

SPIRITUALISM
AND
ANIMAL MAGNETISM

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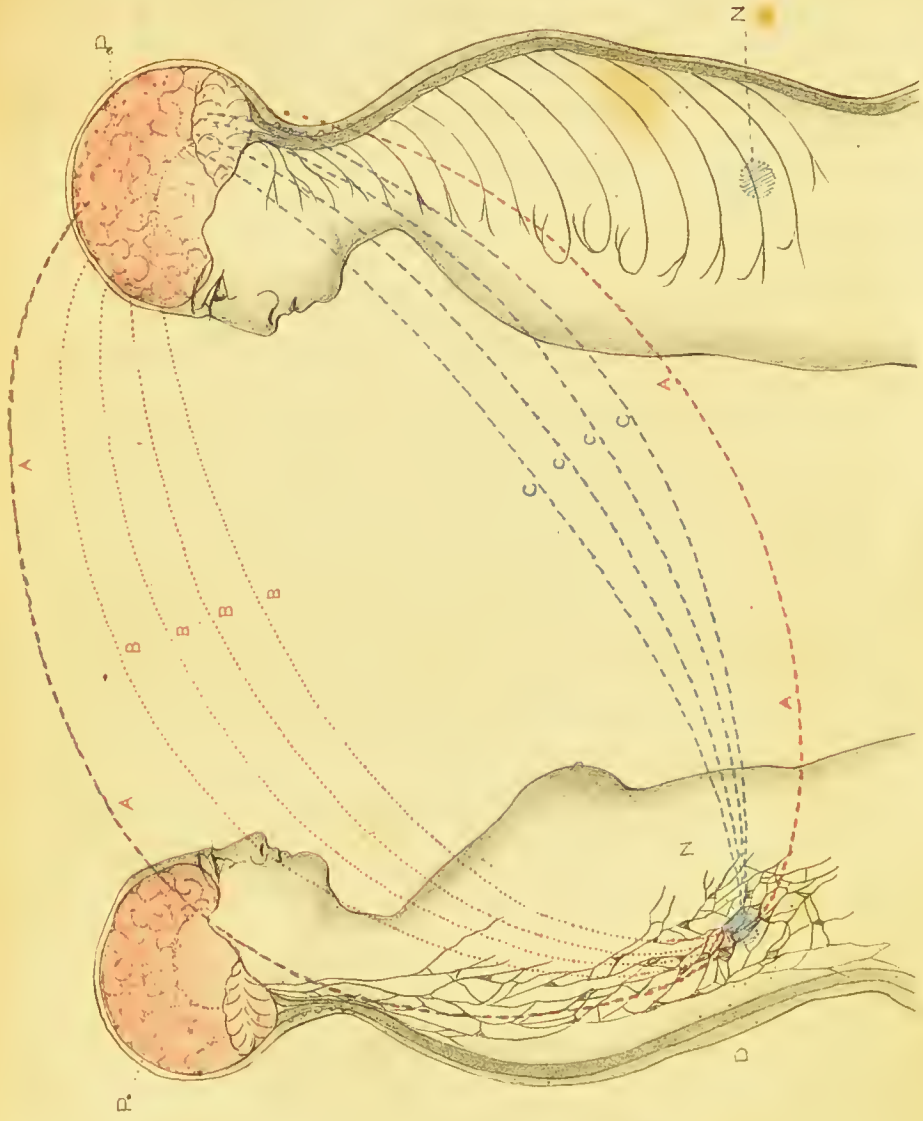
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SPIRITUALISM

AND

ANIMAL MAGNETISM.

A TREATISE ON DREAMS, SECOND SIGHT, SOMNAMBULISM,
MAGNETIC SLEEP, SPIRITUAL MANIFESTATIONS,
HALLUCINATIONS, AND SPECTRAL VISIONS,

BY

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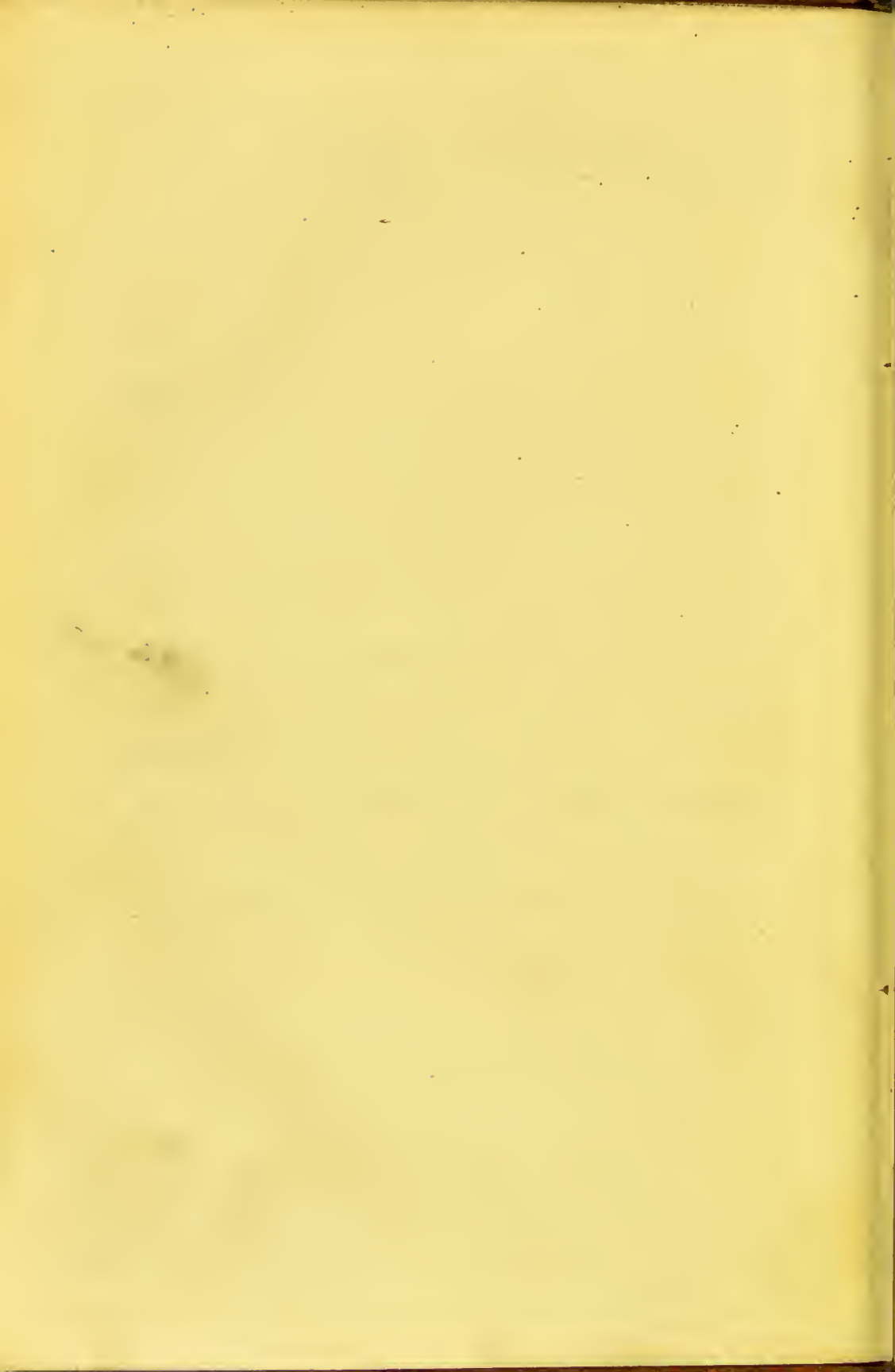
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“It is contrary to the spirit of our age, to reject with distrust, any attempted generalisation of views, or investigation in the path of reasoning, by means of induction and analogy. Nor is it in accordance with a due estimation of the dignity of our nobler nature, and the relative importance of the faculties with which we are endowed, to condemn, at one time, *cold reason* applied to the investigation of causes and their connection; and at another, that exercise of the power of fervid *imagination*, which is often precursive of discoveries,—to the achievement of which it is essentially necessary.”—ALEX. V. HUMBOLDT.



SPIRITUALISM AND ANIMAL MAGNETISM.

I.

SPIRITUALISM has lately much occupied the attention of the English public. Spiritualistic magazines are published. Spiritualistic Committees formed. Police courts, solicitors and counsel, have been dragged into the mystic sphere of another world. Men have been seen flying in the air supported by so-called *supernatural* agencies. Instruments are said to have played heavenly tunes. Knocks have been heard, touches felt, apparitions have terrified the believers. A perfect communication has been established between this and the hitherto unknown world. Hamlet's words:

“ The undiscover'd country from whose bourne
No traveller returns”

are no longer true. Scores of travellers have made their appearance and given answers to all sorts of questions.

Spiritualism was practised in the most ancient times, We find records of magicians amongst the Indians, Persians, and Egyptians. Witchcraft was known to the Israelites. Necromancers abounded amongst all nations, at all times. The task that these men had to perform was easy. The laws of nature were unknown to the masses of the people, and any extraordinary phenomenon assumed the garb of the miraculous. Every unaccountable fact was attributed to some incomprehensible spiritual agency. Thunder and lightning, earthquakes and storms, were set down as the special deeds of some acting, invisible spiritual being. Any noise, for which we can give no reason, terrifies even an enlightened mind; as nothing works so powerfully on our nerves as sound and light. The Greeks and Romans, who personified the supernatural and humanized their world of gods, had their spiritual agents, their oracles, augurs and sybils. Their gods continually interfered with the doings of the nation and its rulers. But not only the priests and the masses of the heathen had a notion of an "*invisible*" world; their philosophers also entertained peculiar views of the supernatural.

Thales of Miletus taught that the whole world was

filled with divine beings. Plato assumed the trembling power of the magnet to be a spiritual force. Heraklitos believed that everything visible had a soul and a demon. Pythagoras was convinced that the human soul could predict the future and unveil anything mysterious. Sokrates ascribed the warning voice of our conscience to an individual demon* dwelling in ourselves. Empedokles often mentions spiritual powers. Aristotle teaches us to make a clear distinction between the divine and the demoniacal powers; asserting that the visible nature is not the work of the gods, but of demons.

Astrologers abounded amongst the Jews; they read in the stars the fate of kings and empires, and predicted the birth of great men. Astrologers still practice their trade in the East. We see them sitting on the high roads, by public fountains, under the porticoes of palaces and mosques, calculating the future of those who consult them and believe in their wise verdicts. Conjurers terrified the masses in the East with incredible tricks. Snakes were tamed by means of secret formulæ. The Prophet Isaiah mentions some of these artists. The Israelitès prided in M'lahheshim, who could charm crocodiles. Women were

* In the sense of a spirit holding a middle place between man and God.

generally addicted to incantations and invocations, citing spirits from another world. The penal code of Moses speaks of sorceresses and witches. Ventriloquists were also known in those times; but it was assumed that evil spirits possessed the Woodins and Stodares of old. Mekhashefim (producers of eclipses of the sun and moon) frightened the credulous masses. They were supposed to regulate by the force of their will, or the depth of their knowledge, the secret movements of the heavenly bodies.

The Middle Ages were not less full of mysterious agents who were generally believed to have been possessed by the Devil. The eighteenth century produced a Cagliostro, a Swedenborg, side by side with a Holbach, a Rousseau and a Voltaire. We are able to boast of a Faraday, a Huxley, a Darwin, and a Mrs. Guppy, a Mr. Home, and the Davenport Brothers. Scepticism and credulity, philosophy and superstition, appear to have had at all times a firm hold on mankind. Miss Lenormand, Count Szápáry, Kant, and Alexander v. Humboldt, had equally their adherents and disciples. It cannot be denied that there is a yearning in us to know something of the unknown world. I do not intend to open its gates, and to introduce the reader into dominions inhabited by

ghosts, spectres, and spirits. Nursery tales, pious miracles, or monastic wonders, can never be objects of scientific discussion. I shall not assume the powers of Spiritualists who hold substantially profitable provinces in the kingdom of shadows. I shall only try to answer the question: Can this subject be treated in a serious, philosophical manner, and is it worth while to investigate whether we have reasons to assume that there are phenomena which we may ascribe to spirits?

England and America, notwithstanding their exclusively practical tendencies; Germany, spite of her cutting spirit of criticism; France, with her brilliant scepticism, have taken great interest in this question, with the solution of which humanity has been occupied from time immemorial.

Are apparitions possible?

The proofs against their possibility have been till now partly metaphysical—based therefore entirely on untenable ground; partly empirical—proving that in all cases, where no deception was practised, nothing could be detected which by means of reflection of the rays of light could have acted upon the retina, or by means of the vibration of the air on the tympanum. This, how-

ever, is merely a proof of the absence of bodies, the presence of which is denied by Spiritualists; as any manifestations in the ordinary and natural way would at once transform spirits into tangible bodies. The notion we have of a spirit is, that its manifestations must be totally different from those of a mere body. Spiritualists, if they intended to express what they really meant, would say that they are conscious only of the presence of an impression on their perceptive faculties which, though caused by means of light, reflected from an apparent body, is still without reality; this being also the case with regard to sounds. Though the effects of the vibration of the air, which can only be produced by means of a body, are felt by the listener, *no body* is the cause of such an effect. In this contradiction we find at once the misunderstanding accompanying everything said about Spiritualism.

Spirits present themselves as bodies—they are, however, no bodies, and have never been assumed to be matter. But to be able to draw this distinction much psychological and physiological knowledge is required; for we must become convinced that impressions, apparently caused by bodies, can be produced without them.

II.

It must be born in mind that our perceptions of the outer world are not only *sensual* (by means of our senses), but also *intellectual* (by means of ideas produced in the brain), that is, *cerebral*. The senses produce nothing but a mere sensation in their special organs, furnishing thus the matter out of which intellect, in applying the known laws of causation, forms the outer world in the *a priori* existing notions of space and time. Our perceptions when in a waking and normal condition are certainly results of impressions on our senses, which produce an effect of which our intellects cause us to become conscious. Now is it possible that impressions may reach our brain from quite a different source, impressions produced by our own organisation, working on our brain with its especial functions and mechanism, exactly as impressions of the outer world? If such a proceeding could take place, the difference as regards the effect could no more be discerned than the consumed food in

the chyle, of which it has been prepared. In such a case the question would arise, whether the primary cause of a phenomenon thus produced, could not have its origin in our own organisation. Whether, by an exclusion of all impressions on our senses, a phenomenon could be considered as the product of an outward impression which of course, in such an instance, could not have been produced physically, that is, bodily. Whether, if such a case be assumed, we could find out the relation in which such a phenomenon would stand to its effect, and whether such effect would afford us means of making ourselves acquainted with its real cause. We should be at once obliged, as in the material world, to investigate the apparition in its relation to its own reality. By this process we should find that spiritual apparitions are not more or less connected with ideal conceptions, than the apparitions of the material world, which are inevitably based on ideal conceptions, and whose essence we are enabled to discern only by finding out, often indirectly, their reality. All spiritual apparitions may apparently have the same source as those of the material world, though their real essence may be quite a different one. The explanations given till now in all these matters have been incoherent, vague and

generally mixed up with imaginary matter. We shall endeavour to answer these interesting questions according to the principles of Schopenhauer, who tried to solve these problems from a higher philosophical point of view.

We take certain phenomena in the world for granted. Animal magnetism does exist. Its influence is a fact, to deny which would be a matter, not of faith, but of obstinate ignorance. We dream. Apparitions have really been seen. To doubt as to dreams, to deny that people have had apparitions, would be as much as to doubt in the existence and effects of the electric fluid. We do not assume that there is nothing mysterious about us ; we do not think that all those who have written on this subject were merely labouring under some incomprehensible hallucination ; and even if this were the case, we should feel obliged, at least to try to explain the causes of these effects.

The first question to be answered will be,—whether perceptible visions, as perfect and distinct as those caused by the impressions of the material world, can be produced in the brain. We may answer : Yes, phenomena known to us all, phenomena, the effects of which we experience nearly every night, prove this with incontestable force.

III.

What are dreams?

To explain dreams as a mere play of our fancy, an echo of our imaginary perceptions, an epilogue of our outward impressions, received when still in a waking state, is a mere assumption. Dreams are entirely different in their nature. Fancies, as the effects of our imagination, are weak, imperfect and transitory; so that the most vivid imagination is scarcely able to reproduce the image of an absent person, even for a few seconds. Whatever power our imagination may have, its productions can never be compared with those lively, and as it were tangible creations, with which a dream impresses our sensual and cerebral organs. It is erroneous to assert that impressions on our imagination, when awake, are only hindered from becoming as powerful as in our dreams, by the simultaneous influences of the material outer world. Our imagination is incapable, even in a dark and utterly silent night, to produce anything like the objective perceptions and realities of a dream. Our imagination is always worked upon by an association of ideas, produced by im-

pressions of which we feel conscious. In our dreams everything, affecting our perceptive faculty, appears as strange to us as the impressions received from the outer world, and such impressions generally influence us against our will. All objects then appear clear and defined exactly as in reality, not only with regard to ourselves, but perfectly finished in all their details, surrounded by all real impediments; every body with its shadow, every object with its peculiar form and special substance. That our dreams are something entirely objective is shown by their transactions being often against our expectations and our wishes. Our astonishment is excited by the dramatic truth of the characters and their actions; so much so that it might be asserted that anyone dreaming is, for the time, a second Shakespeare.

The deception produced by dreams is sometimes so great that, reality stepping into its rights, when we awake, has to combat against our vivid impressions to prove that what has been was only the airy creation of a dream. Memory often fails us in this respect, and important events float before our soul, veiled by doubts as to whether they have taken place in reality or only in dreams. Anyone, however, who would doubt whether an event had really

happened or whether it was a mere play of his imagination, would expose himself to the suspicion of madness. All this proves that dreams are an entirely different function of our brain and totally distinct from its power of imagination. Aristotle says:—το ἐνύπνιον ἐστὶν αἴσθημα τρόπον τῆνα (*somnium quodammodo sensum est*), and also makes the sharp and striking observation, that in dreams our imagination is often engaged in representing absent objects. This leads us to the conclusion that during dreams our faculty of imagination is at our disposal, and that this cannot be, at the same time, the instrument or organ of our dreams.

It is not to be denied that dreams very much resemble madness. What especially distinguishes our consciousness when we are awake from our state of mind when dreaming, is the absence of memory, or rather the absence of the faculty of logical reflection. We dream we are in wonderful and extraordinary situations without seeming able to investigate our relations to absent things or their causes. We perform unreasonable acts without seeming conscious of their impossibility. Individuals, long since dead, represent themselves as living, without our being aware that they are dead. We find ourselves in the cir-

cumstances of our early life, surrounded by persons of past times ; everything is, as it has been long—long ago—we are forgetful of all changes and alterations which have really taken place. It is indisputable that in dreams, in spite of the activity of all our intellectual faculties, one of them, *memory*, is not at our command. Therein consists the great resemblance between dreams and madness—as the latter is nothing but a confusion in our faculty of recollection. Dreams may be called a short and passing madness, whilst madness is a long and sometimes lasting dream.

As in the material world every change must be the effect of a previous cause, so all our ideas and imaginations are subject to the law of causation. We shall, therefore, invariably find that thoughts are either produced by an impression on our senses, or that they are the sequel of ideas previously produced, according to the law of causation. To this law our dreams must also be subject, but in what way it is difficult to determine. For the essential condition of dreams is sleep, in which the normal activity of our brain and senses is suspended. When this activity ceases, dreams begin to work—just as the pictures of a magic lantern appear in a room deprived of light.

Our dreams, therefore, cannot have been produced exclusively by outward influences on our senses. There are cases, in which sounds or odours affect our brain whilst we are partially asleep, and thus produce certain dreams, but these special exceptions do not constitute a general rule. It is further to be remarked that our dreams are in no way produced or influenced by a coherent association of thoughts when they originate in our deepest sleep and our brain is perfectly at rest—which we have every reason to consider a state of utter unconsciousness—in which instance, even the possibility of an association of thoughts is out of the question. Our dreams often originate during the transition from our state of waking into that of sleep. On such occasions we are seldom without dreams, and we may experience how rarely their objects are connected with our latest thoughts and how much they differ from them, coming from—we know not—whence. We generally find that our first dreams, after falling asleep, are rarely in combination with those thoughts which engaged our attention whilst we fell asleep; they are, on the contrary, sometimes so heterogeneous that we may fairly reflect on the question, by what means they were conceived and what impressions produced them.

IV.

Burdach asserts, in the third volume of his "Physiology," that dreams seldom represent connected events, that we ourselves rarely appear as principal actors (except in dreams dreamt when in deeper sleep) and that they represent an objective spectacle consisting of disconnected scenes passing before our mind's eye. As we often awake after a short slumber, we may convince ourselves that these scenes have no connection whatever, no analogy or combination with our previous thoughts. Often we are surprised by the unexpected combinations of their subjects which are as strange and new to our perceptive faculty, as any objects in reality which suddenly affect our brain when awake. The connecting thread with which the law of causation links our thoughts, seems cut at both ends. But this is impossible. There must necessarily be some cause extant which produces and influences the objects of our dreams. We ought to be able to explain the reason why we should suddenly see a beautiful tree in

full bloom, or a servant with a basket on her arm, or a company of soldiers, and so on, though, at the moment of our falling asleep, totally different objects occupied our mind.

We may answer that there can only be a purely physiological cause, having its seat in our inner organism as at the time of the origin of dreams, either when only slumbering or when already fast asleep, our brain (the exclusive seat and organ of our perceptions) is still under the influence of outward impressions, received through our senses, whilst its inward faculty is fully occupied in forming coherent ideas. There are two channels by which our brain may be influenced: nerves and fibrils. Our vital power is during our sleep, namely, during the suspension of all our cerebral functions, totally concentrated on our *organic life*; whilst our breath, pulsation, warmth and secretion are lowered and our nature is occupied with the restoration of our vital powers, the healing of any injured part, and the curing of all disorders.

✓ Sleep is the time when the "*vis naturæ medicatrix*" produces its wholesome crisis during which victory may be obtained over an existing illness, from which the sufferer awakes, filled with the hope of a speedy recovery. We feel

restored, renewed after a sound sleep. Our brain has received during sleep the necessary rest and nutrition which it cannot acquire whilst we are awake. Individuals with large and healthy brains want less sleep than those with small brains. Men can do with much less sleep than women. Invigoration of our intellectual capacities is the general result of sleep.

All these proceedings are under the influence and control of the plastic nervous system of all the great ganglia, or nervous knots, which are connected throughout the whole length of our trunk with one another, and form the great sympathetic nerve, or the inner centre of nerves. This inner centre is apparently isolated from the outer centre of nerves, the brain which receives all our impressions from without and possesses a system of nerves turned outwards. In a normal state the operations of the sympathetic nerve are not felt and do not affect our consciousness. Its system is connected with the cerebral system by thin anastomotic nerves. In an abnormal state, or when some inner organ is wounded, the two systems are to a certain extent disturbed, in consequence of which we are more or less affected by an incomprehensible pain. In a healthy and normal state our sensorium is only impercep-

tibly touched by the movements and functions of the complicated and active system of our organic life; the working of which is rarely observed when we are awake and our brain is occupied with the reception of outward impressions, or with the effects of perceptions, in order to bring them into relations or combinations, and to form thus our world of thoughts. At such moments our organic life is sometimes subject to mysterious and unconscious influences which often are the source of certain moral dispositions, which appear to us entirely inexplicable by objective reasons. When asleep outward influences cease, the activity of thought slackens in our brain; all perceptions of the outer world die away, and then only we begin to feel, in an indirect manner, the impressions of our organic life, emanating from the centre of the sympathetic nerve. We become sensitive of every modification in the circulation of our blood, and conscious of the symptoms affecting the vessels of our brain, just as the candle becomes more and more visible in the growing twilight, or as we hear the murmur of a spring at night, whose soft babbling we were unable to distinguish during the noisy day. Impressions much too weak to act on the brain when awake may produce, when its

functions cease, a gentle excitement of its perceptive faculties. Like a harp which is not influenced by an outward sound whilst played upon, resounds affected by it when standing quiet. The cause, origin, and nature of the objects which occupy our first dreams are thus to be looked for in the sympathetic nerve, and to this cause also must be referred all those dramatic visions which affect our imagination in sleep. At the same time we become convinced that these inward influences must be the stronger the more our brain is at rest and given up to the functions of nutrition. ✓ Dreams, in some cases, have had even a prophetic power, and Horace is right in saying :—

“ Post mediam noctem, cum somnia vera.”

Our dreams at morning dawn are more vivid, because they work on the rested and more susceptible faculties of our brain.

We may, therefore, confidently assert, that the powers of our organic life influence the sensorial activity of our brain just at the moment when our intellectual faculties go to rest, and that they furnish the objects of our dreams, and that these objects may be contrary to the impressions we last received through our outward senses.

As the eye through mechanical or inward nervous convulsions, may receive the same impressions of light and colour as if caused from without; as the ear may hear all sorts of sounds in consequence of abnormal inward causes; as our sense of smell may be impressed by specifically distinguished odours without any outward cause; as our nerves of taste may be influenced in the same manner, and as all the particular organs of our senses may be affected from *within* as well as from *without*; so also our brain may be influenced by impressions produced by our inner organization in such a manner as to fulfil its functions of perceiving forms in space to such a degree, that these forms will not be different from those with which our outward senses are impressed. As our stomach prepares chyme of all food it can digest, and our intestines transform this into chyle, which is entirely different from its original matter; so our brain, by means of its peculiar faculties, uses all impressions made upon it. The faculty of our brain is to produce forms in space, in the three directions, wherein consists its power of perception; it further has to change these forms in *time*, and performs this function according to the law of causation. This is also done with the weaker impres-

sions received during sleep, making no difference between these, and the stronger impressions which influence it when awake. The productions of our imagination are just the same as those which are the sequence of our outward senses ; though there is no similarity between the causes from which they originate. This state may be compared to that of a partially deaf person, who, hearing some words, combines them in a wrong phrase, conveying a totally false construction ; or of a madman, who, by an accidentally whispered word, is suddenly reminded of his fixed idea and begins to rave. It cannot be doubted that the slight impressions of some events on our inner organization which influence our brain are, to a certain extent, the causes of our dreams. In such instances these impressions will work upon our brain, furnishing it with some particular cue. Our dreams may then be different from reality, but they will be analogous to our last impressions, whilst others, especially those which we have in the deepest sleep, will be symbolical. As the inner proceedings of our organic life work on the sensorium of our brain and produce perceptions, exactly as if from *without*, these perceptions may be unexpected and heterogeneous to our former thoughts. We may observe this in

ourselves when falling asleep, dreaming, and suddenly awaking.

This shows us only the first cause of dreams, and how and by what means they may be produced and influenced. The source of their objects and the mode of forming combinations, as also the physiological working of our brain whilst we are dreaming are more mysterious.

✓ *Sleep* is in fact the *rest* of our brain, whilst *dreams* are in a certain degree its *activity*. We should not be accused of any paradoxical contradiction, in stating that such rest is only relative, and that the activity must be partial and limited; but how far this is the case,—whether only certain particles of our brain are working, or whether its faculties of perception are differently affected by influences from *within*, and how far these influences work differently when we are awake, is only hypothetically known. There is scarcely any intellectual power which is not active in dreams; though the tenor and the whole course of our dreams often prove an extraordinary defect in our reasoning faculty, and a total absence of memory.

One fact is incontestable, that there is a force in us by means of which we can fill space with forms, we can hear and understand sounds and voices, can see, smell and taste

without any *outward* influences on our senses ; which influences are necessary when we are awake, and are the sole cause, object, and empirical basis of our thoughts, though in no way identical with them. In working on our imagination this force does not gather impressions through our senses from *without*. On the contrary, our senses are closed to the outer world, and all the objects of our dreams appear to be the creations of our own subjectivity. *Object and subject are thus blended into one.*

V.

We must not lose sight of this assertion, because it is the principal basis upon which we found all the further arguments, proving how far the activity of a special faculty of dreams may develop itself by degrees into a higher power. The Scotch have for this faculty a technical term derived from experience and defining what we mean in two words: "*Second sight.*" We see, but at the same time create what we see. Our imagination is impressed, but its impressions are produced by an inner force of our own. In all cases we may boldly assume, that the faculty of dreams is a special function of itself. The Scotch expression would be the most convenient to designate all phenomena of this category, as they may be reduced to one principal force; but as the Scotch designate by it only a particular and extremely remarkable function of this faculty, we are not allowed to employ this technical term for the *genus*, as it designates only a *species*. We shall not be able to use a better term than that of *organ of*

dreams, by which we designate a force in us which receives perceptions without any *outward* influences on our senses.

We are accustomed to look upon the objects of our dreams as mere illusions, which disappear as soon as we wake. This is not always the case, and it is highly important to make this distinction. Everyone could do this from his own experience, if he were to observe himself with all the requisite coolness and attention. There is a state in which we sleep and dream, but in which we dream only of those realities which surround us. We see our bedroom and everything contained in it, we observe persons entering our room, are conscious of lying in bed, of everything being in its right place, and still we are asleep with firmly closed eyes and dreaming. What we dream is true and real. It is as if our skull were transparent, as if the outer world were directly affecting our brain, instead of impressing it by means of our senses. This state is much more difficult to observe than regular dreams; for in awaking, no change in the surrounding reality takes place; that is, no difference is perceptible between the objects of our dream and those of reality. The only criterion that we have been dreaming is our awaking, which in its most important half, with regard

to the objects which surround us, is devoid of proof that we were so. In awaking from such a dream, only a subjective change takes place by a sudden difference in our organs of perception. The change is scarcely observable—as it is devoid of any changes around us, and may pass by unobserved. Of these dreams we are generally aware when persons are concerned, who having played parts in them disappear on our awaking, or when they attain a still higher potency of which we will speak hereafter. The dreams above described may be called *half dreams*, not because they are a state between sleeping and waking, but because they are a sort of awaking whilst we are still asleep. *Dreams of reality* would be a better term. We have them early in the morning or late in the evening. These dreams are certainly more frequent when we are soundly asleep, though we may have no recollection of them; just as somnambulists see clearer the sounder they sleep. If we dream when slightly asleep, we are able to recollect. This is also the case with those sunk in a magnetic sleep, if such sleep is very slight. In such cases recollection does not altogether fail. Such instances are recorded in Kieser's "Archives of Animal Magnetism," Vol. III, chap. 2, p. 139. According to Kieser we are

able to recollect such objective dreams only after a slight sleep.

These dreams showing us reality, may reach a higher phase, when the horizon of the dreamer is enlarged, so as to reach beyond the bedroom; blinds and shutters cease to be impediments to the sight, and we are enabled to see the court-yard, the garden, or the street with all its houses. Our astonishment will yield to the consideration that we do not see physically as we are dreaming; but our dream encompasses only what really exists; that it is a *dream of reality*, a clear perception of outer objects by means of *our organ of dreams*, which in its functions is not impressed by reflected light from bodies. Our skull is the first impediment, which is overcome by this peculiar force of perception; if this force is increased, curtains, doors and walls will not hinder us from seeing. We may now continue our observations, recording some further phenomena in order to explain these facts, and try to bring them in such order as to recognise their connection, with the hope of gaining some insight into their real nature.

VI.

Those who have never experienced the effects of our "organ of dreams" as described above, can at least not deny that there is such a state as somnambulism. "Noc-tambulatio" with the Romans; *ἵπνοβατεία* ("sleep-walking") with the Greeks; "nachtwandeln" (night-wandering) with the Germans. Those who suffer from such an affliction, are when fast asleep not able to see with their eyes, though they observe everything around them, avoid every obstacle, climb the most dangerous heights, walk on the narrowest paths, and leap precipices. Some of them follow their daily occupations with great accuracy and swiftness; others write or copy without a mistake. Somnambulists, when sent to sleep by artificial means, have the same power of seeing what surrounds them, and when in a state of clairvoyance, they can even see distant objects. People in a mesmeric sleep perceive reality often with astonishing brilliancy and truthfulness;—they then become conscious of the outer world by other means than through

their senses from without. Many efforts have been made to find out the physiological process of this phenomenon, but without success. It is notorious that in persons in a state of somnambulism all the functions of the outer senses are entirely suspended; even the most subjective sense, that of *feeling* ceases, and many painful surgical operations have been performed on patients during their magnetic sleep without their being conscious of it. The brain appears to be in the deepest sleep, that is, in perfect inactivity. This circumstance, and some statements of somnambulists, have given origin to the hypothesis that somnambulism is a total depression of the vital functions of the brain, and an accumulation of all vital force in the sympathetic nerve, whose larger tissues, especially the "*plexus solaris*," are turned into a sensorium, which, as if by substitution, performs the functions of the brain, dispensing with the aid of the senses to receive impressions from without, and still exercising all the faculties of the brain, sometimes even with greater perfection than when awake.

Dr. Reil, the celebrated physician of Berlin, was the first to state this hypothesis, which is not without foundation and is supported by many learned physio-

logists. It is principally based on the assertion of nearly all the somnambulists, that, when in a state of clairvoyance, their consciousness has its principal seat in the pit of the stomach, as the centre of their thoughts and perceptions. This is the reason, why most of them have the objects, which they wish to see, placed on their stomach. The structure of the "*plexus solaris*," also called "*cerebrum abdominale*," is very simple. It consists of a few annular vessels filled with a nervous substance. If such an organ were capable of performing the functions of the brain, of thinking and perceiving, the general assertion, "*natura nihil facit frustra*" would be a falsehood. What then would be the use of the brain, this precious, well-protected mass, weighing from 3—5lbs., with its refined, artificial structure, its intricate and complicated windings, connections, and admirable forces? It has been observed of somnambulists that their steps and movements are extremely quick, conforming to anything surrounding them; that they observe everything with the "organ of dreams;" that they move with more precision than when awake; and that they avoid any impediment and hasten with the greatest speed towards the goal they intend to reach. Our nerves of motion originate

in the spine, they are connected by the "*medulla oblongata*" with the *cerebellum*, the regulator of our motions, which again is connected with the *cerebrum*, the seat of our perceptions and consciousness. By this means, our movements correspond simultaneously with our most transitory decisions. Now how is it possible, that perceptions which determine the motives of our movements, when transferred to the tissues of the ganglia in the stomach, having only an imperceptible, weak and indirect communication with our brain, should direct the steps of a somnambulist with the swiftness of lightning, though we feel nothing of this restless and powerfully working and acting vital organ, when in a strong and healthy state of mind? We can only explain the fact, that a somnambulist is able to walk on dangerous paths, without stumbling or fear, by asserting that his intellect is not entirely awake, but only sufficiently active to direct his steps, though in an unconscious state. Thus we have every reason to consider dreams a function of some special organ in us acting on the brain. *Triviranus*, according to Pierquin, mentions the case of a girl whose skull was destroyed by caries, laying open the brain, which swelled up, when she was awake, and sank

in, when she was asleep. "The sinking was deepest when the sleep was sound, but when lively dreams disturbed her the swelling of the brain was considerably visible." ("On Phenomena of our Organic Life," Vol. II., sect. 2, p. 117.) Somnambulism differs from dreams only in degree; its perceptions are produced by the organ of dreams. Somnambulism is a dream of reality in a higher degree.

This hypothesis, which is still contested, may be modified by asserting that the tissue of the ganglia of the stomach does not become the sensorium, but only supplies the outward tools of it, performing the duties of the powerless organs of our senses, receiving impressions from without, and conducting them to our brain; which in its turn, according to its faculties, receives these impressions of the outer world just as when acted upon by our senses. The difficulty of the quickness with which the impressions are conveyed to the brain, which appears to be decidedly isolated from this centre of our inner nerves still remains to be explained. The "*plexus solaris*" is in its construction as little fit to be an organ of sight and hearing as an organ of thoughts, being totally removed from the impressions of light by a thick layer of skin, fat, muscles and bowels. If somnambulists state that they

feel, see and think with the pit of their stomach, such an assertion should not be taken as an incontestable fact, as some somnambulists deny it entirely. Augusta Miller, of Carlsruhe, stated that she saw with her eyes, asserting at the same time that other somnambulists saw with the pit of the stomach. Questioned, as to whether the faculty of thinking might also be transferred to the pit of the stomach? she answered: "No; only the powers of sight and hearing." This assertion is corroborated by another somnambulist (see Kieser's Archives, Vol. II., chap. 2, p. 154), who when asked: "Whether she was thinking with her brain or only with a part of it?" replied: "I think with the whole of my brain, but get very tired." The result of the assertions of somnambulists in general appears to be that their impressions on the perceptive faculties of the brain are not, as when awake, gathered by their senses from without, but as in dreams by an inner organ, the principal power of which is concentrated in the tissue of the sympathetic nerves, which, with regard to the activity of the nervous system, assume the functions of the senses, but not at the same time the peculiar powers of the brain. This hypothesis is verified by the fact that any pain we fancy we feel in our foot, or any other part

of our body, is in reality felt in our brain, and that such pain ceases as soon as the nervous connection of any part of the body with it is interrupted. If somnambulists think they see and read with the pit of the stomach, the fingers, the toes, or the tip of the nose, they deceive themselves. See in Kieser's Archives, Vol. III., sect. 2, the assertions of the boy Arst, and the girl Koch, or in the work of Justinus Kerner, the assertion of a girl who says, "that the organ of sight is in the brain, exactly as when awake." Whatever degree the sensibility of our nerves may reach, it is impossible that sight, in the strict sense of the word, could be effected without our optical apparatus, even if some of our organs were accessible to light. It is not only the sensibility of the retina that enables us to see, but also the extremely complicated artificial optical apparatus of the pupil. Physical sight requires, above all, a retina susceptible to the rays of light; besides this, a pupil and artificial transparent media, to reflect the rays of light and to collect them again, so as to form an image or, more correctly, a nervous impression on the brain corresponding to the outward object; so only our intellectual faculty is affected and enabled to have a perception in space and time according to

the law of causation. The pit of the stomach, the tips of our fingers, even if the skin and the muscles were transparent, could receive only single rays of light. To see by such means would be as impossible as to construct a daguerreotype in an open camera obscura without glasses to concentrate the rays of light. We may adduce, as a further proof that the functions of our senses are in no way performed by any particular part of our body, the fact that the boy Arst, mentioned by Kieser, could read with his toes, even when he had thick woollen socks on; that he saw with the tips of his fingers only when he especially wanted to see, and that he used to walk in the room with his hands stretched out before him. This is the boy's own statement, he never called it seeing; and in answer to the question, "how he could do it?" said, "he could, but it was new to him." Of another somnambulist in Kieser's Archives, Vol. VII., chap. 1, p. 52, it is asserted that her sight was no *indirect sight* (in the common sense of the word), but a *direct sight* (namely, a sight without the help of the visual organ). In the history of the clairvoyante Augusta Müller (Stuttgart, 1818) it is stated: "She saw perfectly well, recognized all persons and objects in the greatest darkness, when we

could not even distinguish our own hands." With regard to hearing, we have a similar statement in Kieser's work. Woollen strings appear to be the best conductors of sound for somnambulists, though wool is the very worst conductor of it. The following passage in the above mentioned history of Augusta Müller is very instructive:—"It is curious that she can hear nothing of what is spoken by different persons around her in the room; but she distinguishes and answers everything, however softly whispered, if addressed to her, though all the persons present may be talking at the same time on different topics. This is the case when anyone reads to her. As soon as such person thinks of something else she does not understand." In the report of the case of the somnambulist, Augusta K——, of Dresden (1843), it is said that at times she heard words spoken by the mere moving of the lips through the palms of her hands; but she confessed that her hearing was *no hearing* in the usual sense of the word.

We ought not to speak of sensual perceptions with reference to somnambulists in a general meaning; their power of perceiving is but a direct dream of reality performed by the mysterious organ of dreams. It is

customary to place objects which are to be perceived either on the forehead or the pit of the stomach of the somnambulist, in order to draw his attention to them, or, as it is technically termed, to bring him into nearer "rapport" with them. The use of the magnetizer's hands is analogous to this. Physically he influences no one by his strokes, for his *will* is the real acting power; but he derives from the movements of his hands, direction and decision. That the sight of somnambulists is not a sight produced by the refraction of rays is proved by the fact that, when it is heightened to the degree of clairvoyance, walls, even, are no hindrance, and they can see things at great distances, as space has no limit for them. A further explanation of this circumstance is derived from the fact that persons in a high mesmeric state, are capable of seeing themselves, as also parts of their inner organism, though all the conditions of physical sight are wanting: first, through a total exclusion of light; and secondly, through the different impediments between the particles seen, and the brain that sees. We may thus infer how somnambulist perceptions of outward objects, dreams, visions, second sights, and bodily apparitions of absent, especially dead persons

are possible. The above mentioned sight of the inner parts of the body can only be an impression on the brain, produced inwardly, probably by means of our ganglia. Our brain uses such impressions in the same manner as those received through the senses, combines them as if they were strange matter, and transforms them into perceptions as if produced by *outward* impressions on our senses. Thus sight through the organ of dreams, is the faculty of seeing by means of the brain, impressed by objects from *within*, instead of from *without*. Such perceptions may have for objects distant things, as soon as these exist in reality. How this is possible can only be explained from a metaphysical, or rather psychological point of view. We shall try to elucidate this phenomenon by separating the perception from the perceived object.

VII.

The connection of persons in a state of somnambulism, with the outer world, is quite different from that when they are awake. People in a high mesmeric state, when their senses are closed to every outward impression, may be affected through the senses of the magnetizer. They sneeze when he takes a pinch of snuff; they taste when he eats; they hear music only audible to his ear; they in fact perceive and feel through the senses of the magnetizer. (Kieser's Archives, Vol. I, chap. 1, page 117.)

To explain this physiological process of perceptions is extremely difficult. The first solution of this problem would be a physiology of dreams. It would be necessary to have a distinct and clear knowledge of the functions of the brain during our dreams, and in what its functions differed from those when we are awake; how our senses were impressed, and how such impressions affected our brain. We may assert concerning our perceiving and thinking

activity during sleep, that the principal active organ, notwithstanding the relative rest of our brain, can only be the brain, and that the impressions on our perceptive faculty in dreams must arise from our inner organism, as it cannot be impressed from without through the senses. The unmistakably correct and perfect relations of our perceptions to the outer world in a somnambulic state remain still a mystery. We cannot unveil it, but we may make some general suggestions so as to induce others to take up what we assert as a mere hypothesis, and raise it to a theory.

The brain during sleep receives from within instead of from without all its impressions for the perception of forms in space. Such influences must, therefore, affect our brain in a different direction than when it is affected by our senses. The natural consequence must be, that the whole activity of our brain, its inner vibration, and the agitation of its fibres, must be a contrary one to its usual direction, and take an anti-peristaltic motion. Instead of being worked upon, as usually, in the direction of the impressions received from the nerves of our senses towards the inner part of our brain, the process will be in an inverted direction and order, accomplished some-

times by other parts, so that in such instances not the lower parts of the brain will act but the upper ones, not the grey cortical substance on the white medullary matter, but just the contrary will take place. The brain is thus acted upon in an inverted ratio. We are able to explain why no remembrance takes place of anything perceived or done in a somnambulist state. The vibration of the fibres of the brain having taken place in an opposite direction no traces remain of such an influence. A proof of this statement may be found in the fact that when we awake, shortly after having fallen asleep, we often cannot remember the exact place where we are; everything around us appears to have changed. What was on the right side of our bed seems to be turned to the left; what was behind it is before. All this happens with such distinctness that we must use our sense of feeling to convince ourselves, in the darkness, that we are labouring under a false impression.

This hypothesis enables us further to explain the marvellous vivacity of our perceptions, and the apparent reality of all objects seen in dreams. The activity of our brain having been affected by our inner organism, takes then a different direction, pervades it thoroughly, extends

to the nerves of the organs of our senses, and excites them from *within*, as, in a waking state, they are affected from *without*. We have in our dreams sensations of light, colour, sound, smell, and taste, without any outward causes, by inward influences, in consequence of impressions in an inverted direction, and at an inverted ratio. Any image of the fancy when awake is only the production of our brain; it is only the modified remembrance of a previous material impression on its perceptive organs. The visions in a dream not only affect our brain, but influence the nerves of our senses through impressions which originated in our brain. There can be no doubt that our organ of dreams receives impressions from the outer world when we are awake, only it is influenced in an opposite direction, and in an inverted order; the nerves of our senses, whether we are asleep or awake, may be influenced at their innermost ends from *within*, as at their outer ends from *without*; just like a hollow iron ball may be heated from within as well as from without. In this process the nerves of our senses are set in motion last; it may be that their action has just begun or is still continuing when our brain awakes, explaining the intuitive power of dreams in union with our usual faculty

of observation. In such moments it often happens that we hear distinctly voices, knocks at the door, and reports of guns, as if real, or that we see (which, however, happens more rarely) forms, apparitions, with an empiric reality. (See Aristotle, *De Insomniis*, c. 3, ad finem). It is by means of the organ of dreams thus described that somnambulic perceptions, clairvoyance, second sight, and visions of every kind, are possible.

VIII.

We turn now from these physiological observations to the phenomena known as *dreams of reality*, which have relation only to things existing around us, though in some rare instances they may even extend to objects beyond the separating walls. This enlargement of our horizon takes place not only with regard to space, but also in reference to time. The attention of clairvoyant somnambulists, when in the deepest magnetic sleep may be directed to any place which they wish to see; they know everything that passes, and, moreover, they will be able to perceive things in advance which do not yet exist, and which are hidden in the future, and will happen in the course of time as sequences of innumerable, accidentally working, secondary causes. "Clear-sight," both in an artificial and in a natural mesmeric state, with its extraordinary power of perceiving hidden things, of seeing absent, distant, and future objects, is nothing but another form of dreams of reality. Our intellect, in such a state, sees

everything exactly as in a dream, and this is the reason why somnambulists talk of "sight." This phenomenon, as also spontaneous somnambulism, is a proof that visions not arising from outward influences may be brought into a relation with perceptions of the material outer world. The mediating power remains a mystery. Our usual nightly dreams are distinguished from "clear-sight" by the absence of that relation to the material world, as also by our capacity for remembering such dreams, whilst no traces are left in our memory of anything that happened whilst in a state of somnambulism. We may fairly assume a state in which these two faculties are connected and working upon one another. We remember dreams only when we awake directly; such a transition from sleep into consciousness must have been very slight, and not so slow and indirect as from the somnambule sleep, from which we do not so quickly wake, but only by a gradual transition from unconsciousness to consciousness.

The somnambule sleep is undoubtedly much deeper, more intense, and more perfect. Our *organ of dreams* attains in it the development of all its faculties, in consequence of which a correct relation to the outer world, and continuous connected dreams of reality are possible. It

is probable that such dreams are dreamt in our usual sleep, but only on occasions when we are so fast asleep that we do not wake directly, and therefore are unconscious of them. The dreams after which we immediately awake are those of our half-sleep. They have their origin in somatic causes of our organism, and are without any relation to the outer world. We have noted that there are exceptions in dreaming of those things that immediately surround us. Those dreams in which distant objects are seen as also those in which future events are revealed, also form an exception, and we often remember what we dreamt but only when waking *directly* from such a dream. People at all times believed in dreams as having a real objective meaning and importance, though there are innumerable dreams of an illusory and unimportant character. Homer speaks of two gates leading to our world of dreams. One gate he describes as of *ivory* (white), through this our meaningless dreams enter. The other he calls the *horn* gate (greyish), through which those dreams pass which have *reality* as their basis. An Anatomist would easily find some symbolic allusion in Homer's assertion. The ivory gate he might take for the white substance, and the horn gate for the grey substance of our brain.

Dreams having reference to the state of health of the dreamer, or to some approaching death have often been verified by facts. Fabius in his "De Somniis," (Amsterdam, 1836), has collected a great number of such incidents. Clairvoyant somnambulists are frequently able to describe with great precision the diagnosis of their diseases, and predict to the very hour the time of a crisis. Many cases of misfortune, conflagration, explosion, shipwreck, and especially of deaths, have been foreshadowed by dreams. I am convinced that scarcely one of my readers has not experienced some like phenomenon.

In trying to find out the immediate causes of prophetic dreams, we must consider the circumstance that no vestiges of these dreams remain in our consciousness, when we wake from a somnambule or magnetic state; sometimes, however, a remembrance of such dreams may pass over into our consciousness when we are only sunk in a natural sleep; so that the dream becomes a connecting link between our somnambule and waking state. According to this, we are enabled to ascribe prophetic dreams to the circumstance that in our deepest sleep our dreams reach the degree of somnambule clairvoyance. From

such dreams we do not generally awake directly, and consequently we have no recollection of them. Those dreams in which future events are prognosticated are very rare and are called *theorematic* dreams. The transition from the theorematic dream does not always take place directly, but often assumes an allegorical form. Theorematic dreams may thus affect our consciousness in a shape, in which they require an explanation. They are nothing but "dreams of reality" in a symbolical form, and may be called *allegorical dreams*. Both kinds of dreams have been already distinguished by Artemidorus in his *Oneirokritikon*, the oldest book on dreams.

The reason why men tried from time immemorial to explain the meaning of dreams, may be found in the possibility of the facts described above. The same facts may also be assigned as the reason why some authors tried to bring these phenomena into a systematic order, under the heading of *Oneiromancy*. Such a work could only be done with some advantage if our dreams had a permanent and settled form for certain events. For the allegorical language of our dreams might then be arranged in the shape of a lexicon, like those attempted by Astrampsychos, Nikephorus, the Arals,

Persians, Indians and Egyptians. But this cannot be done in a sensible and reliable manner; because each allegory, specially and particularly, seems to agree with the individual subject and object of our dream. For this reason, explanations of such dreams are very difficult. We generally understand them after they have become true, and often are obliged to admire the strange, nay demoniacal wit, with which the allegory has been planned and executed. Such dreams remain impressed on our memory in consequence of their great intuitive vivacity. Schubert's known book which has no other merit but its title, teaches us nothing, whilst Artemidorus really makes us acquainted with the *symbolism of dreams*; especially in his two last books in which he adduces hundreds of examples to prove, systematically, how our ignorance when awake is surpassed by our omniscience, when dreaming. We may learn more from the examples which he adduces, than from all the theories and rules he propounds. Shakespeare has also thoroughly understood this humour of dreams as he proves in "Henry VI.," Part II., Act III., Scene 2, when at the unexpected news of the Duke of Gloucester's death, the wicked Cardinal Beaufort, who ought to know something about the matter, exclaims:—

“ God’s secret judgment :—I did dream to-night,
The duke was dumb, and could not speak a word.”

It appears from the statements made above that *theorematic* dreams of reality are the highest and rarest degrees of visionary dreams during sleep, whilst *allegorical* dreams are of a secondary and lower degree. Mere *forebodings* may be said to be a still lower degree of these dreams, but they have their origin in the same source. These *forebodings* are more of a sad than joyful nature; for our life is much more filled with misery than happiness. We often feel, after sleep, gloomy misgivings, and anxious expectations, without being able to account for any cause of such sentiments. We will try to explain these phenomena by stating, that our *theorematic* dreams, announcing some great misfortune, and not passing over into the *allegorical* dreams of our lighter sleep, leave a deep inexplicable impression on our consciousness, the real and essential *being* of man’s existence. This impression still vibrates in us as a mysterious presentiment, or as a foreboding of evil. Frequently we are conscious of these warning dreams at moments when circumstances surround us in reality, which we have previously seen in our *theorematic* dreams; as, for instance, when we go on board

a vessel, which is sure to be wrecked ; or if we approach a powder magazine, which is to explode. Many a one has been saved from certain ruin by such sudden presentiments in the shape of the commands of an inexplicable inner terror. These phenomena may have their origin in a gloomy recollection left in our minds of a theorematic dream of which we become conscious in the presence of the things which terrified us in our forgotten dream. In all these instances even our presentiments will follow the thread of causation. The ship has been talked of as unsafe ; the conflagration has been expected in consequence of the mass of combustible matter heaped up in a magazine ; the gradual dissolution of the body, of which the dreamer is not conscious, produces forebodings of an approaching death. The demonion of Sokrates was of this kind. It was an inner voice of warning which spoke audibly whenever any person was about to undertake something contrary to his interests. A voice which generally dissuaded but rarely persuaded. A direct confirmation of this theory of forebodings is only possible in accepting what we asserted with regard to the magnetic somnambulism, through which the secrets of our dreams are often divulged. We find in the history of Augusta

Müller, of Carlsruhe, the following record:—"On the 15th of December the somnambulist was made acquainted during the night, in her magnetic sleep, with a disagreeable incident concerning herself, which afflicted her very much. She at once observed that she would feel anxious and uncomfortable throughout the following day without knowing why?" A similar circumstance is recorded of the "Clairvoyante of Prevorst" (3rd edition, p. 325). Some verses were written with reference to somnambulic events which affected the Clairvoyante. She felt grieved though she could not have known anything of the yet unpublished verses. Kieser in his "Tellurism" mentions several instances bearing on this matter.

IX.

With reference to all we stated, it is of the greatest importance to establish and to bear in mind the following fundamental truths:—First, that magnetic sleep is nothing but a higher degree of our natural sleep; a kind of deeper sleep. Second, clairvoyance consists in using in a higher degree, the faculties of our organ of dreams, and is a continued dream of reality, which may be influenced from without in any direction whatever. Third, the direct wholesome influence of magnetism, which has proved so efficacious in many diseases, is the intensified healing power of sleep. Sleep is the great panacea which by its power frees the vital force of all its intellectual functions, so as to use the whole influence of the “*vis naturæ medicatrix*,” to bring order into all disorders of our organism. Whenever sleep refuses its beneficial power, recovery is more than doubtful. The magnetic sleep operates in a still higher degree, and lasts several days, if caused by any chronic disease. In Russia a consumptive young lady

when in a state of clairvoyance, ordered her medical man to send her to sleep for nine days, during which time her lungs would be cured by perfect rest. This was done and she awoke restored to health. As sleep is a perfect inactivity of the cerebral system, its principal healing force consists therein, that our spiritual life neither occupies nor wastes any vital power, and that this latter is entirely concentrated on our organic life.

Hence, it would appear contradictory that, sometimes in our magnetic sleep, we should show a superabundance of intellectual power, which, according to its very nature, must in some way be an activity of the brain. We must bear in mind the fact that these cases are only exceptions; amongst twenty weak people who are influenced by magnetism, only one becomes a somnambulist—that is, hears, talks, moves, etc., in sleep—and amongst five somnambulists scarcely one becomes clairvoyant. (According to Deleuze *Hist. Crit. de Magn.* Paris, 1813, Vol. I, p. 138). Generally, then, the result of magnetism is only a very profound sleep, which is dreamless and depresses the cerebral system to such a degree that neither impressions on the senses, nor on the body, are felt—this is the reason why magnetism has been used with such success in surgical

operations. It is now superseded by several anæsthetics. Nature generally makes use of clairvoyance, of which somnambulism and talking in sleep are the forerunners, when her power of healing does not suffice for a certain cure. If, in such a state, nature requires help from without, it is prescribed by the patient himself. This, then, is the object which nature seems to attain by producing clairvoyance: for, "*natura nihil facit frustra.*" Nature's proceeding herein is analogous to that which she followed on a great scale in the production of forms; progressing from the vegetable to the animal kingdom. For plants, mere *irritability* was sufficient. Animals, having more special and complicated wants, required different degrees of perception to enable them to find their food, to select it, and to overcome all influences hostile to their existence.

Animals were not accidentally endowed with these faculties; they are essentially their distinctive property without which we could not form a correct idea of an animal. Nature kindles, where it is necessary, a light, by the ray of which she finds out and procures that of which her organism is in want. To direct the gift of *clear sight* in a somnambulist upon other matters than his own state of health, is a transgression and abuse of the real purpose of

nature. This is also the case if somnambulism and clairvoyance are produced by an arbitrary and continued magnetizing against the intentions of nature. Wherever the influence of magnetic sleep is wanted nature produces it after a short magnetizing, or even spontaneously. This sleep becomes then a dream of reality; first showing only surrounding objects; then more distant ones in a wider circle; till at last the patient attains the highest degree of clairvoyance. In this state, all incidents on earth, to which attention can be directed, may be perceived, and frequently even future events present themselves to the clairvoyant. According to these different degrees, the capacity of giving a pathological diagnosis and a therapeutic prescription for himself, and indirectly for others, is developed in the patient.

X.

Somnambulism, when in its original state, as morbid *night-wandering*, is a dream of reality for a direct purpose, and therefore extends only to the nearest surrounding objects because the aim of nature is hereby attained. In such a state the vital power as "*vis medicatrix*" has not suspended animal life, as in the magnetic sleep. In spontaneous somnambulism, or in a cataleptic fit, the whole force of vitality is directed on our inner organism so as to heal its disorders. This force manifests itself in a morbid uneasiness to which the age of puberty is particularly subject. An abnormal irritability is produced, which nature endeavours to overcome in sleep by causing the patient to walk, to work, to climb the most dangerous heights, and to take the most hazardous leaps. Nature in such cases is the guardian of the person during these perilous pursuits, and by presenting surrounding objects to him as in a dream of reality, prevents those

accidents which would inevitably occur were the irritability of the patient uncontrolled.

In this state we see only the working of the *negative* purpose of preventing accidents; whilst in clairvoyance we see a *positive* aim, that of procuring help from without, thus accounting for the greater extension of the circle of sight. The mysterious effects of magnetism are manifested by a suspension of all our animal functions. The vital power of the brain becomes simply a pensioner of, or a parasite on, our organism, and is in such cases reduced to its organic life; that is, its primitive function, where its undivided presence and activity as "*vis medicatrix*" is required. In the nervous system, the exclusive seat of all our sensual faculties, our organic life is represented by the guide and ruler of its functions, the sympathetic nerve and its ganglia. We may, therefore, regard this proceeding as the repression of the vital power from the brain to the sympathetic nerve, in which instance we may consider the two as opposed poles; viz., the brain with all its dependent organs of motion as the *positive*, or conscious pole; the sympathetic nerve with its tissue of ganglia as the *negative*, or unconscious pole. We may establish the following hypothesis in reference to the working of mag-

netism. It is an action of the brain—that is, the outer nervous pole of the magnetizer—on the corresponding negative pole of the patient, and acts according to the general law of polarization in repelling the latter, by which means the nervous power of the magnetizer is concentrated on the negative pole of the inner nervous system, the ganglia of the stomach, of the patient. This explains that men, in whom the pole of the brain preponderates, are best qualified to magnetize ; whilst women, in whom the ganglionic system is more developed, are more susceptible to magnetism and its consequences. (See frontispiece).

If it were possible that women in whom the ganglionic system preponderates could influence men by driving the powers of the sympathetic nerve to the brain, an abnormally increased intellectual life—a temporary genius would be created by this reversed process. This is not practicable, because the system of the ganglia is incapable of working outwardly. Let us suppose a machine for the purpose of *magnetizing by attraction* through the influence of *opposite* poles, so that the sympathetic nerves of all the patients around it would be united by wires touching the pit of the stomach, and giving to the inorganic composi-

tion contained in the trough a greater power; then we should find that the cerebral pole of each individual would be attracted, depressing animal life and causing each patient to sink into magnetic sleep, just as the lotus sinks into the water at sunset.

It is in perfect accordance with this principle that, in instances where the wires of the machine have been placed in contact with the head, violent headache or congestion of the brain has followed (Kieser's "Tellurism," Vol. I., p. 439).

The whole world being, so to speak, one vast "side-real trough," it becomes easy to comprehend why the unmagnetized metals should possess the same power as such a machine. Metals are the simplest and most primitive productions of the creative force, and are therefore diametrically opposed to the brain, which is the highest development of it, and contains the greatest quantity of that force in the smallest space. Metal reduces will to its primitive being, and is related to the system of ganglia in the same way that the brain is related to light. For this reason the positive or conscious pole in somnambulists is peculiarly sensitive to contact with metals, and the organization of some persons is in the same way affected by the

metals and by water. May we not, perhaps, find in this an explanation of the many legends of the divining-rod?

The fact that when under the influence of such a machine as that mentioned above, the ganglionic system of each patient is similarly affected, and that the positive pole in each case is depressed, may aid us in our endeavour to explain the contagiousness of somnambulism, and the power of communicating their impressions with one another which clairvoyants possess. We might even make a bolder application of this principle with reference to active magnetizing, based on the laws of polarization, and explain the phenomenon, that in the higher degrees of somnambulism the "rapport" between magnetizer and magnetized becomes so perfect, that the somnambulist is cognizant of all that is passing in the brain of the magnetizer, and of all impressions received by him from without, whilst at the same time the magnetized is entirely under the control of his will.

In an ordinary galvanic apparatus the two metals are dipped into two different acids, separated by a clay partition; the positive electric current passes through the fluids, from the zinc to the copper, and again, by means of the electrode, from the copper to the zinc. The same

process takes place in magnetizing. The *positive* current of the vital power, or the *will* of the magnetizer, passes from his brain to that of the somnambulist, controlling it, and removing the vital power from the brain of the magnetized to the centre of the sympathetic nerve, the seat of the *negative* pole, in the pit of the stomach; the same electric current then repasses to the *positive* pole of the magnetizer, where it reaches his thoughts and sensations, which are thus communicated to the somnambulist. (See frontispiece.)

This may be called a bold hypothesis; but in things so incomprehensible and problematic every hypothesis is permissible so long as it tends to promote investigation and encourage further study. The two opposite poles of philosophy—"deduction" and "induction"—will always be found equally necessary for putting in motion the current of *truth*.

XI.

Hundreds of trustworthy witnesses have asserted facts which we cannot understand, and which appear perfectly incredible. Such, for instance, as that somnambulists in a state of clairvoyance are able to see what is hidden, absent, and distant, or what is even slumbering in the depths of the future. By the hypothesis we have laid down, the mystery loses its incomprehensibility, if we bear in mind what idealistic philosophers propound, that the objective world is nothing but a phenomenon of our consciousness; for in somnambulism, when in a state of clairvoyance, order and law, based upon space, time, and causality (the latter as a function of our brain), are removed.

It appears from Kant's theory concerning the ideality of space and time that the "*thing itself*" (das Ding an sich), that is the purely *real* in all phenomena, when imagined as separated from, or independent of, these two forms of the intellect, recognises no distinction between the near and the distant, the past, the present, and the future.

Consequently the distinctions, based on the above modes of conception, are not absolute, and present no insurmountable barrier to the occurrence of prophetic visions, and the possibility of an instant acquaintance with events passing at any distance.

If time and space were absolute and real parts of the thing itself, then certainly the gift of clear-sight in somnambulism as all sight of absent or future things would be altogether impossible. Kant's theory is confirmed by many facts that are adduced. For if time is not essential to the reality of a *thing*, past and future have no signification with reference to it. According to this, any event may be seen whether it has already happened or not. Every prophecy, be it one made in a dream, in somnambulist clairvoyance, in a state of second sight, or in whatever form, consists only of finding out the means of freeing our perceptions from the condition of time. The matter may be illustrated in the following manner. The *thing itself* is the first motor (*primum mobile*) in the mechanism endowing the whole complicated machinery of this world with motion. The *thing itself* must be of a different nature and condition to the machine. We see the connection between the different parts of the machine

in the levers and wheels (time and causality) intentionally exposed to sight, but the primary cause which sets them all in motion is hidden from us.

If we hear that clairvoyant somnambulists are capable of seeing in advance, what is to happen in the future, we must assume that they had an insight into the hidden and secret machinery from which everything proceeds, where everything is already at the present moment what it will be in future and which represents itself only seen from without through our optical glass—time—as a future and coming event.

Animal magnetism, to which we owe the cognizance of these phenomena affords us also, in many instances, an insight into the working of our *will* upon far-distant objects. This is the fundamental character of what has been called “magic,” a name much abused. It is by a certain school of philosophers set down as a direct working of our *will*, freed from all causal conditions of physical influences. Magic would thus stand to physical action in the same relation as prophecy to conjecture. Magic might be said to be *actio in distans*, and prophecy or somnambule clairvoyance *passio a distante*. In the latter, the individual isolation of our faculty of perception is set aside,

and in the former, the individual isolation of our *will* is assumed. In both states we are said to be able to perform actions independently of the restrictions of space, time, and causality, which would in a normal state require those conditions. If this were the case, the "thing in itself" could really free itself from the conditions of the phenomenal world. Belief in prophecies is always found accompanied by credulity in magic; doubt in both is a natural consequence of our conviction that even there where we cannot trace the law of causation, it must have its course.

Animal magnetism, sympathetic cures, second sight, dreams of reality, apparitions and visions of all kinds are kindred phenomena, and furnish us with indisputable proofs of the existence of relations based on an order of things entirely different from that of the visible world. This order must be deeper, more radical and direct. The first and most general, because merely formal laws of nature are not binding. Time and space do not separate individuals, and an isolation of them founded on these conditions is not an insurmountable hindrance to the communication of thought, or the direct influence of *will*. Changes are possible, and are not effected according to the

known laws of physical causality. The character of the phenomena enumerated must be therefore a sight and action unaffected by space and time—a *visio in distans et actio in distans*, both with regard to time and space.

XII.

The abstract meaning of "*actio in distans*," is, that the space between the working powers and the thing worked upon, whether such space be occupied or void, has no influence on the action; and it is quite indifferent whether it has to pass through one inch or a billion of Uranus-distances.

When the action, however, is weakened in any way by distance, it is because it has to be propagated through matter which already fills the space, and by its property of resistance checks the action in proportion to the distance; or the cause of the effects may be only a material discharge, spreading through space and becoming weaker the greater the distance. An empty space can in no way resist or weaken the causality. Wherever the action decreases from its causal starting point in proportion to the distance, as in the case of light, gravitation, magnetism, &c., there can be no "*actio in distans*;" neither does this "*actio in distans*" take place in cases in

which the effect is merely delayed. For nothing but matter can be moved in space, and where it is the conductor of an effect through space, it can only become so at the moment of contact and never "*in distans*."

These phenomena, which must be considered as the offshoots of one and the same root, are distinguished by the criterion of the "*actio in distans*," or the "*passio a distante*." In this we have the essence of the theories of idealistic philosophers, who draw a distinction between the phenomenon, its absolute entity, and the law to which both are subject. In all these phenomena one principal agent is assumed—the thing itself, the first motor or—*will*. It is necessary for the reader to have a clear conception of what *will* is. Will is only another term for force. What force is may only be known by its effects. We know the effects of electricity; but we do not know what electricity, magnetism, and heat are as regards their absolute entity, or the thing in itself. "*Will* is set down as the first active principle of all psychical and physical life." The *psychic force*, which Mr. Crookes promulgates as a discovery, has already been treated pathologically by Dr. D. G. Kieser in his work, "*Elemente zur Psychiatrik*." (Breslau and Bonn, 1855.) Idealists and

Positivists appear to join hands in this instance. They assume a force which they cannot define; they often differ in mere *technical* expressions; like theologians and philosophers, who discuss the essence of the first incomprehensible cause. What Positivists ascribe to mere matter, Idealists attribute to a supernatural agency. But what is matter? We are able to grasp it only in its changes or effects. What is the supernatural? We can only become conscious of it if it produces changes in matter, that is, we recognise it like matter by its effects. If the rays of the sun, at a distance of 95,000,000 of miles, by influencing our globe can produce rocks, plants, animals, and vary these products according to the angle at which they touch our earth, the question may suggest itself to the thinking mind, why should some magnetic force not stream out from our bodies and produce strange effects on others, just as motion and heat are radiated from the sun? To attribute, however, such phenomena to *spirits*, is in itself a mere phraseological caprice. Spirits as such may exist, but if they exist, they can only make themselves felt by changes produced on matter, that is by effects. As soon as they work upon matter, they must work according to the law of causation, and the incomprehensible

or supernatural in their manifestation would in reality consist of our ignorance of the laws, according to which these phenomena take place. To distinguish between cause and effect, and to trace the law according to which cause and effect must work, is our duty. If *will* is a *force*, *will* must be, like every force, subject to laws. If *will* produces effects, we must be capable of tracing the cause which, under certain given circumstances, must produce a certain effect. Animal magnetism is a force, though we may yet be totally ignorant of its working, though we may not yet be capable of tracing it physiologically; but some such force must be at work, and as force must work according to certain laws, we may at least try to find out these laws. If so-called "*spirit-manifestations*" are facts, they must be treated like all phenomena of the material world, and must come either under a category to be explained by experimental physics, or under the heading of mere derangements of our cerebral functions, when they will form a fit subject of physiological pathology, or they are gross deceptions, and then they ought to be crushed by the strong arm of the criminal code. "*Quartum non datur.*"

Considering the first assumption, that inexplicable

manifestations may be ranged under a category to be explained by experimental physics, we must emphatically protest against those who, by mere negation of facts and phenomena, try to avoid the investigation of certain phenomena, because they are ascribed to spirits. But we must still more solemnly protest in the name of science against those who attribute what might be explained as a natural cause to agencies of another world, called spirits. Lord Bacon has admitted that there are difficulties in physics, and still more in metaphysics, that baffle all the laws of nature. To this assertion we may add as far as those laws were known at his time, and are known in our days. But granting even every extraordinary phenomenon as stated by so-called Spiritualists, there is nothing that could justify us to trace in them the agency of spirits. To drop flowers from a ceiling, to produce a lobster by the help of a spiritual imp at the request of a young girl, to disturb the furniture of a house, to make a Greek philosopher talk English, and poets like Shakespeare or Byron give vent to the most absurd commonplaces; to report tales from another world, which all turn out to be nothing but the incoherent mixtures of unintelligible dogmas, according to the special sect to which the medium belongs; to

deface a sheet of clean paper with lines connected at random, and to assert that spirits have artificially drawn supernatural sketches; all these facts place those who hold them up as the doings of spirits at once under the two other categories adduced. They either suffer from a derangement of their cerebral functions, or they are conscious impostors. In the first instance, however harmless their proceedings may be, they are fit subjects for a lunatic asylum; in the second, they ought, like a wandering gipsy, who receives a remuneration from a credulous servant girl, to be delivered to the tender mercies of the police. Spiritualism, as practised and talked about, is nothing but a substitute for the witchcraft and dogmatism of old. Faith is the principal basis on which Spiritualists rely. But faith can only be claimed from a religious point of view, as from a scientific point of view it is nothing but ignorance. Dogmatists and Spiritualists abhor the very name of animal magnetism. Anything that threatens to explain mysterious phenomena by means of the working of a natural force is at once put down as unbelief or irreligiosity. Faith is required of all those who attend "séances." But why not rather conviction and knowledge? If the phenomena of Spiritualists

are realities, then they require a careful study, which is avoided by the very assertion, that the phenomena are produced by supernatural agencies, for this leads us on a theological field from which experimental investigations are excluded. But in spite of theologians we know that we have antipodes; that the earth is a very insignificant planet amongst myriads of others; that the divine force took periods and periods of time to develop our earth. Spiritualists will never succeed in setting up a new kind of religion which is to confer mysterious powers on any chosen medium, and to baffle the investigations of humanity into the working of hitherto unexplained forces. We admit that certain phenomena may occur, but they must be explained in a rational way. Were animal magnetism received into the realm of physics by natural philosophers, an explanation of "apparitions and spectral visions" would offer us no difficulties.

XIII.

We have tried to show that dreams, somnambulic phenomena, magnetic sleep, and clear sight, are closely related effects of one and the same fundamental cause. It is a well attested fact that we are subject to certain influences—under which an object may be brought before our senses in a totally different way to that in which it presents itself when we are awake. This influence on our senses we ascribed to our organ of dreams. Its phenomena differ only in their relation to the outer world. In dreams we are altogether in regions of our own making; whilst in a state of somnambulism, or magnetic sleep, reality is brought before our inactive senses; which reality becomes again doubtful or at least highly problematic when we have visions, especially when spectral apparitions present themselves to us. Our perception of objects in dreams is merely subjective; the same method of perception allows us in half-dreams, and somnambulism, to see with accuracy outward objects existing in reality;

whilst in magnetic sleep our perceptive faculty is far more active than when we are awake. In such a state we may see the spirits of the departed, and reach again—arrived at the limits of reality—the world of shadows and dreams, that is, our perceptions become again exclusively subjective. According to a strict inference, based on analogy, this should not be so; but we have to deal in this case with objects which can as little be verified as the airy phantoms of our mere dreams. In the intermediate stages we may in space and time verify the tangible and visible realities. The question arises with reference to spectral visions: have we a right to deny or even to doubt them, because their objectivity is not to be proved? If we admit that our perceptive faculty, heightened to a certain degree in magnetic sleep, may see future events, why not also those of the past, peopled with those beings who have long ceased to exist? We touch here the strictly drawn line of demarcation between *this* and *another* world. As little as we can fly up and settle on Venus, Mars or Neptune, as little can the once separated soul of an individual body return to this world and perform physical actions—refract rays of light in order to appear to our organ of vision, or set the air into wave-motion in order to produce sounds

striking our tympanum. And yet apparitions and visions have taken place. They must therefore be sought for again in that organ which can supply us, when dreaming, with forms of any shape, dimension, composition and nature. Because we may dream of a six-headed beauty it is no sequence that such a beauty does exist. But the objection of the believing Spiritualist runs thus:—"Everything I saw besides the phantom of my dead mother or my dear little baby was in reality there. The table was in the same place; the chimney with its comfortable fire; the clock showed the minute, nay, the very second, when the door opened—and, behold my dear mother, or my little Johnny, dead this last ten years, stepped in and spoke to me." We grant this as perfectly true. We do not even doubt the accuracy of the counted seconds on the clock on the mantel-piece. We only shall try to account in a rational way for the vision or the spectral apparition.

If we admit that our organ of dreams can produce impressions on our senses when asleep, we may assume with the greatest amount of certainty and without losing the firm ground of physical possibility, that this organ may work in us whilst our senses of vision and hearing are awake. The perceptive faculties of our brain will then

be influenced exactly as in dreams, though we be not asleep. The phantom as object of our visual organ will stand before us in a given form, as perfect as any object of our dreams. But its immediate cause of existence must be looked for in our own inner organism. These phantoms in accordance with the faculties of our organ of dreams will assume form, colour, and emit sounds which will affect us like the language of living beings; or, if our cerebral organs are in a higher state of activity the phantoms presenting themselves will be hazy in appearance, pale, greyish, nearly transparent; their voices will sound hollow and whispering, or hoarse and whistling; but as soon as the visionary tries to bring his faculty of reasoning into play, that is, as soon as he altogether wakes, the phantoms vanish. Nothing can more speedily cure a propensity to see spectres than a firm *will* to verify by close investigation the *reality* of the apparition. As soon as we arouse the powers of our cerebral faculties, the spectres created by our inner organism are conquered and fade into nothingness. There is in all the phenomena of nature a marvellous *modus in rebus*. The divine Shakespeare expressed this with that admirable insight into the psychological working

of our intellectual faculties which so distinguished him, in the following words:—"Though this be madness, yet there is method in it." Spectres, like Spiritualists, prefer the silence and darkness of night. Our inner organ likes as little as a Spiritualist to be disturbed in its functions by too close an observation of our cerebral power, and therefore generally projects its visions on dark curtains, or deep recesses, half-opened doors through which the blackness of night stares—where the vivid form of the phantom appears. We may call all these phantoms a mere *phosphorescence* of our intellectual faculty. As the emission of light without heat is a possibility in bodies, so the emission of apparitions without forms is a property of our sympathetic nervous system. Spirits, spectres, and spiritual manifestations shun light. Candles and gas-jets deprive even midnight of its horrors. Midnight has been set down from old as the time when not only Erin's, but any "clouds are hung round with ghosts." Here we hold already the thread of causation in our hands, on which the spectres appear to perform their nightly rope-dance, assisted by our organ of dreams. Though we should not like to throw any further doubt on apparitions, we must remind our reader once more that these kind of

visions generally take place, when the perceptive faculties of our brain are in a lowered state, or in partial inactivity. This explains the fact, that those who have such visions rarely die of fright or terror; whilst false and artificial spectral apparitions often produced the saddest consequences. Not everybody is as courageous as Augustus of Saxony, who in 1706 seized a spectre that appeared to him at midnight by the collar, and threw it out of his room. It turned out to have been the father confessor of the Emperor of Germany.

Real visions rarely excite any feeling of fear, which is an indirect proof of their being the products of our own organisation. Terror overcomes us only after a time, and increases the more we think of the apparitions. It is possible that we take them for realities at the moment when we see them. Still the absence of terror in such cases goes far to prove our theory, that we receive these spectral impressions through our organ of dreams whilst half asleep. For subject and object are, as in dreams, one and the same. All the tales concerning such spectral visions confirm our assertion. In the records of the "Seer of Prevorst," (Vol. II., p. 129, 1st edition), we find that receiving the visit of a spectre, she quietly lets the

wanderer from another world wait till she has finished her soup. The enthusiastic J. Kerner even admitted that his patient was scarcely ever entirely awake when she saw spectres; this is in no apparent contradiction with her own assertion, that she was quite awake. Ghost-seers and Spiritualists in their delusions are not always capable of drawing the line of distinction between objective perceptions and subjective impressions; they also take unconsciously their partially asleep brain for altogether awake. The physiological process of our faculties in such cases may be described as follows:—Through some derangement in our whole system, the sympathetic nerve, with its ganglia, becomes master of the situation, and begins to practice its power of filling space with forms, and to work on the senses of our brain, furnishing it with outward objects; upon this the perceptive faculties of our brain commence their activity, affected from *within* exactly as if acted upon from *without*, and the apparitions stand before us in the same objective perfection, as if alive. Heinecke gives us (see Kieser's "Archives of Animal Magnetism," Vol. II., No. 3, p. 43) the following account of a somnambulist:—"At night (in the greatest darkness) after a quiet and natural sleep, she felt suddenly that

light developed itself in the back of her head (the cerebellum) streaming forward, filling her visual organ, and thus the surrounding objects became visible to her; by this dim light she saw and recognised clearly everything around her."

The *immediate* cause of such perceptions of our brain must be based on some *remoter* cause. Admitting this, we shall be compelled to trace these causes to some outward impression affecting our brain and producing, as in dreams, forms, visions, and perceptions. In enumerating the possible causes we shall distinguish those which originate in our own organism, as *hallucinations*; whilst those which take their origin in causes beyond our own organism will be placed under other headings.

XIV.

The first and most frequent causes of visions are violent, acute diseases; especially fevers producing *delirium*. These phenomena are well known; they have their origin in our inner organism, though their immediate cause (the fever) may be the consequence of some outer influence. Hippokrates and Galen already drew the attention of medical men to these kind of dreams, as the diseases may often be recognized in the very visions the patients have. Those suffering from "delirium tremens," see generally rats, cats, mice, serpents, black dogs, monkeys, elephants and other monsters of the *animal* kingdom. Those suffering from consumption have pleasant dreams: bright, sunny plains, beautiful cool woods present themselves to their eyes, and they hear strange airs sung by angels. The visions of those afflicted with typhus fever are more or less violent according to their difference of temper. Dreams and visions in such cases assume a pathognomonic importance.

Madness is not necessarily always, but frequently accompanied by hallucinations. They take their origin mostly in the derangement of the brain, but often in some other diseased condition of the body.

In rare cases—which, however, have been well authenticated—we had apparitions of forms, though there was a perfect absence of either acute illness or madness. Many such cases are on record. The most known is that of Nikolai, which was laid before the Academy of Sciences at Berlin, 1799. Nikolai's statement was as follows:—“On the 24th of February, 1791, after a sharp altercation” (the excited state of the visionary is to be taken at once into special consideration), “I suddenly perceived, at the distance of ten paces, a dead body. I inquired of my wife whether she did not see it. My question alarmed her. The apparition lasted eight minutes. At four in the afternoon the same vision appeared. I was then alone and much disturbed by it. I went to my wife's apartment. The vision followed me. At six, I perceived several figures that had no connection with the former vision.” Nikolai was, apparently, dreaming whilst awake.

“A stranger in Edinburgh died suddenly in an omnibus. The corpse was exposed, and a medical man called

in to report on the cause of death. After several days' close study of a medical subject, he perceived, on raising his eyes, the form of the dead stranger opposite him, as distinctly as he had seen him on the table of the police office." The overwrought cerebral faculty was under the dominion of the sympathetic nerve, which, in its turn, still affected by the impression of the corpse, represented it to the debilitated perceptive powers of the brain.

Abercrombie, in his "Inquiries concerning the Intellectual Powers" (11th ed., London, 1841, p. 380), relates the case of a man who was beset with hallucination all his life. "His disposition was such, that when he met a friend in the streets, he was uncertain whether he were a real person or a phantom." This is exactly the disposition of Spiritualists who cannot distinguish between reality and false impressions.

Brierre de Boismont, in his work "Des Hallucinations," 1845, gives us many cases illustrating our theory. Unhappily, his cases are neither systematically arranged, nor psychologically or physiologically explained; yet they may serve to convince any believer in Spiritualism that strange things may happen without any spiritual interference, merely through a derangement of our nervous system.

Ladies even during the daytime, in a state of somnambule paroxysm, often play a new piece of music five or six times perfectly well, whilst when awake, they cannot play it at all. It would be out of question to assume that spirits had been guiding the hands of these nervous ladies. In adducing a few such cases, we must observe, that out of a *thousand*, scarcely *one* becomes known, and many that are known, are not set down as the mere effects of some natural cause, but are taken up by Spiritualists, and without any reason, attributed to supernatural agencies—though these, and like cases, might as well be attributed to the influence of dead animals, or the rays of the moon, as is done in Styria, where the peasants firmly believe that as soon as they see themselves in a brook when the full moon shines on it, they are sure to be afflicted with goitres. Now the goitres in Styria are facts. Nobody can doubt the presence of the moon, and still the whole theory is moonshine. But the goitres of the peasants in Styria must have a cause, as well as the phenomena often attributed to spirits, all of which may be reduced to natural causes, found in the organism of the visionary himself. Bleeding and soothing medicines have often done miracles in such cases, and many a ghost was laid by a sedative draught.

Next we must consider those cases in which the phenomena take their origin in the inner organism in an analogous way, but in which the visions have apparently some hidden meaning. They stand in a gloomy relation to the dreamer, often occurring before his death. The apparition in such cases, through the fact that death often had taken place, was put down, by means of false reasoning, either as the immediate cause of death, or as a warning from another world, with a total disregard of the law of causation. Cause and effect, in these instances, have no direct relation to one another; for the cause assigned is not the real cause which is to be sought for in the already lowered cerebral functions of the brain; whilst the vital force begins to decrease, the sympathetic nervousness is heightened in proportion. Sir Walter Scott in his "Demonology and Witchcraft," tells us of a magistrate whose death was preceded by the successive apparitions of a cat, a master of ceremonies, and a skeleton. Whiskey was the immediate cause of the apparition of the cat; fever produced the phantom of the master of ceremonies, when, at last, during the approaching dissolution of the body, the spectral vision of the skeleton impressed the perceptive faculties of the dying man's brain. Beaumont, Hibbert,

Welby, Hennings, and Brierre de Boismont, all of them, give us the history of Miss Lee, to whom her mother appeared, and predicted the day and hour of her death. Welby in his "Signs before Death," 1825, reports that a Mrs. Stephens, whilst awake, saw a corpse behind her chair, and was a corpse herself a few days after. Under the heading of "Self-Visions," we might range innumerable cases. The father of a friend of mine, after a copious supper at another gentleman's house, went home, and in putting the key to his door, saw his own self. Alarmed at the sight, he returned to the house of his friend, and passed the night there. Next day he went home, and found that the ceiling of his bedroom had fallen in, which must have killed him, had he slept in his room. Nothing could dissuade the visionary that the apparition was not sent by supernatural agencies to warn him, and save his life. Let us bear in mind that the supernatural agency acted through a heavy supper and plenty of wine on the sympathetic system of our visionary, and that his cerebral functions were in a somewhat disturbed state when he saw the phantom. The vision was brought into connection with the ceiling after it had fallen in. We will admit that the phantom had appeared to warn him of the danger; we

can, even in that instance, clearly trace the thread of causation. The ceiling had cracks, and the thought, that it might come down, acted on the nervous sensitiveness of our friend, who thus took the apparition of his own self for a warning, did not enter his bedroom, and was saved. Had he called in a mason in right time, he would have escaped, without troubling a spirit to come from another world. Formey and Horst enumerate many such cases. Goethe, who certainly cannot be accused of credulity, relates in his memoirs, "Aus meinem Leben," Book XI., that he saw his own self riding on horseback in a dress of a peculiar grey color, trimmed with gold lace, precisely similar to one which he wore when riding through the same place eight years after. The vision occurred when the immortal German poet was studying law and medicine, at a time when his physical constitution was lowered by bodily sufferings, especially indigestion and sore throat, and when his physical sensitiveness was excited by a passionate love for the gentle daughter of the pastor of Sensenheim. The cerebral activity in Goethe, was undoubtedly, at this period of his life, under the influence of his sympathetic nervous system; it was then, that he had the peculiar vision of his own self, which, by its strange-

ness, served to balance his depressed physical and psychical vitality; because curiosity was strong enough in him to strain all his cerebral powers, to find out a cause for so inexplicable an effect, abstracting his thoughts from the misery of losing his beloved "Friederike," and consoling him with the hope of seeing her again at a future time.

The origin of such visions must be sought for in that mysterious force of perception which is hidden in our nature, and is often unrestricted by the relations of time and space. This force comes into play during magnetic sleep;—why should it not show its power at certain moments of our life, when we are awake, placing coming events before us either in a direct or allegorical form? In all these cases we can trace a certain thread of causation. There are, however, visions which do not take their origin in our own selves, but in altogether extraneous matter. In such cases it will be more difficult to find a thread of causation, or to bring them into any relation to our inner organism. We become conscious of some threatening danger through outward signs, which generally consist of mysterious knocks. Visions in such cases are not so frequent except when the persons suffering from some violent presentiment are in general subject to them. The

known vision of Brutus before the battle of Philippi; or of Cassius Parmensis before the battle of Actium, mentioned by Valerius Maximus; or of Constantine before the last battle against Maxentius; or of Henry IV. of France, who felt a dagger in his bosom, and heard the steps of his murderer sounding through the streets of Paris, may be classed under this head. Thousands of individuals—holy, profane, ecclesiastical, lay, rich, poor, learned, ignorant, pagan, Christian, believing or sceptic—have been subject to such spectral visions. I may state here that during the historical infancy of humanity such visions were more frequent, and must have had a great influence on the formation of the different myths of the ancient world. The innumerable tales of the early Christian times and the middle ages no doubt originated in the same way. The common belief in the times of Theophrastus Paracelsus was, that invisible “siderial spirits” ruled the visible world. The Fervers and Devas of Zoroaster, the demonion of Socrates, the “*spiritus familiaris*” of the early Christians, the “astro-spirits” of Paracelsus, the “*spiritus vitales*” of the seventeenth and eighteenth centuries, the “table-rapping spirits” of the nineteenth century, are all belonging to the same family. Men have tried and try

to explain phenomena, and avoid as much as possible nature as the starting point. Anything is better than the assumption of a material force, however mysterious its working may be.

Visions which are set down as "second sight" or "Deuteroscopy," are not merely frequent in Scotland or Norway, but also in Germany, France, Italy, and throughout the whole of the globe. We must try to reduce even these visions in spite of their incomprehensibility to some natural cause. They are dreams of reality, attaining the highest degree of objectivity. It may be said that the usual physical laws are all "out of joint," and lose apparently their causal connection. But, because this is so, we must neither give up the scrutiny of what is apparently inconceivable, nor should we assume the action of spirits. The Cartesians made a similar mistake in attributing the motion of the planets to some hidden internal machinery, because they were unable to conceive that one body could produce motion in another without contact. Yet, what are the marvels of the spiritual phenomena in comparison with those which are revealed to us by the electric machine, the spectrum analysis, or by a mere piece of coal, which embodies particles of sun-rays, which were

thousands and thousands of years ago absorbed by plants, afterwards turned into minerals, and now gives back the very light and heat of the sun, in order to set our inventive faculty into motion, and serve as vital element to our magnificent enterprise and industry? Lessing was right when he exclaimed:—

“ The greatest of wonders
Is, that to us the real, true wonders can
Become so commonplace, and must become so.
Without this universal wonder, would
A man of thought have hardly styled
A wonder, what but children ought to name so,
Who, gaping, only watch the things that are
Most strange and novel.”

Our organ of dreams, which takes cognizance of coming events, may certainly direct our perceptive faculties on persons who have been once alive. Such visions may be caused by corpses in our vicinity. The literature of all nations is filled with such cases. They were collected by Prof. Ehrenmann, Dr. Kieser in his “Archives,” G. I. Wenzel in the “Reports on most Abnormal Spectral Apparitions,” Justinus Kerner, Eschenmayer, Franz Baader, Görres, von Meyer, Horst, and Brierre de Boismont. Without mentioning the vast records of American, English, and French literature, we have

many accounts of ghosts and spectres amongst Greeks and Romans. Plutarch, Pliny the younger, Lukianus, Suetonius—all of them, speak of apparitions. It would be as false to argue from the inconceivableness of apparitions that they are impossible, as it would be wrong to state that because they were put on record they must have happened. The test of inconceivability is as little infallible as the test of oral, written, or even printed testimony. Those who would argue against Spiritualism starting with the principle of inconceivableness, could in no way refute its votaries. To them, spiritual manifestations are not only conceivable, but facts, based on experience; though the facts, as far as the apparitions are concerned, may be true—it does not follow that the absolute entity of these apparitions has been correctly stated. The inductive mode of reasoning has put an end to mere assumptions. Modern times require proofs, based on a correct observation of phenomena, for every theory, and a series of experiments by which we may ascertain whether such phenomena can be brought under a law common to them all. This matter-of-fact tendency does not altogether exclude the imaginary rule of deduction from the realms of science. This fairy queen who held humanity

for thousands of years in slavish dependency, had at last to yield her despotic sway to the constitutional spirit of inquiry. Theories in a mere hypothetical form may be harmless, if they do not mix up the incomprehensible with the comprehensible,—if they are kept under strict discipline within the bounds of correct reasoning. We are perfectly aware of the fact that all sciences began with hypothetical and theoretical generalisations based on the supernatural. The human mind with its dynamic inherent force of inquiry is apt to disregard the firm foundation of experience, and to build systematic castles in the air, which, peopled with monsters, have done so much harm. The sublime science of astronomy had long to serve as the help-mate of astrologers, star-gazers, and monthly prognosticators, who pretended that the gods spoke to them in fiery sparks a language only intelligible to their chosen servants. Medicine was practised in ancient times as an occult art by priests. The hidden healing and destroying powers of herbs, roots, and minerals, were set down as mysterious spiritual powers, revealed by the gods, and placed at the command of their anointed ministers to reward or to punish the multitudes. Chemistry, in the garb of Alchemy, was believed in by the masses,

and was for ages an instrument for fostering superstition. Gold was turned into a "red lion," silver into a "white lily," and the two elements were hurried into a "lukewarm bath," to bring forth the youthful "queen," the essence of life, the flying dragon, the philosopher's stone.

Chemistry, when already established as a science based on an investigation of the various forms of matter, had to accept and to change its theoretical principles without suffering from such phases of scholastic speculation. Physics, once altogether transferred to the dominion of the supernatural, had to yield step by step to reality. The authority of thought has conquered mere hypothetical superstition, and what was once considered the contemptible creation of the Evil Spirit, forms now the topic of our most assiduous studies. Geology had to pass through the same stages of development. First the creation was settled *a priori*, made a tenet of creed; but the hypothetical assumption of God's creative ways and means had to yield to a more humble recognition of his powerful "fiat" —(let it be done), which, when it once resounded through the immeasurable space of the eternal time, caused solar systems, planets and comets, vegetable and animal life, to form according to the immutable laws of attraction and

repulsion, or action and reaction. Geologists, first abused and derided as irreligious sceptics, have contributed more to a correct appreciation and real veneration of the incomprehensible powers of the Creator, than the metaphysicians, who attributed deeds to the first Cause which appeared in contradiction with Its own records in stones and the strata of His created world.

Ethnology, Anthropology, Comparative Philology, and Universal History, are based on the development or evolution theory. The process of arriving at this theory has been to construct a hypothetical pyramid backwards. We begin to scan our own times and to go back on the threads of causation and analogy to the by-gone past. Theories without end have often hindered our advance, and still helped us onward on the path of progress. Psychology, Universal History and Anthropology, have till lately been altogether ignored in England. Bolingbroke, with his cutting "Letters on the Study and Use of History" (1788), has so terrified the idle moralists and metaphysicians that they deemed it their duty to check every scientific investigation into the condition of the mind and nature of man. This, the principal cause of our having neglected those studies which will and must form in future

the very centre of our scientific investigation. We know that there can be nowhere a cause without an effect, and that we do better to acknowledge our ignorance of the law of sequence, than to assign causes based on the mere assumption of agencies from another world. We know yet too little of *this* world, from which stream our pleasures, arise our woes, "on which we wander as if dreaming," and we have every reason to make ourselves first acquainted with its nature before we study the topography of other worlds and the ethnology of phantoms. Men have tried to scale the skies, to roam through the kingdom of shadows, but they themselves and their actions are the products of a collision of the physical and psychical elements of our globe. We are bound to investigate the phenomena of our mysterious nature before we trouble ourselves with speculation about the nature of spirits. We can explain certain incomprehensible phenomena by animal magnetism; but its study, like that of the sciences I have mentioned, has to pass through certain phases of theoretical development. With regard to the knowledge of animal magnetism, we are in the darkest period of the Middle Ages.

Animal magnetism is found in the protoplasm, the

white blood corpuscles, the gymnotus (electric eel), in cats and foxes, or even in the mucus. Electro-biologists may lecture on it, make experiments before the public on men and women, and produce astounding effects; yet this force which can no longer be ignored, may be abused as a mysterious toy by Spiritualistic mountebanks, who trade on the credulity of the ignorant masses, and degrade an, as yet, incomprehensible natural force, by professing that it peoples our tables and chairs with supernatural beings. One scarcely can sit down without being involved in a noisy "knock-conversation" with a dining-room table, an accordion, or a towel-horse. This phenomenon of our age has a great historical interest, and cannot be passed over unnoticed. I should set it down as a reaction against the growing materialistic and utilitarian tendencies of our times, which threaten to destroy all the good livings of metaphysicians held in the region of shadows. Imagination is to be altogether destroyed. The kingdom of mysteries should be at an end. No more tidings from another world. All intercourse with those who lived before us is to be broken for ever. This should not be. These minds labour under the misapprehension that only fancy has poetical charms. They do not know that the most

abstract conceptions of our imagination have borrowed all their component parts from reality. They fear that we shall be obliged to calculate everything; that the beautiful and the sublime will vanish from this world, and that only the multiplication table will govern, the yard measure command, and weights rule supreme. Horrified at these prosaic prospects, they assemble in little committees; they read old ghost stories, not to explain them, but simply to believe in them. And as ghosts and spirits have always been extremely accommodating to those who just wish to see them, ghosts and spirits begin to appear. They visit old churches, burial grounds, battle fields, places of execution, or any spots where some atrocious murder had been committed, and there see whatever they like. *Unconsciously* (out of charity I will use this word) they lower the reasoning faculty of the brain, develop the vitality and irritability of the sympathetic nerves, and become, in an unhealthy, weak-minded state, a prey to the influence of visionary dreams. They bring back the times which induced the celebrated Jesuit Petrus Thyraeus to write his learned book, "De Infestis, ob Molestantes Dæmoniorum et Defunctorum Spiritus, Locis" (Cologne, 1598). Now all these ghost stories may be set down as true; as all the

legends of the apparition of the Evil Spirit may be said to have been genuine as regards the individuals who saw them. But they were only so long true as people believed in them; so long as the cerebral functions of the masses were asleep; for periods can be traced in history during which humanity was, so to speak, sunk in a deep magnetic sleep. Somnambulism at such periods was more frequent. Prophetic dreams were every-day occurrences. Retrospective second sight haunted the masses. People acquired a greater power in the use of their sympathetic nerves. In exercising our muscles we strengthen them, and often develop them to the prejudice of our intellectual capacity. Prize-fighters have done very little to promote our intellectual progress. If we admit this fact, we have no reason to doubt that mental excitement and bodily depression may also be abnormally developed, and produce the strangest results. During the period of the St. John's dance-mania, people saw in their paroxysm the Saviour enthroned with the Virgin Mary. We do not doubt these visions; we only assert that Christ was not in reality the outer phenomenon that impressed the "vision-seers," but that their excited organ of dreams deceived them with forms as if they had been real.

Heathen or Christian Bacchanalia affected men to such a degree, that the religious intoxication produced exactly the same artificial delirium as if they had been drunk or mad. The phenomena of the dancing mania during the fifteenth century—the St. Vitus dance, later Tarantism, and Hysteria, took their origin like the spirit-rapping mania of our days in over-excited nervousness and a disordered imagination. Our Spiritualists, like those afflicted with the above mentioned disorders, are distinguished by a pallid countenance, an oppressed respiration, dilated pupils, nervous twitchings, and all those symptoms which manifest themselves in persons in whom a morbid excited vitality has undoubtedly developed all those mental diseases which are common to those afflicted with second sight, whether prophetic or retrospective. To what extent the material world may come into play in all such instances, and affect the sympathetic nerves of sensitive persons, may be gathered from their own statements. If we read the records of clairvoyants, we invariably are informed that they require to be placed in a *material* “rapport” with the persons who are or have been alive. If it is possible that persons in a magnetic sleep can have a direct perception and consciousness of distant objects

and events ; space being nothing but a self-expansion of our subjective activity into the infinite ; time a mere measurement of space ; and motion but a phenomenon in space and time ; then the capacity of seeing dead persons retrospectively may also be assumed—but only so far as they are the products of our own subjectivity. The ancients constructed their Hades in this way, and peopled it with the shadows of the departed. We recall with our modern Spiritualism the times of heathen antiquity, abounding in *manes*, viz.—the imaginary remains of people who have been once alive, and transform them into *εἰδῶλα*. These spectres and spirits had no other existence but the impression which they made on the senses of their contemporaries, and which impressions have been handed down to us through time. The spirit of a Sokrates when he appears at a séance is not his spirit, but a phantom, produced by the visionary's own perceptions which have been drawn from reading of the Greek philosopher in Plato, or from hearing others speak of him ; and, though the visionary might have forgotten this for a time, he remembers those impressions and combines them into a distinct imaginary form when the spiritualistic fit seizes him. That this is the real process of

such phenomena may be inferred from the fact that such spectres or ghosts generally appear in the same costume which they used to wear when alive. The murderer is seen with his victim ; the clerical gentleman in his chasuble, surplice, or academical hood ; the soldier on horseback. The dialogues which are held by Spiritualists with such phantoms can easily be explained. They are the result of the visionary's own excited imagination, which not only enables him to see but also to hear. Thus the "dumb show" of spectres is endowed with speeches, delivered by the seer himself. Men like to hear dumb creatures talk. Animals, such as cats, dogs, canary birds, as also inanimate things, like dolls, tables, looking-glasses, bottles, chairs, &c., are made to talk by children. I have observed them carrying on such conversations for hours and reporting them later as truthful sayings. The child clearly heard what was spoken by the cat, the bird, or the doll, and no amount of persuasion could convince it that the answers of the animal were produced by its own vivid imagination. In children, as in visionaries of whatever sort, the organic life is more active than the cerebral ; or, to express it differently, the sensitive force is more active than the self-conscious reasoning psychological power. Table-talkers and visionaries

supply the phantoms and spirits like children their dolls and cats with those mysterious prattlings announced in high-sounding phrases as "the dictates of the spirits through the mediumship of a Miss A. or B." We may quote here the statements of Bende Bendsen, who informs us that a somnambulist in her magnetic sleep used to hold long conversations with her absent, but living friends. "It was observed that in having these dialogues, the somnambulist was silent during the time she assumed that the others spoke. She used to lift herself up in bed, to turn her head towards a particular side of the room, to listen to the speeches, and then to make observations. She firmly believed that an old friend with her servant were present, and she addressed now the one and then the other—splitting her own individuality into three persons. Her medical attendant could not persuade her that she alone represented all the three." Of this sort and of no other, are the spiritualistic conversations. This opinion is borne out by the intrinsic value of the answers given. Nothing could be more absurd and insipid, nothing more revoltingly stupid than the metaphysical, religious, scriptural and worldly jumble that these people proffer. They defy with their assertions not only the laws

of reason, but also those of sense and good taste. "The incipient stage of mediumship in a young lady promises well for her spiritual powers," says one of their advertisements. Can there be anything more comical than this kind of half learned, half religious, and wholly demented language? But as soon as we investigate their stated phenomena by means of animal magnetism, we find them not only in no way miraculous, but on the contrary, merely the results of a disturbed state of the balance of their psychical and physical forces.

Visions of absent and dead persons originate in the same way as all the previously adduced phenomena.

XV.

Magnetism which pervades the whole universe, as life-giving force, serves as a further means to explain phenomena, which have often happened and have as often either been discredited, or attributed to supernatural agencies. Passionate people, for instance, charged with a great amount of animal magnetism, will be able to influence the sympathetic system of sensitive persons, and will not only affect their fancy, but the perceptive faculties of their brain to such a degree that they will be seen by them as if present in the body. These visions of absent persons in great danger, struggling with death, or dying, have taken place; such visions of the same person, were often seen in different places, by different people. Dr. Jung-Stilling in his "Spectrology" (Geisterkunde) gives us plenty of incidents. A friend of mine received, one day, a letter from his sister-in-law, in New York, inquiring about the health of his wife, as the writer had seen her dying, in a dream. The letter is still in existence. At

the very moment that the sister in New-York dreamt, this, her sister, was, in reality, on the brink of the grave in London. The wife of an Indian officer, saw her husband's apparition in England, whilst he was murdered in India. Most important, is the case that happened at Frankfort-on-the-Maine, in the Jewish Hospital, where a servant died one night. The next morning, her sister and niece, both living in different places, the one, at a distance of five miles from town, the other in town, appeared at the house of the lady in whose service she was, to inquire after their relation, who had appeared to both of them during the night, whilst she was dying. The superintendent of the hospital, who has recorded this incident, asserts that such cases often occur. Somnambulists, when in a state of catalepsy, have appeared to others. The power of seeing absent persons may be even inherited. People in good health rarely possess it, but many exceptional cases have been recorded. Some most astonishing facts are given by Mr. H. M. Wesermann, who mentions five different cases in which he caused others to dream by the mere exertion of his will. In one instance the person had not yet fallen asleep when he had the intended vision. Either we must range all these accounts under the heading

of deliberate falsehoods, which is certainly the easiest way of disposing of them, or we must attribute them to the effects of animal magnetism.

The tragic story of the actress, Mdlle. Clairon, of Paris, can only be accounted for in this way. This amiable tragedienne was passionately loved by M. S——, whom she had driven to despair by her coquettish indifference. The unhappy lover was at the point of death, and entreated, as a last request, permission to see the cause of his misery. Mdlle. Clairon refused, and went to a supper-party the same evening.

Actors, dandies, and freethinkers were assembled in a room, brilliantly lighted, as they were wont to meet in the sceptic capital of light-hearted France. Amongst them was the accomplished actress, exciting the admiration of all by her beauty and wit. All was mirth. The light jest and merry song were heard, and every thought of care was buried in the flowing wine cup. The clock of the gloomy tower of St. Germain was striking eleven, when suddenly a frightful shriek was heard, and Mdlle. Clairon fainted. The gay assembly was broken up, and the actress conveyed home. It was subsequently ascertained, that at the very moment when she had fainted, M. S—— had

expired. From that day she heard the same melancholy scream at the same hour every evening.

It is remarkable that the scream had not only been heard by Mdlle. Clairon, but also by others who attended her. A proof for our assertion that hallucinations are contagious—like epidemics. Were the working of animal magnetism not admitted, the whole phenomenon would be utterly inexplicable; but as soon as this all-pervading force is set down as the cause, we may easily understand this apparently strange incident. Mdlle. Clairon refused to see her dying lover, who, filled with passion for her, thought only of her in his last moments. In the meanwhile, she partook of an excellent supper; the consumed food began to press on her *plexus solaris*, thus her sympathetic system was irritated and the cerebral activity depressed. Then only the magnetic force of the dying man began to act upon her, and to cause him to appear to her perceptive faculty. The departing life-force of M. S—— acted on Mdlle. Clairon, and was the cause of the vision. (See explanation of Frontispiece, p. 145).

We could fill volumes with such strange incidents proving the existence of some mysterious force producing incredible phenomena. Amongst them we may range

spectral visions as the effect of some committed crime. A woman, Margaretha Jäger, poisoned seven people; she was arrested; whilst in prison, two criminals who shared her cell, saw some spectre at night, which the accused did not see for two nights. On the third night the phantom was visible to her too, terrifying her to such a degree, that she confessed her crimes in open Court. The facts concerning this extraordinary incident are minutely recorded in the Minutes of the Criminal Court of Mayence, published 1835.

We have passed in review a quantity of strange phenomena. We have not been too strict in sifting the evidence. We know that there are circumstances for which we could reject many a so-called "*fact*," placed on record by visionaries. We granted the possibility of dreams, admitted that they could be heightened to a degree in which past, present and future were amalgamated into *one* abstract form of time; when distance was no hindrance; when forms from the shadowy world of fancy rose to surprise us as realities. Even sceptical medical practitioners (see J. H. Bennett's Clinical Lectures) are obliged to admit that men, like many of the lower animals, may be impressed to such a degree that they lose

their power of voluntary *motion* ; that the sense of *smell* may be perverted by the will of others ; that any inodorous substance may appear to have any kind of odour ; that a rose may smell like an onion, plain water like *eau de cologne* ; that our *taste* may be affected with such force, that plain water will present to us the sweetness of honey, the bitterness of wormwood, the delicacy of wine, or the acidity of vinegar. As regards the mental faculties, memory may be lost under the influence of a powerful suggesting agent, and the imaginative faculties, on the other hand, rendered extremely vivid. People may assume, in such a state, the manners of others. The impressed may be made to fight, to swim, to run, to stagger as if intoxicated. “The sex even may in this manner be mentally changed, and a lady may assume the manners, tone of voice, and language of her husband.”—(See Dr. J. H. Bennett’s *Clinical Lectures* ; Edinburgh, 1858 ; p. 291). Through the same agency sleep may be readily induced, and made so sound that all ordinary stimulants will not awake those sunk in it. Susceptible persons may be even commanded to sleep and awake at a particular time. We then see such persons reaching the state of somnambulism, trance or ecstasy, exhibiting all the intermediate gradations between dream-

ing and reverie. All these symptoms can only be explained by animal magnetism without the help of Spiritualism. For the usual causes assigned for these phenomena are all unsatisfactory. We find them under these headings:— increase, diminution or perversion of intelligence, sensation or voluntary motion variously combined, according to the endless train of *suggestive* ideas that may be communicated to the individual. Though these dicta may be pronounced with a pompous air of omniscience, which may look very effective, they are often only the means of hiding preconceived professional prejudices, and they explain nothing. The effect is assumed to be, at the same time, the cause. Perversion of intelligence is a mere empty term if we cannot trace the cause of it. How can mere *suggestive ideas* make others sneeze, or feel as if under the influence of an anæsthetic? What are suggestive ideas? How can they do all this? Are they a kind of fluid, an ether, a vapour, a gas, a ponderable or imponderable substance, or no substance at all? But, whatever they may be, can we deny that a person may influence another at a distance of thousands or millions of miles? Are ideas limited? Are time and space a condition of them? The denial of animal magnetism and the assumption of “suggestive

ideas" exposes all who admit the one and deny the other to the same reproach that has been made to those, who, out of piety, would not permit "the voice of God, in thunder and lightning," to be an accumulation of electric currents. The Eternal Power of the Divinity has not been lessened, though this voice is now used to mark the fluctuation in the price of cotton from one end of the globe to the other.

The strange powerful influence of animal magnetism which serves as the only possible explanation for all these phenomena has been openly admitted by M. Colquhoun, Dr. Reil, Authenreith, and Humboldt. All these philosophers admit the circulation of a magnetic fluid in our bodies. This theory has lately been worked out in detail by one of the most distinguished English physicians, Dr. Charles Bland Radcliffe, in his Lectures on Epilepsy, Pain, Paralysis, and certain other disorders of the nervous system; as also in his work "The Dynamics of Nerve and Muscle." The learned doctor has constructed a system with regard to the working of natural electricity based on the principles of M.M. Mateneci and Du Bois-Reymond. His theory affords us a better insight into the physiology of muscular motion and the pathology and

therapeutics of convulsions than any other. That which he has worked out physiologically in detail has been long admitted by the greatest authorities in natural science. Cuvier admits fully the truth of animal magnetism. (See Dr. Elliotson, *Human Physiology*. Longman and Co. London, 1840).

Cuvier says:—"We must confess that it is very difficult, in experiments which have for their object the action which two different individuals can exercise upon each other, to distinguish the effect of the imagination of the individual upon whom the experiment is tried, from the physical result produced by the person who acts on him. The effects, however, on persons ignorant of the agency, and upon individuals whom the operation itself has deprived of consciousness, and those which animals present, do not permit us to doubt that the proximity of two animated bodies in certain positions, combined with certain movements, have a real effect, independently of all participation of the fancy. It appears also clearly, that these effects arise from some nervous communication which is established between their nervous systems." Next to Cuvier we have Dr. Gall, who even assumes animal magnetism to be a fluid, which can emanate from an

individual, pass into another, and accumulate in virtue of particular affinities, more in certain parts than in others.

Laplace, the great mathematician and astronomer, could not but acknowledge facts, and makes the following confession :—“Of all the instruments which we can employ in order to enable us to discover the imperceptible agents of nature, the nerves are the most sensible,—especially when their sensibility is exalted by particular causes. It is by means of them that we have discovered the slight electricity which is developed by the contact of two heterogeneous metals. The singular phenomena which result from the external sensibility of the nerves in particular individuals, have given birth to various opinions relative to the existence of a new agent, which has been denominated animal magnetism, to the action of the common magnetism, to the influence of the sun and moon in some nervous affections; and lastly, to the impressions which may be experienced from the proximity of the metals, or of running water. (See p. 64). We are so far from being acquainted with all the agents of nature and their different modes of action, that it would be quite unphilosophical to deny the existence of the phenomena

merely, because they are inexplicable in the present state of our knowledge.”

Dr. Braid, in his “Neuryphology,” admits that the continued fixed stare, by paralysing the nervous centres in the eyes and their appendages, and destroying the equilibrium of the nervous system, produces sleep and convulsions.

Dr. Elliotson, in his “Human Physiology,” (fifth edition. London: Longman & Co., 1840, p. 679) says: “I have no hesitation in declaring my conviction that the facts of mesmerism which I admit, because they are not contrary to established morbid phenomena, result from a specific power.”

Dr. Aug. de La Rive sums up under three principal heads the cases in which electricity may be applied by means of a machine to the human body. 1st, to establish contractility in the muscles. 2nd, to re-establish general sensibility, as well as special sensibility. 3rd, to bring back to their normal type contractility and sensibility, when exaggerated or perverted. If electricity from a machine can produce this, why not also electricity, emanating from an organic body. We stated we may consider the whole world as one great “sidereal trough.”

We may now examine how the magnetic force may work in the universe.

Heat, light, electricity and magnetism are so mysteriously connected and interwoven that they are most accurately set down as the effects of one primitive force—motion, which is in eternal conflict with its own self, for its activity is twofold, expansion and contraction. The expansive force must be looked upon as the *positive* factor. Opposite to it is the *negative* factor, that determines and forms. Matter, seemingly a rigid or dead something, can only be comprehended as the unity, or *polar tension* (in the sense of electric intensity) of those two factors, acting in opposite directions. The one creating, binding and keeping together, trying to embody everything and to force everything towards a common centre; the other, resisting, strives to annihilate, to dissolve everything, and thus brings life into dead matter, and fills *space* in *time* with everlastingly changing, appearing and disappearing forms. These two forces are ruled by *gravity*, the uniting principle, which stretches through and around all the atoms, particles, molecules, imponderables or ponderables of the universe, and forces them to enter into mutual connection with and dependence on each other. Gravity is

thus a force of cohesion between single bodies, or manifests itself as *magnetism*. Schelling calls it “the universal *copula*, or bond that seeks to comprise or gather everything particular in its grasp, and so to represent matter as a continuity, a total.” Thus the totality of the material world may be conceived as an infinite magnet, the poles of which represent in their activity the manifestation of the expansive and contractile forces. This activity is felt everywhere throughout the whole universe, in the very smallest crystallisation; for all bodies try to form themselves into perfect magnets, and thus magnetism, whilst forming a universal bond, allows also the formation of partial wholes becoming thus the vital principle of union in the whole as well as in the particular.

In the formation of all things, the *plus* or *minus* of positivity or negativity must determine its totality. “The one thing that is relatively more positive will abstract as much negatively from that which is relatively more negative—and inversely—until it has set itself, as it were, in a state of internal equilibrium, and established itself as a whole.” We may assume that animal magnetism works on the same *principle* as mineral magnetism.

If in the mineral world various bodies strive to unite

and to attract each other ; whilst indifferent ones, that is, such that are neither predominantly negative nor positive, will repel each other, they produce, through this very conflict, *electricity*. We may trace in men the same phenomenon, and find a solution for many a mysterious problem. What is sympathy ? The magnetic attraction of two bodies. What is antipathy ? The magnetic repulsion of two bodies. For as in inorganic mineral and chemical substances, so also in organic substances even endowed with self-conscious vitality, the same law of magnetic electricity must prevail. Whenever, therefore, two different bodies meet, " of which the one is positive, the other negative, they are in a state of mutual relation like the two poles of one magnet." If two such bodies are united, there originates in them a common " indifference-point," and they represent a single totality. It was stated above that the same power that constitutes life or motion in inorganic matter pervades organic beings. The difference is, that the chemical process in the latter is constantly renewed ; that in organic substances, an antagonistic process is incessantly opposed to the former processes, and thus organic life is a process of processes, which in their sequence mutually and constantly renew each other. The chemi-

cal process in vegetable life consists in a continual resolution into hydrogen and oxygen. Hydrogen, as the combustible remains in the plant, whilst the oxygen is thrown off and the whole structure of the plant with stem, leaves, flowers or blossoms and fruits, is nothing but a hardened product of a process of continued dissolution. Deoxydation goes on and leaves at last the plant as a deoxydised combustible. The cause of this absorption, and giving out of oxygen is light. Light is then the plant's life, colour and form. In animals, the process of life is the very contrary. They require an everlasting supply of oxygen. The very element which is thrown off by plants is eagerly taken in by animals, decomposed in the lungs, transformed into blood, carried through the arteries into the different organs of the body, reabsorbed, streaming back, deoxydised through the veins to obtain again fresh oxygen from the air. The circulative repetition of this process constitutes life. The organs must be endowed with a certain force of attraction for the oxygen, and life is based on this force. Life comes to a stand still as soon as it has no more power to attract oxygen. *Irritability*, which manifests itself as mobility, is the force with which we restore the absorbed oxygen. There is then at once to be traced in

the chemical process of the animal's life, an antagonism within itself. It has *self-mobility*, which is the product of a force opposed to irritability, just as this, in its turn, is opposed to the chemical process, which we may term *sensibility*. This triad of functions in the individual, corresponding to the three everlasting phenomena in the universe: Creation, preservation, and transmutation, forms life as an organic *total* circumscribed within itself. Irritability is the element in us which can be stimulated and excited to spontaneous movement, which may take place not only mechanically from without, but also dynamically from within. Sensibility is that element in us which regulates and determines the activity of the individual, and "thus brings into the sphere of irritability, and through this into the whole reproductive sphere, the specific character of the race, and stamps the idea of this upon the being of the individual." (See *Weltseele*, by Schelling). Only an organism fitted out thus, will be capable of attaining *consciousness*—totally distinct from either irritability or sensibility, which belong to the animal or organic functions of our life (see p. 11). *Perception* will form a new phase of animal life—through it the subject may become its own object, producing a further internal

antagonism between *ideal* and *real*, subject and object. Now, what makes Spiritualism, in its extravagant assumption, possible, is the totally false idea that matter is a mere lifeless powerless and plastic material. Nature is robbed of all her charms. The Eternal Spirit is thus degraded to a demiurgos, a kind of world-manufacturer. Spiritualists turn the eternal breath of life in us into a nonentity, which, though spirit, is made to perform the function of a body. This assumption by Spiritualists of an immaterial and still corporeal substance, acting upon our outward senses as only bodies can act, bears in itself the condemnatory contradiction. Whether spirits can altogether return from another world to this, is rather a difficult question to answer.

XVI.

We must bear in mind that nature, though an apparently blind mechanism, has yet a purpose with which the Creator has endowed it. If we take the mechanism away, nature vanishes, and the purpose of the Creator is annihilated. If we take the spirit out of the mechanism, nature would present itself as a mere heap of wantonly and senselessly accumulated dead objects thrown together by mere chance. "But chance is the very paradise of fools, and its prime minister is coincidence." As little as we can assume nature to be without spirit, as little can we imagine man without a self-conscious element. If we take the body away, the self-consciousness may still exist, but under totally new relations, in totally new combinations, from which a return to the old forms of a previous life is scientifically, at least, not proved. We could refute Spiritualists in a very simple way by stating that the departed spirits must be either in heaven or somewhere else. If in heaven, no earthly desire of a medium

in the flesh could make them leave voluntarily the abode of bliss, unless a spirit would be curious to see how it fared with Mrs. Guppy, of 1, Morland Villas, Highbury Hill Park, N., or some other medium with a duly registered address. This curiosity appears not very flattering to the purpose for which our immortal spirit is created, and would in itself make us altogether doubt that there is a purpose in our whole existence. There is a second state in which metaphysicians do assume that the spirits may be after death; from that place no spirit could return even if he liked. This answers all spiritualistic phenomena from a metaphysical point of view. We must except Brahmans, Buddhists, Parsees, and Roman Catholics, who assume some spirits in lighter durance floating about probably in the atmospheric surface of the globe; they must be some kind of ethereal beings, half aqueous vapour, half igneous substance. But supposing that such beings are possible, their aqueous and igneous nature must have a peculiar specific gravity, and their purpose cannot well be to come to spiritual séances at the bidding of a Miss Cook, of 6, Bruce Villas, Eleanor Road, Hackney, E., or a Mr. Home, to give silly answers to sillier questions. These spirits would then be less useful than

any inorganic matter, and stand below the very lowest organic form of vegetable and animal life. The harmonious movements of the spheres, though unconsciously performed by the stars, testify with geometrical accuracy to a purpose of the Creator in creation. The rose with its fragrancy and beauty delights, though unconscious herself, the eye and sense of smell. The bird, intoxicated with music, pours out thrilling hymns in praise of his Creator and delights our sense of hearing; thousand little creatures scarcely visible, build, construct, carry out ingenious works of architecture, all guided by some superior force, which here and there flashes forth as an electric spark of intelligence which bursts out in man as the bright thought and life-giving sun of genius. When we are raised to a better existence, to a fuller, undisturbed exercise of that genial faculty; when we have arrived at the highest potency of our existence; when we dwell no more in the material substratum but are purified from all material elements; when we have reached a stage of pure idealistic activity; when we have left this material world as something altogether antagonistic to our ideal nature; in short, when we have become "intuitive perceptions of our own intuition," then we are to follow

the dictates of some medium, and to tell him or her "whether Mr. A. had met Miss B. at the last ball; whether Miss C. had a delightful evening with the spirits;" or to help a fat lady through the air and the ceiling of a drawing-room, or to raise some gentlemen as in olden times St. Philip of Neri, St. Catharine of Colombina, St. Theresa, or St. Ignatius of Loyola, bodily from the ground or make him slip in and out of the window in a noble lord's residence. We are said to be bound to believe these phenomena because *media* who performed them have been canonised by the Romish Church. Some of these Spiritualists assume the dogmatic language of the inquisitors of the sixteenth century, but all their efforts are vain. We acknowledge innumerable phenomena, yet we do not believe them to be spiritual. We ought to lay aside our prejudices, as spiritualistic writers kindly admonish us to do, but not for the sake of substituting more childish ones. We try to see, but do not believe, like Polonius, that the cloud is like a camel, or like a weasel, or like a whale, because some spiritualistic Hamlet bids us do so. We wish that all phenomena should be scientifically considered. We wish that men of genius and learning should investigate the psycho-physical element of our

nature; that animal magnetism should be made the means of explaining the phenomena of our subtler nature, just as gravitation accounts for the movements of the stars. For we cannot attribute knocks to spirits. We cannot find any connecting link between spirits and the playing of accordions or dropping of flowers; because we have seen all these things performed by conjurors. We find an extraordinary resemblance between the "ghost stories" of the savages in Africa and New Zealand, the Chinese, Japanese, Indians and Russians, and those of the enlightened Spiritualists of France, Germany, England and America. Rumbling noises, whistling sounds, mysterious steps through the houses, bursting of doors, heavenly tunes, choirs of spirits, odours of bliss, and tastes of beatitude, lovely apparitions of long-robed ladies, or frightful spectres of animals and monsters, have been the ingredients with which wizards and witches of all countries, under all climates, and in all times, have concocted their stupifying draughts of Spiritualism. Comparative philology has helped us to find many links of affinity in the languages of certain groups of mankind, proving that language had developed by degrees, and according to certain laws. Comparative mythology has shown us,

how the impressions of outward nature have given rise to analagous feelings ; how man endeavoured to account for the three principal phenomena by assumed powers embodied in the most extraordinary forms, still always representing air, water and fire ; creation, preservation, and transformation ; birth, life and death ; morn, noon, and night ; yellow, blue and red ; in short, the Creator, the created, and the spirit pervading both. Comparative theology must lead us one day to the same results in religious matters ; and comparative Spiritualism treated scientifically on a historical basis would be productive of the most interesting results.

For history on one side as the reflex of the ideal laws and eternal thoughts of the divine *Spirit*, and nature on the other as *matter* acted upon everlastingly by the immortal spirit, are the elements from which spring all the phenomena of our psychical and physical existence.

To physiologists the following facts are known : that there is in the brain a very distinct separation of the anterior from the posterior masses of the organ, and an equally clear lateral association of most of the symmetrical parts. There is little communication between the carotid and the basilar arteries in the brain ; the anterior and posterior

parts of the brain are separately dependent on their own arteries. The function of the cerebrum is abolished in sleep throughout that part of the brain which is supplied from the carotid. The grey surface grows pale; the same happens to the retina, as has been ascertained by the ophthalmoscope. All this enables us to understand the physiological process going on in our body during sleep. But no supply of blood, however large, from the carotid or from the basilar arteries will explain the psychical process that takes place in us when in a state of somnambulism, or when apparitions disturb our visual organs.

Those who assume a special organ of dreams which may be acted upon by the magnetic abstraction of vital energy from one body and its transference to another, are certainly much nearer to a solution of the vexed question of Spiritualism and animal magnetism. If every muscle-fibre or nerve-fibre in us is a Leyden jar (see Dr. Radcliffe, "The Dynamics of Nerve and Muscle"), provided with a dielectric, which separates the two kinds of electricity; then our assertion (see pp. 62 and 63) with regard to the process of communicating electricity or magnetism to others, is the only probable explanation of

many phenomena which we have adduced. As soon as we admit that our brain may be acted upon by our ganglionic system ; that it may receive impressions from within as well as from without, we see nothing incredible in the fact that ghosts and spectres have often appeared, and still do appear. Shakespeare, who made many a ghost “ revisit the glimpses of the moon, to make night hideous,” has clearly touched upon the “*Spirit Question*” in “*Macbeth*,” when he makes the ambitious thane exclaim :—

“ Is this a dagger which I see before me,
 The handle toward my hand ? Come, let me clutch thee !
 I have thee not, and yet I see thee still.
 Art thou not, fatal vision, sensible
 To feeling as to sight ? or art thou but
 A dagger of the mind, a false creation,
 Proceeding from the heat-oppresed brain ? ”

This last question might have served as an answer to all spiritualistic manifestations, if people would only study Shakespeare, not for mere amusement as a powerful poet, but also as a deep philosopher who gave us in his works a whole system of psychological truths. We would soon be made aware of the fact that the Spiritualism of our days is nothing but a mean, childish copy of that of past ages ; that the spirits called up from another world are

like the visions of the celebrated Jesuit, Father Gassner, of Vienna, who pretended he could cure diseases by supernatural agencies and opposed Dr. Mesmer, who attributed his cures to the agency of animal magnetism. An imperial commission was charged to inquire into the magnetic as well as the spiritual performances of the two learned doctors. Dr. De Haen, the chief commissioner, one of the most enlightened physicians of his time, was obliged to admit that there was something mysterious and inexplicable in the theory of Mesmer ; but found that Dr. Gassner had nothing to say for himself, though the theologian divided all the diseases into three principal categories ; *a*, demoniacal ; *b*, natural ; and *c*, mixed. Whilst Dr. Mesmer asserted that he was endowed by the divine power with natural forces to effect miraculous cures, Dr. Gassner professed to effect his cures by the mere mentioning of the name of Christ. Both learned doctors required faith—unconditional faith—from their patients. Dr. Mesmer asserted that vitality was magnetism ; Dr. Gassner asserted that he could make the evil spirit reproduce diseases in any person. Dr. Mesmer tried to solve one of the most mysterious complicated anthropological problems, and led to inquiries on a field not yet much cul-

tivated. He ascribed to animal magnetism the convulsions in those whom he magnetized;—their increased animal strength during their trances, their capability of seeing and reading whilst asleep, their inclination to visions, their extraordinary power of prescribing for themselves, and of foreseeing the period of their cure. Magnetism is a force which we see working in metals; which we try to trace all over the surface of the earth; which we recognise in the streaks of the aurora borealis; which we can see at work in lower animals, but which we want to ignore when active in man. Dr. Gassner took the opposite view, and therefore had to ascribe the convulsions he produced to the evil spirit through whose agency he made the people howl, laugh, scream, angry, furious, and even apparently die. He announced to the sceptic Dr. De Haen “that he had not only driven out *one* legion of evil spirits, but some thousands of millions, from one single person,” adding with *naïveté* and truthfulness, that he acquired great familiarity with the Evil Spirit, and conversed with him for hours, using always the Latin language, with which the Devil was well acquainted. In these two men we have the representatives of the two-fold direction which we take with regard to certain inexplicable phe-

nomena of the psycho-physical powers. Those who have had time to occupy themselves with a historical survey of psychology, know that Thomasius made an end to witchcraft as soon as he ceased to believe in it. Let us courageously face the mysterious spirits of our times, and they must vanish. It is a misdirected charity of society which allows those to be imposed upon whose deranged nervous system makes them an easy prey to spiritual charlatans. Let us adopt some simple means to cure society of this mental and bodily disease; let there be a royal commission sent out to investigate the spiritual phenomena of our spiritualistic publicans from a scientific point of view. We have commissioners in lunacy, commissioners to inquire into the vegetable and animal condition of water, to test whether food be fit or unfit for human consumption; why should we not also have commissioners to look into the working of the "psychic force?" Nobody can doubt that there is a propelling and lifting force in us. Our muscles possess the power of expansion and contraction; still we are not allowed to expand our arms with contracted fists and to propel them towards the faces of our neighbours. The police would take cognizance of such a mechanical experiment, and

fine or imprison us. But as soon as our intellect is concerned, spiritualistic quacks of every kind are allowed to play upon other human beings as if they were but wooden instruments. These Spiritualists pretend to know all our psychical stops, they deem themselves authorised to pluck out the very heart of our life-mystery, to sound every one from his "lowest note to the top of his compass of vitality." Why so? Because "we think less of man than of flutes, and pipes and drums." We may spread mental disease in the form of hallucinations, spectral visions, or spiritual manifestations, because we like to enjoy our freedom and to make fools of ourselves. The electric and magnetic forces with which we are endowed have been attributed by Dr. Gassner to the Evil Spirit; our modern Spiritualists use the same spirit only in another form; with them it is an accommodating spiritual servant of some medium. These "*media*" arrogate to themselves infallible powers; they know the general condition of all the other worlds of the Universe, except our own; and for half-a-crown, or ten-and-six, will hear, and cause others to hear, the harmony of the spheres resounding in front parlours and back drawing-rooms; they are perfectly acquainted with all the occurrences of the spiritual king-

dom of ghosts and spectres, but can rarely speak *Latin*, though this advantage was enjoyed by Father Gassner and his spiritual famulus, who at least had the merit of being scholars.

But if we abhor commissioners—let us have at least the schoolmaster, not “abroad,” as the saying goes, but “at home.” Let us not be altogether only technical, but let us consider that we are spirit as well as matter. That we are bound to study our psychical condition as well as our physical construction. For spirit and matter are in everlasting causal connection. “As there can be no bile without a liver, there are no thoughts without a brain.”

In concluding our suggestions on the subject of Spiritualism and Animal Magnetism we feel it our duty to point out a very efficacious remedy for all spiritual phenomena. An English physician was called in at a ladies' school, where one hysterical girl infected many others with hysteria (see p. 113), this malady being, as so many other psychic derangements are, infectious. After he had in vain tried various remedies, he one day observed to the mistress, in the hearing of the patients, that there remained but one chance of effecting a cure: the application of a *red-hot iron* to the spine to quiet the nervous

system. Strange to say the red-hot iron was never applied and the hysterical attacks ceased as if by magic. A similar instance occurred in a large school near Cologne, where the revival mania, encouraged by a bigoted head master, had infected some weak-minded students. But the government soon cooled the religious excitement—remembering that much mischief had been done by one James Böhme, in the year 1612. A commissioner was sent out to inspect the school. The boys were assembled, and the commissioner, after many irrelevant questions, at last touched upon the religious fervour of the students with the remark that he had heard with regret that they were afflicted with visions of holy and unholy personages, and that if this should continue the school would have to be closed as a haunted place; the chief visionaries would be altogether expelled, and the head master dismissed. The effect of this admonition was perfectly miraculous. Not one single revival took place any more. Remedies of this description might be profitably applied in treating the cases of our own Spiritualists. Finally, in considering the whole subject retrospectively, the following points present themselves :—

1. That all phenomena, whether in the spiritual or material world, must be the mere effects of some causes.

2. That we have an organ in us which can act on the perceptive faculties of the brain from within.

3. That this is the organ of dreams. That dreams may be classed as follows : *a*, dreams without meaning ; *b*, half dreams ; *c*, theorematic dreams ; *d*, allegorical dreams ; *e*, somnambulic dreams ; *f*, clairvoyant dreams ; *g*, visionary dreams.

4. That the organ of dreams has its seat in the ganglionic system of nerves.

5. That this organ may be acted upon from without.

6. That amongst the many forces which may act upon this organ, the most effective is animal magnetism.

7. That our cerebral faculties may be lowered, and the faculty of our ganglia heightened.

8. That there can be no such phenomena as spiritual manifestations, from an objective point of view, but that they are all subjective.

9. That spectral visions are the products of the disturbed balance between positive and negative magnetism.

10. That persons, in whom the negative magnetism is predominant, see, hear, smell, feel, taste, and even think, whatever an individual charged with positive magnetism wills. (See explanation of Frontispiece, p. 145.)

11. That in striving to make ourselves thoroughly acquainted with animal magnetism and its working, not only from a physiological, but also psychological point of view, we should bring our own, as well as the mental faculties of others, under a proper control, and be freed from all morbid belief in supernatural agencies.

12. That there is not a single accredited ghost story, spectral vision, or spiritual manifestation, that could not be explained from a natural point of view.

13. That from an ethical point of view, the belief in spiritualistic manifestations is most dangerous. The immutable principles of the laws of nature are thus based from the beginning on a flagrant falsehood. Visionaries and fanatics are generally hypocrites, untruthful, deceivers and addicted to all those little tricks, pious frauds, and metaphysical tergiversations, which have their origin in a morbid condition of mind, which prevents the recognition of a moral law in our very organization.

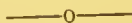
14. That the trade in Spiritualism should be stopped by law, as it is a crime against society, demanding as much repression as the trade in fortune telling, for one credulity deserves as much support as another.

To offer some suggestions, which might lead to further

inquiry, has been the aim of this work. The usual mode of argument on these matters, *de non posse ad non esse*, can as little satisfy us as the reverse, *ab esse ad posse*.

Wherever phenomena present themselves it is much better to err in investigating and trying to find out even a hypothetical basis for them, than either to ignore them altogether, or to assume a cause which is beyond the horizon of human intellect. The criterion of finite beings is a striving after truth in the sense of the words of the immortal Lessing: "If God were to hold in his right hand all truth, and in his left the everlasting active desire for truth, though veiled in eternal error, and were to bid me choose, I would humbly grasp his left, praying, 'Almighty Father, grant me *this* gift—ABSOLUTE TRUTH is for THEE alone.'"

EXPLANATION OF FRONTISPIECE.



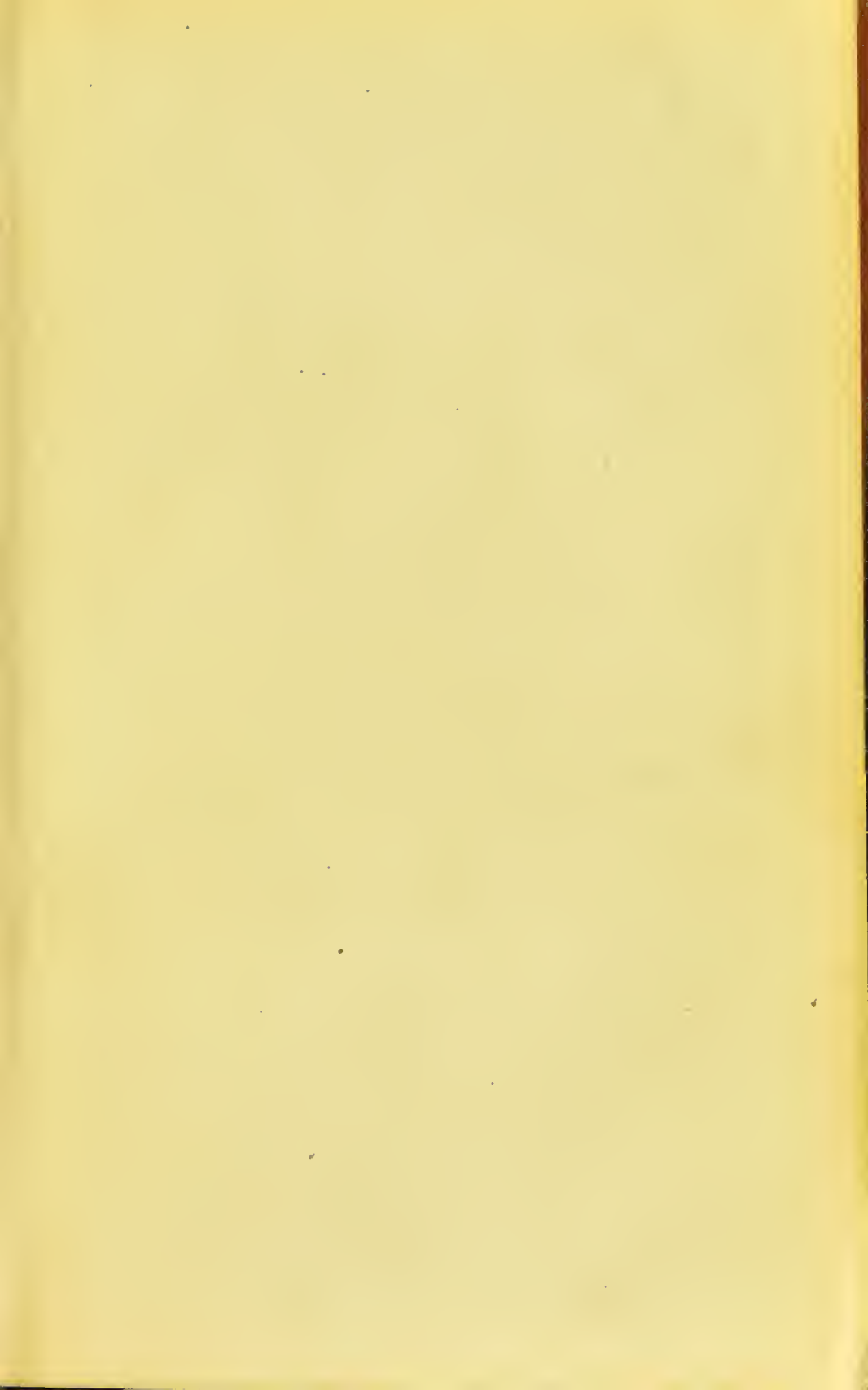
Let P be the positive pole of the magnetizer; the electric animal fluid, C, will stream out from it, affecting P in the magnetized, depressing her cerebral functions to D (the *plexus solaris*) and N, the negative pole; from thence the negative electric fluid, B, will be set into motion and stream towards P in the magnetizer, by which means a continuous stream of electricity, A, will be created, communicating the thoughts of the magnetizer to the magnetized.



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