of the injured lamb, yet his intellect was not in the least impaired. A singular circumstance occurred a few years ago in Bunkum County, N.C. A girl was there exhibited, who was born with only one leg and one arm. A lady who was about two months advanced in her time, had a strong desire to see this girl. Her curiosity being great, she examined the deformed object with long and unwearied attention. Her friends had to force her, as it were, from the exhibition. She went home, but the image of the unfortunate girl was but too deeply impressed upon her mind to

be forgotten. She conversed about it by day, and it was the subject of her dreams by night. She at length got an impression that her child would be born like the object that haunted her brain. The time of her delivery came, and her fears were realised. She brought forth a daughter with only one leg and one arm!

How often it has occurred, where a lady has had a strong desire or longing for wine, that she has communicated the colour of the liquor by impression to her child. In like manner, through strong mental impressions, she has stamped upon the unborn child a strawberry, blackberry, grape, or any fruit for which she had an ardent longing, and made it perfect, both as regards its colour and shape. Endless instances of this character can be produced, and also the uniform testimony of the mother that she had a longing desire for what appears upon the child. Against this, the arguments and objections of some medical writers and their adherents are of no weight, as they are evidently entirely ignorant of the electrical philosophy of this subject. The mental impressions, or longings, of the mother must, however, far exceed her usual impressions in order to produce this result upon her offspring.

I am not arguing any new truth, nor the discovery of any new principle of action, but what has been known from the earliest of human records. The Bible history admits the principle even in its application to the brute race. Laban deceived Jacob by giving to him Leah for a wife instead of Rachel, for whom he had served him seven years, by tending his flocks. He then proposed, that he should serve him seven years more for Rachel. To pacify Jacob, Laban offered him what he supposed to be a poor chance for wages. He told him that all the speckled cattle should be his. But Jacob resorted to a plan by which he sufficiently punished the selfish spirit of Laban. He put speckled rods at the bottom of the watering troughs. He kept the male and female cattle apart. There is no question, that he allowed the males to have free access to water, but kept the females away till they were very thirsty, even bellowing and bleating for water. In this condition he

allowed them to mingle only at the troughs; and as water is colourless, nothing but the speckled rods could be seen by the thirsty and drinking females, and under this strong impression they conceived. But this is not all. Jacob understood his subject sufficiently well to go over the same ground again the next day, and keep up the female herd till the same great thirst returned. This would bring to their minds what seemed to them a speckled fluid, and to those already conceived the impression would continue to deepen. True, Laban repeatedly changed the wages even up to ten times; but this was of no avail, because Jacob as often changed the scene of action by preparing the causes that must philosophically produce their corresponding results in the animal economy. Hence I again assert that I am not arguing any new principle of action. I claim no such discovery, but merely claim the discovery of its philosophy, and of having reduced it to a system capable of improving and ennobling our race.

Such are its facts, and I now turn to its philosophy. Gold can be dissolved in *aqua regia*. A one-pound gold piece thrown into this liquid dissolves and soon disappears, only as the whole liquid assumes the colour of the gold. Let this liquid be properly prepared, and dip the ends of the two wires of a galvanic battery into it. In this liquid you may then immerse any metallic article you please. Take, for instance a silver watch-case with your own name engraved upon it, and many curiously wrought characters and devices; immerse this in the liquid, and the positive and negative forces of galvanic action passing from the battery through these two wires into the solution will seize the inconceivably fine particles of gold and lay them upon the watch-case as solid as though they had been melted there. You may continue this process until every particle of the sovereign shall be placed upon the watch-case, and yet the perfect identity of your name, and all the marks and characters engraved upon it, will be retained. This is called galvanizing metals. A second copper bank-plate can be made from the original by galvanism, so that every letter and mark shall be exact, and the plate be a perfect *facsimile* of the original.

Hence we perceive that through the positive and negative forces of galvanism, which is but one form of electricity, a perfect identity is preserved.

We will now apply this great principle to the argument under consideration. The monthly evacuations of the female are a universal solvent in which are involved exact proportions of all the constituent elements of her body. This redundancy is given her by the Creator for the propagation of her race. As soon as she conceives, the womb closes up, and this same redundant compound of her being is secreted in the womb, as the fluid in which the fœtus is immersed and swims, and is the raw material out of which its body is to be manufactured. And while I am upon this point, permit me to remark, that as soon as the child is born this same redundant substance is carried through the lacteal secretions and manufactured into nourishment which the infant draws from its mother's bosom. Hence the menses are the prepared substance to produce the child's body in the womb, and to sustain it at the breast.

Through the galvanic action of the positive and negative forces of her involuntary nerves the fœtus is formed. These forces seize the elementary particles of this solution, and convey them to the conception, which is the nebulo-centre or nucleus to which they all tend, similar to the particles of gold in solution to the watch-case. Hence, if a woman were to conceive while wrapped in total darkness, and never see the man by whom she conceived, nor get the most distant impression of his image, and could she, at the moment of conception, be consigned to a sleep of profound insensibility till the time of her delivery came, she would unquestionably bring forth an offspring exactly in her own image. It would be as perfect a *fac-simile* of her own organism, form, and features as the second bank-plate was of the first from which by galvanic action it was produced. But while the galvanic powers of her involuntary nerves, through the positive forces, are forming the new being in her own image, the voluntary nerves, through which the voluntary powers of her mind act, are also producing their effects by moulding the new being in the image of the person on whom her mind is most

powerfully placed. Hence if her self-esteem is great, and she fancies herself superior to her husband and has great self-love, and but little regard for him, she will often consult her mirror, and her child will most resemble herself, notwithstanding the impression of her husband's countenance and the features of all others around her.

But if she, on the contrary, cherishes a warm and generous affection for her husband, and if he be distant from home and exposed to dangers on land or ocean, her mind goes with him and lingers in imagination upon his image. The child is born, but it is in the likeness of its father. If her love and esteem toward herself and husband are about equally divided and balanced, the child will be a blended picture of the two. The opposite passions of hatred and dislike will produce the same result, as it regards form of features and personal appearance. Or if the mother should entertain a very high regard for her minister, doctor, or any friend, and circumstances should occur to bring him frequently to her mind, her child would resemble him. Suppose her husband should be jealous of any of these, or of some boarder in the family whom she even hated, and charge her with conjugal infidelity, she would be inclined, under such circumstances, to keep her mind upon him in detestation, fearing that her child might resemble him; and when born, her fears would be realised. Such circumstances have separated many a husband and wife, and broken up many a family when the wife was virtuous, and her honour unsullied and pure as the snowflake ere it falls.

In this view of the subject it will be seen that every countenance upon which the *enceinte* mother gazes, and every object, whether animate or inanimate, presented to her view, has a tendency to produce an impression, either favourable or unfavourable, upon the fœtus. And as all form, motion, and power belong to, and exist in, mind, and can be communicated through electric action from the mother's mind to the fœtus, so when beautiful forms and pleasing sights are presented to her with sufficient power, she transmits them by a mental impression to the embryo being as a part of its future beauty. So, on

the other hand, when horrid forms and fearful sights are presented to her mind with sufficient power, and as her mind now contains these deformities, she transmits them also by mental impression to her child and perchance effects its ruin.

If we contemplate all form, motion, and power as existing in mind, and if the mind has, indeed, its spiritual arms, hands, and fingers, and limbs, feet, and toes, and of which the natural ones are only correspondent manifestations, may not, then, the withdrawing of the spiritual arm from action in the mother's mind be the cause of preventing the natural one in the fœtus from being developed and produced? She deeply contemplates a girl without an arm, and hence sends no motion from her spiritual arm, and therefore produces no electric action through the corresponding nerves to organise the natural arm of the fœtus, and hence her child is born without an arm. The voluntary impression of her mind may be sufficiently great to overpower all involuntary action in that part. This would account for the crush of the lamb's head, before stated, and for all mishaps being transmitted by a deep impression from the mother's mind to the corresponding part of the fœtus. It would account for the colour of Jacob's cattle, because all colours exist only in the rays of light which are but a result of electric action. It would account philosophically for the fact how the colour of wine and the colours and shapes of berries are in like manner stamped upon the unborn being. It would account for the fact how even the mother's disposition may be phrenologically and hereditarily communicated to her offspring. By exercising too much her acquisitiveness or secretiveness—or by exciting too deeply her combativeness, destructiveness, or revengeful feelings, she may communicate these hereditarily to her child, and thus sow, in the embryo, the seeds of the future robber, liar, or even murderer. The lady, while *enceinte*, walks upon enchanted ground. She cannot stir without touching some string that may vibrate either harmony or discord in her offspring's soul [illegible] her head shall have been laid in the dust. Phrenology one step farther back. She must commence her in- at the commencement of our embryo being. She

must there take her stand at the fountain-head of existence, and thunder her lessons of eloquence as she moves down the stream of human life to the silent grave, nor cease her warning voice till the finger of death shall touch her lip.

The subject, Ladies, of human beauty is now fairly open before us, and its vast importance seems to awaken in your minds, as we proceed, an increasing interest. I am now ready to have the grand question introduced—How are our children to be born into existence with just such lineaments of form, or human beauty, as we may desire?

To answer this question understandingly, I will take into consideration the general directions to be pursued, and the means to be used in order to produce the noblest specimen of human beauty. I desire, at the very onset, to introduce the subject to you in its highest perfection, so far as I am able. To this end I must select a lady of brilliant talents, and who is highly educated and accomplished as an ornament of her sex, but whose features and form are but of ordinary mould. I merely desire one who is capable of producing the strongest possible mental impression. Let this lady select, before she conceives, a portrait, bust, miniature, or picture of some beautiful, talented, and distinguished individual, or the living person she would desire her child to be like, both in appearance and character. Let it be a picture that she greatly admires for its fine proportions and beauty of person. Let her keep her mind upon it until she entirely familiarises herself with its features and form. Let her now conceive with this deep impression on her mind; and after this, let her still continue to gaze upon, and daily contemplate, the admirable grace of its form, and the charming expression of its countenance. Let her place it where it can be readily seen. Let her imbibe for this image a sentimental passion, indelibly impress it upon the heart, and interweave and blend it, as it were, with her being. Let her contemplate it by day with such intense interest and devotion as to transplant, if possible, its image to her midnight dreams; and let her constantly long and desire, and ardently hope and expect, that her child shall be like this in form and

soul. These are to be her constant feelings and impressions till the day of delivery.

In addition to this, let the most admirable order, arrangement, and comfort pervade her house, and particularly her own apartment. Let its furniture be beautiful. Let it be adorned with pictures of the most pleasing and delightful landscapes embracing all the beauties and varieties of nature, and such life-like scenery as shall awaken and rouse the noblest powers of her ideality, sublimity, and imagination. Let her frequently go out to gaze upon and contemplate nature as she is, whether on the earth beneath or in the starry fields that mantle the bosom of night. By these means she will keep her mind in balance, and bring it into harmony with all that is grand and beautiful in the works of the Creator. And not only so, but let her soul be kept serene. Let her passions not be excited. Let her anger, jealousy, and vengeance remain in slumber, and no language be used to ruffle her tranquillity. I am speaking of a highly educated, accomplished, and talented woman. And, lastly, let her food be wholesome, plain, and prepared to her wishes, and adapted to her appetite. Let these directions be faithfully observed during her entire period of gestation, and her child will be moulded in the image of the picture or living person she contemplated, and be born into existence a noble specimen of human beauty; and under phrenological culture it can be borne on in the path of improvement, and finally elevated to the highest physical beauty, and intellectual and moral perfection of our nature.

I have now considered what I call a perfect case, the noblest specimen of man. And in order to produce this happy result we perceive that the mother must be highly educated, enlightened, and refined. It depends more on her than the father. If the father should possess the talents of an angel, and the mother be deficient in intellect, her offspring, particularly the sons, would never rise above mediocrity. In such case the best intellect is in favour of the daughters. But reverse it, and let the father be deficient, and the mother highly talented, and she will produce intelligent children of both sexes, but this intelli-

gence will be far more strongly developed in the sons than in the daughters. An instance cannot be found where an imbecile mother ever produced a man of sterling talents, even though the father, as such, were most eminently distinguished. All talented and great men have had great mothers who, even if they were uneducated, still possessed the elements of original greatness.

Owing, therefore, to this great diversity of intellectual, moral, and physical beauty and deformity in females, it cannot be expected that the grand period will soon arrive when all these difficulties will be surmounted, and when our race shall attain that physical, mental, and moral beauty which our subject involves, foreshadows, and insures. Comparatively but few females are as yet qualified to successfully introduce their offspring into existence in human beauty, yet the most deformed and ignorant female can be instructed and directed how to improve her progeny. Her children again can be still farther improved and elevated, and so on to succeeding generations till the end we contemplate shall be obtained, and the highest hopes, and the brightest mid-day dream of the philanthropist, as to the perfection of humanity, shall be consummated.

My argument, thus far, relates to those of the female race who are not yet in the electro-psychological state, but who are still capable of gradually perfecting their progeny in proportion to the strength and power of their impressions, and thus moving them onward to the fields of human beauty. But in all these cases it can be effected by the wife only, independent of her husband. But there are many who are naturally in the psychological state, and millions more who, by a slight exertion, can be brought into it. On all such, a mental and moral impression can be made to any extent we choose. In all these instances it would be in the power of the husband to select the portrait or picture in the likeness and beauty of which he would desire his child to be moulded. And by producing the impression psychologically upon the mind of his companion once or twice per day, the end would be obtained, and in all such cases the finest specimens of human beauty could now be produced.

How important, then, that the science of Electrical Psychology should be thoroughly learned and understood by all, so that, through their assistance, as many as possible may be, by perseverance, brought into the state, and that the great work of producing these sublime impressions may now be understandingly commenced, and some rare specimens of human beauty, under the energy of this science, be presented to the world.

We see then, Ladies, the supreme importance of women being highly educated and accomplished. Colleges should be dedicated to her, and all the great and useful sciences, that strengthen, expand, and elevate the mind, should be laid at her feet. Her mind should be early imbued with political science, and taught the value of liberty, and the deep-toned love of country. She should be taught the history of fallen empires, kingdoms, and republics, and be made acquainted with the hardships, toils, and sufferings of our revolutionary heroes. She should be taught the lofty dignity, honour, and heroism of George Washington, the cradled son of Columbia. She should be educated in every sense equal to the man. It has been generally supposed, in by-gone days, that if women could barely read and write, it was abundant, as she had nothing to do but attend to her domestic concerns, and to take care of children. But the arrest of her progress in science has but proved to be an arrest of the intellectual, moral, and social advancement of the world. Her station, so far from being insignificant, is indeed a most responsible one. She holds in her silken grasp the destiny of empires, and the weal and woe of our race. She has not only a moulding power over her unborn offspring, but during the first ten years of its existence, as it is almost exclusively confined to her society, so from her it still continues to draw, in a great measure, its cast of character. Hence she should be educated and qualified to breathe to her child the purest thoughts and noblest principles, and to inspire its tender bosom with the deep-toned love of country. She should be qualified to impress upon it a high sense of honour and true greatness, and the most patriotic and exalted sentiments. And in order to do this successfully, she should be well acquainted

with phrenological science and human nature, so as to make her impressions understandingly and forcibly upon the proper organs of the brain. These organs would then be more and more harmoniously developed, and the child would continue to improve in beauty of person, and in intellectual and moral greatness, as he advanced to maturity.

In the light our subject now stands, how lamentable, and how awful is the consideration, that our children should be committed to the care of ignorant, degraded, and too often of wicked and unprincipled servants, to be almost exclusively reared by them! There the seeds of ignorance, if not of vice, are early sown. How elevated and responsible is the mother's station! How fatal to the character and welfare of her offspring are ignorance and vice! How dreadful, how alarming and fearful, to see her resign her fond charge, and commit its destiny, for weal or woe, to such unskilled hands! She had better resign her child to the silent grave, where, even though her lids are filled with tears, she can yet smile, that its pains are o'er, that its beating pulse is still, its spirit unstained, and its burning brow is cold! Yes, Ladies, the contemplation of this subject is so painful, that I choose to leave you to draw your own conclusions rather than to express my thoughts.

True, the pulpit insists on her social and religious rights, because this is popular. But by neglecting to plead in behalf of her *civil*, her POLITICAL and INTELLECTUAL RIGHTS, it has forgotten her elevated station and high destiny, fallen from heaven to earth, and, by its fall, crushed the dearest hopes of the philanthropist for the speedy, intellectual, and moral advancement of our race. It will not, and dare not speak in a bold, firm, and untrembling voice in defence of those rising sciences and improvements of the age, however useful, against which the current of popular opinion strongly sets. It has ceased to breathe the pure, healthful, and invigorating breeze of Paradise, that inspires an independent and godlike heroism. Woman is thus, in a voice of pretending mercy, oppressed, and it dare not even rebuke oppression and crime, when clothed in gold and sustained by popular impulse.

The pulpit is the great engine of moral power and moral reform. But by neglecting the science of Human Beauty, and the general and extensive education of woman, its energies are in a great degree paralysed. But it is destined, by the decree of the Ruling Heavens, to be aroused from its dreadful slumberings upon the monster POPULARITY, whose breath is consuming it, and to thunder its energizing and regenerating powers for the accomplishment of this great end which involves the moral elevation and the intellectual grandeur of man. The science of GENETOLOGY, embracing the doctrine of psychological impressions, in connection with the Gospel of Jesus Christ, is destined to renovate the world and usher in the millennial morn. Extensive combinations are formed, and the most untiring exertions are constantly made to improve, not only the animal, but even the vegetable race. Fruits and grains, in a few years, have been brought to great perfection, by man simply co-operating with nature so as to enable her to make the most favourable impressions to produce what is beautiful in her vegetable department. So also in the animal kingdom; horses, sheep, and oxen, and even the race of swine, are annually improving in form and beauty, and premiums are offered for the finest specimens, both as to symmetry and size. But not a single thought is bestowed as to improving and beautifying the god-like lineaments of the human form. To improve these through the educating of woman, and enlightening her how to make a psychological impression upon her embryo-child, is but to improve the morals of our race. The theme is a great one, and it will require future generations to move it on, and to develop and present it perfect to the world. It will be the scroll of human beauty unrolled. This is indeed a sublime hope.

"Eternal Hope! when yonder spheres sublime
Peal'd their first notes to sound the march of time,
Thy joyous birth began; but not to fade
When all the sister-planets have decayed.
When wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the earth below,
Thou, undismayed, shalt o'er the ruin smile,
And light thy torch at nature's funeral pile."

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