

From the Author

A F E W N O T E S

ON

MESMERIC PHENOMENA.

BY ALEPH.

N. W. Y.

19

By William Marney

27841/p



A FEW NOTES ON
MESMERIC PHENOMENA,

Shewing their coincidence and harmony with the important discoveries which are developed in the Theological Works of Emanuel Swedenborg, addressed more particularly to the readers of the Intellectual Repository.

By ALEPH.

“It is the *medicine of nature*, and consists in imparting the exuberant life of the healthy, to relieve the feeble life of the disordered ; while the strong and healthy, not requiring the agency of such medicine, are not susceptible to its impression.”

NEWNHAM'S HUMAN MAGNETISM.

“Whoever would deny the phenomena of magnetism, ought not to satisfy himself with saying,—*That is untrue ;—I do not believe this ;—that is impossible ;—that is not conformable with the known laws of nature.* Let him retire to the inmost recesses of his conscience ; let him ask himself, if he has seriously done all that he could do in order to form a sound judgment on the *natural impossibility* of such and such facts.”

EPIGRAPH—*ib.*

“I can describe it only by saying, that I felt as if my life were fed from day to day. The vital force infused or induced was as clear and certain as the strength given by food to those who are faint from hunger.”—MISS MARTINEAU.

REVIEW ON MESMERIC PHENOMENA.

- (1) *Histoire Critique du Magnetisme Animal.* Par. J. P. F. DELEUZE. Second Edition. 2 parts, 8vo. 1819.
- (2) *Animal Magnetism Delineated by its Professors.* Reprinted from No. 14 of the British and Foreign Medical Review. 8vo. 1839.
- (3) *Vital Magnetism ; a Remedy.* By the Rev. THOMAS PYNE, A.M., Incumbent of Hoole, Surrey. 18mo. 1844.

- (4) HUMAN MAGNETISM; *its claims to Dispassionate Inquiry; being an attempt to show the utility of its application for the relief of Human Suffering.* By W. NEWNHAM, Esq., M.R.S.L., author of the "Reciprocal Influence of Body and Mind," &c. 8vo., 1845.
-

THE above works are peculiarly interesting at the present crisis, and more especially to the readers of the writings of Swedenborg. In consequence of the inquiries on the subject of Mesmerism, and the attention which it has excited among the readers and friends of the *Intellectual Repository*—it may not be thought irrelevant to the cause of the New Church, to give a short sketch of the present state and bearing of the discoveries arising out of the progressive influence of those facts which have been developed in that branch of science very improperly denominated Animal Magnetism. The remarks offered require distinct attention, for in many particulars they not only agree, but are confirmatory of the system of physiology which forms a conspicuous part of the discoveries opened to the inquiring mind in the theological works of Emanuel Swedenborg. The above works are placed at the head of these remarks, because they afford an opportunity to the thoughtful and dispassionate reader, to give them that serious and close attention which the subject so imperatively demands.

It should be observed that Deleuze, the author of the *Critical History of Animal Magnetism*, the first edition of which was published at Paris in 1813, did at that time belong to the French Museum of Natural Sciences in the capacity of a botanist, and was highly respected for his literary and philosophical writings. In the annals of that Institution, he had published historical accounts of several of its most distinguished members, some of which have been translated into English, and others into the German language. He was the author of two *memoirs concerning ornamental plants*, alluded to by the *Abbe Delille* in his celebrated poem *Des trois Regnes de la Nature*. He was also recognised as the author of the following works:—

1. EUDOXE. *Entretiens sur l'étude des Sciences, des Lettres et de la Philosophie*, 2 vols., 8vo.

2. Lettré l'auteur d'ouvrage intitulé, *Suppositions et Prestiges des Philosophes du dix huitieme siecle*; dans laquelle on examine plusieurs opinions qui s'opposent à l'entier retablissement de la religion en France. 8vo.

3. DEFENSE DU MAGNETISME ANIMAL contre les attaques dont il est l'object dans le *Dictionnaire des Sciences Medicales*. 8vo.

Among his own countrymen Deleuze was also distinguished for his

active virtues and universal benevolence, and he was chosen as the Vice-President of the Philanthropic Society for the amelioration of the condition of the poor. In the midst of these proofs of public esteem, and of a well earned reputation for science and literature, he came forward to bear his testimony to the truth of the science of Animal Magnetism. His inquiries and experiments had been carefully selected, and his watchful eye had preserved a diligent inspection over all the different parties who had more or less influenced the public opinion, and he well knew how to form a correct and impartial judgment, for he was not a man to commit his character and fame to the winds of popular opinion,—a skilful logician, displaying the greatest powers in the cause he advocates, never failing to pronounce a severe and pointed censure upon such writings as are infected with erroneous theoretical principles, or tainted in any degree with an exaggeration of facts. He was well aware that it is the fate of truth, seldom to triumph on its first appearance, being sensible that a series of facts, of an extraordinary kind, must be developed gradually, and as the mind is prepared for their reception. His work was instrumental in extending the influence of this doctrine in France, converting great numbers of the faculty, by whom he was often consulted. He was applied to from the highest authority in France for a plan of a magnetical process, to be executed in hospitals under the direction of medical practitioners. His long experience in the practice of this science, and his extensive knowledge in the several branches of science in general—the spirit of impartial inquiry which prevails through the whole, has gained over many thousands of proselytes to this doctrine, and removed the chief obstacles which had before opposed its propagation.

The inquiries and experiments of Deleuze had been conducted for twenty-five years, and are therefore well worthy of a very careful and diligent perusal; and it may be fairly added, that it is impossible for a man of common understanding—in search after truth, and willing to disencumber himself of early prejudices—not to feel convinced of the truth of the facts therein stated, whatever differences may arise as to the theoretical opinions with respect to the causes in which they originate, or to the distinct uses to which its principles may be applied. And it is worthy of remark, that during the early disputes upon the doctrine and principles of magnetic action, he had remained silent; and it was not until indifference had superseded the enthusiasm of party spirit, that he published this Critical Inquiry, which is so intelligible and practical in all its results.

It is true, that Deleuze professed to be free from hypothesis, and left the subject still open to further discussion; yet he was influenced by the

laws of physical science in their application to principles which belong to laws of a discrete order. To principles above and beyond matter he was guided by laws which properly belong to the material world—but as to the existence of this vital action, his arguments are demonstrative—they remain the same. He relates only facts, observed by men worthy of credit—shews the consistency which subsists between the experiments made at various times in different countries, and by persons of different opinions. He critically examines the objections which have been urged against this action, and proves some of them merely attacks on various theories and practices, which have long been renounced, whilst others spring from an absolute ignorance of facts daily reproduced, and which any person has it in his power to verify. He is not only skilful in the arrangement of his facts on the ground of the credibility of evidence, but also as to the exercise of the reasoning powers upon all the effects and coincidences of that evidence. (1) Whoever may differ from Deleuze on the grounds of any metaphysical theory he may have adopted, will yet be satisfied with his sincerity, and struck with the forcible proofs he has collected, and must desire to verify these facts and demonstrations by following out the method traced for this purpose.

In the little work called *Vital Magnetism*, by the Rev. Mr. Pyne,

(1) “Some writers have mentioned yet another ground of the credibility of evidence, the exercise of our reason upon the effect of coincidences in testimony, which, if collusion be excluded, cannot be accounted for upon any other hypothesis than that it is true. (1) It has been justly remarked, that progress in knowledge is not confined in its results to the mere facts which we acquire, but has also an extensive influence in enlarging the mind for the further reception of truth, and setting it free from many of those prejudices which influence men whose minds are limited by a narrow field of observation. (2) It is also true, that in the actual occurrences of human life nothing is inconsistent. Every event which actually transpires, has its appropriate relation and place in the vast complication of circumstances of which the affairs of men consist; it owes its origin to those which have preceded it; it is intimately connected with all others which occur at the same time and place, and often with those of remote regions; and in its turn, it gives birth to a thousand others which succeed. (3) In all this there is perfect harmony; so that it is hardly possible for a man to invent a story, which, if closely compared with all the actual contemporaneous occurrences, may not be known to be false. From these causes, minds deeply imbued with science, or enlarged by long and matured experience and close observation of the conduct and affairs of men, may, with a rapidity and certainty approaching to intuition, perceive the elements of truth or falsehood in the face itself of the narrative, without any regard to the narrator.”

1. Starkie's Evidence, 471.

2. Abercrombie's Intellectual Powers, part II., sect. 3, p. 71.

3. Starkie's Evidence, 496.

See Dr. Greenleaf on Evidence, vol. 1, p. 15.

For a practical illustration of this ground of credibility of evidence, the reader is referred to *Memoires* published by Mesmer, Paris, 1784.

we have a practical proof of the value and importance of this kind of evidence, by which its principles have already been developed, which have led him to verify the facts by actual experiment. With a mind unsophisticated by educational prejudices, he gives the simple detail of the operation of those laws of testimony which in the nature of things we are compelled to act upon in the most important concerns of human life. If there is nothing particularly new as to experiment in his statements of this vital influence, yet the cases which he introduces in illustration are well worthy of the deep consideration of the profoundest philosopher and gravest divine. They are simply related—without any artificial colouring, and speak to the understanding and to the heart of every well-disposed mind. He thus introduces the manner in which his attention was drawn to the subject, and which gave the impetus to his desire in the further prosecution of his inquiries:—

“ In the Memoir of that distinguished scholar, Lavater, by Heisch, it is stated, that, while at Geneva, he had frequent opportunities of seeing the operation of animal magnetism performed; and having from these observations become convinced of its salutary influence in many illnesses, particularly nervous ones, he determined, on his return to Zurich, to try this new method of cure on his wife, who had often been affected with nervous complaints, and was at the time labouring under a severe and obstinate illness. He found all the phenomena which he had witnessed on his journey, or of which accounts had been communicated to him by others, confirmed. In this case, too, there was no fear of deception. Having been thrown by the operation into magnetic sleep, Mrs. Lavater conversed on things of which, while awake, she knew nothing. Lavater, who was so well acquainted with the extent of her knowledge, could judge with accuracy of the new ideas she expressed during this exalted state of her mind. This operation, which he continued for some time, having greatly alleviated her illness, Lavater and his brother, a highly respectable physician, tried it also upon others; and the following is the result of his observations, so far as they relate to health, in his own words:—‘ I am not satisfied with the whole of Mesmer’s system, but I believed what I heard from respectable witnesses, and now believe—what I have often seen with my own eyes, and what my brother has seen more than a hundred times, and what any one may see every day—that there is a power in man, which by a certain manifestation can pass into another, and produce the most striking effects. I believe that some intelligent persons suffering under disease, particularly such as labour under nervous complaints, can, through this operation, be thrown into a kind of trance, in which they have finer perceptions than in their waking state, and often foretel, with the

greatest precision, things relating to their health. I am convinced, that through this operation I have given considerable relief to my wife, and can almost immediately relieve her when fresh symptoms appear.' Lavater then gives a proper caution as to the judicious use of such a power; and his biographer observes, that 'he acted in reference to the subject as he always used to do when his mind was occupied with new and important ideas. He corresponded with intelligent men, particularly such as entertained different opinions, in order to rectify his own. This practice, and the continual reading and holding fast the doctrines of the Scriptures, guarded him,' continues Heisch, 'from attributing to the exalted state produced by magnetism any similarity or affinity to that of the inspired writers.'—With such a testimony, it seemed to me no longer possible to doubt the desert of the subject to consideration; and this sentiment was strengthened when I became acquainted with the fact, that Cuvier, the best modern physiologist, was also a believer in it; and that La Place, the most accurate mathematician, had declared, that the testimony in favour of its truth, coming with such uniformity from enlightened men of many nations, who had no interest to deceive, and possessed no possible means of collusion, was such, that applying to it his own principles and formulas respecting human evidence, he could not withhold his assent to what was so strongly supported.* This, according to Dr. Eliotson, was in a conversation with Chenevix about the year 1816, according to whom, (on the same authority) in the whole range of human argument, no art or science rests upon experiments more numerous, more positive, or more easily ascertained."—*Pyne's Vital Magnetism*, page 16.

It is after the like manner that Deleuze has enforced his instructions upon the mind of his readers at the end of his introductory remarks. (2)

* London Medical and Physical Journal, page 500.

(2) "If this book should fall into the hands of a wife, afflicted at beholding her suffering husband;—of a mother, whose daughter is in a declining state;—of any one desirous to relieve a friend;—of a wealthy inhabitant of the country, to whom the poor resort for aid and advice concerning their health, it may be worth their while to try the means which I suggest. I do not positively affirm that their first attempts shall be successful to the full extent of their wishes; but I promise, even then, that they will materially alleviate those sufferings which they may not entirely remove; I can affirm, that their conviction will become stronger from day to day, and that their cares, thus silently bestowed, will be remunerated by additional energy in the ties of friendship, and perhaps by a happy consciousness of having restored health to a mother, a wife, a friend, or some unfortunate fellow-creature. I do not advise that this method should be tried in any other cases than those in which the usual medical means do not appear of urgent necessity,—when these have proved unavailable, or else when the proceedings of physic and those of magnetism can be associated.—Such cases do not unfrequently happen; and what danger is to be incurred by so

So Mr. Pyne remarks—"First, then, I trust I have been led by a love, for its own sake, of truth, my pole-star from earliest years. Secondly, I have found the subject connected with some scientific associations to which Alma Mater directed my mind as a student. Thirdly, I have learned that here is a seated power, which, the gift of a merciful God, is fraught with remarkable blessings to man. And, fourthly, I have considered, that if Missionaries were to learn the method, and suitably exercise it, in subserviency to their exalted calling, they would gain thereby a great accession of influence, not for temporal good only, but for moral and spiritual purposes."—*See Preface.*

This seated power in the mind, to which Mr. Pyne refers, is a principle known, if not rightly unfolded by eminent writers on physiology—a question that involves the great principle of life, as established in the order of creation—and should be approached with caution and reverence, not with rashness and enthusiasm, but with the disposition of a Christian philosopher. The incipient elementary principles of this physiology were taught by George Ernest Stahl, an eminent physician—the founder of a new school of medicine in the last century; its theory is partly derived from Van Helmont. It was the influence of an immaterial principle, which he adopted and seemed to regard as identical with the soul, and as capable of acting both with consciousness in the operations of the mind, and as unconsciously in the government of the pro-

doing? With proper caution, no injury can possibly arise from it. If numerous testimonies be still inadequate to demonstrate, beyond a doubt, the efficacy of magnetism, they ought at least to serve as an inducement to sacrifice a few hours in the attempt to do good. Nothing is more easy, *if we KNOW how to WILL it.*"—*Conclusion of Deleuze—Introduction.*

In the same manner, at the close of the first part, he addresses a mother who is sensible of the power and influence of this vital action, with which she is endowed:—"Who can doubt the power of that affection implanted in you for the preservation of your offspring, and how much is placed in your own hands for use and direction? Is it not sealed in the primary qualities of your life and being?—Is it not ever flowing from your affection and thoughts—to will and to act—to facilitate all your movements? Be persuaded rightly to understand its operation in its curative influence. Never omit to give it currency and free circulation. While you behold your infant sufferer—let not any idea distress you, or withdraw you from its wonderful operation—the interior powers afforded you to communicate restoration and health. Fix your eyes upon it without ceasing—and cover it with your caresses. Oh, be assured that these feelings of nature and affection, when grounded in thought, intention, and confidence, are not planted in your heart but for wise and useful ends."—He also invites gentlemen of leisure and intelligence, to visit the sick and afflicted—to make a judicious use of their vital agency—without attending to the theories employed in its investigation. From its practical application, he assures his readers, he has derived unutterable pleasure.—'The goodness of the affection, carries with it its own reward—and ample compensation for all my labours.'"—*Deleuze, vol. 1, page 315.*

cesses of the living body. If his theory has been considered as false or hypothetical, or doubtful, yet it has been acknowledged, that to his labours physiology is much indebted, especially in regard to important results developed in the operation of this vital principle, which has since appeared under other names, as the *vis vitæ* of Haller—the *nisus formations of Blumenbach*, the *living principle* of Mr. Hunter, and the *excitability* of Dr. Brown.

The power and influence of this principle of vital action has been gradually developed, and prepared the way for the discoveries of what has been called Animal Magnetism. It has thus been seen, that the energy of this living power possessed inherent properties which required closer investigation and distinction than were traced between the operation of dead and of living matter, and opening the mind to farther and more enlightened discoveries. Scientific minds were thus taught that the *vis medicatrix naturæ* had the ascendant power in the whole system of the human economy, in virtue of which power the recipient organs of life and motion were enabled to convert and assimilate the substances exposed to their action; and that the human frame was sustained by peculiar laws, without lesion, alteration and decay; (3) and that it was by the perpetual inflowing of life that its circulation was protected, constituting the bond of its elementary parts, the cement by which they are connected together, the efficient and primary cause of the separation and continuance of its existence while an inhabitant of this world.

It was probably convictions of this kind which led Mesmer to the discovery of a principle of vital action in the cure of disease. He was highly gifted with an energetic character, strong powers of thinking, and a correct imagination; and, being struck with the results of these laws of physiology, he was conducted by his experiments to some of the interesting and important results which he adopted. He discovered in man the faculty of acting upon the organs of his fellow-creatures, by means simple, but no less efficacious, depending upon the energy of

(3) “It is very evident that physiologists, by their ignorance of the nature of life, have mistaken the cause and nature of death: they have looked for the existence of life in the energy it occasionally displays in organic action only; and have erroneously supposed, that when the phenomena of organic action ceased, the power of life expired, and this organized matter became virtually and actually dead. They have been led into this error, by confounding instead of separating the common and general properties of living matter from those that are particular and distinct; they have overlooked the power of preservation, which is essentially necessary to characterize living matter from that which is dead or common; it is therefore proper to ascertain, in order that we may be able to separate, the different property of preservation in general from that of organic action in particular.”—*Saumerez' Physiology*, vol. 1, chap. 1, page 20.

volition in the person conducting or applying them. To disguise the simplicity of the discovery, he incorporated his observations with a theory which probably existed in his imagination. His repeated success gave him an exaggerated idea of his power, and that idea had the effect of increasing his active energies; and he then believed that the principle which he had discovered was the universal agent in nature. To direct and to apply this agent, by a certain process which he adopted, he thought it possible to cure diseases of every kind; he thus associated his discovery with a kind of occult philosophy, in which may be traced the source of all his troubles, and the difficulties that he was afterwards compelled to endure. In the case of Mesmer, we have therefore an example of a very great discovery opened to the human mind, respecting the curative powers of the will, when carried out into active use. His experiments were so striking as to convince all who carefully observed them; and he could not renounce the selfish feelings of human nature: he was therefore compelled to disguise it; and magnetism, electricity, and some mysterious ideas of physical causes, led him into a labyrinth of his own creation, by which he was lost in the clouds of darkness, fiction, and mystery.*

What, then, are the mysterious elements of the science of Animal Magnetism? Plain and simple—open, and opposed to concealment,—so short and easy, as to be summed up in two or three lines; the whole formula of its development is—*DESIRE good, and WILL to know it.* Let the end or active motive in the *will* be good—the *belief* grounded in its active power—and the *confidence* wholly employed in its use. (4)

* See *Recueil des Pièces les plus Intéressantes sur le Magnetisme Animal*. 8vo., Paris, 1784.—The *Memoire* par Mesmer, at the commencement of this volume, is a remarkable specimen of Evidence in the case of *Therise Paradis*, in which the facts are so arranged as almost to defy the efforts of the most sceptical to resist or overcome it.

(4) “By an impulsion of my will I convey the fluid to the extremity of my hands; by the same act of volition I impress it with a determinate direction, which communicates the motion of my fluid to that of the diseased person. Nothing prevents me from emitting it; but there may be in the individual upon whom I act, some obstacle which prevents the effects I intend to produce; and then I experience a greater or less resistance, in the same manner as when I employ my strength to lift a burden that is too heavy: this resistance may even be invincible. The magnetical fluid is continually escaping from us, and it forms an atmosphere round our bodies, which having no determinate direction, does not perceptibly act upon the individuals who are about us, but it is impelled and guided by our will; it moves forward with the whole of that force which we have imparted to it, like the luminous rays which issue from ignited substances. The principle which sets it in action exists in our souls, in the same way as that which communicates strength to our arm, and its nature is similar.”—*Deleuze*, chap. 3.

Who and what are the characters of the men that have done so much for its establishment in France? A peculiar race of men, whose unobtrusive virtues are but little known in this country: they were the ornaments of the last generation, opposed to quackery and empirical impostures. In all their writings, they avoided the applauses of the world; they courted no distinctions; they were practically employed in doing good, and silently promoting the knowledge and influence of the science which they felt to be preëminent. In the societies which they formed for its cultivation and improvement, they taught their pupils the necessity of disinterested conduct; that the belief in magnetic action could not be diffused in the same manner as vaccination, galvanism, or the different branches of chemistry and natural philosophy. The agency was metaphysical, elevated above the principles of dead and inactive matter. They felt that the conviction of the public mind must be preceded by considerable numbers of individuals, in divers places and in different countries, who in succession, and in silence, should endeavour to produce all the good in their power, and leaving the results of their labours to divine Providence.

Instead of discussing the different theories of magnetism, Mr. Pyne thus employs his leisure in testing its virtues by practical experiments. Here is an example worthy of notice and imitation:—"In passing through my parish, I observed the horse of a medical officer at the door of a cottage; I therefore went in, supposing that sickness must be there. I saw a poor woman lying on her bed, and the worthy practitioner standing by her. The woman, who had an internal abscess, connected with child-bearing, of some continuance, was suffering much from a pain in her side. The medical man, in my presence, ordered her a blister and some further remedies. I said to him, 'I think, Sir, if you would pardon the liberty I take, I could remove that pain.' 'Oh! certainly, if you can,' he replied. I magnetised her for a few minutes locally, and seeing her countenance brighten, I said,—'How do you feel?' 'I have no pain in my side now,' she answered; 'it is gone to my leg and foot.' I made some passes there, and again asked her how she was. She said, 'I am easy now,' I said, 'What do you mean? that you are free from pain?' 'Yes,' she replied, 'quite free, and quite comfortable.' I turned to the medical man, and said, 'I trust you will excuse my doing this in your presence.' 'Most surely,' he candidly answered; 'I only wish I could remove pain so easily.' He left the house, and the woman fell into a gentle slumber. No blister was needed, nor other remedy. She was well; better, as she informed me two months afterwards, than she had been for fifteen years, and she continued cured. The following is her simple certificate:—'Dear Sir,

I return you great thanks that I found so much ease from that blessing that I received. I thank God for it, as I was in great pain. Seven years afflicted; found ease in five minutes.' I need scarcely add, that the medical man's conduct was here as philosophical as it was Christian."—*Ib.* page 67.

Another case is thus related:—"I called on a person whom I found very ill, unrelieved by medical remedies, and apparently sinking. The chief seat of her malady appeared to be the liver. When I visited her she said, 'O! that I could sleep!' I said, 'I think I could procure sleep for you.' 'Could you!' she said; 'how grateful I should be! but I cannot take opiates; they have been tried, but only produce greater uneasiness.' I said, 'Give me your hands and look at me.' In three minutes her eyes gently turned upwards with a slight convulsionary movement, and her hand quivered. I spoke to her, and she said she felt a rapid pulsation at the heart.' It was an anxious moment to my inexperienced mind, but the fluttering ceased on my passing my hand near the region. She slept a few minutes, and I awoke her; she smiled, delighted, and said, 'O, I feel heavenly! as much refreshed as by a night's slumber.' Her pain in her side was gone; but a stiffness in the knee, which for about six weeks had been contracted, remained. I made a few passes, and the leg relaxed. The medical attendant expressed his surprise at her unexpected improvement; and though she was not cured, convalescence, according to her view, then began. On one occasion afterwards, when reclining on a couch, I asked her why she did not sit up. She said she had a drawing of the knees to the body, and of the head towards the chest. She thus then sat with her chin and knees very nearly together; on making a few passes locally, she put her knees down, and then her head back, and thus I left her. Good medical advice was pursued in this case. I therefore take no exclusive credit to magnetism, but it interested me much; and being among my first essays, excited me with doubtfulness to attempt others."—*Ib.*, page 72.

Such examples require no comment; if it be objected that such experiments interfere with the freedom of the will, it may be replied,—not quite so much as the common practice of bleeding, blistering, cupping, and leeching.*

The nature, influence, and properties of this principle of vital action in man, as a curative power, is now beginning to be developed, and is gradually progressing. Like every other truth and good with which we are favoured, it must suffer persecution and be resisted; it may, however, be impeded, but it cannot be overcome. In former ages it had

* See Dr. Dickson's *Medical Fallacies passim*.

partially been noticed, but its appearance was transitory ; and persons were then not aware of the universality of its operation, or of the reciprocal action and influence it possessed in passing from one individual to another. From the doctrine of spheres, as taught in the writings and theology of Swedenborg, this fact is now made known, and it is confirmed by unimpeachable testimony, assuming such a distinguishing variety of forms, as at least to demonstrate its existence and the certainty of its active influences. Here, then, is a field open for inquiry, and of future discovery before unknown, for the further and more enlarged cultivation of this branch of mental physiology.

That the human economy is a mass of organized forms, which are the recipients and conductors of this living agency, must now be admitted. Important discoveries have already been elicited and confirmed by a series of experiments, made with the greatest caution and the most determined and persevering efforts, through all the states of somnambulism, by regular processes, to a luminous crisis, by which its principles may be thoroughly understood.* To understand the nature of somnambulism, and to comprehend the phenomena with which it is associated, it is necessary to become acquainted with the facts which have been ascertained and critically investigated by magnetic operations. The opponents of this vital operation gather all their strength by casting a mist around the subject, so that the real state of the inquiry cannot be distinctly seen. We must clear the premises of this state of confusion, or separate the chaff from the wheat,—what is genuine and substantial, from what is spurious and fallacious. It should therefore be recollected that somnambulism includes all the phenomena which occur to a person apparently insensible to external objects, and who acts as if in a state of conscious existence.† It is divided into four classes:—1st, essential or proper, arising from some particular disposition of the nervous system of persons apparently in the enjoyment of perfect health; 2nd, symptomatic, or from disease; 3rd, artificial, such as appear in Mesmerism; and the 4th, ecstatic, or the result of religious enthusiasm. To preserve these classes distinct is essential to a clear perception of the argument. The pamphlet entitled "*Animal Magnetism delineated by its Professors*," reprinted from the British and Foreign Medical Review, 1839, should be very cautiously examined, from its ingenious sophistry, and the learning and skill with which it is arranged. The whole of the conclusions are drawn from the 4th class, or ecstatic somnambulism, being the results of religious enthusiasm; a class also con-

* The Critical History of Deluze, with the treatise of Bertrand on Somnambulism, Paris, 1826, are sufficient to establish this point to the mind of any impartial reader.

† See M. Bertrand, *Traité du Somnambulism*, 8vo., 1826.

fined within the precincts of Germany, and peculiar to that country.* These are presented to our view as the triumphs of Animal Magnetism. Nothing can be more illusory, uncandid, or unjust, than this species of cunning adroitness, to stifle the evidence of facts, and to gain the approbation of a party determined, at all events, to cry it down, and to obtain the applauses of an indiscriminate multitude. Like a guilty culprit at the last moment, the writer appears to make confession of his faith, and to slip off the stage with a few stammering, confused, and indecisive observations. (5) As well might he have drawn his evidence, as to the qualities of vital magnetism, from the speakers in Mr. Irving's chapel, or from the revivals of Methodism, or of any of the excitable materials of a confused, or of an enraged populace. To those who wish calmly to investigate the subject, and consider the true character of artificial somnambulism—such persons must digest the points presented in Deleuze on this head, without any colouring, artifice, or disguise; for his deductions are clear, intelligent, rational, and satisfactory.

The proofs which are given as to the reality of the principle of vital action, equally apply to the crisis of somnambulism, of which it forms a continuous or essential part. The supposition that the French magnetisers had any intention to impose upon the public, it is now unneces-

* The readers of the *Intellectual Repository* who may be desirous to obtain some just ideas of the German character, and of their religious feelings, may consult the Life of Dr. Stilling, and his work on *Pneumatology*, and they will then easily be convinced how susceptible they are of vital magnetism.

(5) "Over the other details of London magnetical experience we willingly draw a veil. Our object has not been to give expression to our feelings, but to present to the reader's consideration an historical record, which may be reflected upon with some benefit. Neither would we be so far influenced by the impostures occasionally practised under the name of magnetism, as wholly to deny that some of the phenomena, from time to time produced by all the aspirers to the art, seem to result either from some *principle heretofore unknown and not yet correctly designated*, or from some *modification of recognised principles in the animal economy which cannot yet be accurately limited or defined*. The whole of man's existence is too mysterious, and he is surrounded by too many things utterly beyond his comprehension, to justify an obstinate disbelief of things hard to be understood. In the constant attempts of the human intellect to penetrate the thick curtain that hangs all around it, doubtless some transitory glimpses of hidden truths are now and then accorded to quick intellects and peculiar organizations; and there is ever much more in heaven and earth 'than is taught in our philosophy.' The temporal guides of man, however, are his senses and his reason; and when he lays claim to a wisdom and to powers which are incapable of being made palpable to the one, or explicable to the other, although we may not presume to say that he cannot possibly be right, he must expect that we make very diligent use of our own senses and our own reason in the investigation of his evidence; and industriously endeavour to untwist the double chain of truth and fancy which he would fain twine round our puzzled understandings."—*Conclusion of the article on Animal Magnetism in the British and Foreign Medical Review*, No. 14, 1839.

sary to discuss; for the written proofs and attestations, to an innumerable amount, among whom were found many physicians and men of the most enlightened minds, at first incredulous, but afterwards convinced by ocular and demonstrative proofs; repeated and confirmed in different places and countries, and upon a vast variety of subjects, and affording opportunities for the correction of errors and mistakes of the unskilful and inexperienced practitioners, were critically examined and carefully printed. In the year 1784, two thousand cases of somnambulism were then critically examined and reported, and open to the inspection of all who were desirous to examine them.*

The particular theory is doubtful; it is still open to inquiry and discussion; but its action and influence cannot honestly be questioned or shaken. The greater number of somnambulists perceive a luminous and brilliant fluid streaming from their magnetiser, proceeding with greater force from the head and the hands. They acknowledge that man has the power to accumulate this fluid at pleasure, and of giving to it a determinate direction. It has been perceived by several, not only during this state, but even for some minutes after they awoke; it appeared also odorous and fragrant to them, and communicating a peculiar flavour to water and to alimentary substances. There are some individuals who have been magnetised and not somnambulists, who have felt and acknowledged a like perception. The conclusion then, is, that the only method to obtain positive conviction is to resolve the proof by private experiments, coolly and calmly, with ingenuousness and careful vigilance. Somnambulists are more or less clairvoyant—and more or less (6) per-

* Deleuze, chap. 8.

(6) “We are indebted to the Marquis de Puységur for all our knowledge of somnambulism. Having accidentally addressed himself to a patient, whom he had cast into an apparent sleep, the latter informed him of his actual state, and of the possibility of producing a similar state in other patients. From that time somnambulism was observed with particular attention by all magnetisers; and the astonishment excited by this phenomenon redoubled their zeal and activity. I do not mean to say that magnetism would have produced less salutary effects had it been simply practised without any suspicion even of such a state as somnambulism. I would only observe, that its discovery has enlightened us respecting the theory of magnetism, and that it has furnished incontestable proofs of a truth which otherwise might have been long doubted.”—*Deleuze*, vol. 1, page 17.

“It may not be easy to find a method of explaining all the phenomena of this state; but, admitting their existence, it is manifest that they are *purely physical, resulting from the operation of brain upon brain*, when placed within the sphere of a certain relation to each other; phenomena, for example, somewhat analogous to the development of electricity by the friction of a stick of sealing wax; or of the galvanic curve, by the union of two metallic bodies under given circumstances.”

“It is not pretended that a powerful impression upon the mind will not greatly aid the effect, because this latter agent produces that physical susceptibility of the brain

fect in the presentation of the phenomena. One of the most skilful magnetisers in France, a very acute man, and of the greatest intelligence, declared,* that it was not for a long time after he had made a course of experiments, upon a variety of subjects, that he became convinced of the truth of the particulars which he had discovered, and of the importance of the advice and counsels which he had received. It was by a gradual process and repeated experiments. The patients saw and described similar circumstances and feelings in accordance with their interior state. The superior knowledge which somnambulists seem to possess originates in our ignorance of natural causes, which superstition too often invests with occult principles, and which after deeper investigation are discovered to be the result of the laws of a gradual process and of a most perfect order. (7) The loss of one sensation, with its compensation by another, or by all the rest, in the development of this principle, ought to satisfy the inquiring mind upon the marvels of somnambulism. It has been asserted, by one who had deeply studied this subject, with long and undivided attention, and the wonders of clairvoyance with all its consequent goods and evils, that he arrived at this conclusion, that besides the organs of the exterior senses, there is yet an interior sense, of which the whole nervous system is the organ, and of which its principal seat is the *plexus solaris*, a sixth sense, somewhat analogous to what is named instinct in animals; that if, from any particular cause, we are

which we have supposed to be almost a necessary condition of successful magnetic operation, but which cannot be obtained *without the intervention of the material organ*. Only let it be remembered, that during this state there appears on the part of the magnetised, an alleged power of predicting certain events, a certain impression of futurity, very *analogous* to the *presentiments* of our neighbours—the ‘*coming events*’ which ‘*cast their shadows before,*’ of the Highland seer; so that probably both states may depend upon some similar condition of the brainular system.”—*Newnham’s Essay on Superstition: being an Inquiry into the Effects of Physical Influence on the Mind, in the Production of Dreams, &c.* p. 188.—1830.

* M. Taidy.

(7) “If we suppose an order of beings endued with every human faculty but that of sight, how incredible would it appear to such beings, accustomed only to the slow information of touch, that, by the addition of an organ consisting of a ball and socket of an inch diameter, they might be enabled in an instant of time, without changing their place, to perceive the disposition of a whole army, or the order of a battle, the figure of a magnificent palace, or all the variety of a landscape? If a man were by feeling to find out the figure of the Peak of Teneriffe, or even of St. Peter’s Church at Rome, it would be the work of a life-time. It would appear still more incredible to such beings as we have supposed, if they were informed of the discoveries which may be made by this little organ in things far beyond the reach of any other sense: that by means of it we can find our way in the pathless ocean; that we can traverse the globe of the earth, determine its figure and dimensions, and delineate every region of it: yea, that we can measure the planetary orbs, and make discoveries in the sphere of the

deprived of one of our exterior senses, the organ of this sense acquires a greater degree of irritability or elasticity, by which it can supply the functions of all the rest, or convey to the soul still more refined and delicate impressions, which may more lively affect us because our attention is less divided or distracted by other objects, (8) in like manner as in the case of somnambulism. The prevision which is

fixed stars. Would it not appear still more astonishing to such beings if they should be further informed, that by means of this same organ, we can perceive the tempers and dispositions, the passions and affections of our fellow-creatures, even when they want most to conceal them?—that when the tongue is taught most artfully to lie and dissemble, the hypocrisy should appear in the countenance to a discerning eye?—and that by this organ we can often perceive what is straight and what is crooked in the mind as well as in the body? How many mysterious things must a blind man believe, if he will give credit to the relations of those that see? Surely he needs as strong a faith as is required of a good Christian. It is not therefore without reason that the faculty of seeing is looked upon, not only as more noble than the other senses, but as having something in it of a nature superior to sensation. The evidence of reason is called *seeing*, not *feeling*, *smelling*, or *tasting*. Yea, we are wont to express the manner of the divine knowledge by *seeing*, as that kind of knowledge which is most perfect to us.”—*Reid's Inquiry on the Human Mind*, chap. 6, sect. 1.

(8) Dr. Nicholas Saunderson, the successor of Sir Isaac Newton to the mathematical chair at Cambridge—blind at the age of twelve months, and continued so through life. He acquired his peculiar knowledge by a process which we cannot explain. The sense of touch, and also of hearing, made some compensation. The Doctor understood the projection of the sphere, and the common rules of perspective. In a conversation with Dr. Reid, he stated that he had found great difficulty in understanding Dr. Halley's demonstration of that proposition, that the angles made by the circle of the sphere, are equal to the angles made by their representatives in the stereographic projection; but when he laid it aside, and considered the proposition in his own way, he saw clearly that it must be true. It appears, therefore, that knowledge which is gained by the eye can be communicated, through the instrumentality of other mediums, to those who are blind, as later experiments have clearly shewn. Dr. Thomas Blacklock was a scholar and poet, and blind from infancy. In his poems, he could give a faithful description of natural scenery, with all the freshness of colouring of natural sight, and yet he could not give the reason for it. Dr. Reid inquired what ideas he had of light, and he answered, not any. Dr. Abercrombie observes, that he had in his dreams a distinct impression of a sense which he did not possess when awake. In waking hours he discerned persons by hearing them speak and breathe, and by feeling the head and shoulders; but when asleep, he imagined himself united to them by a kind of distant contact, which seemed to him as though it were effected by strings or threads passing from their bodies to his own.—See also the *History of James Mitchell, a boy born blind and deaf, with an account of the operation performed for the recovery of his sight*. By James Wardrop, F.R.S.E., 4to., 1813. A most wonderful and instructive experiment, permitted by Providence for an illustration of the progress of human intellect, and to mark the influence of the different organs of perception in the development of the various faculties, thereby realizing what many philosophers have contemplated in imagination, but never before witnessed.

opened by the crisis, a combination of intelligence, which reason after the impression has been felt, is rendered as certain of and as intuitive in its conclusions as is the judgment of the clock-maker as to the state of the clock, by the pendulum, or of the astronomer of the motion of the heavenly bodies by his practical knowledge. In animals it is purely mechanical; but in man, it is the accumulation of the intellectual and moral sentiments and feelings; and for the like reason we may add, that it is sometimes used for the impression of conscience.* But we have an authority to which, with confidence, we can now more satisfactorily appeal—it is to Swedenborg. (9) The existence of the peculiar properties of this vital principle and its universal agency, does not, however, depend upon the different metaphysical theories which may be offered by its disciples; the existence of the principle itself is demonstrated by facts which cannot be shaken or removed, whether our theories are drawn from the school of Aristotle or of Locke—of Descartes or of Leibnitz—or of Kant or Swedenborg; but it is in the writings of the latter alone that we discover the solution, which is rational, harmonious, and consistent.

The most extraordinary of all the wonders in the phenomena of somnambulism, is the presentation which it opens to the consideration of the rational mind, in the distinctive properties of matter and spirit, as to their states of separate existence. The idea of the soul or spirit as being immaterial, almost instinctively leads the mind to the perception of this discrete law, as having no proper continuity with matter. Spirit acts upon matter as a cause, as the clay is formed or moulded by the hands of the potter, or as an organized form possessing active powers of intelligence and wisdom. It possesses neither length, breadth, nor thickness; indivisible and yet substantial. Absurd as the notion of substance is to the merely natural mind, as having no property in common with matter—bearing no relation to time and space, except by state, condition, and quality; yet the perception and progress of this truth among philosophers and divines has been gradually advancing of late

* See Deleuze, part 2, page 162.

(9) “Organical forms are not only those which appear to the eye, and which can be discovered by the microscopes, but there are also organical forms still purer, which cannot possibly be discovered by any eye naked or artificial. These latter forms are of an interior kind, as the forms which are of the internal sight, and finally those which are of the intellect; which latter are inscrutable, but still they are forms, that is, substances; for it is not possible for any sight, not even intellectual, to exist, but from something. This is also a known thing in the learned world; viz., that without substance, which is a subject, there is not any mode, or any modification, or any quality which manifests itself actively; those purer or interior forms, which are inscrutable, are what form and fix the internal senses, and also produce the interior affections.”—*A. C.*—4224.

years, as the only consistent doctrine of immaterialism; for every other opinion respecting spirit makes it equivalent with matter. The organization of form is that which assimilates matter to its separate uses, for these are the vessels, and tubes, and fibres through which the active and living stream percolates, and its connection is made thereby with the external world, while man is actually living in both worlds. (10) It is one of the distinctive properties of the agency of this vital fluid, that within a certain sphere of its operation it is capable of resisting, and also of acting upon the forces of physical agents; and by its connection with them, also to produce or elicit a compound force or action not yet clearly defined, but equally certain in its effects. In various phenomena not yet understood, which are connected with the powers of the imagination, so dreams, as imperfect thoughts and affections, or organized forms, ever float in the intellectual brain, (corresponding to those imperfect clouds in our atmosphere, in forms so beautiful, varied, and changeable, and yet no less salutary and important in their results,) in a chain of causes and effects which the devout mind can well understand, and respond—“*O Lord, how manifold are thy works, in wisdom hast thou made them all;—even not a sparrow falls without the divine permission.*”

(10) “The soul is a spiritual substance,—it is consequently purer, prior, and interior; but the body is material, and is consequently grosser, posterior, and exterior; and it is according to order for what is purer to flow into what is grosser,—what is prior into what is posterior, and what is interior into what is exterior; thus what is spiritual into what is material, and not the contrary; consequently, it is according to order for the mind, as the seat of thought, to flow into the sight according to the state induced on the eyes by the object before them; which state, also, that mind disposes at its pleasure; and likewise for the mind, as the seat of perception, to flow into the hearing, according to the state induced on the ears by speech.”—*Swedenborg, Influx 1.*

“Chemists may analyze the *blood*, and tell us what are its constituent elements; but they cannot produce from it bone, muscle, nerve, and the various organs and functions to which it gives rise. This can be accomplished only by a *vital* action, termed secretion, which cannot be perfected without the intervention of the *brain*. Now one purpose of the blood distributed to the cerebral organ is, to give it nourishment. But it receives a much greater quantity than can be required for this purpose, even after making a large allowance for its very high degree of vitality; and, indeed, this would again bring us round to the same point, since, why is it endowed with a higher degree of vitality than other viscera? If, then, it do actually receive a much larger quantity of blood than can be necessary for its nutrition; if this quantity be increased during the excitement of deep thought, close reading, or agitating emotion; and if its temporary absence, or rapid diminution, do occasion the complete abolition of sense, and intellectual and affective operations, what can we conclude, but that the brain is necessary, not indeed to the essence of the immortal spirit, but to its corporeal manifestations?”—*Newnham's Essay on Superstition*, page 85.

“Imagination—this faculty has a twofold agency, in its *natural* condition, if

It is from this cause that we can trace the reason why a person only enlightened in the knowledge of the physical sciences, is not qualified to elevate his thoughts and affections to things and principles more interior and sublime ; for the *natural mind understandeth not the things of the spirit, they being foolishness to him*. It is the spiritual operation in man, which in reality is the substantial man—that gives form and beauty to all the wonderful phenomena of the material and external world ; for without it, all that is great and sublime would assume a cold and death-like aspect. Deprive the soul of its active powers of thought and memory,—of reason, understanding, and judgment,—remove their influences from the more interior affections of the will or of the heart, and you lower him in the scale of existence, and, by a gradual descent, you leave him but a little lower than the brute that perishes. Like another Thomas, he stands asking for evidences which he cannot perceive, and yet boasting of the freedom of thought and action, while not yet aware that his own thoughts are confined ; even bound and fettered as by a brute force, to which all his earlier associations are allied and have contributed to realize, and to which he continues to adhere with an extreme degree of fondness and determined pertinacity. And thus it happened to the great Dr. Priestley, with all his learning and research, in his speculations on matter and spirit, that he was left like a blind man in his chamber, groping in the dark, seeking for air and daylight, so that he could not breathe freely, and taste the beauties and sublimities of the surrounding landscape. (11) Never could he escape

uncontrolled. 1st, It has the power of creating images, and, from indulgence of these airy nothings, of believing them to be faithful portraits of realities ; 2nd, When under the influence of its diseased impressions, it claims a supremacy over every other faculty, and will insist upon the prevalence of its manifestations. With regard to the former, one of the most common modes of its exhibition is that form of reverie which is entitled castle building ; in the course of which the mind invents for itself a certain possible situation, and then invests it with appropriate characters, till, under many circumstances, it is quite absorbed by the *idea* which then haunts its waking and sleeping moments, and becomes onerous from its obtrusiveness. There are very few who have not occasionally given the reins to this busy faculty, and who will not acknowledge the vividness, intensity, and truthfulness with which all objects appear, so that it may be difficult to persuade them that they are not real.”—*Newnham's Essay on Superstition*, page 41.

(11) “ The qualities which produce the emotions of SUBLIMITY and BEAUTY, are to be found in almost every class of the objects of human knowledge, and the emotions themselves form one of the most extensive sources of human delight. They occur to us amid every variety of EXTERNAL scenery, and among many diversities of disposition and affection in the MIND of man. The most pleasing arts of human invention are altogether directed to their pursuit ; and even the necessary arts are exalted into dignity, by the genius that can unite beauty with use. From the earliest period of society, to its last stage of improvement, they afford an innocent and elegant amuse-

from matter and the operation of its mechanical laws, in the investigation of causes. He could not discern the cause in the effect, or the existence of laws of order, ever active, above and beyond it; for although acquainted with geometry, he could not perceive laws and properties which no mechanism could reach or touch, or anything above our ordinary sensations and feelings; for the causes which he examined were those which baffled and confounded all his researches. For the living power, which he did not understand or consider, ought to have suggested to his active mind, that there was a mutual supply of action and reaction even in opposite forces, constant and uniform, in the human economy, in harmony with those laws of chemical and mechanical agency originating these forces, and affording to them their wonderful and positive effects. But how clear and satisfactory is this distinctive operation established and confirmed by Swedenborg—by the discovery that “there are forces acting from without which are material, and in themselves not alive; and there are forces acting from within, in themselves alive, which keep each in its connection and cause it to live; and thus, according to its form” or organization is it given for use.* The operation of influx in man, he also observes, “may be illustrated by various things, as by the organs of motion and the bodily sensories, into which life enters through the soul, according to their state and quality,—such are their actions and sensations. It may also be illustrated by the objects in which light flows from the sun; which light produces colourings according to the quality of the recipient forms; but in the spiritual world, all modifications existing from the influx of life are spiritual, and hence arises the different qualities of intelligence and wisdom.”† The separate existence of this vital action, call it by what-

ment to private life, at the same time that they increase the splendor of national character; and in the progress of nations, as well as of individuals, while they attract attention from the pleasures they bestow, they serve to exalt the human mind from corporeal to intellectual pursuits. These qualities, however, though so important to human happiness, are not the objects of immediate observation; and in the attempt to investigate them, various circumstances unite to perplex our research. They are often observed under the number of the qualities with which they are actually combined: they result often from peculiar combinations of the qualities of objects, or the relation of certain parts of objects to each other; they are still oftener, perhaps, dependent upon the state of our own minds, and vary in their effects with the dispositions in which they happen to be observed. In all cases, while we feel the emotions they excite, we are ignorant of the causes by which they are produced; and when we seek to discover them, we have no other method of discovery than that varied and patient EXPERIMENT by which, amid these complicated circumstances, we may gradually ascertain the peculiar qualities which, by the CONSTITUTION of our NATURE, are permanently connected with the emotions we feel.”—*Alison's Essays on the Nature and Principles of Taste*, 4to.—Introduction.

* A. C. 3628.

† *Ib.* 3001.

ever name you please, or whatever cause in which it may be supposed to originate, is now most completely ascertained, if the evidence of facts and experiments, and the reasonings grounded upon those facts, are to have their proper weight in the argument; for no subtilty of reasoning can now evade their force. It is from the admixture of a chain of causes, material and immaterial,—viewing them as continuous, without the proper separation which a discrete law requires, that this confusion is occasioned, in all our reasonings on first principles; chemical and physical properties being ingeniously blended with the activities and properties of motion, which are above and beyond matter, although in corresponding agency with it, which our author defines as not creatable—as life, light, and heat are essentially so, in and from which all motive power originates;* whereas the materialist or naturalist has perceptions only of the external effect, without any idea of the interior force or cause within. (11*)

The peculiarities and wonders of somnambulism, in its artificial or magnetic state, are very ingeniously explained and accounted for upon

* U. T. 40—364—471.—See Deleuze, part 1, chap. 8.

(11*) “A materialist is one who, on the evidence of experience—of his external senses, from which he learns all he knows of nature, believes that the universe is matter and properties of matter. What matter is he pretends not to know: but what he touches and sees, he cannot help referring to real substance—to matter. There is no fancy or reasoning in this. He cannot help feeling certain that all which surrounds him, and that he himself, is material substance, possessed of certain properties, wonderful and various: he is satisfied with this positive fact, and does not childishly *fancy* the unprovable, improbable, and unintelligible existence of something else called spirit, in order to explain those properties,—he frames no *hypothesis* of spirit, which explains nothing that it is intended to explain.”—(*Zoist*, No. 8, p. 460.) According to this writer we ought to deny the use and evidence of our reasoning powers, and maintain the fallacy that the sun daily moves round the earth. All his knowledge is chiefly made up of negatives—cold, dark, and cheerless. For what is love and wisdom in man, but properties of life totally distinct from the material body in which it is enclosed? Spiritual and material are the opposites of each other, as darkness is to light.—(See *Swedenborg's Theology*, 471.)—It has been said that “superstition is the offspring of a weak mind,” and yet it sometimes exists in men of genius and apparent intelligence. It is acknowledged that “the brain is a material organ, influenced by physical causes, and yet it is the organ of mind, and will characterize, not, indeed, its essence, its real character, but its manifestations, by its operation upon the ideas conveyed to the immaterial spirit from without, as well as upon those produced by its unaided and spontaneous action from within. Man possesses an internal consciousness that the brain is the organ through which he thinks, reasons, remembers, imagines, distinguishes, and performs other mental operations; and this consciousness is as positive as would be that of the hand being the organ of prehension to a blind person, who sought after an acquaintance with the properties of matter through this medium.”—*Newnham's Essay on Superstition*, page 58.

scientific principles. It is somewhat different in its conclusions to what many of the professed adepts in this science are inclined to adopt, and at variance with all those popular exhibitions of useless experiments designed to amuse, or to gratify the morbid curiosity of the public. It is represented as an effort of nature, for the cure of the disease, entirely remedial, and intended solely for the benefit of the patient, and for the direction of the magnetiser;—a crisis that should be diligently watched and carefully studied, which in its effects is both instructive and admonitory. Beyond this boundary all is illusion and deceptive, attended by danger to the parties concerned in the cure, for it leads to a *terra incognita*, to a state and condition unknown, in which we are in danger of transgressing those laws of order attached to the condition of man, while an inhabitant of this material world. The terminus or boundary is accurately defined by a salutary line, which is drawn in relation to the patient and the curative process, and requires of us not to be anxious to produce curious phenomena, but merely salutary effects, in seconding the efforts of nature. Many particulars of this kind are introduced in this chapter* concerning the inconveniences, dangers, and abuses of magnetism; and this from a variety of causes, incidental to the errors and mistakes of mankind, who are generally led astray by what is marvellous, rather than by what is useful. In every experiment that is made, the primary motive of good must be the essential condition; the observance of it alone is the great conservative principle against the dangerous abuses of a blessing of such pre-eminent value.†

To sum up the practical advantages and disadvantages arising from our knowledge of the curative powers of this new direction of the vital principle in man, we cannot do better than adopt the practical results given by M. Deleuze in his private correspondence with a friend, that this “*magnetic action is a good only in the hands of good men—an instrument of love or charity—but extremely dangerous in the hands of men of impure minds and manners, and very dangerous in the hands of quacks and enthusiasts.*”‡ The argument against the prac-

* See Deleuze, chap. 9.

† “Let us explain why the direction towards doing good is an essential condition. I know not whether it be possible to *will* evil, with the same energy as we can employ when exerting that faculty to a benevolent end, nor would there be any utility in examining such a question here; it is sufficient to observe, that, if my will were inclined towards the injury of the person upon whom I intended to act, it would be repelled by him as soon as he became sensible of its action. It has sometimes happened that persons who are magnetised merely for the sake of trying an experiment, or for amusement, have acted powerfully upon others who were extremely susceptible; but the result of that action has been almost uniformly to produce perturbation in the nervous system.”—*Ib.* chap. 5.

‡ Letter to his friend Mr. Corbaux, 1816.

tice, therefore, applies only to the abuses and the follies which have attended some of the public and useless exhibitions of the wonderful phenomena which may be developed under its influence. * But these are perversions of what is good and true, and offer no solid argument against its legitimate use and correct application. There is not any new truth developed in the writings of Emanuel Swedenborg but what perverse and evil-minded men may abuse and misapply to their own injury, by different degrees of profanation, and thus endanger their own peace and safety, and final happiness. In very many particulars we are reminded, in the treatise before us, of the importance of a correct observance of those laws of order which doubtless pervade the whole economy of the divine government.

Much opposition has appeared in the minds of some persons in this country, as to anything like a fair and legitimate examination of the principles of vital magnetism. They may all be resolved into the common prejudices upon the introduction of any new truth; and how many of them resemble those which appeared in France when the first commissioners were appointed by the government to give it their grave consideration? (12)

Towards the close of the first part of Deleuze, we are gradually conducted to a subject of great interest and concern to the members of the New Church. It is a digression on mystic doctrines—their connection and affinity with the discoveries of Animal Magnetism. And this will

* Such as the cases reported of Alexis in the *Zoist*, No. 8.

(12) “The commissioners appointed by these public bodies, were men no less recommended by their knowledge than for their integrity; but they were prepossessed to such a degree against the doctrine of magnetic action, that they did not condescend to inquire into the facts which were adduced in its support. They made their observations as if merely to fulfil a task, and they conducted their experiments in the same manner as they would have done to verify the phenomena of mineral magnetism, or of electricity; a course of conduct which, as I shall hereafter prove, could not in any way enlighten them upon the subject. They saw, indeed, some surprising cures—some singular crises; but did not attribute them to the agent whose discovery had been announced, and they declared magnetism, therefore, to be nothing. It is probable they may have discovered a real action; but according to their conception of the matter, an application of this new agent was liable to so many inconveniences, and the belief in its existence *might produce so many follies, that it was better to withdraw the public mind from it, rather than permit it to enter upon a path, the termination of which could not be perceived.* Perhaps they even judged that the discovery of magnetism could not be lost, and that in order for it to produce salutary results, it would be best to cultivate it deliberately and in silence, waiting for a period when the exaltation of the mind having subsided, there would be no longer danger of its being abused. Such, in my opinion, were the causes of the decision delivered by the commissioners.”—*Deleuze*, chap. 1.

not appear surprising to those who are acquainted with the history of the first receivers of the doctrines of Swedenborg; for it is evident that this science was early associated in their minds.* It is not candid or fair to dissolve this connection without just reasons. That there was some affinity between them is evident, although it may now be very difficult to trace it in all its particulars; but from what is stated by Deleuze, it is no difficult thing to form a pretty accurate opinion upon the subject. And he may be considered as an impartial witness, as he did not adopt their religious opinions, and was only allied to them by the subject of magnetism; for the object of his inquiry related only to one particular, as to the grounds or cause of this magnetic action, in which he differed from them, for he does not profess to be an admirer of their views, and yet what he does state is no way præjudicial either to their conduct or their principles. His design was to prove that there was nothing inimical in their opinions, but rather favourable, to the skilful practice of a magnetiser,—these forming a class at that time known by the term Spiritualists. He considered them, in general, as the disciples of Jacob Behme, of Swedenborg, and of St. Martin. He thought there were difficulties in their doctrines not easily to be solved, and liable to illusion; for he expressly says, “I do not understand their theory; and though I do not doubt the immortality of the soul, still I am of opinion that it is only by physical means that we can act upon organized bodies.” And yet in giving his instructions, he had before observed,† that “the seat of all this wonderful power is in the will of man—in the desire of good, and the will to do it.” Again, the whole secret of this action is said to consist “in the energy of volition, capacity of attention, direction of the will, and firmness of belief.”

Some of the distinguishing virtues of these spiritualists he enumerates, to shew that they were qualified to become excellent magnetisers:—a strong confidence in God—an entire submission to his will—a mind disposed to receive the truth—with an earnest desire in the pursuit of knowledge, not for curiosity, but that they might make progress in goodness. Among other things, he describes their benevolence as universal and without limits; an extreme purity and great simplicity of manners, with minds in general tranquil, being reconciled to the will of Providence; engaged much in prayer and meditation, with a desire to do good to all mankind; a strong attachment to their social arrangements, and the fulfilment of the duties in which they were occupied. It is an incontestable fact, and obvious in a variety of particulars,

* See the account of the Exegetic and Philanthropic Societies at Stockholm, as given in the *New Jerusalem Magazine*, 1790, pages 25, 63, 179, and 275.

† See Deleuze, chap. 5.

that this vital property is more strongly marked in some persons than in others,* or that there exists a primary and natural affinity which renders this vital influence much easier in some, and more prompt in the manifestation of its effects, than in others. It is not wonderful, therefore, to perceive the reason why persons so devoted and strongly influenced by the doctrines of Swedenborg, should have been zealous and foremost in the practice of Animal Magnetism, so as to form an institution for its diffusion and cultivation both at home and abroad. It is therefore almost impossible for the members of the New Church to remain silent and indifferent upon this interesting question. Can they resist the inquiry thus forced upon them—What is the affinity or connection which exists between the principles of Swedenborg and the science denominated Animal Magnetism? Can any serious reader of our author's theological works be persuaded that its principles are irrelevant, or not interwoven, or do not form a prominent part of all his doctrines? And if it is so, how vain the attempt to smother and silence all inquiry and examination—to put a *veto* upon our lips, and to stay all future correspondence upon a point in which the character of our author's doctrines is so deeply implicated! The readers of Swedenborg are not to be terrified by any gratuitous supposition about one finite mind interfering with the will and consciousness of another, so as to bring it into a state or condition “in which it is not accountable, either in bodily words or works.” Such a case is entirely supposititious, and not possible. It cannot happen; nay, a cherubic guard is ever ready to prevent it. “In the natural world, that which acts and that which reacts, is called a force, and an effort; but in the spiritual world, that which acts and that which reacts, is called *life* and *will*. *Life* is then a *living force*, and *will* is a *living effort*; and the equilibrium is called liberty or freedom.†” Now, under any possibility, can this equilibrium be ever frustrated or remain quiescent, even while its bodily or external sensations have that appearance? There is a cherubic guard, as said before, ever ready to prevent it, conducted by laws of order, and sustained by the divine Omnipotence. “For the divine sphere proceeding from the Lord is omnipresent, and constantly sees where anything is in danger; whereas an angel only sees what is near him, and cannot so much as perceive, within himself, what is passing in his own society.”‡ And then may we not ask, in

* So it has been observed in the life of the late Dr. Arnold, in the words of one of his scholars, that “when his eye was upon you, he looked into your inmost heart”—a magnetic or vital action in him, a sort of distinct quality, more strongly manifested in him than in the rest of mankind.—*Ib.* chap. 11.

† *H. H.* 589. ‡ *Ib.*, 593.

relation to the development of this vital action,—can any gift or power be given to man for good and use, within the sphere of his operation, which it is not his duty to accept and wisely to adopt? It is unnecessary to add any more remarks at present upon this supposition and gratuitous assertion, which requires proofs of its solidity, from the writings of our author. It is presumed, however, that in the theological writings of Swedenborg, we have confirmatory proofs of the existence, and of some of the distinguishing properties of this principle of vital influence. Its discovery is coincident in manifestation and concurrent in its effects. We therefore make our appeal to Swedenborg in proof or testimony to the existence and to the order of this principle, for it is the living principle in man, and of which, as an organized form, he is the proper recipient, and in different or distinct degrees; because all the distinguishing qualities of his character, as a human being, are the results of its manifestation, in the varieties of its development, in the growth of his mind, in the arrangements, classification, and regeneration of all his active powers: in every moment of his existence, dependent and constantly receptive of its influence, and this both mediately and immediately.* It is the accommodated medium or agent by which all activity and power originates, even all the forces in the universe, and from which they subsist and continually exist. To be thoroughly grounded in this conviction, the reader of Swedenborg must not only study the little treatise on Influx, as an introduction, to gain some general ideas upon the subject, but he must take a more extensive range in the deep study of the numbers of the *Arcana Celestia*, wherever the index refers to the terms Influx and Life.† And the reader of Swedenborg who has time and leisure to digest these points in our author, and then to compare them impartially with the recent discoveries of the properties of this vital fluid in man, and even with the wonders and phenomena of somnambulism, will see nothing frightful, or repugnant, or contrary to our principles and doctrines, but all consistent, confirmatory, and in harmony with Swedenborg. For it is from him that we are instructed concerning the continual influx, passing from the spiritual into the natural world; the inflowing of life into organized forms adapted to its reception, and founded in the nature of things, and in harmony with all the laws of order in the great system of the divine

* “There is a spirit in man which, on its rejection of the material body, with all his interior sensations will then appear, and live in a much more exquisite and perfect state; for life consists in sensation, inasmuch as without sensation there can be no life, and such as the sensation is, such is the life, which every one may know to be true by his own experience.”—*A. C.* 322.

† *A. C.* 4882.

economy, and no less in harmony with the common influx, which descends by lower degrees, equally separate and distinct, into the life of animals, and the subjects of the vegetable kingdom.*

Perhaps there may be some readers of the *Intellectual Repository* who may have doubts in relation to the properties of life, as taught and developed by our illustrious author. It may be so; and it therefore cannot be helped, especially if it is in connexion with a desire after the knowledge of the truth. Such readers would do well to examine the cause, probably originating in the prejudices of early education, which have given a strong bias to the mind in the opposite direction. It may, however, be proper to remind such persons, that there are other points in our author's system tending to the like result. It will require some ingenuity to evade their force and to resist their confirmatory character. Who can read what Swedenborg has stated on the Doctrine of Spheres, (13) without feeling convinced that it is in harmony with the

* *D. L. W.* 340.

(13) *On the Doctrine of Spheres.*—“ Was the discernment of spirits mentioned in the apostolic age, any thing more than the *Influence of Spheres*? This was called a miraculous gift, but the vulgar definition of miracles, that ‘ they are events contrary to the common course of nature,’ is inconsistent with reason, and a disgrace to religion. God cannot contradict himself either in his word or in his works. He is the one eternal, all perfect. Several things appear miraculous because we are ignorant; we know not the powers of nature; we see not the immediate connection between cause and effect. When the spiritual degree is opened in the mind; when the outward man is reduced into some degree of order, then he is susceptible of new feelings, and capable of higher degrees of knowledge. This may rationally account for the wonderful presentiments which people of extraordinary piety have had of approaching calamities, the sickness or death of relations and friends, &c. Their spirits, which are their real selves, were as much influenced by the spheres of others as if they had been bodily present, for spirits are not confined to time or place; although in general this influence is by far the strongest, and in some cases not easily to be overcome, when the person is actually present: hence that visible uneasiness which is felt in the company of certain persons; the breast as it were contracts, the power of conversation is suspended, and you do not recover your ease and spirits until they are removed. Some men of loose and profligate lives have been uncommonly deranged and distressed when in the company of persons of eminent piety: for a time they are not themselves. The professed libertine, who has forgot to blush, has been discomposed and confounded at the simplicity and innocence of a young girl. Such are the powers of virtue; and such is the respect which vice must involuntarily pay to it. Virtue, meekness, forbearance, and humanity appear to be weak, yet are they founded on eternal strength; whereas profligacy and vice vaunt of their strength, when they are only forms of weakness and death. Every principle of truth applies to the good of life. The doctrine here laid down is of great practical import. We see a deep ground for being peculiarly careful of the company we keep: when we associate with them by choice and unreserve, we immediately expose ourselves to the influence of their sphere, which may corrupt not only good manners,

phenomena now developed in the discoveries of magnetism? The doctrine is precisely and efficiently taught, in language clear and defined. "There flows forth, yea overflows from every man a spiritual *sphere*, derived from the affections of his love, which encompasses him, and infuses itself into the natural *sphere* derived from the body, so that the two *spheres* are conjoined. That a natural *sphere* is continually flowing forth, not only from man, but also from beasts; yea, from trees, fruits, flowers, and also from metals, is a thing generally known. The case is the same in the spiritual world, but the *spheres* flowing forth from subjects in that world are spiritual, and those which proceed from spirits and angels are altogether spiritual, because they appertain there to affections of love, and thence perceptions and interior thoughts; from which all of sympathy and antipathy hath its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world; for what is homogeneous or concordant, causes conjunction and presence, and what is heterogeneous and discordant, causes disjunction and absence; those *spheres*, therefore, cause distance in that world. What those spiritual *spheres* operate in the natural world, is also known to some."*

When we reflect on this extract of Swedenborg, in relation to the doctrine of spheres, with many other passages, to which the Index of the *Arcana Celestia* affords a speedy reference, are we not compelled to admit the affinity and coincidence which exist between the doctrine herein taught and the properties clearly developed in the practice of vital magnetism? Are we to reject the evidence so established because it is in harmony with our author's doctrines? Shall we reject it because it rationally solves a variety of curious phenomena, which have in former ages been considered as mysterious and unaccountable? Surely this is not wise; it is not wise to reject evidence because it springs from a quarter which we did not expect. From convictions of this kind, the writer of this article became assured of the reality of this principle of vital action solely from the testimony of Swedenborg; he saw the truth and reality of the one, as opened and explained by the other. Additional and repeated confirmations may be traced in our author's physiology, by consulting the numbers in the *A. C.*, under the points of man's

but good principles. We are wonderfully combined together; therefore we cannot be too watchful over ourselves, or too circumspect of our companions. Man is no independent being; he experiences a healthful sympathy or a morbid contagion from those who surround him; perhaps he is always rendered better or worse by every company in which he is; and our companions in this world prepare us for our companions in the next."—*New Jerusalem Magazine*, 1790, p. 193.

* *C. S. L.* 171.

freedom and liberty; on the memory, external and internal; on miracles, and particularly in what relates to the senses and sensation.

There are two kinds of sensation produced in man's nervous system, voluntary and involuntary, which have been verified and developed in the phenomena of artificial somnambulism. The senses are exercised by a double motive force, interior and exterior, and yet each kind of power may be capable of being perceived by the operation of some external force to which it is related. The essentials of a new sense remain apparently quiescent during its immediate connexion with the external world, but when that connexion is separated, the more interior sensation then becomes visible in operation and exercise, a new function is developed which is altogether distinct. In fact, there are no sensations developed by the influence of external causes, but what have a peculiar and distinct relation to some condition of the nervous system; for in all these the mind takes an active part, as if germinating from one common root, the impression passing along a sensitive nerve to the nervous centre; and if no sensation is produced, yet an influence is conveyed back from such centre through a motor nerve, and motion is produced by a reflex function, either in the adjacent muscles to the part first impressed, or to some other part of the body.

Many particulars of the distinctive operations of such sensations in cases of somnambulism are illustrated and confirmed in the second part of Deleuze's *Critical History of Animal Magnetism*; it consists of a review of the principal pamphlets, reports, and occasional papers which appeared in France from 1784 to 1815. Many points and curious phenomena are here opened to the mind, in perfect harmony with the physiology of Swedenborg; indeed they confirm and illustrate each other.

The abuses and dangers attendant on the new developments of this vital action in man, are such as are common to our probationary state or condition in this world, and to every degree of our reception either of goodness or of truth, with which we are favoured. The perversion of such good is attended by laws of a divine order which carries with it the penal effect to which it is associated. The nature and quality of such perversion is seen in the free agency of man, which is the essential condition of the state of his life, and also of his eternal destiny. It is fully illustrated by Swedenborg, in the use and abuse of those powers with which man is invested by operations of the divine truth of the word, as the highest gift of the divine and heavenly influence. (14.) Each kind

(14) "It is believed by many, that man may be taught of the Lord by spirits speaking with him, but they who believe this are not aware of the dangers to be apprehended from it. Man, so long as he lives in this world, is in the midst of spirits as to his spirit, and yet the spirits do not know that they are with him, nor he with them;

of spiritual influence admits of a like impure mixture or alloy ; by its correct use,—it is strengthened, preserved, and perfected, but by its abuse it is weakened, deteriorated, and destroyed.

It has been the endeavour of the writer of these notes on Mesmeric phenomena, to prove that there is a remarkable affinity and coincidence between the doctrines of Swedenborg and the discoveries which have been developed by the practice of vital magnetism. It is well known, that if one right line cut or cross another right line, so as to make angles with it, the opposite angles are equal or are coincident. The proposition requires no formal demonstration ; when inspected it appears intuitively, and may be received as an axiom. The like coincidence and harmony is apparent in the investigation of this subject, if considered as a metaphysical or moral problem. Compare the doctrines of Swedenborg with the development of this vital action in man, and they are coincident, reciprocal, and demonstrative ; the one gives testimony to the truth and certainty of the other. If the evidence here asserted, is not considered as admissible or satisfactory to some readers, it may be to others ; it is still open to discussion, to fair and candid and impartial investigation. There are a few readers of E. S. who seem

the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately ; for man thinks naturally, but spirits think spiritually ; and natural and spiritual thought do not otherwise make one, than by correspondences ; a union by correspondence causes that one doth not know any thing concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man ; and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him ; they cannot enter into any thing else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance, that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false ; and likewise that he excites them, and by his affection conjoined to the man's affection, strongly confirms them. Hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech : hence it is that no other than enthusiastic spirits speak with enthusiasts ; also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians : the case is similar with Arians and Socinians, and other heretics. All spirits speaking with man, are such as have been men in this world, and were then of such a quality ; this hath been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit ; this is common with enthusiastic spirits."—*Apoc. E.*, 1182.—Those who wish for demonstration as to the truth of this number, are referred to a collection of tracts published by John Reeve and L. Muggleton, a new edition of which appeared in 3 vols. 4to, 1832, in which the real quality of such disorderly influences are practically developed in the wild effusions of these two most remarkable characters.

determined to resist any evidence of the presence and existence of this vital action in man. We know the force of prejudice, and the power of the will as illustrated in the writings of our author, and the same power is equally confirmed by the evidence of experiments made by the energy of human volition in somnambulism. This determination is therefore resolved by a very simple thesis:—I cannot see it: the reason assigned is, you *will* not see it; and the conclusion is, *therefore* you cannot see it.—Q. E. D.

It was not until the writer of these notes and memoranda had arrived at the close of the last sentence, which he intended as a conclusion, that he read the advertisement of Mr. Newnham's work on *Human Magnetism*. From the notes selected from the *Essay on Superstition*, by the same author, will be seen the respect which he felt for that performance. By the perusal of this latter work, that respect is considerably increased; it is an invaluable work, containing a condensed view of the history, the present state, and important uses now opened to the world in the discoveries of vital magnetism, its dangers and abuses, and the means of prevention. With a mind thoroughly prepared by real learning, logical skill, and an ample acquaintance with the exact sciences, and by his professional habits, he has been enabled to give it a fair and complete trial, and to test its value and importance, and to examine the phenomena thus constantly presented before him. He has given us the results in his full conviction of the absurdity and impossibility of denying its existence, "after surrounding himself with the literature of animal magnetism—at least so far as London and Paris would enable him to do so; and the growing conviction has been the complete impossibility of writing against it, for which his assistance had been solicited." And now he only requests his readers to give him their serious attention, and to inquire into the premises by which his conclusions have been formed, and the evidences by which they are supported. It does not appear from this work, that the writer is at all acquainted with the theological works of Swedenborg, but the readers of our author's writings will find, in the illustrations which he has furnished in the discoveries of this magnetic action, many confirmatory and satisfactory proofs that there is a coincidence and harmony between them, and that he who is fully persuaded of the truth of the one, is gradually preparing his mind for a complete reception of the other.

In the conclusion of this tract it may be sufficient to observe, that in the case of Miss MARTINEAU we are furnished with a double testimony to the truth of the existence of this principle of vital action; first, in her experimental proof of its reality; and secondly, in the clear and accurate definition or intuitive perception which she possesses of the

principle in which it originates.—“I put in a claim,” she observes, “for my experiment being considered rational. It surely was so, not only on account of my previous knowledge of facts, and from my hopelessness from any other resource, but on grounds which other sufferers may share with me;—on the ground that though the science of medicine may be exhausted in any particular case, it does not follow that curative means are exhausted;—on the ground of the ignorance of all men of the nature and extent of the reparative power which lies under our hand, and which is vaguely indicated by the term ‘*Nature*’;—on the ground of the ignorance of all men regarding the very structure, and much more the functions of the nervous system; and on the broad ultimate ground of our total ignorance of the principle of life,—of what it is, and where it resides; and whether it can be reached, and in any way beneficially affected, by voluntary application of human energy.”

By a very different process similar conclusions have been drawn; by a course of reasoning equally confirmatory of the principle we designed to establish, viz., the connexion and harmony between Mesmeric phenomena and the system of Swedenborg, with which extract we beg leave to conclude these pages. (16.)

(16) “It may be deemed, perhaps, a somewhat presumptuous anticipation of the results which may hereafter accrue from the newly-developed phenomena of mesmerism, to appeal to them in connexion with a subject of such grave moment as that under discussion; but as our own observation and experience, in circumstances that precluded the possibility of illusion, have fully established to our minds the leading facts of that science—for science it assuredly is—we have no hesitation in expressing the full belief that very important light is yet to be reflected from that source on some of the profoundest mysteries of our intellectual being. Nor is it any less clear to our convictions, that the physico-psychical system of Swedenborg, *in this connexion*, is destined to engage the study of all reflecting minds; for sure we are that no one can institute the comparison that we have between the facts of animal magnetism and the doctrines of this remarkable man, without seeing that they stand in the same relation to each other as do the laws of gravitation in the universe to the philosophy of Newton. We have learned, and not a little to our surprise, that the system of Swedenborg, so far from being a mere wild, incoherent farrago of spiritual hallucination, is really built upon a profound philosophy of *matter* and *mind*, and that the question of the truth of his theology must be decided by that of his philosophy; and this, strange as it may appear, is rather receiving confirmation than refutation by the results of scientific research.”—Professor BUSH: “*Anastasis: or the doctrine of the Resurrection of the Body rationally and scripturally considered*,” p. 76. New York, 1845.

MESMERIC PHENOMENA.
