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EDITORIAL.

BOSTON, SATURDAY, OCTOBER 11, 1851.

PATHETISM:

NEW THEORY OF MIND:

ITS DISCOVERY AND PHILOSOPHY DEFENDED

Against the Assumptions recently put forth under the Names of "Electrical Psychology," "Electro-Biology," &c.

THE MAGNET. Devoted to the Investigation of Human Physiology. By LaRoy Sunderland. New York: Published at the Magnet Office, 138 Fulton street. 1842-3. Vols. 1 and 2. 8vo. pp. 280, 240.

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

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

[Each of the above are out of print.]

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

Preliminary.

The title page of the first work I published in 1843 is sufficient to show that, eight years ago, I discarded the "theory and practice" of what is technically called "Mesmerism." And yet, during the whole of this time, I have

been in the habit of "controlling the muscular motions and mental impressions" of persons in their "wakeful state," who had never been previously "Mesmerized nor operated upon." *Query:* How did I operate upon them? It was not done by the processes known under the term of "Mesmerism." How did I "control the muscular motions and mental impressions" of persons "wide awake," in my public audiences, nearly thirty years ago? It was not done by the processes peculiar to "Animal Magnetism," for, at that time, this subject was not known in this country, under this term. If, then, for more than twenty-five years past, in public assemblies, all over this country, I have operated on persons in "their waking state," (who had never been "Mesmerized," so as to "control their muscular motions and mental impressions," how has it come to pass that, within two or three years, a part of my manner of operating should be seized upon as a recent discovery, and published as a "new science," under the name of "Electrical Psychology." Nay, more: the accounts of my discoveries were published eight years ago, and have since been re-published and spread all over the country. And the same fact, as to my *new* method of operating, has been announced in my advertisements and hand-bills, not by tens of thousands, during the past ten years, but by millions, and diffused throughout the principal cities of the country. And now it appears that some six or seven years after my method of operating was well known to everybody who had felt any interest in this subject, a man publishes what he calls a "new science," and says if any thing like Pathetism was ever known before he made the discovery, he is "ignorant of the fact!" But whether he and others who have become parties to this fraud, were, indeed, so very "ignorant" of what was meant by Pathetism, may appear in the sequel. Let the candid judge.

I. STATEMENT OF THE CASE.

Definition of the term, Pathetism.

This term was first suggested to me in the year 1841, by Prof. George Bush, of New York. In conversation with him, in respect to some new experiments upon the nervous system, which I had made, I asked him to give me a term expressive of the true philosophy or rationale by which they had been performed. He promised to do so, and in a few days suggested "Pathetism," as, on the whole, the best and most appropriate word that could be used to signify the thing meant:

"From *Πασχο*, *pascho*, to experience, be affected with any thing, good or bad; to suffer, to feel, to be disposed or affected in a particular manner towards another, or by any event.

And from the same root, *Παθος*, *pathos*, passion, affection, that which is suffered; love, kindness, a disease, a mental perturbation, a passive state of the mind or the body; a condition, a disposition; and from which we have *apathy*, *sympathy*, *pathetic*, *Pathology*, *Homæopathy*, *Hydrophathy*, and *PATHETISM*."

As this term is evidently appropriate, it seems to have come into general use wherever this subject is understood. And though it has found a place in the American Dictionary, and seems to me more significant than any other word with which I am acquainted, yet I am ready to adopt any other term more expressive, whenever one shall have been suggested.

What is Pathetism?

It is certainly desirable, especially when speaking of *new ideas or things*, to use terms the most expressive of their real nature and laws. In examining the phenomena of mind, or those changes in the nervous system, common to human beings, two questions present themselves for an answer:

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

One person receives an impression, and another gives it, or is the occasion of it. One is the *subject*, is *passive*, and receives the impression made; the other is the *agent*, direct or indirect, by whom it is made; and the result produced in this way, may, in all cases, be said to partake of the nature of *sympathy*, either mental or physical, inasmuch as a *sympathetic* result is one produced by *association*. One person is affected by his association with, or knowledge or belief of, another. Hence, I use a similar term, *Pathetism*, to signify the *PHILOSOPHY of Human Influence*, not merely the susceptibilities of one who is *influenced*, but the qualities of the agent from whom the influence is received; so that whatever *emotion*, *volition*, or *action*, is produced in one of two minds by the influence which one receives from the other, this term signifies the *rationale* of its induction. Pathetism, therefore, is not merely another term for the *Science of Mind*, or the nervous functions, but it comprehends the *SCIENCE OF MAN — OF HUMAN NATURE*; the laws of Life, Health, and Disease, including, of course, all those *changes* which occur, or which can be brought about in the minds of human beings, such as *love* or *hatred*, *sleep* or *wakefulness*, *dreaming* or the *conscious*, normal, waking *activity* of the cerebral organs; *fascination* or *aversion*, *pleasure* or *pain*.

It accounts for the mysteries of Witchcraft, Spectral Illusions, Second Sight, and Ghosts! It gives a *new* and *rational* explanation of the effects attributed to Mesmerism and Animal Magnetism, to *Enchantment*, the *Talisman*, and *Amulet*, among the *Ancient Egyptians*, *Hebrews*, *Greeks*, *Romans*, and the present *Hindoos*. It accounts for *VISIONS*; — the *Convulsions* of the *Ranters*, *Quakers*, *Methodists*, *Baptists*, &c.; — the *Ecstasy* and the "*Miracles*" (so called) of the *Roman Catholics* and the *Mormons*; — together with various other strange results, which have hitherto been considered Supernatural, and shrouded in Impenetrable Mystery! illustrating the rationale of *Somnambulism*, *Trance*, *Ecstasy*, *Spectral Illusions*, *Visions*, *Insanity*, *Charms*, *Spells*, *Double Consciousness*, *Hallucination*, *Delusion*, *Instinct*, *Intuition* or *Clairvoyance*, *Presentiments*, and every *Sensation*, *Emotion*, *Conception*, *Perception*, and *Condition* peculiar to Mind.

Such, then, are the purposes for which I have used this term.

Summary of Principles.

The THEORY set forth in these works, I suppose to be

original, while the principles, diffused as they are, throughout Nature, are as old as the universe itself. But in no previous publication, it is believed, will they be found so distinctly stated, elaborated, and *systematized*, as in the works above named.

What those principles involve may be inferred from the following summary:

1. In respect to the *peculiar functions* of the *nutritive fluid*.
2. The faculty of *instinct*.
3. The real nature of *sleep*.
4. The nature of *pain*.
5. The rationale of *pleasure* and *human happiness*.
6. The nature and causes of *cerebral excitements*, both natural and abnormal.
7. The rationale of *insensibility*, in cases of induced *somnambulism*.
8. The rationale of *mental* and *spiritual emotions*, *volitions* and *actions*.
9. The rationale of *congenital phenomena*.
10. The philosophy of *mental influence*.
11. The true nature of *disease* and *health*.
12. The causes of *mental hallucination*, *fits*, and *insanity*.
13. What *functional power* is.
14. The difference in the *ingestive*, *retentive*, and *exclusive motions*, which constitute the *vital economy*.
15. The nature of *intuition*.
16. The causes of *congenital "marks"* upon children.
17. The rationale of induced *trance* or *fascination*.
18. The philosophy of the results attributed to *supernatural* or *miraculous power*.
19. The rationale of the effects attributed to *talismans*, *amulets*, *charms*, &c.
20. The rationale of *sympathy*.
21. *Muscular motion*.
22. The connection between *instinct*, the *nutritive fluid*, and the *human mind*.
23. The difference in the *instinctive*, *ingestive*, *retentive*, and *exclusive emotions*, *volitions*, and *actions* of the human mind.
24. Connection between *memory* and the *nutritive fluid*.
25. The rationale of the "*Vis medicatrix nature*." — *Pathetism*, 1847.

II. THE TIME WHEN MY CAREER OF EXPERIMENTING COMMENCED.

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

Priority of Claims.

This, as will be seen, was twenty-eight years ago, and fourteen years before the names of "*Animal Magnetism*" or "*Mesmerism*" had been even heard of in this country. And during the years 1823 and 1824, persons were *fascinated* so as to be overcome and completely entranced, in audiences that I addressed in Yarmouth, Chatham, and Barnstable, Mass. And similar results followed my public labors in Dorchester, Mass., in 1825; in Scituate, and Saugus, and Boston, Mass., in 1826. And in various other places through-

out the New England States, from that time to the present; so that, I may safely say, that tens of thousands of persons have, from first to last, been "fascinated," "impressed," or entranced, in my public lectures, during the past twenty-eight years. In this transic state they have become unconscious of all external objects, their limbs cold and rigid; and after coming out of it, they have described their sensations as having been most pleasant and happy. Often they had "visions of heaven" and its inhabitants. Thus, for some fifteen years or more, I was in the constant habit of performing what were really "experiments," upon the nervous systems of my auditors; but, like the multitudes who have since operated under the name of "Mesmerism" and "Biology," I did not fully comprehend how the strange results were brought about. True, they were often, with me, a subject of serious investigation, but my mind was more or less unsettled in regard to them, till the year 1834, when I read an "Essay upon the Influence of Imagination on the Nervous System contributing to a False Hope in Religion. By Rev. Grant Powers."

Dr. Poyen visited this country, and commenced his lectures on what he called "Animal Magnetism," or "Mesmerism," in Lowell and Boston, Mass., in 1836. And an opportunity being afforded me to witness some experiments under this name, I saw, at once, that the state induced by the "passes," in its pathology, was *precisely identical* with the *trance* which had been induced under my public addresses, many years before. And studying these results, in connection with those described by Mr. Powers, in his work above named, I soon found it an easy matter to systematize those laws of the nervous system by which all such phenomena must have been produced.

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

Identity of Results.

Witnessing strange results like these, for some fifteen years before I had ever heard of the term "Animal Magnetism," or "Mesmerism," they prepared my mind, of course, to perceive their *identity*, when brought about by any other process, by whatever name it might be called. Hence, in the year 1841, [see *Magnet*, Vol. I, page 227.] I commenced a series of experiments upon the nervous system, which soon led me to discard, not merely the *notions* prevalent under the names of "Mesmerism" and "Animal Magnetism," but the *peculiar processes* by which Mesmerisers had produced their results. I did not feel any need of the "passes," as I had, years before, produced the *trance* in multitudes of people, without any such "passes;" and I knew those results were not brought about by the mere *volition* of the speaker or operator, inasmuch as I had produced them, in thousands of instances, without any special volition, unconsciously to myself. And thus I hit upon what has since proved to be the true *philosophy* of those phenomena known as a state of *trance*, or connected with an induced state of somnambulism, mental hallucinations, &c. The following testimonies of

my experiments and labors were made and published at the time:

"The subscribers have witnessed numerous experiments performed by LaRoy Sunderland, by which the mental exercises of the patient, such as laughing, singing, and the states of mind resembling madness, monomania, insanity, &c., were brought on and removed in a few seconds of time. H. H. SHERWOOD, M. D., Rev. ISAAC COVERT, Rev. J. H. MARTIN, O. S. FOWLER, Prof. E. WRIGHT, DANIEL L. M. PEIXETTO, M. D., *Ex-President of the N. Y. Medical Society.*—*New York, March 2, 1842.*"

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

III. MY MANNER OF OPERATING.

Mesmerism Discarded.

I have shown that I discarded the *notions* about a "fluid," the "passes," and the "will," known as "Mesmerism," or "Animal Magnetism," and hence, when I published my *Theory of Pathetism*, and commenced my public lectures on that Theory, my experiments in support of it were precisely similar to the results induced in my public addresses from 1823 up to 1841, and they differed from "Mesmerism" and "Animal Magnetism," not in their nature, but in the *process* adopted for their induction.

My Experiments were Original.

1. They were produced on persons that had never been "Mesmerized," or "Magnetized," in the technical sense of these terms.
2. They were produced on persons "wide awake." I controlled them while they were perfectly conscious of external relations and things; and also while in a state of *trance*.
3. They were produced in my public audiences, promiscuously, on from one to two hundred persons at once. In one of my public lectures in Philadelphia, not less than two hundred and fifty of my auditors were fascinated at one time.

The Difference.

In the following particulars, therefore, my Theory of Pathetism, and manner of operating, was, and is, original, unlike "Mesmerism," and exceeding everything that has since been put forth under the name of "Electrical Psychology."

1. "Mesmerism" operated on one person at a time. Pathetism operated on a number of persons at one and the same time.
2. "Mesmerism" operated by the "passes" and the "will." Pathetism dispensed with the "passes," and operated without any special effort of the "will."
3. "Electrical Psychology" attempts to imitate Pathetism by operating on a number at once. But Pathetism operates on the *entire audience* at one time! Neither "Mesmerism," nor "Biology," nor "Etherology," nor "Neurology," ever did this, or thought of it till it was done by Pathetism.
4. Pathetism operates on persons in the "waking state," and it also carries them into a state of profound *trance*, a condition not reached by its imitators!

And as I operated, not on one, but the whole of my audience, at once, and as I did this nearly thirty years ago, [entrancing people incidentally,] I might assume, and undertake

to show, that Pathetism is, in *fact*, (if not in theory,) older in this country than "Mesmerism," as, indeed, it is older than all other names which have (since my Theory was published) been used to appropriate my discoveries.

It is manifest, therefore, that what is called "Electrical Psychology," or "Biology," is an *imitation* of my experiments in two respects only, as (1) operating on persons in a "wakeful state;" and (2) operating on a number at one time. But in what respects this, and all other imitations, have fallen short of the original, may be seen from the following statement copied from one of my advertisements:

"As Mr. Sunderland's Theory and manner of lecturing are *original*, the following summary is submitted for such as wish for information on this subject:

1. *Fascination!* While proceeding with his lecture, ladies and gentlemen in his audience are overcome by this *power*, and from one to fifty, and even two hundred or more, have been entranced by him in the course of one evening! In this *happy state* they become *spell-bound* in their external senses, and, *charmed* into a most agreeable *reverie*, they move about at the will of the lecturer, or are drawn to a circle, of which he is the centre!

2. *Sympathetic Imitation!* A most interesting sight, to behold a number of persons entranced together; and more so to see Mr. Sunderland cause them, *simultaneously*, to sympathize with his emotions of *Anger, Joy, Love, Hatred, Fear, Mirth, Grief, Hunger, &c.*

3. *Intuition! Prevision!* These experiments tend to illustrate the *rationale* of what has been called "*Clairvoyance*," and develop the philosophy of *Intuitive Knowledge!*

4. *Induced Paralysis!* Controlling the *motive* systems of a number at once, rendering their limbs *rigid* or *powerless*, so that they become unable to walk or move without the consent of the operator!

5. *Hallucinations!* Changing the mental states of a number, *simultaneously*, so as to cause them, (while otherwise *perfectly conscious*), to believe themselves *sick, drowning, riding, flying, falling*, and the like.

6. *Dreaming!* Mr. Sunderland cures or produces this state; causing his patients to dream of *feasting, music, their absent friends*, and scenes exceeding in interest the visions of the Fairies, or the Tales of the Arabian Nights!

7. *Somnambulist Feats!* Causing persons to *sing, play on musical instruments, dance*, and perform other incredible feats, in a state of unconscious trance!

8. *Experiments by Somnambulists!* Causing *one somnambulist* to produce that state in *others*, and perform on them similar experiments to those performed by the lecturer himself.

9. *Apparitions!* In his development of that sense called "Second Sight," by which persons are caused to see *Ghosts*, Mr. Sunderland invests his lectures with thrilling interest, which gives them a claim upon the attention of all who would have the delusions of ignorance and superstition dissipated from the world.

10. *Surgical Operations without Pain!* In more than a thousand cases, Mr. Sunderland has, without any chemical drugs, rendered his patients insensible to pain, while difficult surgical operations have been performed upon them.

11. *Surgeons Operating in a State of Trance!* Another wonder by which Mr. Sunderland's lectures have been distinguished, is that of his having *entranced surgeons*, and caused them, while in that state, to *perform surgical operations on others*, who were also, at the same time, in a state of unconscious sleep! [Dr. H. J. Paine, Troy, N. Y.; Dr. A. L. Hoyt, Boston, Mass.; and Dr. J. Thiers, New York.]

Feats like the above I have performed by Pathetism; but such as some of these [8 and 11] have never been imitated, as far as I know, by any other person, in any part of the world, under any name, old or new.

And now, what I assume, is this: that, as this method of operating on a number of persons at once, in a conscious state, who had never been previously "Mesmerized," was a discovery of my own, to which I applied the term *Pathetism*,

others, who have taken this *hint* from my Theory, and gone about the country, (and into the Canadas, and even to Europe) performing my experiments under new names, have done me injustice, as this method of operating was unknown till I invented it, and was never heard of till I adopted it and published it to the world under the name of Pathetism.

The Principle Involved.

The Theory and Experiments of Pathetism assumed, taught, and DEMONSTRATED this important PRINCIPLE, viz.: That when a certain *RELATION** is once established between an operator and his patients, he may produce results to any imaginable extent, by merely *addressing either of the external senses*. And this *PRINCIPLE* includes all and singular of the results that ever were or ever can be produced by "Mesmerism," "Animal Magnetism," "Etherology," "Electrical Psychology," "Electro-Biology," "Hypnotism," "Neurology," or by whatever name the subject may be called, or by whatever subordinate means the results may be induced.—For *Pathetism* shows how it is that the same, and also different results, may be induced through each of the external senses, thus:

1. Through the sense of *Sight*, by looking at any given object. This, Dr. Braid, of England, calls "Hypnotism."

2. Through the sense of *Feeling*, or *Touch*, by placing the fingers on any part of the body. This, Dr. J. R. Buchanan calls "Neurology." This includes all that is done by holding substances in the hand, or by gripping the "ulner nerve."

3. Through the sense of *Hearing*, and this is *peculiar* to Pathetism, while this Theory includes, also, each of the other senses. But as Pathetism, in 1843, operated principally through the senses of *Sight* and *Hearing*, those familiar with what is called "Electrical Psychology," will perceive to what it is indebted for a knowledge of this *principle*.

And hence it is, that while Pathetism denies much in the theories known under the names of "Mesmerism" and "Neurology," it admits the results, and demonstrates that they may be produced in a thousand different ways, thus proving that the assumptions with regard to the "coin," the "zinc and copper," the "ulner nerve" grip, and "touching the different phrenological organs," are unfounded, because these assumptions teach what is not true, viz: that there is "virtue" in the "coin," or "zinc and copper," and in the "touch," *per se*.

Pathetism, therefore, like Aaron's rod, swallows up the other theories, if such they may be called; for whereas they teach that certain results can be induced *only* by addressing *one* of the external senses, but Pathetism shows that they can be induced by addressing either of the senses, or by addressing them all at once; and this it has proved by tens of thousands of experiments, continued, now, for the space of nearly thirty years. How they were commenced, and when, has already been stated.

"The Magnet."

When the subject of "Animal Magnetism" was brought to my attention, in New York, in 1840 and 1841, I took hold of it, and invited Dr. Henry Hall Sherwood, and Mr. O. S. Fowler, the Phrenologist, to join me in a course of experiments, for the purpose of *ascertaining what it was*. The results of those investigations have already been stated.

* And hence it is, that those only can perform *all* the experiments peculiar to Pathetism, who have been instructed and fully understand how this "*Relation*" is to be formed.

They were witnessed by a large number of professional gentlemen in that city, including the President of the New York Medical Society, (Dr. Peixetto,) Dr. Charles A. Lee, and others. During this time I commenced the publication of "The Magnet," which was continued for two years or more, and had quite an extensive circulation. It was in the Magnet that I first announced the fact that I could operate on any number of persons at once, so as to control their "muscular motions," while they were awake. This I did through the senses of *Sight* and *Hearing*, as I had done for twenty years before. [Dr. J. R. Buchanan performed his experiments only by the sense of *Touch*; and this he called "the experimental part of *Neurology*." This was in 1841.]

Lectures on Pathetism.

I left New York in September, 1843, and commenced my labors for presenting this new theory to the world; and my lectures upon it have extended well nigh all over the country: in Lowell, Worcester, and Boston, Mass.; Providence, R. I.; Portland and Bangor, Me.; Concord, N. H.; Brattleboro', Vt.; Hartford, Ct.; Troy, N. Y.; Newark, N. J.; Philadelphia, Pa.; Wilmington, Del.; Norfolk, Va.; Pittsburg, Pa.; Cincinnati, O.; Louisville, Ky.; New Albany, Ind.; and other localities, "too numerous to mention." The results produced in my lectures were set forth in my advertisements, as I have already shown.

IV. TESTIMONIES.

To make what I have stated still more manifest, I will now lay before the reader a few quotations from my books published some seven or eight years ago, before any such terms as "*Electrical Psychology*," or "*Electro-Biology*," had found a place in our language.

What is meant by these terms?

Without stopping here to show how inappropriate the term "*electrical*" is, when speaking of what appertains to Mind, it will be sufficient to quote the following extract from one who claims to have made this discovery, in respect to operating on persons when "wide awake." Hear him:

"If there is an individual in existence who has taken persons from a public audience, who had not been *Mesmerized*, nor operated upon, and immediately controlled them in their muscular motions and mental impressions, till it was done by Dr. B. B. Williams and myself, I am ignorant of the fact. Such experiments I have never seen advertised for public exhibition, nor have I ever read them in published works."—*Electrical Psychology*, by John B. Dods, p. 13.

And here is collateral testimony from the Rev. W. Fishbough, one of Mr. Dods' pupils:

"The peculiarity of Dr. Dods' experiments consists in the fact that his subjects, at the time, are in their perfectly wakeful state."—*Universalist*, February 17, 1849.

The peculiarity in "*Electrical Psychology*," or "*Electro-Biology*," then, is nothing more nor less than discarding the Mesmeric process, and operating on persons (who have not been previously Mesmerized, "in their perfectly wakeful state.")

A Weak Memory.

And now let us see whether this Mr. Dods was really as "ignorant of the fact," as he would have us believe, that others before him had operated on persons in a waking state, who had not been previously Mesmerized? If perfectly honest, we shall be driven to the conclusion that Mr. Dods has a very weak memory, as it is susceptible of the clearest demonstration, that this same Mr. Dods, some seven years

ago, was fully cognizant of the fact which he now says he is "ignorant" of. I prove it thus:

1. In 1842 he lectured on Mesmerism, in Marlboro' Chapel, Boston, when he often spoke of "The Magnet," of which I was editor and proprietor, and recommended that work in the highest terms to his audience. [See *Spiritual Philosopher*, page 36.] Now it is not to be supposed that Mr. Dods would recommend a work which he himself had not read. And yet, in the Magnet, [on the cover, and page 179,] the following announcement of this very discovery was made:

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

2. But more than this. January 1, 1844, this same "Mr. Dods" lectured in the Tremont Temple, in Boston, and in his advertisements (which may be found in the Boston papers of that date,) he proposes to "deliver a course of five lectures on the Philosophy of *Mesmerism*, AGAINST the no-fluid system of Mr. Sunderland"!!!

I was, at that time, giving lectures in Boston and vicinity, on Pathetism, in which I discarded "Mesmerism," in theory and practice; and I proved the truth of Pathetism by "taking persons from" my "public audiences who had never been Mesmerized nor operated upon, and immediately controlled them in their muscular motions and mental impressions." This I did in the presence of large audiences, assembled night after night, during the month of November, 1843, in the "Miller Tabernacle," in Howard street, (now the Howard Athenæum,) also in the Masonic Temple. And it was to confute my theory, which I illustrated by this new method of operating on persons "wide awake," that Mr. Dods advertised his "course of five lectures" in favor of the old notions about Mesmerism. Indeed, this was not all he did; for in the Boston Daily Mail of December 16, 1843, will be found a formal challenge from him for a public discussion between us upon this same question! It is manifest, therefore, that in 1843 and 1844, Mr. Dods was not "ignorant of the fact" that I discarded Mesmerism, and in my public audiences immediately controlled persons without the usual process of the passes; but six years after, wishing to establish his claims to a discovery of a "new science," to be called "*Electrical Psychology*," he becomes, all at once, "ignorant of the fact!"* Such are the merits of the case, upon which are based his claims to a "new science" called "*Electrical Psychology*," which has been patented, and for teaching the "secret," thousands of dollars have found a ready slide into the pockets of the parties to this "discovery."

The Gist of the Secret.

Now let the reader bear in mind that the gist of the pretended "secret," in what is called "*Electrical Psychology*," or "*Electro-Biology*," consists in producing results on persons "in the waking state," who are not asleep, and who had never been Mesmerized. Some merit may be claimed by those who know no better, in the "ulner nerve grip," or in the "coin;" but let that pass. Read the following quota-

* It is from similar causes, probably, that this "Mr. Dods" has become "entirely ignorant of the fact" that his surname is not "Dods," but Bovee—the name by which he first became known to the public.

tions from my first book on Pathetism, published in 1843, and then say where you think the "secret" of this so-called "new discovery" may have come from:

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

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

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

"It should be remembered that it is *by no means necessary* to *produce sleep*, in order to relieve one from disease or pain."—*Ib.*, page 122.

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

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

Another Discovery.

Some two years after the work was published from which the above quotations are made, a book was issued in New York, called "Etherology," in which a claim was put forth of *priority* in the discovery of the *principle* set forth in the above extracts. And to show the utter futility of this claim, was one design in publishing "Confessions of a Magnetizer Exposed," the title of which is given above. The following is an extract:

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

It was by this law of 'Credenciveness,' (or of *association*), that I accounted for the results produced by Mesmer, (page 65,) also the results which follow an 'assertion' of the operator, (pages 232, 246, 234, and 111.) In this way I accounted for the effects produced by the "Tractors" of Perkins, (pages 106-108,) and numerous other phenomena, which had seemed to remain shrouded in mystery, or attributed to supernatural agency. Indeed, this very idea may be found repeated upon almost every page of my book, so that any school-boy who reads it, as Mr. Grimes says he has, 'care-

fully,' could not fail of perceiving this fact recognized as a *fundamental principle* in my theory."—Page 44.

The *principle*, therefore, which was *claimed* in "Etherology," as a new discovery, was discovered many years since, and published under the name of Pathetism, two years before "Etherology" had been heard of. Nor is it true that I ever believed in the *reliability* of this *influence* for fixing the precise location of the Phrenological organs, as was stated by J. S. Grimes (in 1845); nor is it true, as he says (Etherology, 1850, page 208,) that "Mr. Sunderland abandoned this idea in 1848." My "book entitled Pathetism," in which I condemned this idea (for I never did believe it, as Mr. Grimes insinuates,) was published in 1843, before he or any other person had published anything on this subject at all. This doctrine of *Infallible Reliability* on excitement of the Phrenological organs, by the *sense* of feeling, or touch, originated with Dr. J. R. Buchanan; it is not a notion which I ever received, as may be seen from one of the preceding and following extracts from Pathetism, (1843,) pages 96, 146. Indeed, the pages of the Magnet (1843) will show that my doctrine, from the first, has been this: that as *mental excitements may be produced by addressing either of the external senses*, (this is Pathetism,) so we cannot depend upon one of the senses (that of feeling, which is "Neurology,") for determining the precise location of the phrenological organs.

Psychometry.

Here is another quotation from my book, describing what has since taken the name of "Psychometry":

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

Holding the Coin in the Hand.

The process of operating with the "coin," or piece of "zinc and copper," as we have seen, has been set forth as a "new discovery."

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

The "Ulnar Nerve" Grip.

The process of touching the "ulnar nerve," has been said to be a recent discovery, one for which a patent right has been secured. [See "The Philosophy of Electrical Psychology, by John Bovee Dods, published in 1850, by Fowlers & Wells, page 11,] and the man who ventures to reveal the "secret," is said to be "liable to prosecution from Fowlers & Wells, for trespassing on their copyright"! Now read again, from my first book on Pathetism, published in 1843:

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

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

ments, which go far, very far, as I believe, towards demonstrating the contrary. Instance the following: Here is a person whose cerebral organs I can control while he is awake, but he cannot be put to sleep. Another may be put to sleep, and his cerebral organs cannot be excited at all. Another is susceptible of the excitement of any portion of the brain, *provided* he understands beforehand what impressions you wish to produce."—*Ib.*, page 94.

"Different results are produced by the same process, on different individuals, both *when awake* and after they are asleep. There are points in the face and neck, and, indeed, throughout the entire system, which *sympathize* with particular portions of the brain; and this fact shows how it is, that when any organ is controlled in any way, it speaks out through the eyes and muscles of the face."—*Ib.*, page 95.

"The discovery of what I called the 'sympathetic points,' or the susceptibility of the mental organs to the influence of Pathetism, when the hand or fingers are applied, not to the head, but to any portions of the face, neck, trunk, limbs, fingers, &c., was made on the 5th of January, 1842, and published in the New York Watchman on the 29th of the same month."—*Ib.*, page 142.

And now, five or seven years *after* the above was published, it is curious to hear men claiming the same thing as a "new discovery," and demanding ten dollars for teaching it to others!

The Greater Secret.

The book from which this "secret" was obtained was sold for a few shillings; and it contained another still more important "SECRET," which the various lecturers on "Biology" have strangely overlooked. It was stated in the following terms:

"The truth is, *no two subjects are affected in all respects alike*; and hence it is quite easy for an operator to be misled in forming conclusions from experiments performed on a score or less of individuals. I have found what appeared to be a correspondence, not only in the phenomena which are produced on certain classes of persons, but also a correspondence in the results produced by the *same operator* on different subjects.

Nor can there be any doubt but that many subjects often undesignedly deceive themselves and those who operate upon them."—*Ib.*, page 96.

V. FARTHER TESTIMONIES.

The preceding quotations are from my own writings, published before the terms of "Electro-Biology," or "Electrical Psychology," were ever heard of. The following are testimonies which were spontaneously borne of my public lectures and manner of operating, by the newspaper press throughout the country, and are sufficient to show that no man who reads the newspapers of the day, could have been "ignorant of the fact," for the last seven years, that a certain "individual" had operated on persons in their waking state, who had not been previously Mesmerized:

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

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

"An *astonishing* instance of the effects of nervous susceptibility, was exhibited at Mr. Sunderland's lecture, at the City Hall, last Monday evening. No less than five persons were *fascinated* while he was speaking; and he declared that these were probably the first experiments of the kind ever

performed (as the result of *design*), by any person, in any part of the world."—*Lowell Patriot*, Sept. 13, 1843.

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

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

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

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

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

"Mr. Sunderland's claim to *originality*, as stated in his lectures, and in his published works, [The Magnet, 1842, and Pathetism, 1843,] is first, in respect to his *theory*, and secondly, in respect to his peculiar *manner of operating*. His *fascinating* strangers, in a promiscuous assembly, and without contact, and persons who had *never been Mesmerized* previously, and this, too, while in the delivery of his lecture; and his relief of pain, and cure of disease, (and other phenomena,) induced in persons *wide awake*, and *without any previous Mesmerizing*—such results he has produced in the Howard Street Tabernacle and Masonic Temple, and such as were never induced by any other person, here or elsewhere."—*Boston Post*, Dec. 4, 1843.

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

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

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

"Mr. Sunderland's *Psychological experiments* have as-

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

"Mr. Sunderland is producing a tremendous excitement among our philosophical circles by his wonderful illustrations of Pathetism. Last evening he *fascinated* a dozen or more! We cannot look upon the wonderful results produced by his newly-discovered philosophy, without a shudder—that such marvellous, superhuman efforts should be produced by such simple, natural means!"—*Providence (R. I.) Gazette*, Dec. 11, 1844.

"The testimony of the doctors was that the experiment had entirely satisfied them that Mr. Sunderland wielded an influence over the nervous system beyond the most powerful opiate. He completely sealed up the senses of smell, taste, hearing, sight, and feeling; and while the doctor was extracting one of her dentes sapientie, the lady was as stiff and as *unconscious as a corpse!*"—*Nantucket Telegraph*, April 5, 1845.

The True Verdict.

We have elsewhere quoted the singular testimony of a spirit responding in Cleveland, O., purporting to be Dr. B. Franklin, in which he affirmed that the term "Biology," was used "to make the subject a humbug." Nor can it be a matter of doubt but that the design has been to deceive, when mortals have adopted the terms "Electro-Psychology," "Electro-Biology," and the like. And that multitudes have been deceived and duped by the use of these terms, when lecturers have set forth claims of a "new science," different from Pathetism, is now generally known. One of these men lectured in this city, in the winter of 1849-50, and taught over five hundred people, at ten dollars a head, this pretended "secret" about the "ulner nerve" and piece of "zinc." But one of his pupils, more shrewd than the rest, or more willing to confess his folly in having thus parted with his money, called a public meeting for the purpose of exposing the fraud.

Public Meeting in Boston.

This meeting was held in the Tremont Temple, February 6, 1850, and was attended by editors, physicians, and a large number of our most intelligent citizens. TYLER PARSONS, Esq., presided, and after a full and free discussion of the question laid before the meeting, the following resolutions were unanimously adopted:

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

Therefore resolved, as the sense of this meeting, That what is called 'Electrical Psychology,' or 'Electro-Biology,' is not new, either in theory or practice, the electrical theory of life, having, years ago, been taught by Dr. Wilson Phillip, H. H. Sherwood and others; and the use of metals, known under the name of Perkins's Tractors; and the performance of Psycho-

logical experiments, without what is called the 'Mesmeric process,' on a number at once, while they were awake, having been done in this city more than six years ago, by Mr. RaRoy Sunderland, as appears from the Boston Post of December 4th, 1843.

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

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

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

I have not referred to the different lecturers about the country, who have made use of my Theory, under new names; nor have I noticed the books, pamphlets, periodicals, and hand-bills, in which I have seen the fruits of my labors monopolized, just as if no such term as PATHETISM had ever been used to signify precisely the same thing. And though I do not admit that this is "all right," by any means, yet I shall not complain or make war upon those who do these things. How much importance will yet be attached to the Theory which I have spent some thirty years of my life in maturing, and which I published, eight years since, to the whole world, under the name of Pathetism, I cannot now determine. That it is of some importance, and believed to be more or less true, it is not unreasonable for me to infer, after so many attempts have been made to counterfeit what I have done, and thus to present a *part* of my views under the auspices of new terms. The nature of the article increases the temptation to counterfeit.

Nor do I marvel that it has happened to me, in respect to my mental labors, as it has often happened before to many a poor man. The discoverer puts the knowledge and power into the hands of others, by which they make their fortunes, and hoard up earthly treasures; while the real laborer, the producer of the new theory, pines in poverty, and spends his declining years in reflecting on the beauties of mental philosophy! True, he may be ever so sensible of *injury* in the loss of what is taken from him, or unjustly withheld; but then he may be consoled in the consciousness of his having made an important discovery, (which will be of benefit to others, if not to himself,) and thus he may rest satisfied, if his new philosophy enables him merely to measure the amount of selfishness which pleads "ignorance" of his discoveries, while it whispers "All right," in the very act of filching from him the just rewards of his labors.

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

PATHETISM—An Essay toward a Correct Theory of Mind. By LaRoy Sunderland. For sale by BELA MARSH, No. 25 Cornhill, Boston, Mass. Price, \$10 per hundred, 25 cents single.