

Magnestism

Unknown Author

Yours truly,

L. H. Anderson.

ANGIENT MAGIC,

MAGNETISM...

AND

PSYCHIC FORCES.

THE KEY TO POWER.

PROF. L. H. ANDERSON.

CHICAGO:

THE NATIONAL INSTITUTE,

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INTRODUCTION.

Of the nature and character of a work like the following nothing need be said. It is enough that at a moment when the public mind occupies itself with the class of subjects on which it treats, the researches of an earnest and indefatigable student cannot be unimportant, even though the reader may not always arrive at the same conclusion that he has done.

Thus it appears to me, that while we cannot deny the extraordinary psychological phenomena which are familiar to the experience of every human being, they are yet capable of a certain explanation wherever we are enabled to arrive at the circumstances which render the mind receptive of such impressions. The susceptibility either of individuals or bodies of people to these influences seems to presuppose an abnormal condition.

Different readers will look at this book from very different points of view. By some it will be esteemed only as a curiosity, others will find matter for further research; one will wish to learn magic arts from it, and another will draw from it philosophical conclusions. All will be welcome; and will find, I believe, if not instruction, at least amusement and ample food for reflection; for it treats of remarkable phenomena and uncommon effects, which have certainly been hitherto looked upon as mere phantoms, or as belonging to a sphere quite unconnected with nature, but which nevertheless are a portion of history, and surely on that account are of universal interest.

Magnetism, by its remarkable phenomena, in modern times has led us into a sphere which still, like a closed

book, contains secrets of a higher order of things lying beyond the familiar, every-day history of nature. Before the discovery of magnetism it was believed that science had already exhausted the world, and that the human mind had noted down on the map of natural and inner life everything that could or could not exist in heaven and earth. Magnetism itself stood in the background; it was looked upon as something that is nothing, and cannot exist. Such obsolete dusty charts are still often found hanging over the desks of zealous champions, who, in knightly manner, fight boldly against deceit and destruction for the beautiful prepared possession. Now, however, magnetism, not content with its manifold wonders, leads the way back into the mysterious domain of exploded magic, gathers up old tales and long-forgotten laws of mysterious action, from a transcendental world, which, estimated on one hand the present standard of science as valueless, and on the other, orthodox dogmas as the work of the devil. Whilst the former thus fears to be led back into the gloom of the mystical twilight of the past by such attempts as are described in this book, where only the phantasms of faith in miracles play their wild game, the latter resists boldly, in the anxious fear lest all miracles should cease to be miraculous.

The contents of this book are, without reference to the above mentioned contradictory motives, chiefly occupied with those mesmeric appearances which were formerly called magical, and now magnetic; in the present state of opinion, therefore, it cannot, of course, aspire to universal approbation. It may, however, if it does not interest, at least not be generally displeasing, as the author seeks everywhere with complete impartiality only the historical traces of true facts, and the phenomenon connected with them; compares these, and

endeavors to lead them back to certain laws of nature, which, in truth, may be considered as something more than mere polluted pools or decayed pillars.

If some which are discussed do not always bear the impress of infallible truth, or even if some principles on

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which they are based be not the firmest, still it cannot be easily said that they are invented, or that it is all a deception. Even if they were really true, of which, indeed, we have many proofs, we may here and there find occasion to give them more consideration and to test the utility of their application, in order, perhaps, to succeed in discovering constant forces, even in the midst of more frequent actions, in clearing away many difficulties which general science does not solve, and in opening a wider field of operations for human activity, so that it may attain at last the exalted end of spiritual destiny.

The author for the last eighteen years has moved on the still uncultivated field of the wonderful phenomenon of magnetism; and after having once ascertained its reality, and been convinced of the striking effects voluntarily produced by it, he believes it his duty, in accordance with the saying, "that a grain of experience is of more value in medicine than a book full of reasoning," to persevere with a certain self-sacrifice and constancy, of which not all are capable. He considered his first necessary task to be the making of experiments for the discovery of a fixed law for these phenomena. As it soon appeared that such regularity really existed, the next thing required was to search in history for those similar mysterious phenomena which show a greater or less relation to those of magnetism. General accordance is now found everywhere and at all times, and

thus common laws may now be assumed for all those wonderful phenomena and problems. This justifies the axiom that all such remarkable phenomena as are in accordance with magnetism are, in general, true. The author feels now with a certain joy which none can repress that he has at last done his duty, perhaps thrown some light into the obscurity, and thus given the most necessary hints for proceeding with a cautious, firm step, and offering a helping hand to human weakness.

We make no pretense to being considered as an infallible teacher of science and philosophy; he addresses his revealments to the intuition and reason of the human soul.

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Hence, whatever he communicates to mankind must live upon its own intrinsic merits—upon its own indwelling vitality—and not because he has spoken or written it.

The author is impressed to devote his life and interior powers to the promotion of human progression, happiness and spiritual illumination. To obtain means and principles adequate to the accomplishment of these ends, he is impressed to search (as far as his abilities will permit) the natural, spiritual and celestial departments of God's universal temple, and to reveal and suggest the proper application of such general truths as man's physical and spiritual organization requires in this, his rudimental state of existence.

Magnetism is capable of developing the inherent bright nature of man, in its various parts, powers and relations, which can then express itself in many ways

and in different degrees; the power of magnetising lies in everyone, but there must exist the power combined with the wisdom to apply it.

One of the important parts of this book is that wherein the author seeks to make plain the momentous part that magnetism plays in social life and the wonderful power for good or ill that may follow from a knowledge of one's self, and the development of this power within them, or on the other hand remaining in ignorance of that which is of such vital import in every phase of life, and the rightful heritage of each one. How many unhappy homes could be made bright, joyful and strength-giving, how many lonely, desolate hearts might be brought up into a serene hopefulness and happiness, into a confident sense of power which would lead them to a realization of all they can desire; into that perfect satisfaction in all that life affords, which is man's true growth and destiny.

So little in reality stands in the way of one's accomplishing that which they desire—so little, in reality, changes the life current from that which has brought one into any undesirable condition to that which certainly and according to fixed laws will lead one on to peace, happiness, health,

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strength and prosperity, that it is a sin for any one who can, not to avail themselves of this knowledge and the power which it gives, an understanding of which can be no more than hinted at in a work of this size. The author wishes also to indicate the close relationship existing between the miracles and magic of ancient and mediaeval times with the hypnotic and psychic phenomena of the present day, and its momentous and vital relation to the every day affairs of life in the home, in society and the business world.

The reader will not find industry and a certain circumspection wanting. By patient devotion much has been done, as much at least as one individual has been able to accomplish. An ample library was necessary for the completion of the work, together with years of research and aid of friends; and without the rich treasures of the public library of this place, and the greatly acknowledged readiness of its superintendents, it could never have appeared in this extended form.

The Vision of Science penetrated many fields of physical knowledge before it could lift the veil of the soul and survey the secret mechanism of mind and life. Yet here alone it found the laws of universal happiness. Here were the subtle forces which had moved man through the long procession of historic ages. And here were the mighty causes which must determine the future course and destiny of nations. The radiant paths of wisdom, from every ancient and modern field of study, all center in this Temple of Life. Man is himself the noblest subject of study, as well as the most worthy of all students of nature.

They solve all the great problems which concern the present happiness and the future destiny of man. And they bring all this within the range of such scientific proof as can be understood alike by all persons.

All through the historic ages, and among all civilized nations, we may find fragments of the truth which are united under the light of these laws into one clear system of life.

The science of man opens the gate of Paradise. It can

alone make us read aright the lessons of past experience; it can alone interpret the magnificent visions of our future destiny. Science here lifts us from the feebleness of faith to the high power of certain knowledge. It allies itself with religion; it gives eyes to faith and wings to art. It embodies and immortalizes all that is precious of the past inspirations and attainments.

The most direct power of the truths stated in this book is found in the fact that they precisely and clearly explain the phenomena of our inner and outer life.

We have spoken largely of things occult and have given a few rules for the information of the wise; some few most secret things being reserved by the author for his pupils only.

This book forms a complete magical biography, being collected from most ancient authors and worthily used for the knowledge he obtains from his labors. Therefore, my good friend that desires to accomplish these things, be persuaded first, to apply thyself to understanding, then seeking knowledge with diligence and thou shalt never regret having taken so good a resolution, but will enjoy a secret happiness and sincerity of mind which the world can never rob you of.

Wishing you every success imaginable in your studies and experiences, hoping that you will use the benefits that you receive to the honor of our Creator and to the profit of your neighbor. Remember our instructions to be silent; talk only with those worthy of communication; do not give pearls to swine; be friendly with all, but not familiar with all, for many are, as the scriptures mention, "wolves in sheep clothing."

Sincerely yours,

L. H. ANDERSON.

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CHAPTER I.

Phenomena of Magnetism.

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy."

THE phenomena of magnetism are acknowledged to be of great importance to anthropology and natural philosophy, and even to moral philosophy; they are becoming so to history, and even as the reader will perceive partly so in the mystical olden time.

By far the greater part of mankind lives on imagination; not only the less instructed natural men of feeling, but even those who boast of knowledge and a higher mental cultivation. How few, in their feelings and sufferings, in their doings and aspirings, raise themselves in the sea of life above the world of imagination. In the literary hero of romance, among the scenes of the stage there is no more original thought than in the persevering church-goer. The great mass wishes to be devout, and thinks that the glorification of God's name lies in miracles rather than natural action. Dignity, riches and power, are only too much the springs of even great and eminent minds.

Thus mysterious feelings always lead man, like the dreamer and somnambulist, through the world, rather than the clear consciousness of open daylight; and as the dreamer

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is only struck by the momentary liveliness of the appearance, undisturbed by its causes or effects, so mankind knows no more of the dreams of the first period of its childhood.

But now, magnetism gives us information about the existence and action of the life of dreams, and the power of creation, and in general about the sports and whims of fancy. It is also the best means of breaking the seal which closes the mysteries of antiquity, rich in fancy, whilst it discloses the similarity and depth of man's capacity, and shows an accordance of phenomena which formerly in magic was attributed to enchantment and to deceit, or to those supernatural wonders for which an external religion and an inherited faith found not in their catechism. In fine, Magnetism is able to give the meaning of the symbolic enigmas of ancient mysteries, which were considered quite insoluble, or which appeared matter for the most varied explanations. In the same manner, the manifold declarations of ecstatic seers and mystic philosophers, which are treasured up by persons initiated into the mysteries, will now become more intelligible by means of magnetism. The reader who is inclined, may convince himself of this, if he will follow the author on the field of magic, whilst he collects and compares the testimony and monuments of all ages. If he has not succeeded in exhausting every thing and completely clearing away all darkness, bridges and windows will appear to lead us to new views, which time and the constantly increasing dexterity of magnetism will enlighten more and more, and thus, after a real search, according to the command of Olympiodorus, we shall at last attain to a knowledge of heavenly things.

Men are astonished at the unusual appearances of signs which they do not comprehend; but does such astonishment

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always imply a real miracle? Most men have the miracle in their minds, and worship it, because it is enveloped in a sacred obscurity. They only admire nature because they are of the opinion that she is an inexplicable enchantment, whilst they set a small value on what they consider intelligible. On the other hand, there are even philosophers who admit of no miracle, and who pass their lives in believing nothing, not even believing what they see, especially if they do not understand it. The most wonderful point about this is, that their own brain is not a miracle to them!

In nature, as well as in the mind, regular phenomena occur, which are looked upon as wonders only on account of their rarity, and because it is not known how they come about. The best thing that can be said of miracles is the answer given by Christ to Nicodemus:

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

"The wind bloweth where it listeth, and though hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth."

It is certainly very difficult, always to decide what are natural and what are directly divine operations; and thus one can understand that most persons unacquainted with the laws of nature call everything a miracle which they cannot measure by their own standard. On the other hand miracles often consist of reports, magnified by lies, and propagated by superstition. Thus it happens that even by the more educated, certain uncommon phenomena are ignored or even denied.

The intensity and vastness of the human mind are not fathomed by the most faithful observations of physiologists;

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and these psychological wonders are still frequently enough ascribed to the gods.

The mind of man is simple in its character, like the spirit of God and of nature, but manifold are its powers and action.

The unusually developed powers of the mind do not certainly admit of being so exactly defined in their source and tendency, as is the case with the elementary powers of nature, with magnetism and electricity; yet the strength of the mind is on that account no less certain, as is proved by the power of the word, when one can neither weigh nor measure it.

"Now there are diversities of gifts, but the same spirit."

"And there are diversities of operations, but the same God which worketh all in all."

"But the manifestation of the spirit is given to every man to profit withal."

I start from personal observation, wander about on the vital and productive field of nature, seek everywhere the analogies and relations of phenomena, and the laws which govern them; descend then as well and as far as I can, into the deepest and darkest pits of history, place them in rows side by side for

inspection in order to make prominent the character of the harmony or contrast according to its principle. The most active principle, however, of these magic phenomena, I have found mostly on anthropological ground, where nature and the action of fancy produce the wonders which transport the supernaturalist completely into the transcendental and supernatural, but the rationalist absolutely denies, if he does not understand them.

The phenomena which are included under the name of

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magnetism, present so many points of interest, that they have of late years attracted universal attention. Not only are learned men engaged in endeavoring to understand all that is problematical in them, according to their comprehensiveness and worth, and to find the proper point of view from which they are to be regarded, but even the popular mind is attracted towards them, in the expectation of deriving either instruction or amusement from their mysteries.

Magnetism possesses properties which are not only practically useful as regards health and the relations of life, but also in respect to the highest interests of mankind.

We have, in the foregoing pages briefly looked at magnetism in its relations to other phenomena of life, and as connected with the sciences, and throughout its historical career; so that sound deductions may be drawn; the reader who has accompanied us thus far will have been placed at a point of view from whence

he may discover that many wonderful stories can be explained and connected most naturally with well-known facts; he will have been enabled to form an unfettered judgement regarding circumstances which superstition has defied, skepticism rejected as folly, or blind belief accepted as miracles. Lastly, having compared together historical facts, it is possible that he may have discovered traces of a more extended universe than that of the senses or of worldly experience, and that in human nature lies the germs of powers which are occasionally met with in this earthly home, but which so far have never been perfectly developed, except in the man Jesus Christ.

By animal magnetism we understand those peculiar physical and psychological phenomena which are produced in others principally for the cure of diseases, by a conscious

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mechanical influence. The mutual impression produced by living beings upon each other is merely a modified universal law of mutual impression, which has been designated natural magnetism; for this reason Mesmer, its discoverer, called this artificial manner of producing it, by analogous reasoning, magnetism. By these means, we discover in animal magnetism a new medical science, or the art of healing and prevention of disease, not through a substance but by a power; a movement which, like sound in the air, light in the ether, appears to be endowed with a surpassing mobility. It is called animal magnetism because the animal part of man is the medium, the conducting body

of this penetrating magnetism, and is more particularly active in that particular which distinguishes our animal senses, and the higher faculties of man.

Magnetism has also been called life-magnetism, on account of its universal influence on human beings, and mesmerism from its discoverer, which is perhaps the best designation for this new curative system founded on his theories. Kluge and others call it animal magnetism in contradistinction to universal, vegetable and mineral magnetism, the word magnetism in itself says too little, and is too indefinite; universal magnetism says too much, and Tellurism is merely an individual idea adopted by Keiser.

Just as the properties of the magnet may by certain processes be called into action in iron and steel, and be so strengthened that they are able to represent a true magnet, so I have discovered the means of strengthening the actual magnetism of any individual being, to such a degree, that phenomena are produced which are analogous to those of the magnet. Just as natural heat may be raised by certain processes so far that fire is the consequence, so is

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natural magnetism a description of invisible fire, which by a continued series of movements, is enabled to impart itself in an immeasurable degree to other animate or inanimate bodies; and this fire in relation to its application as a curative agent, is that which I call animal or personal magnetism, which, as will be seen, may become an immediate remedy, may strengthen the activity of the muscular fiber, regulate the functions depending on it, and by such means infuse harmony in the internal parts and members of the human body.

The mesmeric influence of magnetism for curative purposes is either directed upon the whole body or upon individual portions alone. For this purpose man is provided by nature with a remarkable and perfectly adapted conductor—the hand.

The Magnetic influence by the hands extends even to the animals and plants, which thereby acquire a peculiar state, and even inorganic substances may be influenced by magnetism, and that in certain circumstances they may be used as conductors.

The act of magnetising—the magnetic process, takes place either by personal contact or by the means of conductors.

Personal magnetic influence operates—

Through the proximity of the operator to the patient, through the hands, by the eyes, and by words and other natural means.

Magnetizing by the hands is the most usual method; for the hands are the true organs of the will. They are the instrument by which the will is palpably exhibited. The hands give the direction of activity to the will; and as the body is the visible material reflection of the soul, so are the

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hands the physiognomic expression of the activity of the will and the character.

Magnetizing by the eyes, and gazing upon the patient is usually very powerful, when it is done continuously and with intention. Animals cannot support the glance of the human eye; and it is not rare for a sick person to fall asleep by being merely looked at, particularly if accustomed to magnetic treatment.

Words are the direct embodiment of the ideas of the soul, and are used to act even physically, to excite, restrain, invigorate or lead.

These phenomena designedly produced by magnetism which however, arise naturally in many diseases, and may also be produced by other means and influences, are most easily classed as physical and physiological. Those which are most frequent are physical crises, and less frequently psychological conditions. The former are not unusual in all magnetic patients. Among the psychological phenomena may be classed the waking-up of the inner consciousness which extraordinary activity of the outer senses; as, for instance, that dream-like middle state between sleep and waking called somnambulism; or the more rare and still higher state of the soul, which is known as the power of the seer, clairvoyance, ecstasy, etc.

Happily, prejudices of all kinds are giving way before the power of knowledge and enlightenment, and magnetism has no longer to strive against the spirit of the age. The physician who will not introduce magnetism into his own individual practice, yet no longer denies its reality. It is no longer an interdicted word in the writing of the philosopher and the psychologist; while many a theologian has taken up the subject zealously, now he can recognize something beyond miracles and sorcery in it. As the learned,

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if they are not altogether advocates of it, neither are they altogether opposed to it; besides the time is past when they were considered the infallible judges of all unknown mysteries and higher truths.

The advancing spirit of the age, and in an especial manner the attention which is paid to the earnest study of natural philosophy, have given a new importance to the subject of magnetism. The veil which formerly enwrapped so many mysteries and enigmas is falling off by degrees, by means of the irresistible and rapid discoveries of physics and chemistry, of organology and anthropology. This truer and more intimate knowledge of all the natural sciences has produced one of these general reforms in which the schools and the sects, narrow souled private views, fancies and prejudices, are dispersed as shadows of night before the ascending daylight of truth.

Magnetism is thus brought under the protection of science and general intelligence, of which it will become an active and useful agent. Magnetism is no new principle, it is an organic development of the powers inherent in man. No fresh human characteristic is revealed by it; for all organic development of the present time has its origin in the past from whence it has successfully sprung. Thus magnetism is according to its nature as old as humanity. But it is different with the doctrine regarding magnetism. This may be new since the facts scattered throughout the course of history must be collected, must be compared with those of the present day and a theory formed out of which a rational system of application may be obtained. It is no reason that because the history of magnetism as yet vibrates between contradictory opinions, between fact and appearance, that we should not seek out its physiological

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root from amidst the physical and psychological facts which everywhere abound.

As concerns the historical facts of magnetism, people are now at all events convinced that that which occurs to the individual is common to the whole race, and that those kindred phenomena have never failed in any age or nation. Magnetism is therefore a historical fact.

CHAPTER II.

Magic—Black and White.

"Man may become, by the assistance and co-operation of spiritual powers, and capacities of his higher divine origin, capable of a higher sphere of activity, within as well as without himself, which gives him dominion over his own, and over surrounding nature." In this sense, Pythagoras and his disciples were, at a later period, considered as teachers of good and wise magic. The lower, or black magic, however, originated in the early times; and man, becoming conscious of his unusual powers, and without knowing their boundaries, was easily inclined to ascribe them to foreign and supernatural influences, to demons and according to his nature, he would use them for good or for evil purposes, either deceived himself, or as a magician deceiving others.

That magic descended by tradition from the early ages, is shown everywhere by the primitive records of the human race. It is so intimately connected with the nature of man, that we can only feel surprised that the learned should doubt it, and think it requisite to ascribe everything to myths; as if tradition had no firmer or deeper foundation.

Although we do not associate with magic, the gypsy art of reading the hand, and the science of making gold or discovering the philosopher's stone, yet it comprises much more than that which the reason of a sensible person might

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allow to pass unquestioned, or reject as pure nonsense and absurdity; and this is that wonderful power of material means. This natural power of man is, however, not frequently met with, and is not of that kind which every mind is able to appreciate according to its value and power. The knowledge of such rare phenomena and their causes, could therefore, in remote times, only be known to the highest sages and rulers, who preserve it among their secret learning and transmitted it to their children under that cloak of religion with which all secrets were covered.

In the black art man does not remain a passive instrument of evil spirits but is an active and working agent; we find that many practice sorcery and succeed, while others do the same and fail,—so that to do those things one must be “naturally inclined.” (As every one has not the same magnetic powers, and not all magnetic subjects present the same phenomena.)

When, therefore, man directs his strivings towards the divine, he is, in the degree to which he does not act egotistically, but looks unswervingly towards the heavenly, filled by divine grace with supernatural power.

An insufficient disposition for higher impressions may, however, be remedied by the divine pleasure; for we often see that God calls those to him who were straying from him, and endows them with extraordinary powers.

The aspiration of woman is towards the pure and noble; she attracts herself to man, who is ever seeking after that peculiar nature with which she as a woman

is endowed. And this she does, not in order to retain him in a lower sphere, but to ascend with him into a higher. And if on one hand woman is an encircling power to man, on the other hand she is by his side through the labyrinths of life, and by

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her gentleness, patience and love, softening and restraining his fiery impatience of character. In this sense woman is called “the crown of man.”

High as is the destiny of Woman, yet she has a closer affinity to the night side of nature than man, and is especially exposed to temptation, deceit, curiosity, indiscretion, the desire to enslave man by her charms, and to see the creations of her imagination realized are the shadow-like, and incline her to the study and practice of occult knowledge.

Night, sleep and dreams, affect woman more than man, and therefore the power of the seer is of commoner occurrence with her than man.

Soothsaying widely differs from the black magic, although it cannot be denied that natural magic borders upon the world of night; since, through worship of nature, it more and more removes man from the worship of the Divinity.

The worship of nature among the heathens, so long as it does not become dark and Satanic, being simply a materialized worship of the Supreme, does not prevent relations reaching them from a higher world. The Kabbalah teaches that

the heathens receive revelations and true dreams. It even maintains that in general, the heathen are as capable of receiving the Holy Spirit as the christians.

There is a course uncleanness which is an abomination before God, and a yet subtler one which causes a dimness in the soul. The nearer man approaches sacred things, the more lively becomes his sensibility to this dimness, as may be seen in the instance of the prophets. With external things it is also the same. The more closely man assimilates himself to them, the more susceptible he becomes for the Tumah. Those organic things which come most into

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contact with his frame, are more liable to become unclean than objects which are more remote and have less affinity with him. The human corpse, according to this law, is far more unclean than dead bodies of beasts. Man being the most highly organized creature, in his decay the most revolting decay takes place. The latter Talmudists therefore declare that a far higher degree of uncleanness exists in the corpses of holy men than in the corpses of unholy. Accepting for the present the general idea regarding sin, through sin, man not alone has caused suffering to the Divinity, but throughout the universe, especially in this, our world, where nature has become full of dissonances, and all creation sighs beneath the curse of Adam's sin.

Man returning in penitence, God together with the guardian angels, is ever ready to aid him in the contest with sin, and in the same degree that man desires goodness does he attract God's influence, and the darkness is changed into light, and severity into mercy.

Idolatry, murder, and immorality, are the three chief divisions of moral uncleanness. Those unnatural unions which are spoken of in the Old Testament are to be regarded as belonging to this species of uncleanness. Seething the kid in its mothers milk; the yoking together the ox and the ass; the planting near to each other of trees of adverse natures. The Kabbalah observes, with reference to the forbidden marriages between near of kin, that in such unions an unnatural evolution takes place, the branches being as it were bent back towards the root instead of spreading widely from the tree.

Speaking of the contagious power of evil, the Kabbalah says, as physical disease spreads forth from men so does the uncleanness of the soul ever magically stream forth, possess-

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ing a power of contamination, not alone for men, but for external things." From this proceeding the repulsion felt by the pure in the presence of the wicked; a repulsion the more keenly experienced, the higher is the purity. Each evil deed, each impure word, is thus possessed of a magical existence, which renders unclean all around it.

Equally strong with the laws against Tumah, and the laws against magic. According to the Bible, the Talmud and the Kabbalah magic is divided into three classes: the first, as an abomination to be punished, like idolatry, with death; the second with scourging; and, for the third, no punishment is ordained, but it is pronounced wrong as leading from reliance upon God.

The first class includes all evil enchantments and magical cures, the citation of evil spirits, and the calling forth the dead through the aid of demons. The invoker of the dead is alone condemned to death; the questioner of the dead to scourging. According to Moses it is simply forbidden to practice magic, not to be acquainted with the art, or to study it; since the members of the Sanhedrin must have been acquainted with magic before being able to pass judgment upon it.

The second class includes that magic which is produced through the agency of the lower and evil spirits of nature, by which means man is often lead astray.

The third class although not so strictly forbidden, is nevertheless pronounced unfit for the pious Israelites; and this is astrology. According to the Talmud and Kabbalah the stars have as great an influence upon man as upon the whole of nature; for the constellations presiding at the birth of a child determine its physical and mental qualities.

Intercourse with the so-called spirits of nature belongs

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also to this class. And these spirits were all designated Schedim—a name also borne by evil demons; but these spirits must not be confounded with Satanic beings.

The foregoing which includes some extracts from Molitor's writings are sufficient to give the contents of the Kabbalah with regard to magic, which it

treats of in all its ramifications, containing that which became Christian mysticism, and the magic of the Middle Ages. Also it contains much regarding what we now designate animal magnetism.

CHAPTER III.

Dreams, Visions and the True Magic.

VISIONS arise from more than a mere introversion, or from groundless appearances; it is generally believed they arise from a direct inward seeing, and, in a more extended view, an activity of the fancy independent of the outer senses. The difference between a seer and a poet, who often mutually exchange characters, is this—that the poet not only sees and understands that which is before him, but that, carried away, he enters fully into that which is before him, and creates harmonious forms: this occurs at will from the recollections of his mind. No true poet is wanting in this power of the seer, which is created in him as a gift from heaven, and cannot be gained by artificial means.

One can clearly see what is meant by the saying that poets and true artists must be born such. The inner creative power must not put forward those shadows which lie in the memory of imagination, freely and without design or forethought; they must unfold, grow, expand, contract, so that from being mere undefined shapes they become truthful and well defined pictures. The higher the genius, the more mature is the idea in the first instance. In drawings by Raphael and Michael Angelo the idea is at once clearly and firmly shown.

In the infancy of the world no difficulty was felt in

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explaining these most remarkable of all phenomena of human existence; the Oriental nations ascribed them to celestial spirits, and the Jews to angels and devils, who lived in social intercourse with men, divided according to certain gradations of the soul, provided with various good and evil powers; the Egyptians entertained a similar belief and the Greeks and Romans supposed them to be demons or even in occasional instances their gods. According to Democritus, visions and dreams are passing shapes—ideal-forms which proceed from other beings; so that even in sleep the soul has an equal activity as in the waking state, but with this difference that in the latter only the usual and every day shapes appear, whilst in the former those alone are visible which a soul is capable of observing and for which it is in a state of expectation. Heraclitus entertained a very similar theory; according to him the activity of the senses arises from a participation in the surrounding celestial ether. The difference between sleeping and waking, he says, is that in the latter the divine portion is drawn in, not only by the act of respiration but also by the organs of sight and smell, while on the contrary in sleep the communication with the celestial ether is confined to respiration alone; but that this is only a dim light which illuminates man by night and causes him to see things in dreams. In death alone is this light entirely quenched.

From these intimations we may direct attention to the visions of Moses, his power of transferring the light of prophesy to others, as a magnetic rapport; the

kind of sacrifices, blessings with water, oil, and blood, and by the laying on of hands, as well as his remarkable commands against the participation in sorcery, false prophesy, exorcism, and the questioning of the dead.

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We see in Moses the inward psychological contest of fear and hope, of reliance, and lastly, of enthusiasm, which overcomes all worldly obstacles; he was provided with superhuman powers to command the elements, and to give evidence of the power and glory of God by miracles.

Let us turn again to the history of the people of Israel and to the early Oriental nations, and compare the magic among them with that of later ages. We find many and striking experiences. In the first place, as I have already remarked, the Israelites stood alone among all the surrounding pagan nations, and magic among them had a peculiar form. For although the Jews had spent so long a time in Egypt, they carried with them but little of its magic; that is, of the real theurgic magical arts, which are perfected by natural powers and human inventions. The magical ecstasies and miracles were rather inspirations of divine power; and the influence of the black art, producing supernatural effects by natural means, was forbidden under the severest penalties.

The object of life is to the magician his inward contemplation; the true prophet lives in faith and not in visions.

Historians and philosophers of modern times have regarded the ecstatic phenomena of Israelitish prophets, and especially of the Apostles as identical

with magnetic clairvoyance.

The prophets regard not individuality, but the fate of nations and universal events, and therefore they are able to perform supernatural and superhuman actions, strengthened by the all-powerful influence of their will and faith, as well upon their own bodies as upon others, and over all outward nature in its temporal and local boundaries.

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Sudden conversions and changes of belief; immediate cures of difficult and tedious complaints; warnings of threatening dangers, and assistance to those requiring it at a distance; comfort and strength in trial and suffering, are proofs of this divine higher power.

The happiness of peace and the glory of paradise are only revealed by the divine word; and to participate in this, the human mind must acquire two virtues—humility in obedience to the law, and superhuman hope of reaching the goal beyond earthly existence.

If, however, man gains through his reconciliation and return to God, and his truly Christian life, the powers which our Saviour promised to all his followers,—namely, "to handle serpents, heal the sick, and cast out devils," and this in the same degree in which the Saviour did it himself (John, xiv, 12); and if such a true Christian really does greater wonders than man in his usual life of the senses is capable of performing, as we have seen in the Apostles and the Saints of all ages, we must regard that man as human.

I have already spoken at length of the Christian manner of healing the sick, and I again revert to it from the fact that the actions of Christ and his Apostles bear peculiarly on our subject. They did not use secret medicines or miraculous essences, but the power was in themselves, and they cast out devils, raised the dead, healed the sick and lame, through the divine aid and laying on of hands; and caused the blind to see and the dumb to speak. To prove this, though without any intention of calling them purely magnetic actions, but regarding them as divinely human miracles, I shall mention several cures of Christ and his Apostles, as they are revealed by the Evangelists and in the Acts.

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"And, behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee" (Matthew, ix. 2; Mark, ii. 3.)

A woman who had suffered from an issue of blood for twelve years touched the hem of his garment: "For said she within herself, if I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole" (Matthew, ix, 20-22.)

The man with a withered hand was healed through the words, "Stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other." (Matthew, xii, 10-13.)

The lunatic who fell into the fire and the water could not be healed by his disciples. "But when Jesus rebuked the devil he departed out of him: and the child was cured from that very hour." Jesus speaking to his disciples and giving the reason for their inability to cast out the devil said "Because of your unbelief; for I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew, xvii, 15-21.)

"And the blind and the lame came unto him in the temple and he healed them." (Matthew, xxi, 14.)

"Now when the sun was setting all they that had any sick with divers diseases brought them unto him; and he laid his hands on everyone of them and healed them." (Luke, iv, 40.)

"And behold there was a woman which had a spirit of

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infirmity eighteen years, and was bowed together, and could in nowise lift herself up. And when Jesus saw her, he called her to him, and said unto her, woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight and glorified God." (Luke xiii, 11-13.)

"The man who had an infirmity thirty-eight years, whom no one would carry into the water of the Pool of Bethesda, was healed by the words "Rise, take up

thy bed, and walk." (John v, 2-3.)

In a still more remarkable manner St. Mark relates the cure of a blind man by Christ. "And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit upon his eyes, and put his hands upon them, he asked if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored and saw every man clearly. (Mark, vii, 22-25.)

Of the same description are the miracles of St. Paul, who, powerful in spirit and action, deserves here also, our admiration. "And there sat a certain man at Lystra; impotent in his feet, being a cripple from his mother's womb, who had never walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said in a loud voice, "Stand upright on thy feet. And he leaped and walked." (Acts, xiv, 8-10.)

Healing, in the Biblical sense, deserves in many respects some attention, and we find in it not only something magical, but because the Biblical healings are often looked upon as the only true ones. The principles of this manner

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of cure are described in the following manner in various sentences and teachings of the Bible:

In Moses (Levit. xxvi, 14) we find as follows: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my commandments, I also will do this unto you: I will appoint over you terror, consumption, and the burning ague that shall consume the eyes and cause sorrow of heart."

Jesus, the son of Sirach, says: "My son, in thy sickness be not negligent, but pray unto the Lord and he will make thee whole. Leave off from thy sin, and order thine hands aright, and cleanse thy heart from all wickedness. Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him." (Eccles. xxxviii, 9-12.)

"Fools, because of their transgressions, and because of their iniquities, are afflicted. He send his word and healed them, and delivered them from their destructions." (Psalm cvii, 17, 20.)

There are also other and higher methods of healing than the usual ones, and pious man can cure as well as physicians. The believing physician, says Macarius, is divine, but medicines belong to the heathen and unbelievers.

In the New Testament, in all cases, sin is regarded as the cause of all diseases. Jesus spoke to the man with the palsy when he healed him, "Thy sins are forgiven thee." And when he had made whole the sick man at the Pool of Bethesda, and afterwards found him in the temple, he said: "Behold, thou art made whole; sin no more, lest a

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worse thing come unto thee." (John, v. 14.) The apostles and all, the saints also strive to make men first morally whole; for true and perfect health of soul and body is only regained with a return to God.

As soon as the soul is perfectly sound, we are told, this health of the soul will also spread over the body, or the sufferings of the body will no longer be of the nature of disease; they will not affect the heavenwards raised soul. If, however, man is incapable of such a self-cure, he must apply to the physician. "And he hath given men skill, that he might be honored in his marvelous works." (Eccl. xxxviii, 6.)

However, the analogies in the phenomena of prophecy as well as in manipulation, as, for instance, laying on of hands, and the mutual rapport by communion in faith, are to be denied, just as little (which might serve to recommend magnetism) as they are to be accepted literally. Christ lived and worked in nature, also as a man by ordinary natural agents; he had flesh and blood from his fathers Abraham's and David's seed, and was born of a virgin in the city of Bethlehem; his existence until he appeared as the announcer of the Word of God passed so calmly, according to the usual course of nature, that nothing extraordinary is known. His communications with other men, eating and drinking, the occurrences of his life, even the life and death, happened in the usual manner.

If the conclusions already arrived at rest upon a firm foundation, and, as it appears to me, are indisputable, we may conclude as follows:

That there is a universal connection in nature, and a mutual reciprocity in sympathetical and anti-pathetical contrasts, but which can not be perceived by the waking

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senses; so that it is, at all events, a something of which the senses do not give direct evidence.

That the living soul not only stands in sympathetic connection with the body, but also with the principles of nature, between which exist the invisible threads of attraction, limits of which no mathematics can define.

That a spiritual communion exists between man and man, and therefore also between man and superior beings, is not to be denied; for in all history such a communion is not only suspected, but dimly felt, and even spoken of in subjective assertion.

True magic lies in the most secret and inmost powers of the mind. Our spiritual nature is still, as it were, barred within us. All spiritual wonders in the end become but wonders of our own minds.

In magnetism lies the key to unlock the future science of magic, to fertilize the growing germs in cultivated fields of knowledge and reveal the wonders of the creative mind.

"It is open to all who will not set their minds stubbornly against new ideas. Those who are so stubborn cannot be blamed. Their minds in their present

condition cannot at once be changed to new ideas."

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CHAPTER IV.

Secrets of the Egyptian Magi.

"Ask, and thou shalt receive."

MAN embraces all things, like the ocean, and is higher than the universe. Whatever world he strives after is given him, for he is capable of gaining anything after which he strives earnestly, by true humility and unity of spirit, which occurs during the time when the senses are overcome, and the gates of the body are closed, as well as in perfect death; when the spirit of man raises the light spirit-body to the regions of his longing and his works.

We believe that the Egyptian priesthood was well acquainted with the phenomena of magnetism, and also the methods of its production, and the means of application to various diseases; and that, for this aim, they concealed the greater portion of their religious customs from the eyes of the uninitiated.

Of no one nation of antiquity do we possess so much knowledge concerning the treatment of disease in the temples, as of Egypt, where the priests knew how to awaken that inward voice in man, with which he usually is not himself acquainted, and which was regarded as a direct gift of the gods,— where this voice was so universally used for the

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cure of diseases, and for other purposes of life, but where at the same time the process was veiled from the eyes of the ignorant with the wise intention of preserving it from low and evil use.

According to this, man, created after the image of God, led originally a paradisiacal life; at peace with himself, he lived in harmony with the whole of nature, and in perfect clairvoyance; the inward sense, his deep mental life, being dominant over the outward world of the senses.

They imparted their secret and divine sciences to no one who did not belong to their caste, and it was long impossible for foreigners to learn anything; it was only in later times that a few strangers were permitted to enter the initiation after many severe preparations and trials.

According to Iamblichus, Pythagoras spent twenty-two years in Egypt, learning the sacred sciences and customs. In this manner several more were gradually admitted, and their secrets more or less revealed; but so mixed with Grecian fables that the truth was almost wholly lost.

The highest healing power, which acts not through palpable means, but by the aid of the will, was practiced by the priests of the highest rank; they were soothsayers and sages, and knew how to produce many supernatural effects (magic). Their mode of life was strict, and their first law, purity. By day and by night they were obliged to wash twice; their garments were of cotton or linen, and their shoes were made from the papyrus. Their food consisted principally of

vegetables, but also occasionally of flesh, but which was first inspected by properly authorized persons, and being found healthy and sound, was marked by a peculiar seal: for they knew that eruptions, various dis-

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eases of the eyes and other ailments arise from bad food. Pork they only ate once a month at full moon; fish, particularly sea-fish, were also forbidden to them. Among vegetable productions, they refused shell-fruit and onions; the first, from the fact that, as Plutarch believed, they contain too much nourishment and injure the digestion; the latter because they excite thirst.

The priests possessed no small knowledge of physic. Their procedure was certainly very simple, and confined itself to general rules; they were not acquainted with the enormous number of fluids, gases, mineral poisons, salts, earthly and vegetable poisons, which are known to us, and probably were no worse off than we, with whole sacks, barrels and measures full of remedies. Their medical substances were, according to Isocrates, very simple, and there was no danger in their use, for they could be taken as food.

Strabo also says, in his account of Moses, that it is easy to receive prophetic dreams from the Divinity in the Temple after a virtuous and righteous mode of life, while persons of the opposite character hope for them in vain.

Concerning that which passed within the temples, and of the manner in which the sick were treated, we have but fragmentary accounts; for, as to the uninitiated the entrance was forbidden, and the initiated kept their vows. Even

the Greeks, who were admitted to the temples, have been silent concerning the secrets, and have only here and there betrayed portions. Jablonski says that "but few chosen priests were admitted into the sanctum, and that admission was scarcely ever permitted to strangers even under the severest regulations."

When, however, we collect all traces which remain

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from various sources concerning the Egyptians, we gain the certain conviction that the treatment of the sick and the phenomena of the oracles were exactly similar to our magnetic somnambulism. We have, however, historical evidence of the preparation of the sick; secondly, of the temple-sleep, and the appearances connected with it; and thirdly, of the treatment of the sick, partly in direct account, partly in indirect memorials, in pictures and hieroglyphics.

The preparation by fasting, bathing, purification, anointing, and friction; by prayers and songs in praise of the god; the sacred ceremonies in darkness, occasionally musical tones, the impressive sacrifices, were calculated as much to produce a harmonic state of the body, to calm its excitability, as to incline the mind to expectation and veneration.

As in the interior of the temples there were not alone bare walls, but magnificent paintings and decorations, baths, gardens, walks and water, and everywhere the deepest silence; as moreover the mode of touch and manipulation exactly resembles that of the present day, it is clear that all circumstances were highly favorable to the magnetic sleep. The sleepers were

attended by priests in rooms set apart, and we find representations of them placing their hands on the head, on the stomach or on the back.

We may here give all that has historical interest for us concerning the importance of the hand; and among the Egyptians we find, before all others, not mere traces and dubious hints, but certain accounts of the use to which they put the hand, and its signification in general. Some consideration of this subject may give us certain views con-

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cerning their magical treatment, and help to explain in some degree the celebrated Egyptian mysteries.

We find in the Bible expressions and accounts, which indicate the hand as the magical organ, not only metaphorically, but in a direct manner, and moreover with the same views which have been deduced from magnetism. For by the hand magnetic power is imparted, and somnambulism artificially produced, either by immediate contact with the hands, or by the approximation of the hands and the fingers, or only one finger. We find passages in the Bible which give the same destination, the same effect, even the same direction to the hand—namely, that by the touch of the hand visions and the power of prophecy are produced. When God desired to inspire a prophet, what expression do we find made use of? This: "The hand of the Lord came upon him, and he saw and prophesied." Wherefore mention here the hand of the Lord? God has not human hands! The Bible therefore evidently indicates the divine act, by the means

common among men when anyone was to be thrown into ecstasy, and should prophesy.

There are many other similar passages in the Bible concerning the importance of the hands in producing visions and ecstasy, as well as the magical influence of the hand generally. The laying on of hands was customary on many occasions, and thereby the communication of a certain power was signified, although such power was not tangible or visible. It is still customary in religious ceremonies, and was used in bestowing a benediction, in sacrifice, consecration, and miracles. (Mark v, 23; vi, 5; vii, 33; viii, 23; Luke, iv, 40, etc.)

We see here the same proceedings as in magnetism—the same attributes of the hand, the same functions, the same

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results; but with the difference between the divine power and will and that of man. The laying on of hands is not absolutely necessary in magnetism; a finger suffices, or in some cases contact is unnecessary; in perfect communication the will is sufficient, without using the hand as a conducting medium. In the Bible we also find the finger of God often used metaphorically; miracles and signs were by the finger of God.

However closely the Egyptian mysteries may have been concealed, it appears that we are enabled by the aid of the magnetic hand to raise the veil of Iris, under which they produced somnambulism and cured disease in their temples,

without the aid of Iris and Serapis, in the same manner in which it is now done openly.

The blessings which every one desires and children long for from their fathers is seldom given by the will alone, or in words only; but the extended hand gives the direction of the mental effort to its influence, and executes objectively that which the mind has determined. In a physical view the hand gives the direction and the touch attracts and repulses; the hand of the magnetizer assuages pain and cures disease without further use of medicines, and even produces ecstasy and clairvoyance,

In this we find a belief in that system which accepts a universal fluid in the influence of magnetism.

As, therefore, direct accounts of the magnetic treatment in the temples of the Egyptians and of the magnetic sleep are to be met with in many directions, hypothesis aids us in explaining those mysteries which the priests incorporated in the hieroglyphics, and veiled from the eyes of the uninitiated.

But with the desire which is now shown on every side

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to unravel that which is mysterious in the great and lesser Egyptian mysteries, with the increasing knowledge of the hieroglyphic writings, and the industrious collecting and comparing of the materials already in hand, we may expect that the clouds hanging over this subject may be dispelled.

There is no doubt that the sciences were highly cultivated in Egypt; curious monuments of all descriptions are not alone proofs of this, but also the writings of ancient authors bear the same testimony. Moses tells of the Egyptian wisdom, and in the New Testament we find that "Moses was learned in the wisdom of the Egyptians, and was mighty in deed and in word."

The most perfect and reliable history of divine and human nature, of divine revelation and influence through divine or pious God-like men, is to be found in the records of the ancient Hebrews in Holy Writ.

The Bible has with truth been called the Holy Scriptures, for it contains the knowledge of that which is holy, agreeing as it does with unchangeable laws and combining and interweaving deeds and laws, words and actions. It shows the true connection of man with the Almighty; it has the most intimate connection with the profoundest truths of the intellect and the senses; it speaks of the origin of the universe and of laws, according to which all things were created; of the history of man before and after the Deluge; of his future destiny, and the means of attaining to it; of the living and invisible agents which God employs towards the great work of salvation; and lastly, of all beings the Saviour, who combined in his person all divine powers and actions, whilst those who had gone before him were but the representatives of single powers and perfections. It shows to fallen man the light and radiant goal of

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his life, and prescribes all the various actions of purification and regeneration.

The Bible contains the light which shines through all the clouds of life. It is the foundation of all human actions, the guiding star of the earthly to the eternity, of material to divine things, the means and end of knowledge. It is the first of the three great lights which guide and rule our faith. The Bible is also of greater weight to our subject than all other records; and I shall therefore quote some of the passages which have reference to the principles as well as the practice of magnetism in its action upon the mind, and especially as regards the healing of the sick according to Biblical precepts.

CHAPTER V.

Hypnotism the Law of Attraction.

THIS law of mind, of magnetic attraction and influence, is manifest in all organized forms of life, becoming more and more active and powerful in effects, according to the brain development of the organism, and reaching its highest potency in man. The manifestation of this law in forms of animal life below man is a matter of observation. A good illustration is given in the biblical account of Jacob's handling of the flocks in his charge while in Laban's service.

We see from this that even the sheep and goats could be influenced by the staves which Jacob laid before them in the water from which they drank. The fact that mothers influence their children from that which they see, has been disputed, notwithstanding that its truth has been demonstrated in all ages, and is as deeply founded in the nature of mutual existence as the children may inherit the bodily and mental peculiarities of their parents. That Jacob's sheep were influenced by the peeled wands, which he laid with so much art in the water from which they drank, has a deep meaning. Jacob either did this from experience, or some vision or dream taught it to him. And, in fact, we find, Genesis, xxxi, 10: "And it came to pass at the time

the cattle conceived, and I lifted up mine eyes and saw in a dream, and behold the lambs which leaped upon the cattle were ring-streaked, speckled and grisled." With the water in which, as it were, they reflected themselves and the wands, they drank in the image which impressed a new form upon their young, and thereby satisfied the imagination as well as the body.

The working of this same principle, or law of mental action and magnetic influence in its effect on the human being can be observed by any one as manifested in the wonderful parental influence of the mother over her child, which resulted, unhappily in some case, in birth marks and crippling of the child. It is a matter that has been practically demonstrated that the mother can, to a great extent, mould the character and disposition of the child before birth. Not only this but more; she can determine the genius of the child; or, in other words, direct the aptitude of the child to music, painting, mechanics, or whatever branch of life's industry and achievement she persistently fixes her thought upon during the period of her pregnancy.

We have not space enough here to enter into fully, and to defend the natural theory, by which is explained the manner in which spiritual impressions are even more easily propagated than is generally supposed possible in the matter-of-fact and tangible world.

We will, however, glance briefly over the subject and attempt to make clear beyond reasonable question the fact that magnetism in its various forms and phases is the attracting power throughout life. It is this law which governs the process of natural selection in earlier periods of the earth's development, evolving constantly higher and higher forms of life from lower; and since the perfection of man

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as a physical organism, it has manifested itself in higher and broader, constantly ascending planes of thought and consequent civilization.

We cannot say definitely what magnetism—this attracting power, or law of attraction—is, but we know, as the facts, ancient and modern, collaborated in this work show, that the nearer man approaches the divine in love, wisdom and use, the greater is his magnetic and attracting power. It is interesting at this juncture, in considering the manifestation of this law of magnetic attraction in the realm of thought, to note briefly the views held by the deepest thinkers, regarding the power of thought and its evolution through past centuries.

Advanced students in the science of mind affirm that thought is an actual living force in nature; that its physical manifestations in the minds of human beings, and in the brains and nervous system of the lower forms of organized life, are but the strivings of the "Universal Will" for expression. No attempt will here be made to treat a subject of such vast import in its philosophic bearings. I shall not venture to sound the metaphysical depths of the real relations that exist between mind and matter; nor shall I express any decided opinion regarding the truth of this theory of thought. A few suggestions in favor of acceptance, however, may not come amiss.

It is often the case that in thinking of force, we confound it with its product, motion, and in this way we speak of light, heat, electricity, magnetism, chemical action, attraction, and gravitation, as physical forces. We use the term "Law of

Gravity," but how little is really known by man of this mighty force whose power holds the visible universe in place. It is only in our

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present century that magnetism, the subtle, invisible, but all-powerful fluid, which permeates all matter, is studied with intelligence, and its possibilities suspected. This hidden force, for anything known to the contrary, may be the vital element in every form of life; its capabilities as an instrument for human development and dominion are even now, at this age, but little comprehended. A mysterious force exists in the vibrations of the ether, called sound, which science and invention have, so far, failed to utilize, but which, no doubt, in the near future will come under man's control for driving the wheels of industry.

The old beliefs regarding the constitution of the human mind and its faculties, have been shaken, and in many cases destroyed by facts, obtained from modern investigation and carefully tested experiment. The reality of thought transference, one mind impressing another, even from a distance in space, seems established beyond a reasonable doubt. The wonderful developments in the line of hypnotism, animal magnetism, and somnambulism; the unquestioned results for health, and the cure of disease, accomplished by the various schools of mental healing, all go far to prove the real existence of thought as a living force, which can be strengthened in its power, in a given direction, by individual effort and concentration of purpose. To state the theory of this advanced school of Psychology a little more clearly, I quote from one of its teachers. "The brain being a pulsating centre, its thoughts as they go out in

waves have to other brains a tangible representation. The psychic-ether, pulsating with innumerable waves, may be regarded as a universal thought atmosphere, and the sensitive brain is able to gather from it thoughts and

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ideas which its pulsation express." We may supplement this theory by a belief in a higher atmosphere of thought pulsation than exists on the mortal plane; we may well believe that there are thought waves of supreme wisdom and knowledge, which reach the brains of exceptional human beings, alone—brains that are peculiarly sensitive to impulses from the upper spheres. This highest endowment vouchsafed to man on earth is called the genius of intuition, and the few great souls that have possessed this mysterious gift are rightly named Seers. They have appeared at long intervals through the ages, and, if their inspired pointings toward the right paths of evolutionary development had been obeyed, organized society would not present the unhappy conditions of to-day. Life has always been a sad puzzle to man, and his animal impulses of selfish greed have always formed themselves in warring opposition to the teachings presented by these spiritual specialists. Acknowledging the fact, as we must, that Space and Time (so called) are but mortal conceptions, we may, with true philosophy, mourn the mistakes of man in the past, but, at the same time, we may draw the correct deductions from the course of human, evolutionary progress,—ever upward,—and cherish the brightest hopes for his future, not only on earth, but to spiritual realms beyond all mortal ken.

Going farther, it is, perhaps, well here to offer one word of warning. Granting the truth of this theory of thought, it must, of course, be essential for man's welfare for his progress upward, that the aggregate thought of the most advanced races be sound, and true to the leadings of the higher mind. Evil, discordant thought can become, unhappily, in many cases, more

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infectious than mental impulses toward truth and wisdom. Epidemics of baneful, diseased thought have spread through the minds of whole communities at different periods of the world's history; showing the secret power of telepathic influence. We may then well fear the prevalence of ideas, for they have served in the past as a serious hindrance to the power growth of righteous reform that have been planted from time to time in the minds of inspired leaders.

Let us now take a brief glance at the development of a hopeful thought, which has existed sometimes in strength, sometimes in extreme weakness, since man first emerged from the savage state. As different stages in the advance of humanity toward what we call civilization, the individual man has cherished a noble thought of an ideal condition of social existence on this planet; he has dreamed of a future state of society, in which justice and harmony shall rule, and true brotherhood be established. It is not my purpose to trace the development of this thought from the very beginning of its recorded history. In all epochs and in every land after primitive equality disappeared, aspirations for an ideal social formation are to be perceived in sensitive human minds,

sometimes in the form of a protest against existing evil, sometimes against Eutopian dreams for social reconstruction. The prophets of Israel, while lifting a warning voice against iniquity, announced a good time coming. Job, that grand old poet,—pessimist as he was in many ways,—believed in justice, and the right would at last prevail. Five centuries before our Christian Era, Gautama Buddha held the thought of the extreme wretchedness of existence, and offered the saving doctrine

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of self-sacrifice as the only solution of the great problem. Coming down to the classic period of philosophic speculation in Greece; we find Plato inspired to give to the world a high ideal in his "Republic," which work had great influence in promoting later aspirations. We have but to look back a few hundred years to mark the guarded ascension of the whole of mankind to the higher levels of mind life, and we can but feel that what has been shall continue to be until humanity, the great giant trying to lift himself from the slime of earth, shall no longer present features of abhorrent ugliness, warring against his own numbers, demoniacally insane and suicidal, poisoning his atmosphere with the effluvium of hatred and evil thought and deed; but shall walk beneath heaven a man of noblest proportions and form, and of angelic countenance—his thoughts of love, his acts of mercy.

I must omit any extended notice of that tremendous wave of thought which rose to such a height in the time of Voltaire, Paine and Rousseau, and which broke in such fury at the French revolution. Of all the dreadful implements used by the

occult powers controlling humanity, none has done more effective work for the amelioration of man's relation with man, than this bloody, blind, and furious overturn of society. By its means the ruling classes, throughout the civilized world, awoke to the fact that serious diseases lurked in the body politic of every existing government. Palliative remedies were more or less adopted, and there can be no doubt that organized human society received lasting benefits from the final results of that horrible chaos.

"The world approaches the verge of a new dispensation. Brute rule—the rule of matter over mind—is going. The race approaches the positive pole of its being, and undreamed of power awaits it. The power to conquer not only disease, but poverty and crime, and even old age and death." HELEN WILMANS.

CHAPTER VI.

Hypnotism the Key to Occultism.

THE connection between mysticism and mesmerism will seem naturally remote to the ordinary pathological student, but experiments in dual consciousness, in the possibilities of suggestion, in the transference of thought, and in the production of a profound artificial sleep, appear after a careful study to be only the outer fringe of an ancient secret knowledge by which the sanctuary of the inmost man might be unlocked, and whereby the interior mystic might enter into the realities which transcend the superficial truths of the phenomenal world. We speak tentatively and hypothetically, but we base our statements upon investigations other than our own, and upon authorities in occult science who are greater than ourselves. It is open to any one who has the necessary qualifications of aspiration, patience and energy to learn by his individual experience that mystic practice is not hallucination, and that it is not fraud.

Then he must compare what he has learned with the facts of pathological history in natural and artificial catalepsy, and if he can discriminate between disease which has its seat in organic weakness and disruption of mind and body, between the plunging of an unprepared nature into

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a condition which is outside nature, and between the sanctified interposition of a pure mind, a purged will, and an exalted aspiration and purpose, he will be in a position to understand what is essentially identical and what is incidentally diverse in the mystic and magnetic trance. His practical acquaintance with psychology and hypnotism may then be applied to an appreciation of the claims of the mystics in respect of their ecstatic absorption, when, if he should bear in mind the reiterated statement which has been the keynote of this book, he will conclude that these things are not of faith, that is to say, that any one who is vitally concerned in them should not stop short at the evidence and be content to believe. The mystics will tell him that it is open to him also to participate in the *bona Dei in terra viventium*, but that if he will share their privileges, he must also live their life.

We are conscious that we have been unwillingly speaking in terms somewhat enigmatical, and it will be well, therefore, if, avoiding all involved details, we can afford to the students a few lines of plain information on the end that was sought by the mystics through their profound process of introspection, and transcendental self-hypnotising for the suspension of sense-correspondences, and the manifestation of the interior light and life. There was neither secret nor mystery about it; it was always openly referred to, precisely defined and described. At the same time, the methods necessarily were of an arcane or, at least, recondite character, because they were concerned with the mystery of spiritual growth, and that great psycho-alchemical reconstruction which has been emphasized in one term of many heights and wonders—the New Birth, or Regeneration. Here is what we read in a

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popular book of mysticisms, which circulated widely in France in the middle of this century:—

"The union of God with the soul is the principle of all mystic life. But this union, the fulness and final consummation of which cannot be experienced till death has been passed through and eternity has been achieved, can be accomplished on this earth in a more or less perfect manner, and the literature of entire mysticism has no other end than to unveil to us, by a full and profound analysis of the different stages of evolution in the spirit of man, the diverse successive degrees of this divine union. Seven distinct stages of the soul's ascent towards God have been recognized by mystics, and they constitute what has been emblematically called the castle of the interior man. They represent the seven absolute processes of psychic transfiguration. The first link in this arcane sequence is called the state of prayer, which, from the pneumatic standpoint, is the concentration of the intellectual energies upon God as the object of thought, which is commonly assisted by the ceremonial appeal made by religion to the senses. It has, however, a higher aspect, comprised in the second evolutionary process, and called the state of mental prayer. Here the illusory phenomena of the visible world, are regarded as informed with an inner pneumatic significance, to divine which is a chief end of mysticism. In order to make progress therein, and so attain the third stage, it is necessary that the aspirant, shaping all practical life in conformity with his theory, should perform no outward act except with a view to its inward meaning, all things which are of time and earth, and man being simply figures and symbols of earth and heaven and God. The postulant,

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as he advances will perceive that the inmost thoughts of his own conscious being are only a limited and individual speculation of the speech or word of God, concealed even in its apparent revelation, and itself a veil of the divine truth which must be removed for the contemplation of the truth absolute, which is behind it. When he has reached this point the mystic will have entered on the third stage of his illumination. This is the most difficult of all. It is termed by mystics the obscure night, and here it is necessary that the aspirant should become stark naked, should empty himself completely, should be stripped of all his faculties, renouncing all his own predilections, his own thoughts, his own will—in a word, his whole self. Aridity, weariness, temptation, desolation, darkness, are characteristic of this epoch, and they have been experienced by all who have ever made any progress in the mysteries of mystical love. The fourth condition is denominated the prayer of quietism. Complete immolation of self and unreserved surrender into the hands of God, have repose as their first result. Such quietism, however, is not to be confounded with insensibility, for it leads to the sole real activity, to that which has God for its impulse. The fifth degree in the successive spiritualization of the human soul is called the state of union, in which the will of man and the will of God become substantially identified. This is the mystical irrigation which fertilizes the garden of the soul. During this portion of his development, the individual, imbued with a sovereign disdain of all things visible, as well as for himself, accomplishes in peace, serenity, and joy of spirit, the will of God, as it is made known to him by the word

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of God supernaturally speaking within him. On the extreme further limit of this condition, the mystic enters the sixth state, which is that of ecstatic prayer, which is the soul's transport above and outside itself. It constitutes a union with divinity by the instrument of positive love which is a state of sanctification, beatitude, and ineffable torrents of delight flowing over the whole being. It is beyond description, it transcends illustration, and its felicity is not to be conceived. Love which is a potency of the soul, or of that anima which vivifies our bodies, has passed into the spirit of the soul, into its superior, divine, and universal form, and this process completed comprises the seventh and final stage of pneumatic development, which is that of ravishment. Renouncing all that is corporeal about it, the soul becomes a pure spirit, capable of being united, in a wholly celestial manner to the Uncreated Spirit, whom it beholds, loves, serves, and adores above and beyond all created forms. And this is the mystic marriage, the perfect union, the entrance of God and Heaven into the interior man."

The history of Christian supernaturalism informs us that in these seven stages of transcendental adoration the body of the mystic was seen to rise from the ground, and to poise itself mysteriously in space. Ravished by interior visions he became insensible to all that was passing around him, and at the same time his physical senses, which had suspended correspondence for the moment with normal exterior environment, were ministered to in a manner which we should term magical; he saw, heard, felt tasted, but on another plane of being; and occasionally his indescribable

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ecstasy, was manifested in the apparition of lights and halos about him, and in the diffusion of an unearthly fragrance. If all these phenomena are to be accepted as literally true, they surpass in degree what has been achieved by psychological experiment at the present day, but in respect of their kind and class they are the phenomena of ecstatic hypnotism!

We have sufficiently indicated the historical foundation for the antiquity of those classes of transcendental phenomena which are generally embraced by mesmerism, and we have exceeded the limits of our purpose to establish a connection between them and the highest altitudes of mystic end and action. If it be impossible to do justice to the latter subject in an elementary treatise, it is equally beyond our scope to supply the student with an account of the various methods by which the hypnotic and mesmeric conditions can be induced in suitable subjects. It has been throughout, our endeavor to make this handbook as practical as its design would permit, and in the ceremonies and ritual of occult science we have given information at first hand from the most rare and authentic sources. In the present instance, however, we are dealing with a matter which is almost of popular knowledge, which possesses a vast literature in almost every form and language, while its methods and processes may be learnt from any one of the innumerable pamphlet guides which may be obtained at a nominal cost. What is superfluous from its general diffusion may be, therefore, reasonably spared. On the other hand, in the elaborate sources of experiment which have been taken by investigators who have become authorities through experience, there is obviously more than can be comprised in a preliminary sketch. It only remains for

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us to tabulate the several classes of phenomena which occur in the various phases of mesmerism, and to refer the student who desires to extend his knowledge beyond the scope of this paper to the authorities which he will require to consult.

Both mesmerism and hypnotism, in so far as they can be distinguished one from another, may be divided broadly into two sections, of which the first and most important has reference to therapeutics, and is in fact, the development of the so-called magnetic condition for the cure of diseases in the subject, for the performance of painless operations, and for the diagnosis of medical cases, when the stage of clairvoyance is reached. In a sufficiently susceptible subject, the passes and will of the mesmerist induce a condition of profound trance, which, before the discovery of anaesthetics, was made use of by Dr. Elliotson in India, with precisely the same success as anaesthetics for the amputation of limbs, and the removal of cancers; which were suffered by the patient unconsciously, and in the absence of any of those subsequent ill effects which not infrequently attend upon chloroform and stupefying gases.

The curative effects of mesmerism are not less astonishing than its power in the suspension of consciousness during agonising operations, nor do they by any means invariably depend upon the entrancement of the subject. Passes made over affected portions of the body, sometimes the simple imposition of hands, at others that process which is now termed massage, being a department of medical rubbing, and fundamentally a mesmeric treatment, have produced

wonders in healing, which rest upon unimpeachable evidence, and their citation would fill volumes. It would scarcely be exaggeration to say that almost every species of

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disease, other than hereditary, has been successfully eradicated by the methods which transcendental therapeutics have inherited from Anton Mesmer and from the psychologists who succeeded him. Painless parturition, the cure of paralysis, the restoration of sight and hearing, are included in the long list. Yet the nature of the agent which is at work in these remarkable physiological reconstructions is entirely unknown. The hypothesis of an imponderable magnetic fluid projected by the will of the mesmerist is now very generally rejected; the influence of the imagination is not sufficient to cover the facts. The transmission of a vital fluid would seem to have a side of truth, for the operations of curative mesmerism exhaust the vitality of the mesmerist, but this again is insufficient, for the cures of some healers have been performed on a scale which is so colossal as to be out of all proportion with the extent of their vitality. The insufficiency of existing explanations has lead many to have recourse to a purely spiritual theory, which, whatever its value, is naturally distrusted by most scientific investigators.

Therapeutic phenomena taking place in the presence of the holy are another phase of the grand mesmeric mystery which is as ancient as sense-suspensions, trance, and hypnotic vision. Miraculous healing, indeed, has ever been considered a prerogative of saints, and a test of divine mission. At this day it is

still credited, and still practised, and still applied to by numbers, who would scorn to debase it by association with the name of Mesmer, and who, disregarding fundamental identities, would deny that it had any connection with "animal magnetism," with the transmission of vitality, or the existence of an odic force. By these it is commonly classed among the miraculous effects of prayer,

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and Faith-Healing, in one or other of its phases, is notoriously a fact of the times. It is practised in many ways; by some of its apostles it is connected with certain dogmas, a belief in which is held to be indispensable; others would identify it with no creed and no doctrine; for them it is an universal Spirit of God. In many cases the belief in this abnormal power and personal experience of its working, have created currents of enthusiasm which have exceeded reasonable bounds, discrediting testimony which might otherwise have been more generally accepted, and bringing disrepute upon movements which in their aspirations were just and good.

There is one form of psychic cure which is carefully distinguished by its professors from the medley of marvels which pass all confused under the name of Faith-Healing. It is termed Christian Science Healing, and it claims to have reduced the subject into the shape of a methodised spiritual gnosis. Its disciples will charge us with confusion for referring to it in a paper on Mesmerism, but we are treating in a broad and comprehensive manner of matters which in their deep centre are either one, or, at least, are radically joined, and defects of

terminology are a common disability to which forbearance should be extended in what is still the infancy of psychological research. Among many systems and claimants, we recognise in the principles and disciples of this so-called Christian science, the most profound elements which have entered into the higher mysticism of all the ages, and, whatever the results which have been achieved, and we have heard personal testimony from cultured and thoughtful persons which is of real weight and value, we recognise that Christian Science Healing is to all appearance on the path of the

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mystics; it is on the path of Vaughan, Bohme, Saint Martin, and the best of the Quietists; and it is our duty in this section to refer the student to its literature for the purist quality of light in the recondite problems of that spiritual reconstruction of physical man which is said to be performed under the arcane potencies of prayer and faith, whether it be identified by name, or not, with what is called Faith-Healing.

We have said that the cures which are attributed to mesmerism and its collaterals are not to be explained by the power of imagination, whatever the stimulus which may be applied to it. The statement was not made in the interests of any hypothesis, but simply in view of the evidence. Imagination, at the same time, is a great curative agent, and accordingly it has been the fashion, for half a century, to explain all the phenomena of mesmeric therapeutics by that alone, or by that in conjunction with a theory of planned imposture when the explanation would be obviously misapplied. Both methods are now

practically abandoned. Men of science have discovered, that in addition to the phenomena of healings, there are other branches of mesmeric experiment which it would wholly fail to cover, and under the name of hypnotism the whole subject is receiving gradual investigation. Scientific processes are like the mills of the gods, they grind slowly, but in the end they grind exceedingly small, and the generation of the moment very usually does good work by exploding the hypothesis, if not the methods, of its predecessor. This very hypothesis of the imagination in its relation to curative mesmerism is beginning to be reduced to its due proportions, and the power of the agent in question is now being confined to those diseases which are said to have been

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caused by imagination, the existence of real diseases which have originated in this manner being proved by the fact that imaginary or fictitious complaints can have no existence, and, positively speaking, by the collateral fact that complaints which have taken genuine hold of a patient, have demonstrably begun in his fancy, acting upon a nervous and abnormally susceptible temperament.

The second of the two sections with which the phenomena of mesmerism and hypnotism may be broadly divided includes all experiments which are not of a therapeutic character. Their variety is enormous, and their psychological significance as investigations into the undeveloped potencies of mind is so great that it is difficult to attempt its expression without using terms which would seem to be sensational. We are speaking of experiments which reveal to us the

existence, deep down in our being, of faculties which may be called unknown, of other senses than those which we normally use, and of apparently foreign personalities behind our legitimate manifested personality, whichever we have considered as our most inalienable part, and as that which constitutes ourselves.

The phenomena included in this section admit of further subdivision. There are those who are connected with simple muscular affections which are the first results of the trance condition, in whatsoever manner produced. What is generally observed at the beginning is, in the words of a recent writer, a remarkable quivering of the eyelids, a "contraction and then a dilation of the eye," followed by a gradual closing of the eyelids and "by all the outward appearances of deep slumber. The arms fall listlessly by the side, the limbs are relaxed, and to any one not in the secret the subject would appear to be sleep-

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ing heavily after some great and fatiguing exertion." The nervous centres which control the action of the muscles are at the same time stimulated into an abnormal excitability. "Even a gentle stroking of the skin is enough to produce the contraction of the muscles underlying; a continued irritating of the same spot will cause the contraction to extend to the neighboring and distant groups of muscles. . . . By employing the appropriate stimuli we are enabled to produce the continued contraction of any set of muscles we may select, and even to induce rigidity of the whole body." This rigidity constitutes a second stage in physical entrancement. The senses are imperfectly suspended in ordinary normal slumber. In the hypnotic or mesmeric state, the subject is unmoved by

the strongest light directed straight upon his eyes, or by a stunning report at his ear, and he passes into a condition which closely resembles that of catalepsy. Experiments connected with the artificial suspension of the senses in the hypnotic, indifferently with the mesmeric, states are of a very interesting character, but they are exclusively of an elementary kind. "In our waking moments we enter into relation with the outer world by means of the external senses; and the organic functions of the body are controlled by nerve centres, which are, to a large extent, subject to the higher faculties of sense. In this state our senses reveal to us the other world as it is, and direct the functions of the body appropriately to the nature of the external agents by which they are impressed. But in the hypnotic slumber the functions of external and inner sense are perplexingly disordered. The hypnotised subject does not see what is before his eyes, or hear the sound in his ears; he sees and hears only the sights and sounds suggested to him by the

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magnetiser. And the lower functions, such as nutrition, which are dependant upon the perceptions of senses, are effected in like manner. This power of controlling the sense perceptions enables the operator to make the patient blind or deaf to the present sights and sounds, and to make him see and hear—and so of the other senses—what has no present existence outside the suggestions of the magnetiser. . . . This kind of hallucination has been called positive, to distinguish it from the former, to which the name negative has been assigned."

What is suggested to the entranced sight of the subject must not, however, be identified with the normal figments of imagination. What is imposture on the part of the operator is a vivid actuality to the patient. The entranced senses are, moreover, the slaves of the hypnotist; what his methods have deadened, they can also quicken; he can arouse them into abnormal activity, and, if he so wills it, his own arbitrary motions may be imitated automatically by the subject with eyes gripped close in the vice of catalepsy.

The control of the external senses must obviously affect the intellectual faculties and the scope of will. In a lesser or greater degree, as the power of the operator and the susceptibilities of the subject may vary in different persons, both are under the direct influence of the mesmerist. It is said that under circumstances which, however, are seldom met with, the interior personality of the subject may pass away from the influence of the operator, but as a rule he controls for the time being the whole individuality of his patient. As a rule also the intellectual faculties are exceedingly quickened; a

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dull person becomes an acute reasoner, he will give answers upon questions upon which in his normal state he is practically unacquainted; he may occasionally be addressed in a language which he notoriously does not understand, but he will reply pertinently, his mind seeming to be for the time identified with the understanding of the mesmerist.

The memory is also quickened to a surprising extent; there are instances of ignorant servant girls automatically repeating in the magnetic condition, with

absolute accuracy, long passages from the Greek poets which they have heard recited by their masters at a period considerably previous. The creative faculties are also considerably developed, some manifesting a remarkable lyrical gift, and improvising lengthy poems with conspicuous fluency; while others exhibit an astonishing and hitherto unknown aptitude for musical composition or painting.

The suspension of will which accompanies the hypnotic state, placing the subject, in mind, morals, and body, at the complete disposal of the operator, also controls the individuality, which can be effaced and transformed according to the necessities of any experiment. "Tell the sleeping individual he is a child, and he will begin to play at the games of children; that he is a girl, and he will begin to sew; that he is a priest, and he will begin some sacerdotal function; that he is an old man, and he will call for a stick to support his steps; that he is a general, and he will draw himself up, give the word of command, etc.; that he is a dog, and he will crawl on all fours and bark." These are, however, but elementary and surface phenomena. In some cases a new and underlying personality will spontaneously manifest, and if the hypnotic condition be prolonged, several

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of an opposite kind, and all more or less foreign to the patient's normal nature, will appear in periodical succession; an educated and virtuous person may develop a low and vicious character, while a low type of humanity will exhibit in the profundities of his being a higher form of consciousness. We are thus

brought face to face with some of the most inscrutable problems in the esoteric nature of man.

Where new personalities are not developed, we have frequently new senses or new forms of perception; the chief of these are clairvoyance, clairsaudience, and the phenomena which constitute psychometry. CLAIRVOYANCE is the development of the faculty of interior sight. It was discovered to the modern world by the Marquis de Pusegur, a disciple and friend of Mesmer; but vision at a distance was familiar to the old operators of those forms of divination which have been described in a previous paper. The enlargement of mind to which we have already made reference is in itself a part of clairvoyance, and, under favorable conditions, it is brought to the test by the subject showing acquaintance with mere matters of fact, as, for instance, the private history of another person outside the sphere of his knowledge. In other cases he perceives what is taking place at a distance, can read in a closed book, in a locked slate or in a sealed letter. There is also a therapeutic variety in which the seer perceives the interior condition of a sick person, and of himself occasionally, and indicates the nature of the required remedy. The third degree is closely connected with the phenomena of modern spiritualism, and in some cases, perhaps, not less intimately with those of hallucination and illusion.

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In those cases, which may be reasonably included in the first of these categories, the interior being of the seer seems elevated into another form of subsistence, and he enters into correspondence with the spirits of the departed,

and with other hierarchies of extramundane intelligence. CLAIRAUDIENCE in hypnotic and mesmeric states is of uncommon occurrence, and this also more properly belongs to spiritualism. It is in that state in which Swedenborg, Bohme, and the mystics of all ages have conversed with voices of the unseen, while absorbed in any of the known species of entrancement. It takes a more readily intelligible form when the spirit of the subject is supposed to travel into distant earthly scenes, where it hears the conversation as well as perceives the action of other human beings.

PSYCHOMETRY is comparatively a new departure in psychic science. Here the clairvoyant is placed in correspondence physically with any object whatsoever, and beholds in the interior condition the chief points in its history. A lock of hair will reveal the whole personality of the man from whose head it has been taken; a ring, a fragment cut from a garment, a letter, etc., will produce identical results—whatever has been connected intimately with a human being presents that being to the mind's eye of the seer. It is also asserted that the natural history of a mental or mineral will be unfolded by its mere pressure against the forehead of the hypnotic subject; some important and apparently bona-fide books have given details of numberless experiments in psychometric mineralogy and geology.

The highest and rarest states of mesmerism are those of the prophetic frenzy and of pure lucidity, but

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these phases are at present outside the experience of professional men of science, and they encroach upon a region of mysticism which transcends elementary limits.

Much, and with reason, has been written on the dangers of hypnotic experiments and on the power which it confides to persons who may conceivably abuse it. Body and mind, will and imagination, consciousness and personal identity, should not be lightly surrendered to any custodian. Nevertheless, where an operator is possessed of all proper qualifications, we find that the entranced subject, in the majority of cases, passes into a higher condition of moral development. It is undoubtedly possible by the process of hypnotic experiment to impress upon a patient the design of committing a murder, and when he has, to all appearance, returned into his normal life and senses, that impression will remain, and he will commit that murder in exact accordance laid down by the mesmerist. On the other hand, it is equally possible to create an aversion in a subject which will divert him from a habit of vice; it is possible to awaken positive virtues which were previously wanting; and, not improbably, though adequate experiment is wanting in this direction, it is possible to originate in the trance a quickening of the intellectual faculties which shall be permanent in the ordinary state. Mesmerism and hypnotism have been termed the stone of the philosophers in action, and certainly they bring us the knowledge of a spiritual agent which is potent both in the dissolution and reconstruction of the interior man. As such it is to be reconed among the essential instruments of mysticism, and the careful, reverent, earnest development of its possibilities may be

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considered by the mystic student as indispensable to all progress in the experimental knowledge of the soul.

The literature of mesmerism is so enormous that it is difficult to recommend any individual writers. Deleuze and Dupotet were great authorities in France, as were Elliotson and Gregory in England. Esdaile is valuable for his account of surgical operations performed during the trance state. Sandby is an instructive writer on the general subject; and there is interesting matter in some letters of Harriet Martineau. The work of Binet and his collaborator ranks high among modern books.

Bernheim's Suggestive Therapeutics is invaluable to the general practitioner.

Our private library contains probably the most complete line of works on this subject in America, and all our students are allowed the free use of the same.

CHAPTER VII.

Modern Spiritualism.

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WE have seen that the traditions of mediæval magic in the West were to some extent perpetuated in the doctrines and practices of mesmerism. The occult force which was first made known to the modern world by the physician of Geneva constituted at least a kind of connecting link between the phenomena of the old theurgic art which was familiar to the Christian masters of mysticism, and the long sequence of marvels with which every one of the present day has become more or less acquainted, under the conventional name of spiritualism. The pronaos of the spiritual temple has been said to be animal magnetism, and at a period which was prior to the date of the Rochester knockings, the German historians of magic were accustomed to interpret the thaumaturgic mysteries of the past by the light of the science of Mesmer. Insufficient as it was, this explanation had a certain base in fact, and it may be safely affirmed that both magic and modern spiritualism have had many phenomena in common with animal magnetism. Things which are thus interlinked cannot be fundamentally dissimilar; in all ages and nations the sciences of the soul must be reasonably supposed to consist in the development and application of the same

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arcane forces; between ancient and modern psychological phenomena there may be difference of mode and degree, but their manifestation must undoubtedly take place by virtue of the same laws.

In the several sections of this book we have already made reference repeatedly to the present condition of psychic science, to the facts with which it is connected, and to the investigations involved therein. We have said that the paths which we are now essaying to travel, were travelled by the old mystics, and by such landmarks of progress as we can discover in their mysterious writings, we seem entitled to conclude that they had advanced beyond ourselves. Spontaneous occurrences, such as Apparitions, Hauntings, Obsessions, and other phenomena which are not to be explained by the known laws of Nature, have been common to all countries and to all times, and in the great majority of cases they involve, if genuine, the supposition of intelligence acting to some extent outside the visible world. The practical magic of the past was a series of methods and processes by which men endeavored to entre into a conscious communication with the powers which produced these wonders, and to become acquainted, for whatever object, with mysteries of the invisible. Modern spiritualism is simply another series of methods and processes, necessarily analogous in character, whereby men in the nineteenth century are seeking to accomplish precisely the same end. All that we have ascertained in the present by our independent psychological researches seems to substantiate the claims of the old magicians and mystics up to the point which our researches have reached, but this statement, of course, presupposes a

discriminating separation of what is obviously fabulous and impossible in the history of magic.

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If along our own lines the mystics would appear to have transcended us, it must be because our methods are less perfect, and our perseverance is less. One of the most important divergences is indicated in the fact that the magicians pretend to have been acquainted with many hierarchies of invisible intelligences, while spiritualism is solely concerned in communication with the souls of the dead, and, in this sense, if in no other, it is, to all intents and purposes, the Necromancy of the nineteenth century. We have seen after what manner the Magus of past centuries adjured the apparitions of the departed, how elaborate was the ceremonial, how diffuse were his rites, how enormous was the pneumatic force which he claims to have become able to exercise, and how impressive were the results which he appears to have achieved in the process. He worked, for the most part, alone, and, indeed, isolation was essentially a part of the preparation which he was bound to undergo. No ordinary quality of perseverance, no common power of will, must have been focused on his unearthly aim by the simple literal fulfilment of the ritual acts. Instead of the thorny and toilsome path of the adept, with its fasts and vigils, its sublimities and silences, its grotesqueries and grandeurs, Modern Spiritualism offers us a royal road to the accomplishment of the same thaumaturgic mystery—the same face to face, if not unveiled, communication with the dead of all the ages. Without facts, without prayers, without watches, without any indispensable garnishing either outside or within the house of human life, it

guarantees to us on the evidence of a great cloud of witnesses, results as phenomenally tremendous as are any that have been encompassed within the whole circle of historic witch-

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craft. In virtue of what law has such a simplification become possible, is a tempting subject of inquiry at the threshold of our brief study, but it is not one over which we can afford to dwell. We are concerned—as before—with alleged facts, and with the means of verifying them, not with hypothesis on the uninvestigated and perhaps inscrutable laws which may govern modes of manifestation. If the methods of the magus of old were laborious to superfluity, a cumbrous system should have interfered with the success of his work. If they were prolix and in part unnecessary, it is difficult to see how a *slipshod modus operandi* can produce as great results. If it be fitly an operation of prayer, abstinence and sacrifice, if it were one essentially a sacred and religious matter, to be performed with the whole heart and the whole soul, there must be danger at our doors when it has deteriorated, if not into a profane pastime, at least into a secular experiment which is stripped of its sanctity in conscious act and intention. This is a moderate and reasonable criticism which can afford no sincere conviction, and tampers with no experience, and it must be left at this point.

Modern Spiritualism, like its precursor, the mysticism of the past, asks nothing from the faith of the observer, and it is an unwarrantable blunder to establish an inclination to believe as an indispensable, or as any element of success in its

investigation. True phenomenal spiritualism, as expounded by its reasonable adherents is a scientific investigation into the nature, cause, and operation into certain forces which appear to originate outside the normal plane of Nature, and give evidence of human intelligence which cannot be

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identified with that which is resident in the observers. Like that practical brand of mysticism which is more rigidly denominated magic, its avowed end is the demonstration of a spiritual world about, within, and beyond the visible horizon of things called material—a world which is ordinarily imperceptible by the senses of embodied man, but which, under certain circumstances, can be openly manifested in a manner which precludes the hypothesis of hallucination. These circumstances are the “conditions” to which reference has already been made, and which we have shown to be of equal importance alike in the operations of spiritualism and old magic. The conditions which are commonly required for success in the experiments of modern psychology are—

I. An intention on the part of the observer to enter, if possible, into communication with spirits; it is this intention which constitutes the difference between the phenomena of Spiritualism and those of spontaneous apparitions.

II. The presence of a certain harmony of will and wish, and of general good feeling among a given number of investigators who have determined to make experiments in common.

III. A favorable state of the atmosphere, which should be free from electric and magnetic disturbance, and should be dry and moderately warm.

IV. The formation of the circle.

V. The absence of glaring light.

VI. The presence of what is called a medium.

Speaking broadly, these are the conditions which are laid down as generally essential. Phenomena which

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are recognised by spiritualists may, however, occur in the absence of any of these rules, and, so far as the conscious preparation of the observer is concerned, they appear to have taken place on occasions when they have none of them been fulfilled. Accounts of spontaneous manifestations from the other world in the absence of any thought, expectation, or desire on the part of the witnesses, have constituted, as already stated, a large section of supernatural history in all times and countries. So also the concordant relation between individuals comprised in the circle may be counterbalanced by other advantages; tornado and tempest cannot always interfere when a strong force has been developed by other conditions; hands clasped for the formation of a circle are as much a guarantee against imposture, when light is obscure or excluded, as an indispensable element of success. Under certain circumstances any class of the phenomena may be produced in open day, or in the midst of a

brilliant artificial illumination, while many private circles are affirmed to have been established with the most gratifying results in the absence of any developed medium.

Experiments which are usually dependent for their success upon atmospheric conditions, upon the disposition of the observer, and upon those unknown faculties which constitute what is called mediumship, cannot be readily conducted, because it is only up to a very limited point that we are able to ensure the conditions; the investigation of the phenomena of Spiritualism is, therefore, beset with uncertainties; the communication of the two worlds is occasionally accomplished very readily and in a very complete manner; at other times

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it is difficult and long in the process without any assignable reason. It is evident, therefore, that the student of mysticism, who desires to assure himself that the modern branch of magical practice can offer to the conscientious experimenter a reliable instrument of communication with supersensual planes and extramundane modes of subsistence, should endeavor by the most patient and exact observation to increase the knowledge of conditions. Those who have directed their special attention to this branch of the subject have frequently assured us that their study is the one thing needful, the beginning and the end of all true progress in psychological knowledge. This is most emphatically a point on which we may look for assistance to the processes of the hierophants transmitted to us in Western magical literature, and the few who, at the present

day, have reconstituted the *modus operandi* of the spiritual circle along the lines of lawful necromantic ritual, have borne testimony to the success of the attempt. There can also be no reasonable doubt that researches into soul mysteries should be exclusively undertaken by spiritual minds, and that they should be conducted in such a manner, and with such an end in view, as will make them an integral part of their individual spiritual development. It would be unbecoming in the extreme to suggest that a large proportion of spiritualists are devoid of the interior qualities to which we refer, but no one who is acquainted with the movement can fail to be aware that the motives of investigation are frequently frivolous in the extreme, that it is frequently conducted under circumstances which make it morally unprofitable, and as a mere matter of curiosity, wonder and amusement. These facts are indeed notorious, and to enlarge upon them would be a superfluous

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task. It is more important to observe that the merely scientific spirit, the simple thirst after knowledge, the desire, lawful and commendable as it is, to extend the field of observation, to investigate the forces, is an insufficient reason for spiritual research, though what is thus undertaken may occasionally awaken in the mind which is devoted to science, aspiration and a purpose which transcends ordinary science, nobly as it undoubtedly is. A spiritual inquiry should be undertaken with spiritual objects. In the most exalted sense of the term, it is legitimate only in two classes—those earnest seekers into the interior problems of being who desire to attain to the permanent actualities which they believe underlie the appearance of the external universe, who are sufficiently

absorbed by the fundamental hypothesis of religion to be anxious for their rigorous verification, who yearn, in the language of the mystics, to find their souls, who are probing the bases of faith, who are in search of an instrument of intercourse with the divine source of life. That is the first class, of which the second is the fruit, being those who have passed through this initial stage wherein the faculties of being are exercised in the achievement of the grand realities, who have entered into the interior light, and on the path of spiritual evolution. Such, at least, is the rule laid down by the mystics; to such alone is promised what they term the opening of the closed eye of the unknown darkness, and the gate which gives entrance into the garden, and into the closed palace of the king. It is needless, therefore, to say that the required disposition is essentially religious. Sanctity of thought, sanctity of life, sanctity of soul and body, are the

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first conditions of the process, for the work is one of reconstruction, which is the significance of the word religion; the system of spiritual communication which is proposed by spiritualism being the way of the soul's return into a conscious life in God.

Now this end which we have mentioned has been present to the minds of many persons connected with the spiritual movement of modern times, and it is identical with the ambition of the mystics, but it is far from having been generally achieved at present. The communication, on the faith of the evidence, has been indeed established; the path has been opened, but we have not as yet

passed through the first avenue. In plain words, we discovered that there is intelligence on the other side of life, that under certain circumstances it can be manifested to our own, and that it can even give evidence of itself to our physical senses, but it is the lowest scale in the hierarchy of spiritual subsistence with which we have alone communicated, or, if this be too pronounced a statement, in view of our ignorance, we have evidence, notwithstanding, that the "spirits" which frequent our seances are in no sense appreciably advanced beyond ourselves; Communications which claim to come to us from high intelligences and from the superior spheres, are occasionally received, but it is seldom that they bear the impress which we have a right to expect from those high altitudes, much less from the divine apex towards which the spiral paths of being are supposed to lead us.

In considering the phenomena of Spiritualism we have taken a lofty standpoint, because from our knowledge of the old mystics, and from a reasonable re-

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view of the entire subject, we are assured that no true progress can be made from any other. The great body of testimony which has been recorded by an innumerable variety of observers belonging to all classes of life and character, seems equivalent to a positive proof that the experiments of Spiritualism can be, and are, conducted in the absence of any exalted motives, they are obtained among the frivolities of the drawing room, among the vulgarities of the public seance; they can be produced in the presence of debauched and vicious persons. Only the nature of the manifestations and the class, of the communicating

intelligence corresponds to the dispositions of the investigators, and he that is himself filthy, perverse and debased, will attract what is unclean and low on the other side of life.

As in other divisions of this volume, we have abstained from attempting a philosophical defence of Spiritualism, or of debating its a priori possibility; it is equally impossible to array the evidence which exists in its favor. We are solely concerned with supplying to the student who is in search of instruction an account of the classes of phenomena which, it is alleged are produced, and with putting him in possession of the means by which he may verify them for himself. The conditions which are generally requisite have been already enumerated; we have foreborne to discuss their value, for they constitute an uninvestigated region of exceptional law, and in the present state of our knowledge it is futile to attempt an explanation of the how and why of the phenomena—a disability it may be added, which we possess in common with the professors of all branches of physical science. As in chemistry, as in the formation of crystals, we know that certain methods and

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processes produce certain results, but is a matter of experience only. Our disabilities, however, are greater than those of the physicist, for he is concerned with blind forces acting fatally, but we are the investigators of a power which, under given circumstances, can at any rate assume intelligence.

Sixth in the series of conditions was the presence of a medium, and here it is necessary to summarise the little told on the nature of what is called

mediumship. There is a want of unanimity among the old practical mystics on one important point, namely, whether it was possible for all persons to become magicians and to evoke spirits with success. The presence of a certain occult qualification which is nowhere explained in their writings, because in all probability it was not understood, is considered indispensable by some, but it seems to have been the opinion of the majority that evocation could be achieved by all who were willing to lead the life of a magus, and to fulfill the rites of magic. Both parties distinguished, notwithstanding, between the natural and artificial magician, between the man who was magically predestined from birth, and the man who, by will and labor, could effect such a transmutation in his nature as would capacitate him for a work to which he was not predestined. As the latter person was held in superior consideration, we must understand by a predestined magician not a person who was ordained by a mere automatic fate to a certain arbitrary end, but one who by his birthright was constitutionally gifted with a certain quality which was favorable to the matter. The presence of a natural magician at the experiments of a master by art was always a desirable conjunction. Now, the natural magician appears to have been identical with the modern medium, and the term of the

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mystics in all respects is preferable to the slipshod designation which has been commonized past all endurance by the impostures and stupidities of the past forty years.

When a given number of persons undertake, for what purpose soever, an investigation of the phenomena of Spiritualism, they commonly go in search of the assistance of what is called a medium. In actual significance the same is identical with the ecclesiastical term Pontifex; he is the bridge of communication, the intermediary between the seen and unseen worlds; it is through him that the other side of life effects manifestation to this, and if there be truth in the claims of Spiritualism, his, most assuredly, is an exalted and holy vocation, which should be prized before life itself by the possessor, which should be never prostituted, but alone exercised for the highest ends. But the Pontifex and the priest of the past too frequently abused their office, and we must not be astonished when we hear that the power of this new priesthood has gradually been converted into one of the crafts of life, that it is daily bought and sold, that it has been made subservient to the most sordid interest, that every element of consecration has been successively stripped away from it, that it has been used for abetting imposture of almost every class, and that it has become so debased in the hands of its possessors that the genuine gift can often be scarcely distinguished from the fraudulent impositions of mere mountebanks.

If we search through the large literature of Spiritualism for some account of the nature and qualities of mediumship, we find little that is satisfactory. There are many plausible theories there is much skillful speculation, there is a quantity of untutored guessing, but there is nowhere solid knowledge. Nor is the reason far to seek. Where

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the scientist who can explain to us why mustard is hot or sugar sweet? Beyond the surface of phenomena there is no penetration possible; we must be content to observe and record; to the ultimate reason of things we have no way of attainment. "What is the state of mediumship? What is the peculiarity of organization, and how acquired?" asks one writer who himself claims to be in possession of one of its gifts. "It would be difficult to tell what it is. It is often, and usually is, possessed at birth; or may be slowly or suddenly acquired. The spirit seems to have less hold on the body, and to be more sensitive for that reason." The explanation is poor enough; but it is useful in its evidence for one undoubted fact, that the medium is an ignorant of the nature of this strange power as is the most profound philosophical mind of the nature of its own consciousness. We must be content with the simple affirmation that there are certain persons who; by their constitution, are endowed with a force which transcends radical investigation, but by which force it seems possible for spirits to become the temporary associates of embodied man, to manifest before him in assumed human shape, and to perform many acts, which on the faith of existing evidence, are of the kind which we term supernatural. The same want of unanimity on one point which we have noticed in the writings of the mystics abounds in the literature of Spiritualism. Mediumship, on the one hand, is declared to be the gift of a few alone; by others it is considered possible to all. True philosophic prudence would have withheld both statements. While it is difficult to suppose that one section of humanity is in the enjoyment of qualities which are foreign altogether to the constitution of the rest, while it, therefore, seems reason-

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able to assume that the qualities in question are latent in all mankind, it is rash to affirm that they can be developed in all. Analogy and experience alike contradict the statement. It seems at the same time, in all respects, probable that the power, whatever it may be, is not only inherent, but would admit of development in a large number of persons who, by their circumstances, are precluded from any attempt at its exercise, and even from all knowledge on the point. The faculty is commonly connected by its students with a passive or negative temperament. Like magic power; it may be induced, it is said, by narcotics, by stimulants, or by long fasts or vigils, by prostration of body, and by an advance degree of mental excitement; but its natural and reliable development is by sitting with investigators in spiritual circles, more especially in the presence of an already developed medium.

The rules for the formation of a circle, and the conduct of research, have been given by a number of authorities; they have little substantial difference; the most simple, complete and practicable is, perhaps, that which has been widely circulated, under the initials M.A. (Oxon.), by Mr. Stainton Moses, who is well known as a leader of psychic research in England, and as a medium for manifestations of a very advanced kind. The directions are, of course written from the standpoint of one whose experience has abundantly verified the genuineness of all classes of spiritual phenomena, and they are designed for the instruction of those who intend to conduct an inquiry by means of private sittings on the part of a few earnest persons who can thoroughly rely on one another. It is thus, we are told, that the bulk of spiritualists have arrived at their convictions.

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If the investigations of a private circle are arrested at an early stage for want of the necessary power, recourse must be had to a professional medium when other resources have failed. A professional medium is a person who claims to possess the required qualities in an advanced degree, and who turns them to his pecuniary profit. As the exercise of such gifts is very depleting, and as those who devote themselves to it have, like others, their bread to earn, it is theoretically right and reasonable that they should receive adequate compensation; but the practice has encouraged imposture of every kind. The anxiety to give every person his money's value, lest he should depart unsatisfied and the trade should cease to be lucrative, has prompted the genuine medium to supplement a power, which is not at his command, by the artifices of the conjuror; moreover, the general interest in the subject has attracted impostors into the profession who have never possessed the gifts. Every precaution should, therefore, be taken by investigators to secure themselves against fraud when it becomes necessary to engage the services of a public medium. They should especially beware of those who decline to sit under reasonable test conditions.

It is vain to attempt, in the space at our disposal, a student's guide to the vast literature of Spiritualism. For convincing testimony on the part of men of science, reference may be made to Alfred Russell Wallace's "Miracles and Modern Spiritualism;" to Crooke's celebrated "Researches into the Phenomena called spiritual;" and to Zollner's "Transcendental Physics." For the experiences and testimony of an advanced medium, who is also an advanced thinker, and a

man of high culture, the reader should have recourse to the numerous published works of

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the Rev. Stainton-Moses (M.A. Oxon.). For the history of the movement, there is "Modern American Spiritualism," and "Nineteenth Century Miracles," both by Mrs. Emma Harginge-Britten. In inspirational writing there is the works of Andrew Jackson Davis, who is the Jacob Bohme of Spiritualism.

Spiritualism is the only branch of the occult sciences which has obtained the popularity implied by the issue of weekly newspapers. The best of these are, undoubtedly, The Religio-Philosophical Journal, The Progressive Thinker, and the Light of Truth, and the perusal of these journals will keep the intending student in touch with the progress of the movement throughout the world.

CHAPTER VIII.

Power of the Human Will.

IT has been presumed by many thinkers that the conduct and actions of each human being depend on the combination and influencing energies of the organs of the brain. It has also been taught and insisted that every person has the ability to increase the action of some of these developments appertaining to the sensorium, and to diminish that of others, thereby giving each individual the

prerogative or privilege, in however limited an extent, of exercising the quality termed free will.

More profound and recent investigations, aided by the light which hypnotism and Animal Magnetism have thrown upon science, would, however, seem to warrant us in departing from this view of Cerebration or Phrenology, and lead the student of the human system and human intelligence to consider anew whether the freedom of man's thoughts and actions be not a matter of the greatest doubt, if not altogether a nonentity, or impossible state of being.

The Hypnotist may, perhaps, be recognized as a displayer of the Magnetic-life-energy or Animal-electric-aura, resident in man, through which quality he is enabled, by his will capability, or soul influence, to govern or control the thoughts, feelings, and acts of others.

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Before proceeding with this article treating upon Will-power, or Mind energy, it might be as well to state that we were led to notice or examine into this subject through experiences, some of which occurred in our presence during the treatment of the unhealthy by the process of Animal Magnetism, and others took place whilst in attendance at our different mesmeric seances.

We will, with the reader's permission, at once enter upon our series of experiences with the following case of Mr. W., who was induced, through a

kind of hopeful faith, and other circumstance, to call upon us, in order, if permissible, to be presented to one of our clairvoyants, through whose agency he hoped to learn the cause of his ailment. Faith may be considered in the light of self-will energy, and is founded on the action of the cerebral development of the region termed by Phrenologists, Hope. By means of faith individuals have (assisted, perhaps, sometimes by animal magnetism, medicaments, charms, etc., or through belief in another person's knowledge or efforts) frequently become healed of many maladies of the body. Thus, also, through Faith, the mind itself may be influenced, and its disorders relieved, and sometimes removed. Accordingly, during his visit, he was introduced to one of our Hypnotic clairvoyant sensitives, who, after contemplating Mr. W's system for a period, exclaimed, in reply to the interrogation touching his malady, "you have for some time lost your memory of events and circumstances." This was actually the case; for, after the lapse of a very short time, Mr. W. could not recall or recollect any personal occurrences or future appointments. Subsequently to this observation, the clairvoyant proceeded to state that the faculty of a certain portion of Mr. W's.

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brain was deranged, because it was without the capacity of vibrating, or being thrown into its proper functional motion, from the application of its destined, or rather accustomed stimuli. The induced somnambule further stated, relative to the case under examination, that the blood of the system did not circulate through the parts affected, but passed round, or rather over and under them. After this statement we requested the finger to be applied over that part of the

brain represented to be in an unhealthy state. The digit, accordingly, was placed upon the development designated by phrenologists Concentrativeness, or Continuity (which organ lies opposite to, and is stated by clairvoyants to influence that portion of the brain devoted to memory), remarking, at the same time, "You sometimes suffer from pain here;" which was the case. The lucid sleeper now gave directions as to the mode of treatment, which being adopted, Mr. W. became rapidly relieved, and ultimately cured.

In relation to the foregoing, we recall to memory other cases of brain examinations. Thus: on a certain evening, when two of our clear-seeing subjects were in the sleep-walking state, and listening to the conversation of some gentlemen who were present, one of the clairvoyants remarked to us that she could perceive the different divisions of our separate brains in action, and that these local motions varied with the topic of our conversation. After listening to some further remarks made by these cerebral explorers, we agreed to individually employ our thoughts and manipulations upon separate objects—such as the transfiguration of the bodies which we were handling, and requested that the finger of the lucid sleeper might be placed on the locality in action. It was accordingly applied over the

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organ of Form. Another of our guests sang a song, whilst his companion beat time to it, and then the developments of Melody in the singer, and Time in the period-keeper, were separately pointed out. In like manner, Ideality was set in action, through the process of imagination, and was immediately designated by

the sleeper. Thus each clairvoyant readily recognized that portion of the brain which was exercised by efforts or energies. Further, the observing seers related that they could perceive the parts in question tremble, and that the blood surrounding them became agitated; whilst the adjacent portions of the brain remained comparatively quiescent.

On a subsequent occasion, when we reverted to this subject in the presence of certain clairvoyants, their observations tended to inform us that when a person desired to recall to memory a forgotten subject or past event, that the whole brain was excited into motion; and that the impulse commenced first at the before-mentioned organ, namely, Concentrativeness (which development, they say, regulates in a degree the will energies), as if an effort or wave rose up, and started from this point, and proceeded over all the sensorium, to seek out, or bring into activity, that portion of the brain where the impression was first perceived, or photographed, so to speak.

The clairvoyants likewise stated that when we have fixed or recovered the object of our wishes, then all the sensorium, in a measure, becomes quiet or passive, save the organ or part under excitement, which, of course, was the portion that received the original influence.

Again, these mind and brain examiners likewise affirm that, when their own attention is called to a scene or circumstance, that the more distant it is as to time and space,

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the more rapidly that part of the brain over the eyes (the perceptive faculties) trembles or vibrates. Clairvoyants likewise assert that the brain—the servant of the soul—in the magnetized sleep-walking condition, is more sensitive or negatively receptive to every existing impulse, than when in the common or normal state. This character or quality is, of course, readily perceived by comparing their own with other person's cerebrations under their common or natural modification.

At different periods we have been induced, during some of our seances or sittings, to engage the attention of our magnetic sleepers in observing the brains of certain persons in their normal or somnolent condition. Their remarks were, as to this state, that in dreamless sleep the sensorium is calm, save where the blood is circulating through it, and the general motion common to the constituent or arranged molecules (which make up living existences and inanimate substances) as the continued or constant undulations from our surroundings, impinge upon or permeate it.

Here we are compelled to acknowledge that certain emanating undulations from the censorium can generate different series of thoughts, and that the trembling organization, or parts of it, by flinging or throwing off distinct or particular pulsatory waves, inoculate or produce like vibrations in another person's brain; waking up in it identical thoughts, followed by like feelings, and often in this way, perhaps, capable of inciting, through sympathy, like enactments of deeds and pursuits.

Through these series of actions the emanating waves or pulsations, both from the cogitating brain and the agents of speech, falling on the susceptible developments and

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likewise listening organs of those persons near, can call up in them images and sensations like those pervading the brain of the thinking speaker; in fact, creating or impinging his own thoughts and feelings on or into the cerebral developments of those whom he may be addressing and wishing to impress.

It may be well, perhaps, to notice a few of the opinions of our ancestors relative to the phenomena of what has been termed the decree or laws of Fate, as bearing on Free Will, and the unfolding of natural events.

Seneca, the elegant expounder of the opinions of his sect, in his treatise on Providence, says, "The same necessity binds both God and men; divine as well as human affairs proceed onward in an irresistible stream, one cause depending upon another; effects are produced in an endless series, nothing is the offspring of chance."

The learned Mr. Hartly embraces the opinions of the mechanism or necessity of human actions, in opposition to what is generally termed Free Will; and he says, "By the mechanism of human actions I mean that each action results, from the previous circumstances of the body in the same manner and with the same certainty as do other effects, from their mechanical causes; so that a person cannot do indifferently either of the actions A and its contrary B, while the previous circumstances are the same; but it is under an absolute necessity of doing one, and that only."

The Will ability, or Will energy, said to appertain to man and animals, with the operations emanating from its agency, would appear to be the effect or consequence of certain kinds of natural undulatory magnetic motions.

These magnetic reactions must be the result of reac-

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tion set up in and upon brain matter, by or through some internal or external economy. Now, these reactive motions, called forth in the different parts of the great sensorium, must give rise to, or create, a series of undulations, which living impulses, so to speak, can be thrown off or rejected from every person's excited cerebral developments.

When any internal economy, or the acting condition of some external object, or existing quality of a certain element, has influenced a definite part of our sensorium, thereby bringing it into pulsatory motion, it will be found that this tremulous result can cause us, first, to think; and then, if the perturbative actions become more vivid, it excites in us: secondly, some particular feeling; and if this latter motive result become still more intense, we then proceed, thirdly, to enact the deed that the thought and feeling foreshadowed. From many positive circumstances we come to the conclusion that whilst they, the tremors, are occurring, we can, by throwing off these magnetic life waves, or undulations, from our brains (the result of this excited motion), impinge them, the waves, on or into another person's sensorium, and thus we are enabled (like the sounding note of one instrument bringing into play a like string in an adjacent musical apparatus) to cause them, the persons in question, to mentally feel, in a lesser or

greater degree, the action going on in our own cerebration; and if the individuals so worked upon be predisposed (by sympathy or sensitiveness of the nervous system and surrounding casualties) to readily take up these emanating brain undulations, we can cause them, through the influence of these undulations, to enact our purpose and execute our wishes. And especially will this happen or take place if the organization on which we wish to act be passive at the

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time of the reception; and thus it is rendered ready, or predisposed, to receive the impelling agency of our own will energy. But should other parts of the brain belonging to the person we wish to influence be possessed by a stronger or more weighty agency, or incitation of a different kind to that pervading us, then our endeavors will have no ability to operate upon our antagonist's or companion's developments; but it will be found that his developments or organs will remain negative, relative to our own efforts of contention, and will perform the incident or object which the excited motion or action in his own brain is compelling him onwards to enact.

And so it may be with many of the causes of our thoughts, feelings and actions. The original impressions that preceded or gave rise to them may have been very slight, and, perhaps, occurred at a great distance, as to time and space, but in their final results may produce mighty effects or consequences.

CHAPTER IX.

Magnetic Sane Force.

IDEAS and feelings often occupy the brain; we know not how, or by what reason, yet there must be a potent cause for all of them; and when some of these conceptions and sensibilities exist; there is no language that can embody or image many of them—in fact, they can only be appreciated through sympathy. When we wish to impress another, or to effect a certain purpose, we make use of words to induce him to feel or accomplish our desires. But we must not forget that, mixed up with these verbal sounds, there are also certain other acting undulations thrown off from the system, and especially from our cerebral organs, which assist in making our language and gestures more readily understood. When we employ the natural language, the result of our cogitation and wishes, consisting of signs and movements (which most men and certain animals understand), the attendant person will comprehend, and very often, when they are susceptible, execute the thing or feat desired. But here, again, it must be recollected that, accompanying these signs are likewise certain mental and brain-born properties.

A man's soul has the ability of so energetically throwing off from his system the continually undulating magnetic life-aura of his body, that when it is employed or

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directed by the mind of the Hypnotist, on to the brain of another person, he can impel that individual, through induction, as it were, to enact his purpose. It is also by means of this ever-flowing living bodily aura that the animal magnetizer can send certain individuals to sleep: he can likewise employ these animal undulations to 'rouse into action the sometimes dormant innate ability of his patient's system, to throw off its disorders and diseases.

In support of our propositions, we would point out that the will energy is capable of producing effects, unaided or alone, and can cause another person to perform, as before alluded to, that which our feelings may dictate, without speaking or making use of any gesture. This capacity is especially exemplified by the hypnotist and animal magnetizer.

Many persons, if they can persuade themselves to exercise this will faculty on certain parties, may soon be convinced of its effective existence; and, if they fail in some instances, they will be successful in others: the reason of their not being able to act on every individual will perhaps be found to depend, as previously stated, upon the subject's brain under operation being pre-occupied by a stronger emotion; or the parties wishing to produce the effect may lack the capacity, from want of systematic training. A person with a larger brain than the experimenter will not always offer a difficulty to the action of the Will ability, which depends upon a certain organization; besides, rapidity of motion and action in a small body overcomes the resistance of the greater and less energetic object.

Some magnetizers, as previously stated, can will or command their subjects, in and out of the sleep, to do, first that which they (the operators) may wish; secondly, to be-

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come what they may will; thirdly, to perceive that which they may desire; and, finally, to utter that which the magnetizers shall mentally conceive. We ourselves have performed all these extraordinary feats, and have obliged persons, per necessity, to enact exploits very repugnant to the bias of their own disposition. In fact, it would have been impossible for them to have executed these incidents under the influence of their own feelings.

Persons who have the ability to exercise this will energy to any great extent, are generally found to possess large firmness and concentrativeness.

This quality of dominion over others can be increased by exercise, and it is seen to be especially capable of development over susceptible individuals, or those who may be negative to, and in sympathy with, the will operator. This commanding brain power, or rather mind ability, can sometimes be exercised over numbers at the same moment of time, as witnessed in the field of battle, under certain commanders—as Napoleon the Great, for instance, who sometimes by his will energy could often influence others to do and dare anything; Lord Clive, the conqueror of India, had a similar ability to act upon his troops.

Lord Byron, in his "Corsair," portrays this capability where he says:—

"What is that spell, that thus his lawless train

Confess and envy, yet oppose in vain?

What should it be that thus their faith can bind?

The power of thought, the magic of the mind!

Linked with success, assumed and kept with skill,

That moulds another's weakness to his will."

Many animals have the ability to fascinate their prey, or act through will energy or their magnetic-life-aura upon

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each other. For instance, the common weasel, belonging to the ferret tribe, can influence the rabbit or hare, when at some distance from them: this result has been witnessed by many persons accustomed to walk the fields. When the rabbit is under the brain-dominion of its enemy, it appears to become paralyzed, and cowers to the ground, thus allowing the weasel to approach and leap upon its back, and unresistingly permits it to feed upon its life-blood and brains. The pursuing animal will often remain for some time without biting its prey, which may be discovered by examining the rabbit after making the weasel jump off its victim, which, on chasing, it readily does and runs away; but not so the charmed animal; for you may approach the rabbit and take it up by the ears; to which treatment it passively yields, and, in fact, is often some hours in recovering its natural disposition.

When the pursued monkey, from fear, gets on the highest or smallest branches of trees to escape from the tiger or leopard, who try to follow him, these latter

animals, to effect their purpose, will, after a time, from being baffled in their object, descend from their elevated position, and then may be seen crouching and intently gazing upwards towards their prey, until the desired victim falls to the ground through fascination.

It has often been observed with the Buffalari (those outcasts who dwell among the buffalos near the mouth of the Tiber) that one of them can, whilst in the arena, draw the enraged beast upon himself, then all at once, when the quadruped is in its maddest career, the matador may be seen to stop right in the animal's way, and, by his will energy, bring the irritated creature to a dead stop, as if by enchantment; and thus he can fix the buffalo motionless at only a

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yard's distance from himself. This mode of charming is said never to fail.

The itinerant Arab can, by his mental volition, cause his trained goat to balance itself at the end of an unfixed cane; but when the man ceases to act on the animal by means of his mind-energy, or when turning his head away from the animal, the goat falls to the ground.

Many individuals, by their innate desire, or will capacity, have caused milk to be secreted in their breast, with which they have been known to feed children who have slept with them. This fact has occurred with very old women, childless girls, and even men.

Paralyzed persons can often effect their purpose by exercising the mental volition or will energy, but the moment they cease to do this they can no longer accomplish their object. Dr. Carpenter relates the case of a woman, who, while she steadfastly contemplated her baby, could hold it very well, but the instant she ceased to regard the infant she let it fall.

Some persons have been known to will themselves to dream of any particular subject they pleased, as people do to awake at a certain hour.

Colonel Townsend could will himself to pass into a trance, like the Fakirs of India

Dr. Spencer Hall, the celebrated Electro-Biologist—like Dr. Ashburner—could will persons to be blind or deaf or to become some other individual; and also to recognize absent animals as if they were present, and likewise to claim kindred with and mimic them. This accounts for the capability of the ancient magicians, who could will people to see them (the magicians) under different forms, as well as to make individuals appear in the character of various

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animals, also to cause certain persons to become invisible, likewise to resemble someone else, or to be like themselves, after the manner of the more modern animal magnetizers who, in addition to those feats, change things to the senses—as water into wine, and milk into blood, etc.

The novus maternus, or mother's marks, found on certain offspring, owe their origin to an influence connected with mental volition, or some kind of nervous energy.

Women, by the bewitchery of their will, or mental influence over men, have often ruled the world. Hence, governors, statesmen, lawgivers, and authors especially, could not resist their potent sway.

Greece was governed by eloquent men; and the celebrated courtesans having an ascendancy over these orators, must have a persuasive influence connected with public affairs. There was no one—not even the inflexible Demosthenes, so terrible to tyrants—but was subject to their sway. Of that great master of eloquence it has been said, "What he had been a whole year in erecting a woman overturned in a day." This influence augmented their consequence, and their talent of pleasing increased with the occasion of exerting it. The beautiful Phryne was placed in the Temple of Apollo. The courtesans of Athens had monuments erected to them; while heroes were forgotten; showing the sway or will-influence they exercised. The Roman warriors often imposed commands upon kings, but in their own houses accounted an honor to obey.

More supreme than the laws were the women who ruled the judges. Such was the influence of beauty's soul-governing brain-matter at Rome before the licentious intercourse of the sexes corrupted both,

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All influences, or impelling energies, acting on the phrenological organs, are motive abilities. Do we not, in common parlance, speak of the influence of motives? No one apparently acts without a seeming choice or motive; so that the immediate antecedent motive or spiritual influence, so to speak, is the necessary impellant to the production of the consequent operation.

I have caused—through mental volition—a gentleman, where there were eight persons present, to perceive no one but himself in the room. I could also, in broad daylight, place this individual, by will-ability, in complete darkness, and likewise compel him to sit on a chair, to which he was obliged to adhere by an ungovernable inclination; and then through means of will-energy, played upon the organs of his brain in succession, obliging him to manifest the action of each propensity in its turn.

Many complaints have been chased out of the body of ailing individuals, by the magnetising will-ability of certain persons. We can, says A. J. Davis, will away diseases from ourselves, as well as from others.—*Great Harmonia*, V, p. 395.

Men of energetic character, and calculated for dominion, have always been remarkable for the potency of their glances, and celebrated as not only "Lords of the lion-port," but also of the "eagle eye." Few could endure the searching gaze of Napoleon. The rulers of the domain of intellect have been as famous as the kings of the earth for a keen countenance. The glance of Dr. Johnson, from under his shaggy brows, availed no less than the eloquence of the sage's tongue. Dr. Parr used to boast that his eye had saved the nation: Pitt, he declared, was about to bring forward some disastrous measure. "I fixed my eye," says

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Parr, "upon Pitt, I gave him one of my looks (everybody knows my looks), and he could not utter a word; he rose, stammered, and sat down again; and there I kept him off his legs, till Fox had taken possession of the ear of the House, and so the measure, when brought forward, was nugatory." "Yes, yes," says Parr, "I may say that my eye saved the nation." In fact Dr. Parr magnetised, or electro-biologised, Pitt.

Dr. Gregory states that he knew a Mr. Lewis, who could will, or electro-biologise persons a long way off.

Dr. Darling had the ability to will a man's hand to become cold, and it actually became so.

Mr. H. S. Thomson could, by the ability of his will-energy, make people change the character of their features; he could cause the smiling to frown, the complacent to become angry and agitated; then make the same gentleman burst out laughing, and then rub his hands.

Mr. Thomson could also cause people to write to him, through his will-energy, and make them feel his presence, and execute certain feats, though he was many miles distant.

The children of the natives of India are often willed by certain loose characters to perpetuate a theft, and then to take the things so stolen to the real thief, who had incited them to commit the act.

Not only are the lower animals susceptible of the human magnetic influence, but they can exert a similar ability over each other. The capacity of the snake to fascinate birds, by gazing at them, is pure animal magnetism. The rattlesnake can act at an incredible distance upon certain inhabitants of the forest, and even on the domestic cat, who becomes strangely agitated: this latter animal is

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compelled to move towards the reptile, and then falls, if not rescued, and becomes an easy prey to the snake. It has often been observed in America, that when the reptile is frightened away or killed, and its gaze suddenly removed, the cat in some cases instantly dies.

Animals communicate with, and act upon each other, when at very long distances apart: this ability is ascribed to instinct, which is merely giving the fact a name, but not explaining its nature.

The rattle-snake has been seen to charm squirrels, hares, and birds of various kinds, in such a manner that they ran directly into their mouths. Other reptiles are capable of effecting the same object.

Dr. Smith relates that the boom-slange, one of the snake tribe; climbs the trees and fascinates the birds which fly round him till one enters his mouth. He also states that the crocodiles charm or will the antelopes and other quadrupeds to approach them, and then they seize upon their prey, which they convey to the water.

Certain clairvoyants, as before noticed, who have watched the will-energy exercised, state that they can perceive the brain of the willer put on a tremulous motion, and they observe to pass from his head a stream of fluid presenting the character of a magnetic quivering line of light, which is brought into action and extends towards the person over which the influence is to be exercised, and that the sensorium of this individual, after he has been acted upon, takes up the same undulatory motion as that of the willer, and these vibrations so set up, impel or oblige the impressed negative person to perform the circumstance thought of by the brain of the positive individual exercising the magnetic energy. Clairvoyants also assert that the

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undulations from the head of the willer permeate walls and other media as readily as they pass through the air, and are propelled over the earth's surface to almost any distance. They likewise state that the blue light which hovered over the first progress of these cerebral pulsations begins to subside after traversing a certain space, because of its intensity, not quantity, being lessened.

CHAPTER X.

Magnetized Persons Irresponsible.

AFTER regarding the foregoing facts relative to this will-capacity, this sometimes irresistible command that one being can exercise over another, and who, by his will-energy can often influence an individual to think and feel this and execute that,—should we be induced to pause for reflection before we condemn the thoughts, sensibilities and acts of many of our fellow creatures? The stern lawyer, and oft-complacent jury, should study this subject, and consider well before passing their verdict as to whether it was drear necessity, bad example, lack of right and proper education, an internal organization, with its temporary condition as to activity or an inevitable fate, that drove the criminal onwards to commit the deed. It might be further asked, was the culprit incited by another's will to perpetrate the offence? We presume that in court the robed judge regards none of these conditions, though he may, when giving away to his feelings in the family domain; but here before the public, whilst contemplating the offender, he reflects little on causes. No; his thoughts are upon the effects. He exclaims, in summing up the case from the evidence, "You have done the deed, and the law must take its course!" And in passing sentence, he never re-

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flects "THAT PUNISHMENT NEVER YET OBVIATED OR PREVENTED A CRIME," though kindness, the opinions of our friends, a "kiss for a blow," and the world's probable observations may sometimes contribute, perhaps, to prevent various evil occurrences. It is a true observation, that "prevention is better than cure." This being the case, should not our chief object be to study well after what mode we should surround people with those laws and circumstances which may tend to hinder or prevent the commitment of offences? We are impressed with a fervid feeling that when these conditions are rightly adjusted, there will be little need to satisfy legal or public revenge by the employment of any kind of chastisement. In our enactments should we not, then, set the example of exercising lenient or good-will morals, and also the precedent of preserving life, and not outrage—as we do at the present day—the feeling of the organ of Benevolence by taking it away. It should be remembered, as before observed, that the hanging or shooting of a fellow creature rouses into vehement action the organs of Destructiveness, the very development we should most desire to keep quiet. Further, we should never forget that the retaliation for offences by punishment appertains to the foolish and uneducated, or to children, and likewise to the beast, but ought never to be exercised by educated men; they should be too nobly exalted, reflective and humane, to stoop to indulge in the revengful "like for like." Kindling up censure, and returning evil for evil, prolongs mischief to the originator of the reprimand as well as others; we stop injury and make ourselves more happy by a kind and forgiving behaviour. Let us, then, treat the enemy of society benevolently. When the Roman Emperor, Augustus, by the advice of his

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wife, extended mercy instead of punishment over his many conspirators, there were no more plots to take away his life. This state of events also followed the like conduct of Louis Philippe in France. There never was yet an instance where kindness has been fairly exercised, but it has subdued the enemy opposed to it. Returning good for evil is our highest duty, therefore, the best expediency. We should regard the guilty with the deepest sadness, as we would the offence of a beloved son. Kindness is harder for the corrupt and obdurate soul to bear than stripes and prisons. Mr. Marshall, in his *Military Miscellany*, proved that severity creates hatred, but mercy, love. Kindness will ever be found the best antidote to crime; severity, its most active source. Good is omnipotent in overcoming if the angry and revengeful person would only govern his passions, and light the lamp of affection in his brain, that it might stream out in his features and actions, he would discover a wide difference in his communion with the world. Kindness is mightier than the conqueror, for he tames only the body, but benevolence subdues the soul!

But to return to some of the natural results of willability or mental volition.

We would especially invite our readers to consider well the economy of this dominant quality of brain energy as regards its action on the conduct of the weaker sex. They, when in question relative to this will capability, should, on certain occasions, particularly call for our commiseration. Everyone should pointedly remember, in contemplating the feminine portion of humanity, how plastic they are, how prone, nay, perhaps, fashioned, as circumstances now

exist, "to mould themselves to another's will." Frequently it has occurred that passive woman would fain

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have escaped from those who held her in thralldom. But how often have certain females entertained a kind of dislike or even hatred for particular master spirits, and have often made resolves—though it might cost them their lives—to escape from their control; but how futile became the determination when he appeared before them; in his presence their capability to resist was readily crushed, and they became attracted towards, or propelled onwards perforce, in spite of their own choice, liking or aversion; sometimes to enact deeds very repugnant to their feelings.

"I cannot abhor him;

I look upon him with a pleasing fear,

And yet I fly not from him; in his eye

There is a fastening attraction which

Fixes my fluttering eyes on his; my heart

Beats quick; he awes me, and yet draws me near—

Nearer and nearer."

—BYRON.

Thus, then, our will, when opposed to another's determination mightier than our own, must yield in accordance with the laws governing all things; the lesser submits, or is overcome by the greater influence.

Feelings never reason; that action is accomplished by the reflective faculties, which crown the forehead of thinking man. The individual who is, or may be, reasoning upon given circumstance, often blames the acts which another person might have been guilty of under the impulse of a certain passion, little dreaming that had he been the party feeling and acting instead of reflecting, he would, all things being equal, have enacted precisely the same feat the person accomplished of whom he (the reasoner) might be speaking. We can only obey or observe one influence at a time. An individual acting under a certain sensibility

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cannot, at the same precise time, bring his mind to debate on any particular given point. Thus, then, it may be positively asserted that no human being can reason and be the subject of an impulsive feeling at one and the same period. How often during the temporary play of the reflective faculties, do we make resolves (as the observations goes) not to execute a particular object, or perpetrate a given special exploit, and perhaps determine within ourselves to avoid a certain place; but frequently amid these resolutions an internal action of a particular organ springs up, or some external agent may exert its effective abilities upon us, and we then find ourselves accomplishing the achievements, or going to the forbidden locality, which our better senses cautioned us to avoid.

The world's censure may be before us, which ought to have driven us back, but we put it aside or do not heed it; and we still go on to execute the deed, though we felt but a moment before that we should be possessed of extreme remorse after its performance. Thoughts, feelings, and even our transactions, force their way, or are brought into being against the will, and thus we are often incited to act in opposition to our reflective judgment.

We have pointed out and proved that no materials, or their associated principals, can ever for a moment be at rest. We have also there shown that each body is continually throwing off undulations and images of itself, and in turn receiving those from surrounding substances. These undulations are found to vary in intensity, accordingly as objects are near to or distant from each other, &c. It has likewise been demonstrated that these vibratory waves are capable of travelling to very great distances. This being the case, each person's brain must form a receptacle or centre to the emanations from proximate as well as remote

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objects, and, of course, they are appreciated according to the state and capability of each individual's organization and their capacity of receiving and estimating impressions from without.

It may be said that if the brain receive all the pulsatory waves which matter is continually projecting into it, what a Babel of confusion there must be in each person's sensorium. This would certainly be the case if we were conscious, or could take cognizance of the effects produced on our organization by the emanations from the various things and their associations with which we are in

relation; but happily we can act and be acted upon, negatively, without perceiving it. Every one is conscious that the edge or pointedness of objects wears off by too frequent excitement or employment of them. "Use becomes second nature," and we do not heed all the impressions that are momentarily and constantly playing upon us. Seneca observes "that all things lose by too familiar view." When persons first visit a great and busy city, they mostly become confused, and often suffer from headache, which is the result of being in or near the numerous moving objects and noisy streets; but after a time the passing events do not disturb them. Again, when we enter for the first time an iron foundry, when the hammers are in full play, the terrible din startles and confuses us to such a degree that we cannot hear our own voices, or any conversation that may be going on; but the workmen, from habit, as it is termed, find no inconvenience, and recognize each other's words distinctly and without much effort. The tempest-tossed sailors, during the raging of the storm, hear each other's voices, and obey well the mandates of the captain without heeding the "clamouring chorus of the roaring ocean."

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Again, deaf people hear very well whilst riding on the railway and over stones in a carriage, or when the roll of the drum is going on. We read of a gentleman who employed an expert drummer to beat his instrument during the time he was conversing with his wife: he could hear very well whilst the noisy operation was going on, and for a short time after the vivid undulations had ceased, and then become incapable of distinguishing the loudest intonations of the human voice; this sequence was occasioned by that portion of brain matter adapted to

sonorous pulsations not vibrating sufficiently from the application of the usual or common excitants.

It is a well-known fact that we can at midnight, when many miles away, whilst in some secluded spot, and without any effort of our own, hear distinctly the striking of the distant clock belonging to some busy city. On the contrary, at twelve o'clock in the day, we shall, though in quite as solitary a place, and miles nearer the town, with the wind blowing towards us, fail to hear the bell, although exercising every attention to catch the sound. The reason of this inability to hear the tower-clock occurs from the brain being acted upon by many and varied sounds at the same time, thus producing a confused, yet imperceptible, humming. These varied murmuring intonations, operating on the sensorium, cause or call forth in it a respondent though indistinct reaction, which obscure result prevents any one particular sound from being distinguished. This reaction, in answer to sonorous undulations in general, is too slight or delicate to arouse the attention of the system. The fact is, that the myriads of undulatory mixed sounds that surround us in the day time (all of which act indirectly on the brain) serve like a curtain or screen, and intercept the vibrations from any particular distant sounding object.

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We may now contrast the foregoing with other states or conditions of the nervous system; and first, relative to inflammation (concerning which we know nothing save its effects) of that part of the sensorium associated with the sense of sound. Here we find that the person laboring under this condition of the

portion of brain in question is almost incapable of bearing the most gentle whisper; even the slight rustling of a silk dress distresses the patient. Again, relative to the eye: when the visional organs, or rather that part of the sensorium which presides over them, is invaded with the same malady, it is then known to be painfully sensible to certain colors, which before the attack, might have been pleasant to the eyesight. It will further be found, as the complaint advances, that even a few rays of light causes distressing uneasiness. The same acute sensibility occurs when the skin becomes inflamed. In this latter case, sometimes the application of a feather excites torture, which at other periods during health, would only have induced a soothing or perhaps tickling sensation. Further, with regard to persons who are subjects of gout, the patients frequently feel your approach long before you come near them, and often cry out when you are at the other end of the room: thus we see that the bodily conditions vary. For instance, a certain stimulus may sometimes be applied without exciting the least attention; at other periods it may give pleasure, and under different circumstances may call forth the greatest pain. In fact, the nervous system is not at all seasons capable of being thrown into the same vivid undulatory motion from like excitants. This is especially the case when a certain incentive is too frequently employed or applied. This phenomenon is demonstrated when we make use of the galvanic battery to

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the muscles of a recently killed subject. If we continue the shocks too long the fibres will not contract. This fact may be again noticed in decapitation of an animal; the fibrillæ of the neck-muscle's attached to the head may be seen

naturally contracting or twitching through the electrical agency of the animal's brain and nervous system. This innate action may be increased at first by pricking the fibres with a fine-pointed instrument; but it will be found that if we repeat the experiment too often, without sufficient intervals of rest to the parts in question, the filaments will remain quiescent, and we shall fail to produce the desired contraction.

"There is no greater mistake than to suppose that we must surrender our will in order to come out of darkness into light. On the contrary, it is only through WILL that any progress whatever can be made in any desired direction, as all growth is through desire and desire is but the expression of will." W. J. COLVILLE.

How Mind Strengthens Body.

CHAPTER XI.

THE foregoing points out to us in a degree, the reason why we are sometimes only capable of attending to one given object, or of only listening to certain sounds and seemingly rejecting others. Thus our consciousness at times becomes so fixed and attracted, or the intensity of some inward action or propensity may be so great we are unaware that a second person or object is present that to our senses, save the one immediately occupying our attention—or, as some would phrase it, to which the will is directing us. For instance, it often occurs that we may be situated in a crowded room where many are talking, and yet we there find ourselves only listening to the individual who is exciting our attention. The brain at the same time may be conscious of other proximate things and sounds, but it does not answer or vibrate in response to their presence; in fact, there is no sympathy established or extended to them. Hence the capacity is only presumptive that we are able, according to the dictates of the will, to attend distinctly to two or more persons and objects at one and the same time. Further, we may be so absorbed, so deeply incited to think on a certain subject, or we may be so acted upon by some distinct existence, that we ap-

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pear as if in a reverie, as is termed, and thus rendered incapable, for the time being, of hearing or taking cognizance of the approach or presence, or even loud address of any particular individual.

It would appear that muscular action takes place from the excitement of certain nervous chords, which are brought into operation by the mind's influence; it also occurs that the capabilities of our ruling spirit vary with the subject which occupies it, and also with the condition of our person. Thus in disorders of the system—which are found to influence the thinking principle—exhaustion often readily follow after slight exercise; whilst, in the opposite state—that is, possessed of a healthy body and mind—we can often go through great individual labor without experiencing much fatigue. The size of our muscles sometimes makes little difference in certain lengthened or continued action of them. This is witnessed where the spare madman oscillates backwards and forwards, or ceaselessly walks his cell for days and nights together, without showing any symptoms of weariness. Again, where the brain is intent on something pleasing, as where an individual is going to see his sweetheart, ten miles from his abode, he will be found travelling to, and returning from the damsel without being wearied with his journey; in fact, the anticipation will lighten the labor of the day preceding the coming night of his intended visit; and he will go through his work on the morrow, brooding over his told love-tale, better for having seen and kissed the maid of his choice. How different will it be with the man who is requested after his day's work is done to carry a letter against his inclination, a mile to the office; he will feel lazily tired on his return, perhaps irritated by all the things that

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may surround him. The fond mother carries her heavy child for many miles, loving and carressing it, and feels no more its weight than as if it were a phantom fairy her arms encircled; but change this burden for one of half the weight of her offspring, which is to be taken to a certain place, at the command of one whom she does not like, and now the load becomes heavy indeed before she is a mile on her way.

One of the sources that generate thought and will-energy is, of course, the consuming of brain matter; but the principle cause that vivifies and calls forth motion in the animal frame, is the development of electrical magnetism and heat, resulting no doubt from the combustion, through the nervous energy of carbon or charcoal in the capillary blood-vessels which supply the internal mucus membrane's lining, and the skin covering the external surface of the body. The large superficies of our brain (which, being convoluted, can be unravelled so as to extend to a much greater dimension than we could suppose) is no doubt employed as a reservoir or locality, upon which can be spread out, so to speak, the electro-magnetic fluid so eliminated. Now, if any viscus or fibrous structure is excited into action by an internal disposition, or an external agent, this electro-magnetic principle is made use of to carry on, in part, the economy of the system; or it can be employed to contract the muscles, causing them to act upon the bones so as to use them like so many levers; and thus the body is brought into gesticulation or operation to fulfil its functions and obey the will-purpose.

When we are reposing or lost in sleep, the system does not require so much natural chemical action and burning of charcoal as when in active employment,

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may sometimes pass a long period without requiring a supply of carbonaceous food or other aliments. During the dormant condition of the body, we merely consume sufficient sustenance to keep up animal heat and the circulation of the blood, with the action of the involuntary muscles (as the heart, midriff, &c.,) and when these are slightly used, or are apparently not employed, as in trances, and with the Indian Fakir (who allow themselves to be buried for many months together) also with the hibernating or winter-sleeping animals as the doormouse, bear, &c., in such cases scarcely any carbon is consumed (and that made use of is chiefly from their own fat) and only enough is employed to keep up sufficient animal molecular motion to prevent death and decomposition, for the body minus this animal movement would then be left to the action of those agents from without, which the economy within cannot resist.

When an individual from accident, such as drowning, has ceased to breathe, if we can succeed in rousing the brain into action, so that the soul can incite the sensorium to assume its natural functions, then its influencing energy will be found capable of traversing the cordiac nerves, and in this way cause the heart of the immersed person to pulsate, thus bringing about resuscitation as its termed. But, be it recognised that if the body had been left by itself, without giving it an impulse from without, it would have remained quiescent and never have moved again. In fact, the individual, so far as his own efforts were concerned, was to all intents and purposes dead, because he was without the

efficient quantity of the electro-magnetic principles and other agents that might have called forth or brought into being, the requisite animal motion and WILL-ENERGY.

Hundreds of individuals on the earth's surface are

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buried every day in a state of trance. We have no tests of any kind except, first, through clairvoyance and secondly, by means of the olfactory nerves of the nose, which latter announces the tale that decomposition has set in. There would sometimes appear to be a kind of resistance to this action of dissolution, owing to the presence of a species of life principle, which remains after the soul has taken its departure. It is this element which at periods prevents decomposition from commencing, and thus keeps the bodily constituents together, also causing the hair, beard and nails, &c., to grow many days, and even weeks, after a person is said to be dead, and especially is this the case when the corpse is placed in certain localities.

Touching respiration and its economy, men and animals that have large chests are noted for consuming a greater quantity of food, and to be more capable of exercising will-energy and continued labor than those of the same species with smaller breathing capacities. They may also be recognised as being warmer, and becoming more muscular, from having better appetites, and especially are the foregoing the results if the skin is healthy. The traveller well knows that his horse cannot work unless he can feed well and is properly groomed. Efficient and proper sustenance furnishes the quadruped with the required carbon, the

consuming of which in the lungs and skin causes him to breathe more quickly and thus enable him to exercise his muscles and will capability with greater energy.

People inhabiting very warm climates take little food and that chiefly of rice and fruits, &c. They are also accustomed to court repose; whilst those of the colder regions require a greater supply of nourishment, and they may be

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observed to consume more carbonaceous ailment, as fat vegetable oils, by which practice they are caused to breathe more quickly and consequently become more active and fitted for labor. Persons in northern countries, and in mountainous districts, as well as those accustomed to sea-life, can drink spirits almost with impunity, the air being more dense from absence of heat, and therefore containing more oxygen in a given measure, in the former localities, and from being more frequently changed in the latter places. Further, we are known to consume a greater proportion of ailment in winter than in summer.

But to return, after this long digression, to our subject. It is pointed out in the earlier part of this disquisition that our thoughts and actions depend on external as well as internal agents. It was also demonstrated that the causes of our ideas and the exercise of mental-volition sprang from operations set up in the brain, inducing distinct motions; and it was likewise deduced that until this movement takes place in the sensorium, we are perfectly negative as to thought and feeling, which precedes the exercise of will-energy and the inaction of our life-deeds.

People have often imagined that the cause and source of the will-ability springs from some corporal constituent of our systems. If this were the case, how could another person remove or rather annul it by a few undulations from the brain? We could not capriciously have, and then be suddenly deprived of it and its action, if it constituted the smallest iota of our persons. It must be the result of a property or state of mind which can be acted upon or influenced according to circumstances or the condition of its surroundings. It will be recollected that we demonstrated in a former page that certain persons could render

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negative the quality termed the will-energy in men and animals; and we also endeavored to point out the cause of this effective capacity, which so positively pertains to, and is exemplified by particular individuals.

Concerning prevoyance or foresight.

Animals in general display a capability of feeling, and perhaps knowing, those events which are to supervene in relation to the economy of their existence. It is a well-known fact, related and indubitably attested in all ages of the world, that certain clairvoyants can most positively fore tell or give an account of coming events, and that a long period before their particular manifestation. These lucid individuals assert that they are often impressed with a feeling that animate beings and animate things are impelled onwards by an irresistible necessity, to go through a series of particular experience, and also to enact certain deeds, or be mixed up in the coming events which are to transpire or be developed whilst carrying out the decrees of Fate. If the statement of those prophesying persons

be correct, then, however much we may attempt willing ourselves to avoid being mingled with the definite occurrences that are to take place in relation to our existence, we must fail so to do.

Further: This quality of prevoyance belonging to animate beings would point out to us that there must be some indicative quality issuing from the subject about to be acted upon; or perhaps the tell-tale character of what is going to take place may hover over the bodies, which will become the predisposing agents to the approaching events. It may also happen that animals feel approximative occurrences through these emanating properties from objects becoming changed as to intensity or altered as to disposition.

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It may be suggested that we have trusted and attributed too much to the capabilities of clairvoyants. The reply to such an observation must be, that from the varied occurrences which have passed before us during a long communion with numerous apt and lucid seers (in the presence of many learned and discerning men, members of whom were originally sceptics) we are constrained to state, that the conclusions to which we arrived were forced upon us as they were upon our then companions, who, with ourselves, experienced the various predicted phenomena, and their relative associations, which occurred during our intercourse with these far and foreseeing induced somnambules.

We should not, because we are ourselves incapable of effecting or producing a certain object, deny that ability to another. But sometimes we are even proud of our scepticism, and often too prone to reject the evidence belonging to the

revelment of particular occurrences which we have not individually experienced, and think them untrue because we cannot, from our limited knowledge of the subject, comprehend them or trace the cause of their being; which must ever be the case when we allow ourselves to sum up evidence without practice in, or acquaintance with, a given subject. The throwing aside or rejecting altogether related events without trial often prevents us acquiring the knowledge of many facts, and leaves us ignorant very frequently of the most simple occurrences. This mode of procedure may be illustrated, in a measure, by the fable of the lion and the travelled horse. The former could not believe, from want of experience, that the latter had crossed great and wide rivers without sinking. The lion was ignorant of the fact that the abstraction of heat from water would render it into solid ice.

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We are again impressed to remind our readers that each apparently spontaneous occurrence or economy which is developed, whether belonging to living nature or otherwise, is the result of a definite kind of thermal or electromagnetic action, or it may be consequent on some particular spiritual influence, and must be aroused primarily into operation by an external agent or internal cause or function. To excite certain actions in some bodies, is to create, or rather call forth, a change in their condition. In this way advancement is promoted. No plant could grow or animal be developed without the quality of progression relative to their constituents as shown by the alterations in their forms and unfolding qualities or properties. A change ensuing in one substance often gives rise to or brings about a tendency to a mutation in another. In this way

everything may be playing a part upon something else, and of course, in turn, must be subjected to a similar procedure. How much, then depends on the different kinds of motive agents—be they thermal, electro-magnetic or spiritual—as they play their part during our subsistence, from the period of our first development to the close of our being. Most, if not all, the phenomena of life would appear to be entirely displayed through their operation.

Before closing our subject we intend to briefly picture the origin, cause and termination of will-governing and, in turn, will-governed man as he passes through life; gathering up certain essences from matter and its associated—event and work effecting—principles, to form his imperishable and unalterable soul.

As the germ-cell and the blastematous embryo of the plant were destined to attract certain material element to form an acorn and afterwards the oak, so the same economy

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was to preside over the human origin and its co-relations or associations. But man from his cell-life to his death was also purposed to collect, in addition to the vegetable and lower animal appropriation of constituent matter certain refined principles which originally presided over inorganic as well as living nature, and from their purified emanations he was decreed, by the laws of nature, to build up or fashion his directing spirit-form, which was to live after its earthly tenement had been absorbed into its immediate surroundings.

The human zoosperm with its filiform tapering tail, when liberated from its first prison-cellule, puts on the character of a microscopic tadpole. At this stage of its existence it becomes endowed with a spontaneous undulatory eel-like progressive motion, by means of which ability it is enabled to enter the ovulum or germ-nourishing apparatus destined for its lodgment; and here it becomes attached to the germinal spot of the ovum. After this period, this influenced and perfectee ovulum passes out of the ovisac (egg-bag) through the fallopian tube into the matrix of the parent. Now a different motion is induced by means of vibratile cilia or their equivalents, which being pushed forth, the ovulum is enabled to display the evidence of an operation from within. Thus a rotatory impulse is set up, like that appertaining to the globex vorticlla which propels it onward through this stage of its development. Finally, after a period of about two months, this embryonic cell becomes fixed to the womb by tufts, like some plants are to the soil. These foetal tufts or clustered threads draw from the purified maternal blood the materials which are required for the nutrition of the embryo. After this stage certain blood-vessels may be observed to form which penetrate the foetus;

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and now there is a movement of the reddened life-stream passing from the mother through them. By this economy the animal structure slowly enlarges and in time puts on, to a degree, the semblance of the human form. At a latter period the spinal chord begins to be developed, which, like a vegetable-headed stem spreads outwards at its summit to form the brain which, in coming time, is to preside over most of the future movements of the corporeal body. At last the

time is up, the sensorium is ready for the next stage of existence, and the offspring is separated from its parent and becomes a distinct being. The air now enters the lungs and stimulates them to exercise their functions. Carbon is consumed in them, electricity and heat are eliminated, setting the whole system in vivid action. It may here be noted that the breathing in early life is quick and the pulsations of the heart quicker. This economy is necessary with infants and all young animals, to enable them to assimilate the food rapidly in order to hasten on their growth and development. After a certain time the bones of the human offspring begins to harden and the muscles exerting, through the nervous agency, their influence over them for a time, the child subsequently glides from the fostering caresses of its parent and now assumes in a degree, an independent station among its species. The child's progression onwards to maturity is slow; as it requires a long period to develop, harden and educate the organs of the brain of that being who is to constitute the chief of the race of animated nature. At length the stage of mature growth is attained and the progress of man onwards will team with the consciousness of his ability. He may now be observed pressing through life's path with head erect and gaze cast upwards; with distended nostril and elevated arm he displays his might

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and capability to conquer all opposition. The inferior animals tremble and retire before the tread of his foot, or from the productions of his hand which his genius has prompted.

At this period of his existence everything acknowledges him to be the lord of the earth as he stands forth arrayed in all the majesty of ripe manhood—possessing invigorating lungs, commanding voice, bounding heart, capable muscles acting on his stately frame through the agency of his large brain and all-governing soul.

What a glorious figure is man in his maturity when endowed with buoyant health! How crowded with energetic life and pervaded throughout with incessant life-motion! What majesty beams from his eyes if he has pursued the road by which he can leave the dark valley of ignorance and take that which leads upwards into the light of learning! and especially is he illustrious when high enough up in life's mountain-path to enable him to luxuriate in the brilliant beams of that wisdom which the experience of events and the after reflection upon them alone can give!

But what a contrast to all the foregoing is presented to us as age creeps onwards and years gather to us pains and penalties! How altered from perfection is the aged way-farer when he arrives at the last leaves of life's tattered volume, and all bodily capabilities are about to cease! Now the dark hair has become silvered, the steps tottering, the eyes dim, the hearing thick, the intellect heavy and his almost every act creates the mirth of the thoughtless urchin. The old man's brain has again become soft, like as when a child* and scarcely vibrates an answer to the general stimuli which surround him. His breathing is now tardy, his circulation grows slower and more slow His body is

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bending towards the earth, to which he is fast hastening; at last he sinks and is buried in the great all-absorbing grave of his fellow-clay; time, thermal and electro-magnetic motion, with its guiding spirit, having played their parts upon the matter of his frame.

But the place in which they have interred him is not his "last home," nor was the hushed state in which he was left his final sleep. The entombment only terminated his earthly pilgrimage. There is an awakening to come after death, in which the mental vision shall behold the portal of a final and celestial abode of eternal happiness.

If our spirit eyes might be opened at the period of the dissolution of a fellow-being, we should then be enabled to recognize the advent of the inner man bursting, butterfly like from its human chrysalis state. We should also be competent to witness the soaring upwards of the escaped spirit, clothed in all the unchangeable beauty of immortality.

"Once a man twice a child."—Old Saw.

"The sixth age shifts

Into the lean and slipper'd pentaleon,

With spectacles on nose, and pouch on side;

His youthful boscage, well sav'd, a world too wide

For his shrunk shank; and his big manly voice,

Turning again toward childish treble, pipes

And whistles in his sound. Last scene of all,

That ends this strange eventful history,

Is second childishness, and mere oblivion—

Sans teeth, sans eyes, sans taste, sans everything."

—"As you like it." SHAKESTRARE.

Reflective wisdom would teach us that the more aged we are when grasped by the hand of death the better fitted—from being fully ripe and nearer perfection—has the soul become for its ascension into the realms of everlasting light and undying love; where it will, for a time, take its station according to the mind's capacity and its conduct whilst an earthly guest.

"The occult uses to which this magnetism can be put are infinite. It can be applied, intelligently, to every business department extant. It can be made to govern and counteract the effect of disease, and to reveal a thousand marvelous possibilities, which are now latent within the individual." DR. J. W. FLETCHER.

The Origin of Force.

CHAPTER XII

THE reflective faculties would suggest to us the question, What is will? what series of operations does this energy depend upon for its development? That there must be some governing impulsive stimulent is evident, since it must be conceded by every one that no effect can ensue without an adequate cause.

It has been remarked that all human actions have their antecedents, without, according to experience, they could not have taken place. It would appear also, that every event or consequence which is manifested to the senses, whether appertaining (as before suggested) to the economy of animate bodies or the regulation of inanimate substances, takes place from a series of definite kinds of motions. Motion is always the result of the action and reaction of some kind of spirit-matter as the soul in man and the vital spirit in the animal, the life-principle in the plant, whose agencies are aided by the spiritous matter of heat, electricity, magnetism, etc.—all of which elements preside over and direct inanimate and material bodies and use them as so many fulcra or levers upon which to display their innate abilities. The impelling effects resulting or derived from the operation of these different and varied

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elements have been designated by philosophers, "force" or "power." But we shall find there is action behind or beneath this so-called power, an induced

motion developing or causing this said force. These motions must result or transpire either from the operation of certain ponderable bodies or imponderable principles. It will be found also, that one movement always begets another or its equivalent. Without the agency of motility, no one thing or circumstances could have been brought into being. Through it, every property and capability of matter and its accompanying elements have been developed and made evident to our faculties.

Constituted as we are with lack of senses—or perhaps, at the present time, from want of the capability of educating and applying in their present circumscribed condition, the faculties we have—we must be contented if we discover and partially comprehend some or the proximate sources or antecedents of occurrences and events.

The light of the first or earliest impellent influences which began or dawned upon time's chaos, lie too far back for our limited capacities to reach.

It may also be suggested that if we could in any way approach these primary causes they would be found too subtle for our confined intellects to grasp. Therefore we must leave them, as those who preceded us have done, where they may for ever remain perhaps, locked up in the earliest volume of Nature's laws.

When a quickening operation is set up—whether in that which has been called matter or its accompanying principles—it should be remembered that there must previously have been exerted, or as much effort expended, to produce the effect as was adequate to the ensuing result; and also

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that it will require as great an opposing quality to arrest as was expended in creating a given motion or action and even a sensation; so that impunity or freedom of exerting dominion or resisting it whilst playing its part, cannot exist, be it living or dead matter, with their associated principles which sympathise with, or are antagonistic to, an operation.

We generally never think, and often lose sight of the first links or earlier and minor causes of effects, and most frequently are only lead to take cognizance of the greater and proximate antecedents of events, all of which are of course produced by the concurrence of co-operating agents. Thus we are lead to forget that every product is the result of a succession or chain of different, though in fact, connected causes. For instance, the carbon of the fuel must be united to the oxygen of the air before the production of heat; and this heat or caloric must be applied to water before obtaining the steam and its contained electricity which latter, as it acts on the machinery of the engine, puts it in motion to perform the thousands of operations executed or produced every hour through its agency. Great results are often effected by the combined action of many units or trifling occurrences,—the first point of commencing the operations being sometimes at a great distance. Thus when the mine is fired by a long train, each title of the trail becomes an agent of communion; and when the powder blows up every granule of the explosive mass lends its quota of energy towards effecting its terrible result. The extensive fermentation set up in a large vat or wort, could have been produced by touching with yeast a single atom of the malted fluid; which infected point, acting on those adjacent to it, the influence spreads to the next series and so the whole mass of sweet wort becomes inoculated. It is the

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union of many minor streams which produces the wide and rapid river. And it was innumerable magnetic and electric agents that wound up in the mighty earthquake.

No individual who is capable of reasoning, at the present day, can be found who would attempt to maintain the doctrine of absolute free-will, especially when he reflects that it would be perfectly impossible to employ his will-energy successfully in opposition to any one of the laws of nature. All philosophers know that every portion of the material world, whether joined to the life-principle or otherwise, must succumb to their dominion. The question may be here asked, How can that which is influenced be in any way free whilst being subjected to any kind of controlling or impelling energy?

What atom of material nature or minutest undulatory portion of principle or spiritual element in the universe is there which has not millions upon millions of vibratory influencing waves continually playing upon it from distant as well as adjacent objects; and in return, every atom and pulsatory wave must exert their proportionate reactive qualities back again on or into all other molecules and undulations which influenced them; and likewise on or into the masses these corpuscular atoms go to make up with their accompanying imponderable elements. In fact, our senses refuse to imagine an object or principle so completely isolated as to escape all influences.

Further, every point or monad in existence bears upon it the impression or the effects of the operations wrought on the surface in past ages which has also had

and will have in all coming time, a minute sway or delicate hold upon it. And all these engraved influences could be pointed out by the far and near discerning Deity.

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To imagine that a thing or principle, with its accompanying states, under whatever condition, could be free—in any sense of the word—would be as absurd as to conclude that effects precede causes.

He who should talk of the freedom of any perceptible practical result, as a watch going without being wound up, or minus a mainspring, and that the latter could not act when deprived of its elasticity, would be deemed simple or demented.

No ability of the will could prevent us from gravitating to the earth when falling from a height.

Every offspring must have had its parent and each off-shoot must be dependent upon the source from whence it sprung. The germ generating and germ nourishing cell, from which a living originally emanated, could not have had a being without the previous existence of the conditions that excited forth its productions and evolution.

There is a self-evident law appertaining to nature which prevades all the existences that surround us, and this economy reveals the fact “that action and reaction must ever be equal and opposite.” Therefore, that which acts, must in

return be acted upon, whether ponderable bodies or imponderable elements are the subjects of operation.

We cannot have a current of positive without the returning reactive stream of negative electricity. The iron, when pure, attracts, if of light weight, exactly in the same ratio as the load-stone draws it, by an equitable interchange of gyratory or cork-screw-like undulations, and each partaking of the perfect inborn qualities assigned naturally to these bodies, they will when placed alternately in a position where they are rendered free to move, be observed to act and react on each other with equal ability. This quality will obtain with all other bodies; one cannot attract the other without being attracted.

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A musical sound is produced or developed through instrumental means, by two opposite sets of electrical vibrations passing reverse ways, by interlacing or threading each other.

The apparent freedom of our progression on the earth's surface is not real; could we increase it in size to the magnitude of the sun we should then find, that however we exerted ourselves to move forward by means of the will-energy, we should fail to do so. Again, if placed on the surface of the moon, we must creep along like insects, by reason, that if the same efforts which produce or develop walking on this globe, were there made use of, they would cause us to rebound upwards like an elastic body when thrown to the ground. Thus our capability to progress and react on the earth and its motion is adapted to its quantity, or capacity of attraction.

The sun draws the earth and its contained atoms, and our globe attracts, according to its mass, the sun and its constituents; and of course, all the molecules of the two spheres, act and react on each other. Distance makes no difference as to the quantity of attraction, it is the intensity or energy alone that alters, which is made evident when bodies are approaching each other, and in the planetary system produces the reactive agency, termed the centrifugal quality or the effort to recede or fly or to proceed in a straight line. These facts leads us to conclude that there can be no freedom of action or motion, appertaining to any substance or its associated principles and qualities. To establish this condition, reaction of any kind must take place between bodies and their attendant undulatory elements or where is the freedom?

We would here reiterate, that all things and beings,

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even to the atoms of which they are composed have stamped upon them the influences they have been under in periods long past. Some of these impressions of course, preceded their new characteristic condition and even form. Effects once set up or marked out in or upon bodies or their constituents never ceases their quota of action though their directive qualities may become modified as they journey onwards through lapsing time. A single ray of light never yet played upon a substance without producing a change in it; as may be observed by the continued alterations in the shades and colors of all things; from the dyed fabrics to the flowers and plants of the fields and the trees and foliage of the forest. Again, if we bring a certain malformed plant which has

been shooting and growing in some dark chamber, we might not perhaps be able to recognise to what class or family it belonged from its appearance and form; but if we let the sun play upon it, if only for an instant and then return it to its former locality, it will be perceived after this influence to vary daily and in time aseme or put on the character in a degree of its parent stock. Further, these produced results might be perceived and their history related earlier or later had we—like Deity—the capacity to follow onwards and retrace backwards the processes capable of being worked out or developed by ever-acting and reacting nature. Impressions made upon bodies—or rather the results of these impressions—though subjected to different experiences, are never destroyed. You may as you imagine annihilate or alter the substance, but its history and the effects wrought upon its every atom when associated with a given form, are imprinted for ever in or over its then surroundings—after the manner of the so-called photographic pictures or images which are made of certain objects

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on the silvered iodized daguerreotype plates—and these impressions can be retraced and repainted by certain clairvoyants, with all their passing, particular and relative associated events. We have known clairvoyants relate or describe to an interrogator all the incidents that an ancient ring or other article of adornment and their different owners had passed through. Also the events a piece of furniture may have been subjected to in different localities. That the descriptions of the things in question were correct have often been proved by the parties making the inquiries, learning subsequently through research, that many of the facts related by the clairvoyants were correct. Again, a chip or

fragment from a mastodon's or megatherium's tooth or other parts of the animal's body, have been sufficient to place the clairvoyants en rapport with those ancient creatures, enabling them (the clairvoyants) to see and describe those animals, and to go through all the circumstances that they may be supposed to have experienced during their lives, just as we might call up past experiences to the memory. These seers or clairvoyants are also capable of entering the monster's conjectured feelings and appetites, though they may have passed out of existence for millions of years. They (the seers) are likewise enabled to see and examine all that these brutes can be imagined to have come in contact with during their life time; besides all that the particular portions of their bodies under examination have been associated with up to the present time.

When effects are once set up or established in bodies, they never entirely cease their action but travel onwards, changing here and waking up results there, after the following manner:—The reactive consequences from the percussion of substances, do not cease with their motion. The

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sequents are merely apparently arrested. This may be exemplified as follows:—Suppose two cannon balls of equal weight to be in like motion and progressing through the air in opposite directions, meeting and striking each other in their exact centers. After contact, these missiles would fall in right line from their point of meeting to the earth which by its attraction causes them to descend; and here many persons might suppose that there was an end to the consequence of

their motion by opposition. But if a thermometer were inserted between them upon the surface of contiguity, it would be found that that which was lost in motion became employed in generating a proportionate amount of heat which would be according to the intensity of the concussion. This heat would be conveyed to the earth, to the adjacent bodies or to the air; and thence proceeding onwards it would produce effects in all it went through or over, exciting into activity electricity here and magnetism there, &c.

But to return to our subject of Free-will.

If we could create the sources or be the causes of the circumstances which shall surround us, we might then be supposed to have something like freedom of action. But here unless we could form our own organizations and regulate the operations set up in them by our momentarily changing surroundings, we should still be minus the capability to govern our thoughts and feelings, out of which spring our pursuits, and even the acts we accomplish. Now as we cannot before-hand determine how much the passing events presented to ourselves may influence us, how shall we calculate the extent to which we may be carried, when per force we must react on the people, things and their associations, which shall circumscribe us? Why do we not

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will—if free to exert such a capacity—to recede or turn back towards youth instead of growing old? Why, when in pain do we not by the quality of our will-energy cause our torments to cease? Why, if we have the ability, do we not will ourselves to feel again the positive pleasure which possessed us as each new

event awoke up our senses to enjoy them for the first time? Experience answers these questions and convinces us that we cannot will away former impressions, and tells us that we must submit to all the cloying effects time has produced. It is well, perhaps that we cannot drink of the river of forgetfulness, for without our bygone experiences we should be minus the perception of the educative circumstances that have been with us in the past periods of our lives. It might be asked with advantage, for what conditions and possessions would we barter or what adequate benefit could we receive in exchange for the instructions we have reaped in journeying on through the path of our existence? There is positively nothing that could be attained in reciprocation for the capability and confidence which knowledge has given to us. But who that reflects wisely could ever wish to retrace his life, wherein for one hour's true happiness, he has reaped months of disappointment? We should answer, that among learned thinkers, not one could be found.

But to return more particularly to our subject. It would be as legitimate to suppose that we were at liberty to cause the sun to become stationary, or to will it to cease its action on the universe as to conclude that we have dominion over the most simple atom of matter, or the principles which surround it. We have not the slightest influence over a single particle of the food we daily swallow. If we have no control over a single point of our ingesta or edibles, how

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can we possibly suppose that we have dominion over our bodies, as a whole? It may be suggested that the mind can influence our systems as aggregate or total.

Allowing this to be the case, still the inner-man or spirit must be reacted and reoperated upon in return by our material bodies; and the recoil or retro-action must vary with its ever-altering condition, thus annulling the freedom of the action of the mind. Further, if we had dominion over an atom, we should have sway over a world. The same laws that govern the particle of the rock, rule over the mountain. Each atom of it, like those of the fluids and drugs partaken of, go to the tissue by which it is attracted or elected, and is by us ungovernable. In fact, the molecules of the ailments swallowed are controlled as they were before entering the stomach—namely, by the common and general laws of nature.

When an individual puts forth his arm in order to gesticulate, he is enabled so to do from various uncontrollable causes. One of them is the having consumed or burnt a certain portion of carbon or charcoal in the capillary blood-vessels of the lungs through the process of breathing. This latter function he is compelled to perform through an irresistible necessity, by reason that no person in the normal condition is capable of holding his breath beyond a given period. Through the process of respiration an electrical or magnetic energy is generated. This latter result is likewise employed to excite the muscles into action that raised the before-mentioned arm, in order, we may suggest, to demonstrate how freely (?) the feat might be performed. But the experimenter forgets at the moment he is calling the attention of the observer to the freedom of the procedure, that the incitor to the action is immediately

before him, and was the bona fide stimulator to the fulfilment of the manoeuvre or object. Again, if the nerve which obeys the functional ability called forth in the brain through the motion and energy there set up by certain occurrences be divided, we may will to move the limb in question but it must remain at rest in spite of all efforts to change its position.

From the foregoing we may venture to sum up that, by or through the combustion of charcoal in our systems, the bodily machine is wound up, so to speak, and the circumstances to which we are exposed acting on our cerebral organs, induce us, like the urging process applied to the cogs of a driving wheel, to go through our occupations and pursuits and therefore our deeds must be the result of necessity. The great globe which we inhabit must perforce roll and re-roll onwards through its course, subject to the changes that time and motion with the action of certain evolutionary principles will unfold upon it. This being the case—that the world is governed by necessitous laws—think you not that the debris that covers its surface and the dust that has lived and died upon it, and will live to die again, must also be subject to the same rules or laws? The answer to the question can be no other than in the affirmative.

We would place before the reader yet other considerations for his reflective faculties to dwell upon.

How varied is the intensity of feeling which is excited into action by the same circumstances when experienced by dissimilar individuals! This difference in the character of the sensations depends of course, upon the organization and its condition at the time of receiving the impression.

Again: What a contrast is presented by our various

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motions and sometimes consequent acts emanating from them at distinct periods of our lives when exposed to the same phases or emergencies. Thus, those occurrences which threw us into a state of ecstasy when young, scarcely call forth the common attention of the old man, much less his pathetic emotion.

Further: The condition of the body relative to health and disorder varies the sensibility called into existence by unfolding events and consequently the responding procedure of the person experiencing them.

From the above we may think it may be perceived that our acts resulting from those circumstances to which we are exposed, are determined according to age, the repetition of the applied stimulus and the state of the system at the time of receiving the impression. Thus, according to the varying quality of things, so will be the reactive energies exercised by individuals experiencing certain sensations from their presentation. But society does not take into consideration any of the above conditions and consequent responses. No, people in general look to the deed alone or effects, and forget that like eventful causes produce varied results, by reason that the recipients of like impulses or experiences of similar incidents, do not resemble each other in their cerebral developments, nor are they at all times in the same state of body relative to health or perception.

In considering the experiences of life from this point of view, we hold that persons in general ought not to be held responsible for the proceedings or deeds they may have enacted. It has been recognised in our courts of law, that when a

person is crazy or insane, or rather when he acts under the influence of one particular organ, to the

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exclusion of the general or proper use and employment of the functions of his other developments, he is said not to be a free agent. A man is often impelled to act under the incitement of one cerebral development, from its being inordinately enlarged which renders it easily impressionable; or an augmented organ may become active in a person possessing a quick temperament as well as being the subject of disorder. Again, the erroneous transactions or proceedings of an individual may arise from disease, as where a certain portion of the sensorium is affected by chronic inflammation. A person's conduct may also be the result of delirium from an acute attack of the brain.

Further: When an individual fails in the capability of exercising the reflective faculties so as to govern and correct the confused or abnormal action of one or more of his phrenological organs which may be incapable of acting in association or harmony with his other cerebral developments, he is not then held responsible for most of his proceedings. Such individuals have been designated monomaniacs, or they are said to be demented and deranged, or of disordered intellect, &c.

Again: From non-development or deficient organization of the idiot, which renders him incapable, by the absence of those instruments or developments through which he could imbibe that knowledge which excites into action and consequent enlargement, the reflective faculties he is deemed unblamable for

his pursuits by Phrenologists and is also held scathless for his exploits by the public because he is supposed to be minus the implements or organs which regulate them.

The condition of the above characters compels us to enquire, What is, or what has become of their Free-will?

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Can the thickening of a membrane, the enlargement of an organ, chronic inflammation and irritability of a propensity, or want of development from lack of education, annul this Free-will? We see that many of these deranged or imperfect individuals fulfil a number or most of the functions belonging to parts of their organizations, equally with the healthy and perfectly developed nervous systems of the sane and wise; shall we then, call a part free to act from a quality generated within itself, only because it can display its destined function and another portion not free, by reason that it cannot answer to the external applications or agents which, when presented to the former excite into sanatory action? Shall we not, with better judgment, consider that nothing is free rather than that a little irregularity of the machinery should destroy its natural innate freedom of operation? Whether a part of an apparatus act ill or well it is still the moving capability which causes it to display its economy; and be it perfect or imperfect, in neither case can it be said to be at liberty. There can be no inborn choice as to its action.

No doubt the developments of our brains are capable of being played upon like the keys of an instrument. The touching of the one calling forth life-facts, whilst

the fingering of the other produces varied undulatory sounds. This result as applied to the sensorium, has been exemplified by hundreds of Animal-Magnetisers whilst displaying human Phrenoptics, where, through the application of the operator's finger to any distinct organ, he could cause it to exhibit its propensity. Thus he, the manipulator can cause a patient to laugh, fight, steal and to exercise his self-esteem and attachment; and he can as easily call forth their opposites by touching other known parts of the head of the

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subject under experiment. The hypnotist displays by the mere effort of his will-energy the same sequents.

Now let us exchange this Will-ability and finger-contact for the circumstances of life, and we shall then find that these latter work upon the different parts of our organization like, as before observed, the cogs of a driving-wheel acting upon and setting the machinery in motion. In other words, passing events or incidents influence and excite our cerebral developments to feel and cause us to execute or enact the projects of our lives as the wheel is made to revolve through the inciting ability applied to the projections on its circumference.

These latter facts leads us to reiterate that those things and occurrences which are influenced or governed in the slightest degree—even by the shadow of a doubt—cannot be in a state of freedom not even for a second. Therefore it must be impossible in any sense, for our thoughts, feelings and acts to be at liberty. In fact, there can be nothing exempt or in a state of freedom, neither matter, its principles, nor even Deity, who if he acts must be reacted upon. To be true to

His law He must be ruled by the law; therefore inevitable necessity presides in and over every state and stage of being.

Vital Magnetic Force.

CHAPTER XIII.

ALBERT CHAVANNES, in his work on Vital Force, published in 1888, says: "In the study of vital force, and of its influence upon our health and happiness, we must not look upon it as one of the factors of human life, but, as THE factor, the one thing of importance, as the power which builds, maintains and runs the human machine, as the foundation of health and happiness, of intelligence, of affections, of all sensations, pleasant and unpleasant. And I further believe that the pre-eminent part thus played by vital force can, not only be proven, but that all its workings can be studied, followed and demonstrated; and that the day is not far distant when the mode of operation by which vital force controls men will be investigated, recognized and made use of for the welfare of mankind."

That his predictions were true we have proven beyond all doubt. We are continually demonstrating to our pupils that it is an actual substance, capable of increase and decrease, and having special functions of its own, clearly defined, and upon which depends our individuality. The vital force which we possess has been drawn from other sources, and can be transferred from one being to another.

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The principle utterly defies investigation. Vital force can and is being investigated, and its functions recognized.

A living germ possesses a certain amount of vital force, very small it is true, and which can be easily destroyed, but sufficient to form a nucleus of an organism which may attain considerable proportions.

This vital force possesses two faculties, one identical with all germs, the faculty of increase or growth; the other, peculiar and special to each individual germ, the faculty to increase and grow in any one special direction.

The inference we draw from this fact is that it is upon the amount and quality of the vital force which we possess that depends the success of our lives. We are exactly what the vital force which our original germ possessed has made us, and the vital force is not a blind instrument subject to our will, but it is an intelligent force, working in a well defined direction and all our efforts must be concentrated in the work of helping it and increasing it.

It is a fact hard to realize but it is nevertheless true, that our Intelligence and our Consciousness which we praise so highly, and on account of whose possession man has exalted himself only a little less than the gods, are not the masters or controllers of our lives but are themselves the instruments of a higher power which we call Vital Force; that long before we possessed conscious intelligence, when the germ was in the first stage of development, this force was building the mechanism which later on envolved conscious intelligence; that vital force keeps up, protects and guides the structure it has built, and that whatever individuality we possess is not the result of our will nor of our intelligence but

of the amount of vital force embodied in us, and of the faculties transmitted to it through this same vital force.

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And in case of accident or sickness, vital force—recognized by physicians under the name of a sound constitution—will mend the structure or fight the disease with much more knowledge and intelligence than the most skillful physician; and in health it will seek to satisfy our desires and control our actions in pursuit of pleasant sensations much more skillfully than the most intelligent man could do it for us.

If we can realize that this vital force is not a blind force; but that it has an intelligent purpose, and that this purpose is, so far as we are concerned, to build us into strong, healthy, intelligent individualities, fit to overcome the difficulties in our path, and capable of enjoying all the pleasant sensations within our reach, we will cease to use our intelligence to thwart its efforts, and on the contrary, we will help it by all the means in our power. Up to this time, what with the desire of securing eternal bliss at the expense of present success, and on account of the fear of not complying with the standard of living or of education required by the prevailing fashion of our times, we have fought against vital force and have used all our intelligence in helping its enemies in their work of destruction and the result has been that in the struggle for existence going on around us, vital force has been worsted time and again, and the germs instead of developing into healthy, happy individuals, have proven unfit and have been destroyed after a brief and unhappy existence.

This vital force is the source of action, the motive power within the man. One man, the embodiment of a large amount of vital force is quick, strong, his hands are firm, his eyes resolute, and all his actions impressed with energy; while another man possessed of little vital force is

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slow, weak, easily overpowered, and all his actions show a fatal want of decision.

In view of this fact it will be easily acknowledged how important vital magnetism is to our happiness and so we must recognize that we are a mechanism run by vital force. And as the accuracy of these messages depend largely upon the amount and quality of the vital force within us, it will be seen that the question of its study is sufficiently important, the more so as we possess the double power, both to receive sensations and repel them, for a strong person can and often does repel unpleasant sensations so strongly as to prevent them from reaching the seat of consciousness. In fact, we all unconsciously exert that power in time of excitement, when we utterly fail to be conscious of blows or wounds which at any other time would cause us the most excruciating pain.

There is also a very close relation between vital force and health. Health is the result of the perfect working of the machine in all parts, and vital force is the important factor in the attainment of health.

If so then the question arises: How shall we conduct ourselves to strengthen the vital force within us? Right here our intelligence comes into play. We must

recognize that the chief aim of our action must be to store within us as large a portion of this vital force as possible, and to educate it to our greatest advantage. This world is a world of causes and effects, of action and reaction, and within us these same actions and reactions take place. Vital force creates knowledge and helps vital force.

To help vital force we must seek all possible sources of supply. They are numerous, in fact they lay all around us. Our food, air, light, the rays of the sun, magnetic

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emanations from other living creatures, offer to us an extensive store from which we can replenish our own accumulation. But we must not only realize that there is such a store within our reach, but also make use of and learn how to turn it to our benefit. It is not by indifference and neglect that our own supply will be increased, but we must strive for an increase if we accomplish it. "Seek and ye shall find," applies with special truth to the pursuit of vital force.

The food must be digested and must be the right kind, properly prepared and thoroughly masticated. The air must be breathed for our lungs will only half do their work if we live in a state of inactivity. The sun must shine on us which it cannot do if we spend our time in the seclusion of our houses. And the benefit we may receive from the magnetic emanations from others must be sought for, and we must put ourselves in a proper state of receptivity if we would reap any benefit from them.

The important part taken by digestion in renewing the supply of vital force must especially be recognized and its true methods ascertained.

Digestion is usually looked upon as a chemical process but it is really a conflict of vital forces. While we must acknowledge that the statement of the physical process by which digestion is carried on is true, it fails to account for the fact that while the machinery is in each one substantially the same, some persons have a much better digestive power than others. Digestion is with all animals, man included, the first and most important battlefield of the conflicting vital forces.

Those persons who have the most vital force, digest their food the most thoroughly and are the most benefitted

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by it. Then the first move towards health for those who are deficient in digestive powers is to husband their vital force and turn as large a portion as possible towards the digestion of food. Health is essential to happiness, a good digestion is the first condition of health and a good digestion can only be secured by furnishing the digestive organs with all the vital force they need to overcome the vitality contained in the food we eat.

But after all, the supply of vital force is so large, the tendency to the care of self so strong, that it is seldom to a lack of supply that we owe our defeat in the struggle for existence, but to the fact that we do not carefully husband that which we get, and allow ourselves either to spend it or to be robbed of it faster

than we can replace it. It is the same with vital force as with property. There are few persons but what gain enough to enable them to accumulate a surplus against the time of need, but there are also very few who know how to store the surplus so as to have something put away for a rainy day. The expenditure of vital force is just as pleasant as the expenditure of property and it is just as recklessly spent, so that when we are assailed by the many enemies which are all the time prowling around us, we are found unprepared and have to succumb in the battle.

To that defect, the only possible remedy is an increase of knowledge of the important part which vital force plays in our lives, and the acknowledgment that it is a real substance which can be increased or decreased, and which, if lacking, can find no substitute.

In time of disease, when some unseen but real enemy preys upon us, some little spore seeking to live at our expense, vital force holds to our structure with a tenacious

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grip and fights the battle for us which no other force can fight. Physicians may help it by furnishing the best conditions for the battle, but our own vitality alone can make those conditions available. Could we see the combatants we would see vital force calling out all power, withdrawing from all unassailed parts, prostrating us to inaction by refusing the needed supply to our limbs, that its whole strength may be thrown to the threatened point and the enemy defeated. This wonderful power has been called a strong constitution, and its mode of

fighting called the wise providence of Nature, but better knowledge shows that a strong constitution is nothing more nor less than a large amount of reserve vital force, and it is not Nature in the abstract which is intelligent, directing the battle from a source of outside knowledge but that the intelligence is right where it is needed, having perfect knowledge of the nature of the enemy, and of the best means needed to defeat it.

I may have seemed extravagant in my statement when I said that vital force is an intelligent force, but I believe that any one who will surrender pre-conceived beliefs and watch carefully that which takes place in the growth of the individual, in the storing of force during life, and of the use of this force against all and every one of his enemies, and especially against internal disease, will acknowledge that there is a force at work which is intelligent, that is, which can foretell results and use means and ends, even far beyond that which we prize so highly in ourselves—conscious intelligence.

Nothing has struck me with more force since I commenced the investigations which have occupied my thoughts for many years, than the similarity of the process used by nature in all its phenomena. One or two leading principles

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seem to govern all actions, and if we have a correct knowledge of the process in one case, we can rest assured that the same process will be found at work in all cases, and thus we can add a great deal to our knowledge by the process of analogy.

We need a strong action from the vital force, so that there may be, not only enough product to supply all our daily wants, but also enough to store an accumulated supply for exchange with others.

The channels by which magnetism is exchanged have to be opened and improved for it is a well known fact to all persons who are acquainted with the workings of magnetism that its easy transfer is the result of continued practice, and that it is capable of considerable development.

Perfect freedom is also one of the necessary conditions, the least restraint, mental or physical, being an absolute bar to the flow of magnetism.

There are within man three separate and different store-houses of vital force, each having an accumulated supply having special functions to perform.

The first is the brain, wherein is stored our intellectual magnetism and which is the main reservoir of intelligence. From this supply we exchange knowledge and intellectual sensations.

The second is the great nervous center, called the sympathetic nerve situated back of the heart. In it is stored the emotional magnetism and from this supply we exchange emotions and affection.

The third is the genitals, both of men and women, where is stored sexual magnetism or the vital force specially designated to the work of reproduction. From this supply we not only perpetuate our race but can exchange substances conducive to vitality.

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The brain is a large electric machine. Hard thinking means thinking of things which we have not yet mastered, and combinations after combinations have to be tried, some of them very difficult and many entirely new to our brain, and this labor results in the production of a large amount of magnetism which, loaded with all the knowledge of the thoughts of our minds, is stored away in our brain ready for use. When the proper time comes this force is released and controlling and setting to work our organ of speech, if used in the form of a discourse or the instrument for writing if used in a letter or essay, it is used up and we feel much relieved.

It is on that account that it is at times so difficult to keep our lips shut. Electricity in the brain like electricity anywhere else, will escape when the right conductor presents itself and forms connection with it. And by words the intellectual electricity collected in our brain will be discharged upon any person specially calculated to receive it; and although we may by practice, obtain a great deal of control over it, yet under certain conditions, words will fly out of our mouth without our being able to repress them, and often after a long time of self control, this magnetic current will break loose and the rush of words will be enormous until the accumulation is exhausted. And often when the conditions are such that words cannot be used, a glance of the eye or a gesture will transmit the electric spark and convey all that which the words would have done—sometimes much more.

I cannot here take room to explain all the phenomena which those facts make clear to us. It explains why we feel it so easy to talk to some persons on subjects on which we never expected to open our lips. They are conductors

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particularly adapted to that special want of ours, and we feel relieved when we have thus unburdened ourselves. It explains also why in times of irritation, a strong flow of words—or a flow strong of words—leaves us more calm, helps to cool us down, and in the same way in times of pain, cries and tears will furnish the conductors which carry off the electric force charged with unpleasant sensations.

A great part of the manifestations of intellectual magnetism are magnetic exchanges. It is no satisfaction to us to speak our thoughts to inanimate things or to dumb animals, or even to persons who cannot understand them. The complete satisfaction is only felt when that which we give out is received and a person in search of knowledge has as much power to draw this magnetism from us as we have to impart it to him. The orator must not only be charged with intellectual magnetism to speak with effect but he must address a sympathetic audience, one who will receive his magnetism, for otherwise his words will be driven back upon him and he will feel chilled to the very marrow of his bones. Attention, which is nothing more than magnetic receptivity, must be manifested if the ideas would come readily and the words easily flow.

Study the intellectual intercourse of men and you will find that all the time some are giving and some receiving, the position ever changing but the relation ever the same. A perpetual exchange of intellectual magnetism is ever going on, and to it is due all the pleasure of intellectual intercourse.

To promote this exchange and this pleasure, two things are needed. The first is a large store of knowledge, that is, a willingness to think and to do hard thinking. Thoughts

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are the material for exchange and none is possible without a large accumulation of them. As in material production, nothing is exchanged except the overplus of production. Those who produce much more than they need have large amounts for exchange and can thus enjoy much satisfaction. A large production is the first condition.

There is a peculiar feeling for others which we designate as affection, which greatly influences our actions and which has a great deal to do with our happiness, and this feeling seems to be dependent upon the amount of vital force accumulated in the sympathetic nerve, and upon the ability we possess of transferring to others the overflow of this vitality.

While intellectual magnetism controls the direction of our actions, furnishing us with the knowledge necessary to ascertain the conduct best calculated to promote happiness, Emotional Magnetism is the basis of life, the motive power of our actions.

On that account our happiness and misery are more intimately connected with emotional magnetism than with intellectual magnetism, and it has been well said that happiness is of the heart and not of the head. A large supply of vital force in the vegetative organs of man is always productive of a feeling of

enjoyment which nothing can check, while a low state of vitality is always productive of gloom and dissatisfaction.

Those persons who have a large amount of vital force stored away in the great sympathetic, carry sunshine in their hearts wherever they go, and life looks bright to them under all aspects, while those who are deficient in this respect are plunged into dismal gloom which darkens all their surroundings. The transient events of life, while they

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make up the picture, do not make up the character, and it will be bright or gloomy according to the general tone of the back-ground, which is furnished by the feelings of the individual himself.

This great supply of vital force leads and impels the individual to action and to production. The steady supply of vital force not only furnishes the motive power for the heart, lungs, stomach, etc., but through them it furnishes the force that works the limbs, hands, etc., and thus is the source of all production.

In connection with the result of magnetic force, one interesting fact must be noticed. While the tendency of intellectual magnetism is to lead the parties to an exchange of thoughts and of knowledge, and the tendency of sexual magnetism leads those who come under its influence to bodily contact, the tendency of emotional magnetism is plainly manifested by leading us to bestow upon others the result of material production. Nothing gives us so much pleasure as giving what we can to, or do something for those for whom we have affection, and

next to that pleasure is the pleasure of having those we like do something for us. It is of course very possible for all these magnetic influences to exist at the same time, and to enjoy exchange of thoughts, bodily contact and the bestowal of our possessions at the same time and on the same person, but if we will study our feelings we shall find that they spring from entirely different sources. And in so doing we shall find that there are persons with whom we have no desire for bodily contact, no special pleasure in exchanging thoughts, and yet on whom we find great pleasure in bestowing the surplus of our production and if we analyze our feelings for those persons we will find that it is not love we feel for them but affection.

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One of the faculties of electricity is that manifested by its power to draw together. Thus the magnet draws the iron, and the magnetic current contracts the muscles, and by the exertion of the same power, vital force draws individuals together, it binds them together with a tremendous force, and sexual magnetism is the most potent of its manifestations to hold individuals of different sexes together.

It would be a mistake to suppose that what I have said applies to close relations only, for the exchange of sexual magnetism can take place without actual contact as well as with it. A manly man or a womanly woman in good health and in the strength of life, are sexual magnetic batteries, always loaded and always ready to give off their magnetism. Through the eye, through the voice the exchange is often carried on, and can be made very effective through kisses,

holding of hands and caresses. Dancing and all games in which both sexes join are also very potent in the transfer of sexual magnetism.

The attraction of the sexes for each other in the human family is universal and increases as they increase in intelligence and knowledge. It is probably the strongest force known, more potent to control actions than the love of wealth or of power. To efficacy is due the marriage relation, for however great may be the intellectual affinity or affection between two persons of the same sex, they do not leave home, friends or family to cleave to each other as do man and woman when they become husband and wife. Study it in any of its manifestations and you will find that both men and women will endure more, wait longer, overcome more difficulties to be able to draw near to each other than they will for any other purpose; nor will they under the influence of sexual magnetism rest satisfied, till they

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have drawn together as near as possible; while under the influence of intellectual or of emotional magnetism they will be satisfied with letters, conversation or mere presence in the same dwelling.

From the Fresco at Arizzo.

Magnetism the Medium of Mental Inspiration.

CHAPTER XIV.

GOD has been spoken of as the Grand Electrical Focus; and He has been appropriately styled the MIND OF ALL MINDS. By this is meant that He is the Source or Fount from which all minds emanate, like streams from a reservoir. Between the Grand Central Mind and all inferior minds there subsists a connection, a telegraphic communication, by means of what may be termed an Electric chain, composed of a greater or less number of intermediate links. The greater mind, being always positive to the lesser, can affect, impress, or inspire it.

From this it clearly follows that the further a mind is from the Grand Focus, the less it will be impressed. So, persons who are greatly elevated and refined are more easily, correctly, and wisely impressed or inspired, than those who are low and gross. The form of a wheel furnishes a good illustration. Let the hub represent the Focus, and the spokes radiating lines from that Focus. All along these lines may be supposed to be

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located minds in different stages of elevation, as they are nearer or more remote from the centre. Some are so highly elevated, or so near the Centre, that it fully controls them. It is then clear that the further an individual is from the Grand Focus, the more intermediate links, or minds, a thought or impression must pass through to reach him; and the more minds a thought flows through, the more imperfect, and the less reliable, is the impression it makes upon the terminal mind.

For example, suppose it is determined to reach a mind of a low order; the thought to be transmitted passes through, say, twelve minds before it reaches the particular individual on the earth through whom it is to be impressed; it of necessity partakes to some extent of the qualities of each one of those twelve minds, and when it is received by the thirteenth it has become greatly modified by the channel through which it has flowed. Now, suppose the person to become so elevated that, instead of twelve, only six intermediate minds were required, the thought transmitted would be but half as much modified,—nay, less than half, because the first six are nearer the Focus, and, consequently, more expanded than the second.

It should be remarked, that there are no minds in the higher condition of life, who are positively evil. There are those who are in states of imperfection; or perhaps it were better to say that all are in conditions of comparative unfoldment.

By elevation of mind is meant, not only expansion and refinement of what are usually termed the mental faculties, but purity of morals, and a high degree of religious unfoldment. The religious department may be properly termed the highest in man, and the more it is un-

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folded the less number of intermediate minds are required in order to reach the mind, and the less liability to imperfection is incurred.

But elevation, even, is not the only requisite to a full and pure inspiration. The mind must also be receptive, or plastic. In proportion as both these conditions exist, so impressions or inspirations are higher, clearer, and more Godlike.

In leaving this point, it may be observed that ordinarily the feminine mind possesses in a higher degree than the masculine, two important requisites of elevated inspiration: first, it is more religious; and, secondly, it is more plastic. A peculiar combination of the masculine and feminine elements, which is most highly favorable to mediumistic uses, is possible. And it is not out of place here to remark, that he who is recognized as having lived the best and highest life on this earth exemplified to a remarkable degree this mingling of feminine and masculine qualities. The Mind of all minds is, moreover, both feminine and masculine; and, as men become more Godlike, there will be more of these harmonious combinations, these offspring of Love and Wisdom.

Man is capable of emitting a great variety of sounds through his vocal organs; and emotions, as of joy and grief, have each their peculiar expression. Yet man is really an invisible being; he lives, thinks, moves, sees, hears, feels; but no merely human eye ever yet saw a man. He is as truly invisible as is God himself. All that is seen of man is the beautiful mechanism in which he moves.

Magnetism is the principal instrumentality in the production of feeling—a subject which, like that of hearing, is but little understood; and feeling cannot be produced

without this element. It is well known that the mesmeric operator can produce various states of feeling in his subject. He causes him to laugh or to weep, to be enraged or to pray, to hope or to fear, at will; and it is done through this one instrumentality. Different feelings are caused by differences in the amount and the quality of the Magnetism. When a person is disposed to quarrel, this feeling within him is rendered gross, or, so to speak, it is brutified; but when tranquility pervades the mind, it may be said to be liquefied. When there is much hope, this element abounds in the upper portion of the cranium; but when deep depression is felt, it is concentrated in the lower or animal region. When local pain exists in the body, it indicates that too much of the grosser form of Magnetism is concentrated in the particular part. Let this accumulation be removed, and the pain ceases. In order, then, to tranquilize a distressed mind, let a person of great tranquillity take the sufferer by the hand and press upon the branches of consolation and of hope (the fourth and fifth fingers), and the quality of the electrical element which imparts tranquillity will flow from one to the other. Thus pains may be removed and feelings controlled by the use of this element.

It has been said that Electricity, Magnetism, Animal Magnetism, etc., are one. Yet it will be readily apprehended that, by combination with other elements, and by greater or less degrees of rarefaction, it may assume many forms, and perform countless services. But in all its various conditions it is still one and the same element.

An ancient allegory asserts that "God created man, and breathed into his nostrils the breath of life; and man became a living soul." Fables have their uses; and this

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has answered an admirable purpose, containing within itself a kernel of truth, as do all useful fables. It will be readily perceived, however, that merely breathing into the nostrils, in the ordinary sense of those terms, could not produce life. But a rude, uncultivated people were incapable of receiving abstract truths on subjects of this character; hence, it was necessary for their use that the naked truth should be clothed and ornamented in this fabulous garb. The simple fact, however, in regard to motion in all animal life, is, that it is originated and maintained by a current of highly rarefied Magnetism or Electricity, which descends through the cranium, passes down through the trunk, and off through the arms and legs, and from the ends of each particular hair, causing at the organ called the heart a constant activity, or, in other words, perpetual motion. The heart beats: constant motion, then, palpably exists. It exists not only in the universe at large, but in every living animal organism. The thing to be done, therefore, in order to place mankind in possession of that which has so long been sought, is simply to UNFOLD A NATURAL LAW. The mortal body is a perfect mechanism, and it moves by the agency of Magnetism and Electricity.

It has been declared that countless universes exist, and that these are mechanically arranged like the human body, — the Mind of all minds being the controlling power, and acting through the instrumentality of these universal and potent elements, Magnetism and Electricity, in greater or less degrees of rarefaction. It is obvious, then, that mechanisms may be constructed essentially in correspondence with the human structure, upon which the ever-moving currents of these elements shall act, producing motion that will continue so long as the mechanism shall be in a perfect condition.

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In order, however, to the achievement of so magnificent an end, various other principles must be understood and taken into account; which principles we have to some extent unfolded.

Each individual person has his or her position in the grand whole. Each mind acts on surrounding minds; and each mind thus acted on, in its turn acts upon minds which surround it. Thus mind is constantly affecting mind — the higher always controlling the lower. This is a universal law. It is equally true of the elements. The higher, or most refined, are continually acting upon and controlling the lower. The elements, like minds, are classified. The electrical element is the highest; and hence it has been declared that the Being called God is the Grand Magnetic Focus.

In all past ages there has been what may be termed a war of the elements; and, corresponding with this, there has also been a contest of minds. The lower and grosser grades of mind have been vainly striving to control the higher; and hence have come contention and strife. But, in the process of time, the superior mind always obtains sway, and comes to hold an uncontested position. So it must be in the elemental contest: the highest, that is, the electrical element, will eventually obtain the ascendancy, and assume uncontested sway.

Various persons are impressed to call the public mind more, and yet more, to this agent. It may be said, however, that the methods ordinarily proposed require the production of artificial electrical currents, involving thereby a great expense, and thus rendering them impracticable on score of economy. The

inventors of these methods, as is the case with inventors in general, greatly congratulate

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themselves that they are the originators of their several inventions: whereas the simple fact is that all suggestions of this nature, which comes into the minds of earth's inhabitants, priorly exist in higher and more unfolded minds, from whom they are transmitted, with more or less clearness, to receptive persons in the earth life.

The elemental contests, to which reference has been made, indicate the existence of vacuities, or vacuums, into which the elements rush; often with great violence, causing what are termed tempests and hurricanes. Though the elements are always in motion, yet they ordinarily flow in currents, each having its appropriate place. But, when vacuums occur, their ordinary flow is disturbed, they rush together with great force, each endeavoring to pursue its natural course, a struggle for the mastery ensues. This continues until the law of equilibrium supervenes and quiet is restored.

Ordinary storms, considered as distinct from tempests or hurricanes, are also the result of elemental strife. Tempests are usually transient, while storms often continue for several consecutive days, and even weeks. These are occasioned by a contest between two cross currents. While the electrical currents flow from north to south, there are others which flow from west to east. Usually the electrical currents flow with the greatest force: and when there is at the same time an increase of the cross currents, then commotions ensue, and continues until the leading element obtains control.

The same law obtains in the mental world. A want, or void, or vacuum, is felt as regards some matter of belief, or of interest to human society. Mind is disturbed, is diverted from its ordinary channels. Various minds of dif-

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ferent grades, rush in to fill that void. Contests ensue, and when two minds of nearly equal power come in conflict, the strife for the mastery is severe and long-continued. But invariably the stronger mind controls and the weaker submits.

The same law of action may be observed among the lower animals. In herds of cattle for example, strifes for the mastery occur, and sometimes the contest is severe, and the result for a time quite questionable; but the stronger of necessity, prevails in the end. The same is true of the feathered tribes, and indeed the law is universal.

That mind which possesses the most of truth is always, in reality the most powerful. It indeed, has a larger share of the leading or electrical element; and for this reason there can be no lasting tranquility in the mental world until the truth shall prevail, as there can be none in the external world until Electricity shall fully control.

Philosophically then, as regards storms, both elemental and mental, it is certain that the right, the just, the true, will conquer. Let these words elemental and mental, be carefully pondered, and it will be seen that in a high sense they signify one and the same thing.

Storms are the result of a rapid or hasty movement of opposing currents to fill vacuities. If the movement be slow and gentle, there is no conflict, no storm. As all elements, like all things else, are in states of progression; the time will come when no vacuities will exist, and of consequence, there will be no rushing of currents, no contests, no storms. This will be the case equally in the mental and the elemental worlds, and the progress of harmony in the one department will greatly facilitate the

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same in the other, because Nature is one grand, sublime, beauteous whole.

These hints will suffice to show the cause of domestic storms. There are voids which need to be filled; there are rushings of cross currents; there are strifes for the mastery; and the nearer equal in strength and perseverance the conflicting minds, the severer and more prolonged the disturbance of domestic tranquility.

It is well known that certain things float; that is, they are suspended. They appear not to rest on anything, which is the fact, if by anything is meant a thing which can be seen by the external eye. The winged tribes suspend themselves and float—some classes to immense distances. Small particles of matter are, in a strong light, seen to float in the atmosphere, and exceedingly heavy substances are, by suitable constructions, made to float upon the waters. These substances are suspended, and the law is the same in each and all the instances named.

The earth on which we dwell, together with all other planets is suspended, as are the visible and invisible particles of matter in the air, and the floating masses upon the waters. The earth floats so that it appears to rest on nothing, though the fact is it rests on things just as substantial as do the birds and the floating atoms. Theologians have taught that God made the world out of nothing; but that which is no thing can never by any process, become a thing.

It is upon the elemental currents, before referred to, that the earth is suspended, or as it were, hung; just as the kite is suspended upon a current of air. If no current exists, the kite cannot be held up; and in proportion to the strength of the current is its suspensive power. The

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currents which suspend the earth are exceedingly strong, so that comparatively an immense mass of matter can be sustained by them.

The currents of necessity, flow in different directions, and some flow with greater force than others. It has been already said that Electricity is the leading element, and that it flows currently from north to south. It has also been said that there are cross-currents from west to east; and that, by a rapid flow of these, storms are produced. Of course, the more rapid and leading current will exert the greater influence. The current being electricity, it causes the earth to revolve with greater celerity, while the cross and more sluggish currents can move the earth in their directions only in a very slight and almost imperceptible degree; yet, constantly exerting their power, they produce some effect.

Thus, these currental powers produce what is called day and night, and the changes of the season. Were either of these forces interrupted or broken, motion would be irregular, and ultimate in the destruction of the planet. Or, were they precisely equal in strength, motion would altogether cease. Thus, immensely important is the law of suspension.

The same law governs the mental faculties. They are at times in a state of suspense, as it is termed, so that a person cannot move in any direction; he does not see what should be done. This condition, denominated hesitancy, is produced by an equality of currents flowing through the mind, so balancing or equipoising it that it cannot and will not act until one current becomes the stronger. Then the mind passes from the suspensive state into the condition of activity, and not before.

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In the human body this duality of currents is exhibited. The principle of duality, in fact, is almost universal. While there are currents flowing apparently from above, there are also currents flowing apparently (remember that) from below. Terms cannot be found which will precisely describe these currents. Suffice it, however, to say that this duality exists, and without it there could be no animated motion. Let a human being for example, be so suspended that the currents which flow apparently from below cannot reach him, and exhaustion is the speedy consequence; or, encase him where the current cannot be received and the same result follows.

Moreover, proceeding from the principle of duality, there is of necessity, the triune. The being called God has, with some propriety, been denominated a triune Being; for wherever a duality exists, a third necessarily proceeds therefrom, constituting a trinity. To speak somewhat in the theologic form, there is the being called God, and there are emanations from that being, called the Son and the Spirit; and, in a high sense, these three make but one. So of the vital currents, there is not only a duality but a trinity of them: first, the electrical currents, which pass downward, so to speak; second, the interior and somewhat earthly currents, which spring upward; and, third, the cross currents, to which reference has been before made. And these three are, in a high sense, one,—each having its appropriate place, and doing its distinct though, essential work.

The North may be considered an immense reservoir, where elements are stored, as it were, for useful purposes. The cross currents, flowing from west to east, are especially vitalizing to all animals, vegetables, and even to some classes of minerals.

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Motion or Activity, has been declared an inherent principle; equally with this the principle of Cohesion demands attention.

And, first of Sexual Cohesions, the human body has been spoken of as a unit; but it should be remembered that duality pervades all Nature. Though the masculine and the feminine may, somewhat imperfectly, and for a season, exist apart from each other, yet there is in each a natural longing for and drawing towards the opposite sex. This law applies equally to the human beings, to the

lower animal races, to the vegetable and the mineral kingdoms,—though the distinction of sex in minerals may not have been generally recognized. When placed in juxtaposition, under suitable conditions, minerals as really as plants and animals, of certain opposite characteristics or sexes, come together, and coherence, or (to use a common term) copulation takes place; and from this coherence a third product results. In the human being, a cohesion of two almost imperceptible particles of matter occurs, germination follows, a living entity unfolds from stage to stage, until at length a third human being is ushered into visible existence! Thus, in the seemingly trifling coherence of two almost imperceptible substances are wrapped up countless universes in miniature!

This principle underlies all those manifestations which are termed attraction, gravitation, etc. It should be viewed in the broadest possible light, and its relations and operations thoroughly understood. One general law of cohesion binds together the slightest particles of matter, and at the same time holds countless universes in place, making of infinitesimal parts one grand whole.

Another manifestation of this principle may be termed

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Parental Cohesion. From the sexual comminglings, to which reference has been made, a third party results. This third party depends for a time upon its progenitors for sustenance; and thus another form of cohesion is exhibited. The progenitors, or parents, are closely united by interior ties, to the offspring, and thus, through it, are more closely cemented to each other. The three make one

complete whole; and in a high sense there must always be three to make truly one. In this manner this principle develops the family relation.

It has a still wider application, even to humanity at large. All human beings have common interests, common rights, and should have common objects, and to some extent common properties,—so that all may cohere for the common weal. Nature's forces all work together for the general good. There are no antagonisms among them; they are a band of brothers, constantly promoting, so to speak, each other's interests. The principle of cohesion unites all in one harmonious whole. And, could the dwellers of earth be brought to cohere for the common good, much of the drudgery and misery of their present antagonistic and isolated state would disappear.

Allied to this law of Cohesions is the subject of Gravitation. All things in nature gravitate to their centres. Each globe has its centre, each universe its specific centre, and the universes as a whole their Grand Centre,—the Being called GOD. Thus, all things, in all the universes, are, by this law of gravitation, attracted to a single point. This Being may, therefore, be justly styled THE CELESTIAL MAGNET OF THE UNIVERSES. In Scripture phrase, "OF Him and TO Him are all things." This is a philosophical truth, and in its light may be discovered the position of the being called Man.

"As you grow in spiritual knowledge new methods will be constantly opening to you to increase the power of your thought, to prevent its escape, to prevent adulteration and to use your power to the best advantage, first for your highest good, next, that of others."

PRENTICE MULFORD.

Different Kinds of Magnetism.

CHAPTER XV.

ALL things have their inceptive states. Great results grow from very small beginnings. The aerial method of navigation is now in an infantile state; some few interesting experiments have been exhibited; but when these general principles shall be better comprehended, it may be carried to comparative perfection. It is not needful that any law of gravitation should be suspended; only that the higher or celestial law be allowed to act more strongly; precisely as the ordinary magnet raises the steel from the earth by the power of a superior attraction. This law of Celestial Attraction applies to things material, so called, as truly as to things moral and spiritual.

The grand difficulty in controlling and wisely directing minds of the dwellers of earth is precisely this, — they gravitate more to the terrestrial than to the celestial. They should learn, however, that the things which they see are transient, while those which are unseen are permanent, and hence more worthy of their regard. To elevate man, and render him more susceptible to celestial influences, is the one purpose of our life.

The bird soars, the ship sails, the kite floats. These

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are obvious phenomena. How, then, does the bird navigate the air? Its outside covering is found to be different from that of all other animals. It is tubular. By a law of expansion, this tubular covering can be filled at once with Electricity in a peculiar rarefied condition. Thus the lower law of gravity is overcome, or in a measure superseded, by the higher. The process is purely electrical.

It should be noted that the sailing of the ship, the flying of the kite, and like phenomena, are in reality but the more remote results of electrical action. Their movements depend upon the existence of currents in the air. But these currents, commonly called winds, are produced by a rush of electric currents; so that Electricity is the prime agent of motion in these cases. When its laws are fully understood, and man learns how to overcome the earthward tendency, or the lower law of gravitation, then may we pass with celerity from place to place, and be beyond the reach of accident.

Intimately connected with this topic is another, which will next be considered.

There is no one branch of science more deeply interesting than that relating to what is usually denominated Magnetism. This property is among the universals; there is no place where it is not found in some of its multitudinous conditions. But it appears prominently in the mineral commonly called the loadstone, but which will here be more appropriately called the attractor. By this property minerals, animals, and human beings, are drawn together, and, as it were, cemented in bodies.

Some persons are observed to be exceedingly attractive: they draw crowds around them; they have the ability to move large masses of people; they have many adherents.

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This is because they possess large measures of this attractor principle. On the other hand, some persons repel others; they have no power to control the masses; people say "they do not like them." This indicates a want of this property. The same law has its illustrations in the animal, vegetable and mineral kingdoms. All these are but parts of one great whole, and are governed by general and universal laws.

The subject of the Magnetic Needle has been somewhat elaborately investigated by those who are considered "the learned;" but, up to the present time, little is known beyond the fact that it points, with some comparatively slight variations, in the direction called the North. It may here be briefly stated that the point termed the North is the grand focally magnetic or attractive point, and exerts an almost omnipotent influence in every part of this particular universe, and, indeed, of all the myriads of universes.

Another department of the Cohesions is that of the affections. All animals, including man, have their respective and appropriate affections,—affections for individuals, for parties, for races, for sects, or for sentiments; and these increase in strength and permanence in the ratio that they are elevated towards the Grand Celestial Magnet.

The lower animals have affection for a single partner, and that only temporarily; when native copulative desires are gratified, the affection ceases, and separation ensues. Another and higher class manifest affection for their own tribe or

genius; and this affection may have something of permanence, but it does not extend to other genera.

Human beings exhibit a great variety of affections, or cohesions, and some of these are of a very lasting nature. For examples, the mechanic manufactures an article on

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which he expends labor and skill; he has an affection for that article, valuing it more highly than others. The parental relation affords a higher manifestation of this law; the begetters adhere strongly to the begotten. Conjugal affection presents a still stronger form of adhesion; so strong, indeed, is this affection, that in an important sense the two become one. Passing still higher, adhesion to important sentiments may be noted. Many persons have endured suffering, even unto death, for adherence to certain sentiments which they valued. And it has been, moreover, because others have highly valued opposite sentiments that they have sought to inflict death upon these. The strongest possible affection is that of truth.

Thus, the more lofty the object of an affection, the more strong and lasting is its nature. And the more man becomes elevated in the scale of being, and thus approaches nearer the Grand Celestial Magnet, the more powerfully does he feel its lofty attraction, and the more elevated, pure, and permanent, becomes his affections.

In the examples cited above, care has been taken to present each affection in its true order, from the lower to the higher. The conjugal tie is exceedingly strong, and should be so; but the affection for truth is higher than even this, and should never be subordinate to that which is lower. The orders (or successive grades) of the affections may be compared to a ladder, which reaches, as it were, to the Highest, the Celestial; and it is only by the successive steps of this ladder that the Divine, or the Grand Celestial Magnet can be approached. He who lived most wisely on this earth declared, with truth, that they who loved father, or mother, or wife or children, or landed estates, more than himself,—meaning the sentiments which He taught,—were unworthy to enter the realms of the just.

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When a person has arrived at that lofty state wherein the attraction of the Celestial Magnet (or the love of the Divine, as usually expressed), predominates and controls, he may seem, to human observation, to have lost sight of the lower grades of affection; but this is not the case. The higher, of necessity, rest on the lower. The summit of a lofty tower cannot be reached without the lower steps, as well as the higher; and a due value should be placed upon all. No one can become a true lover of the divine unless he combine a true affection for the individual, for the race, for offspring, for the conjugal partner, and for sentiments. All these affections have their proper spheres, and are governed by their respective laws.

There is another class of affections which should be alluded to in connection with this subject, namely, affection for things base and impermanent. For

certain states and conditions these impermanent things may be somewhat useful; but a strong adherence to them is productive of great harm. As an example of the class, adherence to earthly treasures may be specified. The acquisition of these never yields the satisfaction that is anticipated; and, unless those who acquire them can be impressed to distribute for worthy purposes, they are in danger of becoming mere petrifications. So strongly do persons sometimes cohere to their treasures, that all other affections are dried up, the interiors ceases to unfold, and they become so shrivelled and petrified as hardly to supply themselves with needed sustenance. On the contrary, those who heed the impressions made upon their minds, to bestow their acquisitions for noble purposes, find their enjoyments thereby increased beyond measure; their interiors expand; their minds are drawn to lofty objects; living streams of joy,

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bearing blessings immeasurable, flow in upon the gardens of the soul; and they find themselves attracted to the Grand Celestial Magnet.

Grand, lofty, mysterious, are the connections existing between the external and the interior, each doing its equally important work, and all unitedly tending to the GRAND CELESTIAL MAGNET. By this Magnet the universes and the minutest atoms are held together, and constitute one beauteous, all-perfect, and ever-perfecting whole!

Of necessity, a man, finding himself in the external conditions, first explores the things which are around him. Then, gradually, silently, he begins to explore

those which are within. There he finds countless universes in miniature; and the more he investigates, the more he desires to search.

The laws by which MIND is governed are inscrutable to the more outside observer. But, being interiorly enlightened, he becomes, in a measure, acquainted with the worlds of wonder which are within. Soon his mind begins to act on other minds; new and useful combinations or associations of minds are formed for mutual assistance; and, as the individual mind expands, it perceives that it is connected, by the very laws of its constitution, with myriads of other minds, until the chain of connection reaches the Mind of all minds, — all-absorbing, attractive, cohesive CELESTIAL MAGNET.

No one subject is so grand, so important as this; and, in commencing a new era, it is well that it be clearly unfolded.

It is needful, at the outset, to consider the question, WHAT IS MIND; and in what particular is it distinct from what is called Matter?

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Mind is matter in its highest possible rarefied and concentrated condition.

Where there is a destitution or absence of matter, — if such a thing could be, — there is absence of mind.

This may be illustrated by reference to the fruits of which you partake. These have certain properties which resemble mind. Matter, in its high vegetable condition, as in the fruit, imparts certain flavors. These flavors are unseen, but

they are tasted and smelt. These flavors, then, are matter; if not, there could be neither taste nor smell.

The human being is the ultimate of all the present formations on our earth. In higher worlds or conditions, there are finer rarefactions than even the human mind, stretching onward and upward to the Celestial Magnet of the universes.

Mind, then, is highly rarefied and greatly concentrated matter. And now the way is open for the presentation of beautiful and valuable truths.

Matter does act on matter, as exhibited in the common magnet. Its power is unseen, but not unfelt. The first thing observed is the law of coherence; that is, mind adheres to mind, so that two, a positive and a negative, to a considerable extent become one, — as the marriage relation, — like a magnet with its two opposite poles. This is Animal Magnetism in its simple form.

Next may be noted the ability of a strong mind to affect many other minds, as a powerful magnet affects and controls those which are weaker. Magnets are more powerful in proportion to their size. Each individual mind has its own degree of power, and makes its own particular impression. If a person writes, animated magnet-

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ism passes down the arm, over the hand, and impresses the parchment or paper, so that if that parchment be pressed to the forehead of a highly visionized (keenly perceptive) person, the mind of the writer may be read with perfect

accuracy, however old the writing may be. Another person stands up and addresses a listening crowd; he, as it were, throws out magnetism to them. Every time he bends his body, he throws out a quantity of this fine matter. Every time he lifts his hand he sprinkles it upon the audience; with every glance of his eye he projects matter; and thus, by personal magnetism, — if possessed of sufficient power — he sways the assembly at his will. He attracts crowds about him, and they adhere to him, just as filings are attracted and adhere to a magnet. The law is the same as in the latter case, only the matter on which it operates is more highly concentrated and refined.

As magnets are affected by passes, so one mind may affect another by passes. By joining the points of the middle fingers (which are specially organs of impartation) above the head, then separating and passing them down the sides of the face, meeting again at the point of the chin, an effect is produced, in accordance with the laws of mental action, like that of the operation of one magnet upon another. Thus a stronger mind can control a weaker. By the same law pain and disease may be relieved; let the sufferer be approached gently, and the hands passed quietly downward over the body.

Our whole system of education will be, by this science, revolutionized. It will be understood that there may be direct influx to mind; and, as a consequence, an entirely new class of teachers — religious, moral, scientific and practical — will be called forth. The new age will be

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markedly an age of WISDOM, naturally succeeding the age of fear. As a result of this direct influx, new mechanisms for practical purposes will appear. All new inventions, so called, which have appeared have been the result of a mental influx — a mingling of the higher with the lower mind; and this is but Animal Magnetism. The same law is operative through the countless myriads of universes — the higher ever instructing the lower. Another result will be the establishment of telegraphic communication between mind and mind; which will be but another form of Animal Magnetism.

It may be said that the grand element which underlies Animal Magnetism is ELECTRICITY, — an element which is yet to be more and more unfolded.

Electricity, Magnetism, Animal Magnetism, etc., are but one and the same element, in states of greater or lesser rarefaction. The three, trunely, form one. For convenience sake, the word electricity may now represent the cruder state of that element; Magnetism may signify a somewhat less crude condition, and Animal Magnetism a still less crude.

These divisions may yet be subdivided. The lower animals possess Animal Magnetism in one state; uncultivated men possess it in a higher state; very refined females possess it in a still higher condition; and so, if need be, its increasing rarefactions might be traced upward, even to the Grand Celestial Magnet, the Mind of minds.

In a former age it was somewhat rhetorically said, "My thoughts are not as your thoughts; . . . as the (apparent) heavens are higher than the earth, so are my thoughts." This language may represent the difference between the celestial and the terrestrial conditions. Each

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has its appropriate place, and performs its needful service or services.

The Being called GOD has been denominated the Grand Central Focus, from whence emanate currents of activity, or Electricity flowing to and energizing all universes. He is also the Grand Celestial Magnet, drawing all things to himself, the one Center of all.

Thus, in all things in Nature there is an outflow from their centers to their circumferences; and thus all things unfold as does the rose. This is a universal law.

Hence, the more distant the circumference is from the center, the more terrestrial is its condition. The word terrestrial is here used in contradistinction from the word celestial. Though these are not precisely suitable terms, yet it is thought unwise to coin new words where the old can be accommodated to the thought.

Discovering then, that all things emanate or overflow from their centres, it will be perceived that in proportion as there is circumferential expansion there is loss of power, or there is terrestriality of condition. The cruder the quality of magnetism or electricity, the less its power; and grosser the quality of matter, the nearer its approach to inertness.

Fixing this thought distinctly in the mind, a door is open for communication of the loftiest character between the lower and the higher, or the terrestrial and the

celestial conditions.

The following declaration will now be submitted:

First, human beings partake to a greater extent than do the lower animals, of the celestial. This is a general declaration of the species collectively.

Second, the more pure the body and the mind of a

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person, the more fully is that person charged with the celestial magnetism.

Third, the bodies and mind of females, as a class, are in purer conditions than are those of males; and, consequently, a higher degree of the celestial magnetism is by them exhibited.

Forcible was the interrogative once proposed, "Can a woman forget her nursing child?" There is nothing so beautiful, so tenderly affecting, as the manifestation of maternal care. In a measure the coarser masculine parent forgets his offspring; but the mother, from the earliest conceptive stage, never forgets. Her cares, therefore, are multitudinous and unceasing.

So close is the relation between earth and her offspring, that it has considered just to denominate her Mother. This word calls forth the tenderest emotions, and frequently brings affection's tear to the human countenance. The Earth is a maternal protector. Her offspring, though numerous, are provided with unremitting care, each and all their wants being wisely and seasonably supplied.

She has three classes of offspring, — mineral, vegetable and animal; and these three have again, each and all, their offspring; but, being the mother of all, she loves each and all. Her womb is constantly in the three states of conception, motion and birth.

It is especially the province of the female to illustrate the grand law of care. To use a figure of speech, to caress is her constant food. Locate a woman in a position destitute of care, and she becomes, of necessity, a wretched, discordant, dissatisfied being. This is a universal law of the feminine constitution, and is exhibited by a multitude of facts, only one of which will here be cited. The female

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child embraces, watches over and caresses a mere thing of fancy,—a doll. In thus doing, she exhibits her innate tendency to care for something. It is a law of her nature, and can never be eradicated, though it may exist in greater or less degrees. The female who is without something to care for, or caress is in a state of yearning; she will fix her affections on some object,—it may be a pet, it may be gold, it may be a partner,—but, by an unerring law, she must have some object of care.

It has already been declared that a law which obtains in one kingdom obtains in all kingdoms. The earth on which we live, as has been also said, is a mother; she has a family of children, loving each and all with equal affection. It must be seen that these offspring, to a considerable extent, intermingle. There could not, then, be three sets of laws,—one for each kingdom,—without introducing

disorder and confusion, on account of these interminglings of the three classes of offspring. “Order is heaven’s first law;” and it is equally the first and grandest law of earth.

Mother earth, then, it may be reiterated, loves impartially, watches over constantly, and caresses unsparingly, all her numerous offspring, from the lowest mineral upward to the more perfect human.

Whence, then, proceeds the supply of this want,—this yearning for an object to care for or caress,—so universally and beautifully exhibited in the feminine sex? The answer is, from positive impregnation. Such object is, as it were, a delegation from the positive, or masculine. Passing upward to the Positive Mind of all minds, there is found the GRAND CARER of all—of the offspring not only of this particular universe, but of myriads of universes

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which are and which are to be. For countless universes are yet in their conceptional states, not having passed even the motional condition. The Infinite Mind thus cares for things which are, and, metaphorically speaking, for things which are not, that is, He is yearning for, and hence multiplying objects of care.

And now will be unfolded a beautiful philosophical thought: In the ratio that one is unfolded, the less of individual care, or anxiety, respecting the supply of personal wants is felt. Instead thereof, there is experienced a deep interior sense that he or she is cared for. Hence the beautiful sentiments expressed by ancient writers: “Cast thy cares upon the LORD for he careth for thee;”—The LORD

will provide a lamb, my son;”—“The LORD is my shepherd; I shall not want.” Such exalted expressions can be brought forth only when the mind is elevated to the Grand Carer of all.

Another philosophical result of this condition is, that the individual who feels thus cared for beholds, figuratively speaking, a table spread before him by the Great Provider; and he partakes and is satisfied; the homeliest fare becomes sweetened to the taste; a hard bed is made to “feel soft as downy pillars are.” The slightest favors, coming when most needed, are more inherently valuable than the choicest diamonds. These results are governed by fixed and absolute law. How beautiful, how sublime, then, this law of Care!

They who are possessed of abundance of worldly riches often wonder that the poor, as they are somewhat erroneously called, are so happy,—that they enjoy so much of contentment. The thoughts thus presented show admirably all things are provided for by universal law,

"Every thing hath its own magnetic atmosphere; its own medium of sympathetic relationship. And man, particularly and pre-eminently, possesses this sphere of mind, so to speak, constantly surrounding his body; which sphere is negative or positive, attractive or repulsive, gross or refined, passive or active, and less or great in magnitude, just in proportion to his general refinement and intrinsic development of mind."

A. J. DAVIS.

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CHAPTER XVI.

AS BEFORE stated, mother Earth has three classes of children, each of these having multitudes of offspring; and she exercises a wise maternal care for all this numerous progeny. The precise method by which minerals are begotten is wholly unknown. Men often speak figuratively of "the bowels of the Earth;" but in truth this is no figure. It is a literal fact. It should be known also, that, under the law of Care, all things have a desire to produce their likes. This will lead to a consideration of the subject of mineralogic procreations.

In approaching this subject, it may first be affirmed that all things live. In a broad sense there is no death; but, on the contrary, universal and perpetual life.

This declaration opens the way to a perception of the law of mineralogical procreations. Life begets life. The universal desire for an object of care leads to sexual impregnations among minerals. The sexual organs there exist, and perform their appropriate and needful functions. If this universal law did not here obtain, then, of necessity, minerals would cease to exist. Destitute of the procreating power, they could not multiply, and the inhabitants on this earth would in time be deprived of these most valuable mechanical auxiliaries.

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How, then, it may yet be asked, do minerals multiply their offspring? Answer: By cohabitation, or by combinations. To cohabit, is to dwell in company. Bring, then, certain minerals into company, let them dwell or habitate together, and there will, of necessity, be interminglings, impregnations, or, so to speak, mineralogic marriage, copulation, conception, motion. The law is as certain in the mineral kingdom, as in the vegetable and the animal.

To repeat: There is but one set of laws for the government of all Mother Earth's children; and when an absolute law is found to obtain in one kingdom, no matter which, the same law obtains in the other two. On this grand pivot rests the Harmonial Philosophy, making of all parts one beautiful whole.

The single truth will revolutionize the ordinary philosophic theories, and also the theologic ideas of creation. In truth, there are no creations, but perpetual and constantly perfecting formations.

It has been said that Nature is both masculine and feminine. This is true; but these two form one. Neither masculine nor feminine could exist without the other. They are mutually attracted, cohere, copulate, intermingle.

It has been said that the human heart is a magnet. Magnetism is attraction! Hearts attract—they become one. Some persons are exceedingly attractive. This is because their center magnet is large; and not inappropriately are they styled great-hearted, liberal-hearted, philanthropic, sympathetic. They weep with the sorrowing, and rejoice with the happy. Whenever the heart is large, it can be readily appealed to, and its emotions cause the actions of both mind and body. It is by means of rapid and powerful circulation of the magnetic fluid that the

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vocal organs are moved, or moistures made to flow from the eye. Some persons have shrivelled hearts. Such seldom manifest sympathetic joy or grief; they are cold, icy, unfeeling. As regards outward manifestations of emotion, all depends upon the size and activity of the heart. If it beats philanthropically, then the hand is moved to give, the feet to go, the brain to contrive.

This circulatory law is manifested more highly in human beings than in the lower animals. Among the latter it exhibits itself especially in the care of offspring. In the mineral kingdom it is beheld in the tendency of certain minerals, as it were, to seek each other's society, and to 'cuddle' close together. It is, however, one and the same law everywhere.

In the human female this universal law of circulation takes a maternal form not perceived in the male. After a certain period, a well-known process takes place at regular intervals in the feminine system. This movement has been supposed to be produced by a circulation of the blood; but this has been found to be a mistake. It results from a magnetic expansion of fibres, in consequence of which certain matters pass outward. When, however, as the result of masculine impregnation, an embryonic formation is commenced, this attaches itself to these fibres, and, being of itself a little magnet, it attracts and absorbs the elements by which it grows, forms and expands. Its growth is not sustained by an inflow of blood, but by the circulation of magnetism. This magnetism emanates from the Heart of all hearts; and descending to the human heart, it thence passes the embryonic one. Thus it is that human beings are formed in the image of the Universal Mind.

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This affords a favorable opportunity to state another law. Offspring are of two sexes, male and female. How is sex determined? The answer is, by the flow of the magnetic currents. If, at the instant of the sexual intermingling from which the offspring results, the flow of the magnetic current is the stronger in the feminine, the embryo is feminine; if otherwise, it is masculine,—the stronger, by universal law, always controlling the weaker.

Circulation control and overcome angularities. This is an universal and absolute law. All things, being in conditions of progress, tend to their centers; and, of consequence, tend to circularity. Nature's laws are ever tending towards perfectibility.

While all things tend to the centers, there is also a constant overflow from the centers, which is the law of emanations. The center may be termed the life, the heart, or the core, from which life emanates, and in which it is, so to speak, more especially located. This is represented in the vegetable by the central dispositions called seeds. Mother Earth imparts to her children, let it be remembered, that which she herself possesses. She is unable to do more,—she cannot do less.

Students of Nature's laws are often greatly misled by the use of unmeaning terms. It is better to adopt simple, expressive, comprehensive words, which can be generally understood. The words, centripetal and centrifugal are quite unnecessary; it is, therefore, better to lay them aside.

All things are attracted to their centers.

From their centers the lives of all things emanate.

These are absolute laws, obtaining in all universes, and in all kingdoms.

The Infinite Mind has been rightly denominated the

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Grand Celestial Magnet. He is the Grand Central of the myriads of universes. To Him all things tend; from Him all things are. There is a universal looking to Him; and there is a ceaseless emanation from Him. These emanations are fitly represented by the pulsations of the human heart. Thus, the Being called God, is "all in all,"—pervades all, sees all, helps all, blesses all.

Picture to the mind a mighty magnetic mountain. Suppose that mountain to be surrounded by receptive minerals; they would, of necessity rush to it. The magnetism of the mountain would permeate the minerals, and they would become one. In the vicinity of that mountain there would be a mighty—perhaps it would not be improper to say an ALMIGHTY—influence, attracting, permeating, and giving life.

The Infinite Mind is that Grand Celestial Magnetic Central Mountain,—mightier than thought can express, deeper than imagination can penetrate, broader than infinite mind can reach. The universes are now, it may be said, revolving around this living, pulsating Mountain of Magnetism. The Infinite Mind is a Grand Celestial Impregnator, depositing His Life, or, so to speak, His

Seed, in the center of the universes. These centers in turn become impregnators, and impregnate subordinate centers, until all atoms, however minute, are centrally impregnated.

Thus in a high and true sense may it be said that if we ascend to the loftiest pinnacle the Infinite Mind is there; if we descend to the lowest abyss, He is there; if on the wings of imagination we fly to the remotest universe, He is there also by His attractive and pulsative power! Such a contemplation of the universal and unceasing presence of the Mind of all minds fills the contemplator with reverence, thanksgiving, joy, and light ineffable!

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By absolute and universal laws, planets, earths, universes, all things move with exactness and beauty in their orbits, and cannot escape therefrom. Without this centralizing tendency, all things would be in a condition of irregularity.—everything would be out of place, eclipses could not be calculated,—all would be one scene of glorious confusion. Of necessity, then, Nature must have one grand central magnetic Attractor.

Although each and every individual is allied, by fibrous connections, to the Mind of all minds, yet there is in each an individuality. There is a Divine Sovereignty, and at the same time an Individual Freedom. It would be out of place here to speak at length on this much controverted subject. It will only be said that individuals do as they will do, without entering into the prior inquiry, why they thus will. Moreover, the individual is one; he has his individual work to perform; another cannot take his place. He is thus, in one sense, in and of

himself, a center. Around him certain other individuals are, in their turn, centers around which others move. Nature has but one set of laws.

The following declarations are submitted:

1. That mind is matter in the highest, most rarefied, and concentrated condition.
2. That there are gradations of mind, from the loftiest to the lowest.
3. That mind acts on matter in lower, less concentrated and rarefied conditions than itself.

The higher may be denominated the cause, the lower the effect. These terms, cause and effect, are now used relatively; that is, what in one relation may be denominated a cause, in another relation it is an effect.

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A ladder, with its several rounds, will represent to the mind these relations of causes and effects; each round being necessary to reaching the next higher, and so on, a universal law.

Now, the Grand Motor of all things is the Being called God. His mind acts on the mind adjacent to, or nigh, or resembling His mind; this second mind acts on a third, and so down the supposed ladder, until the smallest possible atom is acted upon. Thus, all things are not only linked together, by an unbroken chain, but they act on one another.

This is the GRAND MOTIFIC LAW; and when once comprehended, it is exceedingly interesting to trace its varied forms of manifestation. Lofty minds have lofty attractions, and are moved by lofty impulses; while lower grades of mind have lower attractions, and are moved by lower impulses. The law is the same in all gradations.

Keeping this law in mind, all action, or motion, becomes harmonic, wise, understood, lofty, certain;—as certain as straws show which way the currents flow,—as certain as that floating masses pass with the stream.

Let it not be hastily said that this view of the grand law of Motifics brings the Divine Mind down to common things,—that it detracts from the grandeur and dignity of the Infinite First Cause. On the contrary, by it the groveling mind is elevated, and its thoughts are led on and upward, and on and upward still, through myriads of universes, and through ages incomputable! "OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS!"

The more a person becomes etherealized, the keener

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are the perceptive or visionic powers. The well-known seers and apostles of Nature, Hellen Wilmans, Mollie Fancher, Dr. J. W. Fletcher, Dr. A. J. Davis, Dr. W. J. Colville, Dr. P. B. Randolph and Prentice Mulford, possess ethereal ability to an enormous extent. By this power thoughts may be seen as plainly as can the hand. There is truth in the declaration of an ancient record, "He knew their thoughts," that is, he saw distinctly the workings of their interiors, before they

were expressed in words. The Ethereal Mind of all minds sees the thoughts of His children.

It was once said by a rejected, wandering, disconsolate woman, "Though, God, seest me." The Mind of all mind is the grand inspecting Eye of the universes. There is no spot, however apparently insignificant, which His eye does not penetrate. No person, however great or small, can pass beyond the reach of His observation. His ability to perceive is infinite; so that, metaphorically speaking, He numbers the finest hairs of the human body; that is, He perceives the conditions and the wants of His creatures before they are expressed in words or in feelings.

In all ages and among all nations, there has been a class of persons denominated seers, or predictors. They have been able to declare things which were to be, and to speak of these things with great confidence, because they were seers; that is, they beheld the things which they announced.

All things, whether exterior, interior, or celestial, is enjoyed through the instrumentality of Magnetism and Electricity. These elements flow to the receiving organs, and thence are transmitted to the executive or

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active organs. By this physiological process the active organs are excited, or brought into conditions of greater or less activity. This is the law. Persons are spiritualized, or, better, electrized; the interior visual organs are opened, and thus they perceive or behold interior or spiritual objects.

This faculty may be increased. 1st, By inhaling the purest air, by day and by night. 2d, By careful and regular ablutions of the body. 3d, By partaking only of pure and lofty foods. 4th, By seeking and enjoying frequently the society of very pure persons, and by carefully avoiding the contaminating influences of the impure. Hence, the beauty and truthfulness of those sayings; "The pure in heart shall see God;" in other words, their interior sight shall be opened;—"Without holiness no man shall see the Lord;" or, to speak unmetaphorically, Without purity no one can enjoy interior vision;—"Except ye be born again, ye cannot see the kingdom of heaven;" that is, dropping the figure; Ye must be thoroughly cleansed, or ye cannot enjoy interior vision.

In all the vast reign of philosophic, scientific and religious inquiry, there is no subject so interesting, so sublime, so divine, as that of celestial vision. The word celestial bears relation to the word terrestrial; the one describes a condition or degree much above that indicated by the other. Terrestrial sight may signify ordinary outer vision; celestial signifies not only interior vision, but the vision of all things as pure and divine, in their places. Merely interior vision may behold things both good and bad; while celestial vision perceives only that which is good, pure, holy, divine.

The infinite Mind beholds celestially; that is, He

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beholds good, and good only. It has been truly said of Him that he is too pure to behold iniquity. All things, in His sight, are, in and of themselves, good, pure divine, or celestial. Hence it is that from seeming evil He educes good; and

hence it was justly said of Him that He "saw everything that He made, and behold it was very good,"—that is, celestially good. Each and all formations to which He had given existence had an especial use,—each bore certain relations to others,—each was needful in its place, from the minutest atom up to the loftiest angel. In this very broad sense, He could justly pronounce all things "very good."

The more lofty one's thoughts, desires, and purposes are, the more are the celestial organs brought into exercise, and by that exercise they become more and yet more unfolded. These celestial organs are located in the forehead. As one lifts his thoughts upwards (or becomes elevated from all that is low, earthly, sensual, selfish), he comes in direct relation with the Grand Celestial Mind; and so he receives celestial influxes, and comes to enjoy celestial vision. It was said by a seraphic one, "I dwell in the high and holy;" by another, "I am in Him, and He in me;"—declarations beautifully illustrative of celestial vision.

No one can say to mind, "Thus far shalt thou go, and no further." It is a bark launched on a shoreless and fathomless ocean. As mind unfolds, it attains more and more,—passing on from life to life, from condition to condition. How grand, how solemn, how sublime, how mysterious, then, is the subject of human conceptions—all these limitless powers, capacities, aspirations, wrapped up in a speck of matter!

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In application of this law to the constructed mechanism, without entering into particulars, it may be briefly said that there is an impregnation of thought,—that

thought has its time of conception. When fully conceived it begins to struggle for deliverance, like the child ready to be born. It will not, perhaps, at first ripen into words; but in a more advanced condition, it passes into acts of elaborations. That is, what is called an idea takes to itself form, and it is a child; an offspring, an elaboration of mind. And this offspring is one with the begetter. If one injures it, the begetter is pained; it is his child, and is closely allied to him. He embraces it, nurses it, watches over it, feels a paternal interest in it. In this comprehensive sense this mechanism is a child.—a male and female have been used for the impregnation of thought, and from that there has come forth the newly-constructed child.

A knowledge of elements is essential to a knowledge of and thorough acquaintance with facts.

Facts are the offspring of principles.

Principles are eternal and unchangable.

All true sciences are based upon a knowledge of principles,—not on facts.

The human mind is capable of comprehending all principles which it is essential for it to know.

What; then, are principles? That is the first grand question. That this question may be distinctly answered it is essential, first, to know what constitutes MIND.

What, then, it may be asked, is MIND? This most difficult question can be answered with the greatest ease: MIND IS MATTER.

What, then, it may be asked, is matter in distinction from mind? The answer is, mind is highly rarefied and

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concentrated matter. Were there a destitution of matter, there could be no mind.

There are gradations of mind, seeking high or low things; or, to use a common phrase, seeking each its level. The most concentrated and rarefied is the highest, — call it GOD, or by any other name you choose; it is, after all, MIND. It is, moreover, a law fixed and eternal, that the higher controls the lower — the invisible, the visible.

This thought being distinctly expressed, it may now be stated, as a fundamental principle, that matter is gross or is fine; and, as it is gross or fine, it exerts its corresponding influence on all things.

In other words, to present the whole subject, as it were, in a nutshell,— All things are matter in gross or fine conditions.

Let not this be misunderstood. The caviller may carp at these broad declarations. Let them do so, if he will; let him deny that mind is matter, and then tell what it is. But, until he is prepared to say what it is, let him not deny these statements.

Another principle is, that matter is in conditions of perpetual activity, passing constantly from the grosser to the finer,— passing, if you please, upward, from what is called matter to mind.

Each person is made up of certain elements. These are affected favorably or unfavorably by surroundings. Each thought, action, food, drink, association affects mind. Eat gross food and you have gross minds Eat lofty foods and you have elevated minds. Live in flat, low places, and you have low minds; live in lofty eminences, and you have lofty minds. In short, you can make just such a mind as

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you please, just as easily as you can make a hat. It is perfectly optional with you to say what kind of a mind you will have. Every thing depends upon your food, drink and associations. So much for the formation of mind.

What is true of the mind is also true of the body. You can have such bodies as you choose to have. You can make bodies just as easily as you make garments. You have no right to say you will have poor bodies, for the reason that you are members of a community. You become parents; you transmit to your offspring what you have; you cannot do otherwise. Look, then, at your offspring! You ought to be ashamed to show such! How dare you have such bodies? But the fact is, you are ignorant; you know not how to manufacture proper bodies. It is time you did.

What are bodies made of? Certain elements, minerals, vegetables, etc. You know how to raise apples; you ought to know how to raise bodies. You cannot raise apples in the shade; neither can you raise bodies in the shade. You cannot raise apples without moisture; neither can you raise bodies without the same.

You cannot raise apples without the male and female; neither can you produce bodies without the conjunction of the two sexes:

This leads to another important principle in Nature, namely; all things are male and female,— masculine and feminine, positive and negative, impartive and receptive,— terms signifying essentially the same thing. One sex is equally important with the other. Living, however, as mankind do, in their present false relations, woman scarcely dare to claim anything but protection; and that

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makes her effeminate. That protection she does not need. What she does need is the concession of her just rights. She is equal to the position which she should occupy. She does not, therefore, need protection but rights.

The Element of Life.

CHAPTER XVII.

WHAT are the properties of life? Whence does life originate? What of its kind? These are great elementary questions,—questions which the schools have never attempted to answer.

Like matter, life is eternal,—it is an inherent property of Nature. It exists in all things; in greater or lesser degrees, and in varied forms. Absolutely speaking, there is no death. Death, as it is called, is but a change of condition. Though conditions change, life is perpetual.

Corresponding to life is activity, or motion. All things are in states of greater or lesser activity. Inertia is a myth. The smallest conceivable atom has within its internals a degree of life; the smallest possible fraction of a liquid has within itself life; and as a consequence, call them what you please, these particles can impart life. If the school men deny this statement, let them declare their position; let them find, if they can, a particle of matter destitute of life, and they will find a mere nonentity. If liquids do not possess life, by what law are their inhabitants generated? Have these the power of self-generation? If so, whence did they derive that power?

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Life, being an elementary principle, has several properties, some of which will be briefly stated:

Life has the property of self-knowledge. It may not know things below it, or above it, but it is capable of knowing itself, its wants, its desires, and, to some extent, its relations.

2. It has relation to supplies; that is, Nature is capable of supplying all its wants, be they few or many. Wants and supplies, to a considerable extent, are commensurate with each other; to use a common phrase, they go hand in hand. There never was a want without a supply; and it is perfectly safe to predict that there never will be, — for this simple reason, that the supply precedes want. Mark that declaration. Wants do not precede supplies, but

supplies precede wants. The mother is ready to nurse her babe as soon as it requires nutriment. What would be the condition of the infant if it had to wait for its supply? Wherever there is supply there is want; wherever there is want there is a supply.

3. Life has its gradations, from the lower to the higher; — descending to the smallest particle, and ascending as high as you please. This is all that is necessary to be said at this time on the subject of life.

Directly growing out of this subject is that of natural unfolding. Everything in Nature is in a greater or less degree of unfolding. Look at the rose, as a specimen of the whole. See that little bud; — it has within its case all that is essential to constitute a beautiful rose; give it air, warmth, nourishment, and it will beautifully unfold, exhibiting that which is within. All the properties of the plant are in the bud.

Everything that has life is capable of expansion or un-

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folding. This is as true of the mineral as of the vegetable and animal. Were this not so, multiplication could not be; and miracle would occasionally — in fact, constantly — be needful for productive purposes. Whatever may have been the fact in regard to miracles in past time, it is certain they are not needful now.

Cut open an apple; look within; in that little seed is encased the germ of orchards. Go to the animals, and the same law obtains. The reproductive process is universal. There are no creations; but there are formations. Those

who please may talk of a creation; we recognize the great law of formation. It makes an important distinction between the two. It has been sung by the poet,

"He can create, and He destroy."

This is a mistake. It belittles the Being we call God to admit that He created and then destroyed. It should be here declared, unqualifiedly, that matter is indestructible. It may be changed in form, and that is all. You may take a circular substance and change it to an angular, but it remains a substance still; it has only changed its form. On this substantial position we base all our hopes of immortality, — and on this alone, for it is sufficiently firm. But it may be repeated that it is no part of our business to combat the dogmas of theology, — rather to declare principles.

Let, then, this declaration be remembered, namely, all things are immortal and cannot die. Human beings congratulate themselves that they alone are immortal! But Immortality is universal, because that which once had life can never, by any change of condition, cease to have life.

But the forms of life vary according to elevation of conditions. A pig may not be changed into a seraph; but

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an angel may be transformed to the celestial condition, which is the highest condition that can at present be portrayed.

These declarations may be very generally rejected. No matter if they are. We are not responsible for consequences; our business is to unfold elementary principles.

The highest wisdom is to obtain knowledge wherever it may be found, "on Christian or on heathen ground." The people called "heathen" have a certain amount of knowledge which should be carefully gathered. The red man of the forest has in his possession certain information, which, when connected with knowledge which others have acquired, is exceedingly useful. The chained slave, the Turk, the Mohammedan, the Christian, the Sceptic, the Atheist, — all these have some valuable knowledge. We, therefore, will entirely disregard all mere clanships, all questions of authority, of persons, of times, of locations; and will search for and present instruction from every available source. By pursuing this course, various crumbs of knowledge, which have seemed liable to be scattered and lost, will be gathered up, preserved, and, when connected with the rich stores of the present, will form a consistent whole, and constitute a substantial basis of future unfoldings.

Holding these views, we will not defer to mere authority, nor make reference to persons denominated authors, but declare that we have a perfect right to seize on knowledge wherever it can be found. Especially do we claim this right in view of the truly beneficent purposes which we propose to advance.

We do not desire to challenge controversy, yet we court the freest investigation of our principles. We desire

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a careful scrutiny of our teachings which we propose to give, as they bear relation to its fundamental principles.

PRINCIPLE I. All true education is an unfolding of the interiors.

PRINCIPLE II. That there may be a wise and harmonious unfolding, the interiors are to be addressed.

PRINCIPLE III. That the interiors may be addressed, the teacher must himself, or herself, be interiorly unfolded.

We desire, therefore, to proceed to the germs of things; to enter what, figuratively speaking, may be called the holy of holies; to lay our hand, as it were, on the Divinities, and from those Divinities to work outward to the external.

The bud has within itself all that strictly constitutes the rose. The seed has within itself all that strictly constitutes the fruit. All things are emanations from the interiors. There, in the highest possible sense, is the throne of the Most High; the external being but an emanation from the Divine — a lower form of the Divinity. The Divine, as it were, transmits his own interior being. But that transmission is less perfect than himself, as the external is always less perfect than the ideal; which truth the artist, the sculptor, and the mechanic, all understand. To reach, then, the highest things, to obtain the purest knowledge, to acquire the essences, attention must be directed to the interiors; or, if more agreeable, to the heart of things. In short, address must be made to that which is higher than the faculty called reason.

Reason may be denominated an analyzer, a judge of things; but there is in man an interior consciousness that a statement is true, or that it is based in eternal principles, though the person may be incapable of logically presenting

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the subject to others. That power is the highest; it is "the Divinity which stirs within." It is sometimes called intuition. That is a significant word. It implies that the tutors, or teachers, are within. These, and these alone, are the authoritative teachers of mankind; and when we shall come to a clear perception and a hearty acknowledgment of this truth, we will be admirably prepared for education, or, better, for unfolding.

The present systems of education are almost entirely external. The teachers themselves, being not internally unfolded, are incapable of imparting from their interiors. A new order of teachers, who are internally unfolded, will arise. Until they commence their labors little can be done. We, by our teachings, intend to unfold the internals,—to exhibit man as he is in his interiors,—to approach the heart of the internals; and, as the heart shall beat harmoniously, so will there be harmonious external action and form.

We do not so much propose to teach, as to turn the mind in right directions, and thus indicate the road to be travelled; so that those who listen to our suggestions will be able to educate themselves.

Every particle of air inhaled, every drop of liquid received, every particle of food taken, in some way, either favorably or unfavorably, effects the minutest

portions of the human body, going to make up, to purify, or to disturb, disarrange, disharmonize, the whole.

This is one of the most important truths which can be recorded, especially when it regards the babe at the maternal breast. Each motion, each sorrow, each joy, each anguish of soul, flows to that newly-born structure, affecting, agreeably or disagreeably, for ages to come its conditions. And we may go further back, and apply

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the same statement to the time when the little structure was forming in its mother's womb. The contemplation of a process so wonderful tends to bewilder even the most calm and philosophic mind. There, apparently, the anatomical form begins its existence. But does it begin there? We unqualifiedly declare that it does not—that this is but an apparent, not a real beginning. It must, it did exist prior to that appearance. If, passing yet further back to the instant of conception, it be asked: Did it begin there? It must still be declared, it did not.

This subject is one of the highest importance, when considered in relation to education. Unless education reaches this subject, unless there be the most stringent teachings on this point, offspring will be ushered into being in quite imperfect conditions. Germinations will be irregular, inharmonious, and their results destructive of the best interests of man.

The general law of impartation should also be considered. Persons are constantly imparting their own being, making impressions on all things around,

beneath, above, and within them. By their speech they impart themselves as truly as in the sexual embrace; and in proportion as they speak from their interiors—in proportion to their interior purity,—do impregnate or impress others. Persons who write from their interiors also impart of their own inner being; they "write themselves out." So in sculpture, and all the arts. Unless one is interiorly an artist, he cannot succeed with the pencil, the chisel, or in any other department. Externally he may labor, but internally he will be dissatisfied, and will not gratify others.

Furthermore, by a knowledge of this law of the impartation of being, that interesting subject somewhat vaguely

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called Psychometry, may be understood; also, how it is that persons who grasp hands favorably or unfavorably affect each other. The longest branch (finger) of the hand is especially an importer. There is a passage down through that important branch, which has its peculiar office, and when in a natural condition does its appropriate work. Whenever, then, a person writes his autograph, he imparts a portion of his own being; it is there fixed, and by the power of psychometry (or soul-measuring) his real internal character or being can be analyzed.

So persons write themselves out, as it were, by the dwellings which they prefer, by the furniture of those dwellings, by the garments which they wear, by the company they seek, by the food which they choose. They also impregnate the very walls of their habitations; imparting concordant or discordant influences

perpetually. In apartments which are set aside for spiritual purposes no discordant person should be permitted to enter, for they leave portions of themselves therein.

Any system of education which does not embrace instruction relative to an observance of the laws of health is, so far, an imperfect or incomplete system. Unless the body is in its truest, most natural and harmonious conditions, the higher powers cannot perform their natural and essential functions. The body is the basis of the mind, and, to a greater or lesser extent, favorably or unfavorably affects it.

Among the ancients, great attention was directed to a wise, harmonious, and perfect unfolding of the physical forms of scholars. Athletic exercises, games, gymnastics, were introduced into the institutions of learning, with a view of bringing the bodies of pupils into their best and

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highest conditions. Manifestly the moderns have greatly overlooked this branch of education; so that pupils, while arduously engaged in intellectual and religious studies, are generally puny, ill-formed and delicate persons.

Several things are known to be essential to a full enjoyment of the highest health. Among these essentials the following may now be named:

1st. A free and a constant inhalation of pure air.

2d. A sufficient time for bodily and mental repose.

3d. A judicious selection of the best foods, connected with the purest and most vitalizing liquids.

4th. A quite constant connection with the soil, and a general exposure to the rains, dews, snows, frosts, heats, and colds.

Minor points might be presented, but those just named are prominently the essentials. If one is deprived of these, or any of these, there is a liability to inconvenience, or what is called disease.

But there are higher things to be attained, higher than mere health. A person may be considered in a state of bodily health, but not be greatly, fully and symmetrically unfolded. Health may be, relatively considered, a negative condition. A tree may be said to be healthy; yet that same tree may be so cultivated that it will more fully expand. Some of the fruits which grow healthfully in their natural locations may yet, by being transplanted and more favorably surrounded, more fully expand, emit more delicious odors, and be more agreeable to refined taste, though they may not be more healthy. So the human body may be cultivated, brought into finer conditions, and be capable of more fully aiding in unfolding the higher faculties. In

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this sense, and for this purpose, our Institute desires to teach of the laws of health.

Among the highly useful attainments which characterize the present condition of man, the discovery that valuable philosophic knowledge can be communicated from the higher life, through persons who are bodily and mentally prepared and favorably circumstanced, may be justly considered the greatest. It promises to be productive of future and inconceivable good to wise receivers. It directly connects the spirit life with the earth condition, so that the knowledge and the wisdoms which are unfolded in the higher condition may be quite perfectly transmitted to the lower. At the present time, however, this method of transmitting thought is quite in its incipient stages. The external condition of most persons; the scepticism which almost universally prevails, the selfishness which everywhere abounds, each and all tend to retard its progress to greater perfection.

We are positive when we say that we have instructions to impart, which, when followed, will greatly conduce to not only the health but the happiness of man. Happiness, in fact, is almost unknown aside from health. Man may be surrounded with friends, blest with riches, comfortably lodged and fed; yet, if deprived of health, he is a wretched being. Sickness casts a gloom over his prospects, beclouds his mind, renders him dissatisfied with his condition; and imparts sadness and wretchedness to others, calling forth deepest sympathy, and exciting the tenderest emotions. In short, life can hardly be said to be a blessing without health. Yet few enjoy health to its highest possible extent.

In introducing certain discoveries regarding the Laws

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of Health, certain fundamental principles will be presented. Medical practitioners are requested to candidly examine these principles before they reject them. The following will be found worthy of careful consideration, though in their application they may revolutionize certain favorite and generally received theories.

Principle 1st. The laws of Nature and the laws of Health are one and inseparable.

Principle 2d. Man is capable of arriving at a condition wherein disease cannot approach him.

Principle 3d. That man may arrive at this condition, it is only necessary that he become thoroughly acquainted with himself, and his purely natural wants, in distinction from artificial desires.

Principle 4th. Certain foods, certain liquids, and certain seasons of repose from ordinary labor, are absolutely essential to conditions of health.

These general principles furnish a basis on which an immovable structure may be reared.

In all great efforts designed to generally improve man, certain preliminary steps are essential. It is quite impossible to reach a culminating point without much previous preparation. Prominently mind is to be acted upon. Persons are not only to be brought to see the evils resultant from the present condition of things, but their minds need to be illuminated, and they can see very distinctly the steps to be taken, not only to remove these, but to substitute therefor a better condition of things.

Time, patience, culture, harmony, equanimity, all are essential to promote labors so interesting, so novel, and which, sooner or later, will challenge the attention of the whole civilized world. A few persons harmoniously inter-

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blended, brought together in this neat, convenient, and central institution, will do much in preparing the public mind for labors of a yet broader and more useful character. * * * *

None of us know what is in us till we try to bring it out. A man or woman may go their whole life with some wonderful power, some remarkable talent which would benefit and please mankind, feeling it ever from time to time, struggling for expression in a desire to use it, in a longing to express it, yet having it ever forced back by that fatal thought, "I can't," "It's no use." "It's ridiculous, the idea of aspiring to such a thing." We are treasure boxes, holding wondrous powers. We brought these treasures with us into the world from an immeasurable far-off past — a past we may not compute — a past of the spirit, born into being, the tiniest atom, the faintest movement, drawing to itself ever, age after age, through unconscious exercise of desire or demand, more and more of power, more and more of complex organization, more and more of variety of talent, more and more of the marvelous power coming through combination and recombination of element, until at last the man is born, the woman is born, blind at first, blind as millions now are regarding the wealth within them; blind to faith and belief in themselves until the veil is pulled from their eyes, and then

they shall soon spring up into gods, destined to a career of eternal life, eternal growth, and eternal and illimitable happiness.

The ignorant, uncultured, unschooled person often has more of this element or force than the book-learned and accomplished. For this reason the man of success is not to-day, as a rule, the scholar or the student. He is the man however, possessed of the greater spiritual power, and every great fortune comes of a superior spiritual power.

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Nature is always ready to teach man that which is essential for him to know, and for which he longs. Nature is full of inspiration. The instant the mind beholds the purple flower, it, of necessity, asks, Who gave this beautiful tinge? The instant one tastes the delicious fruits, the mind asks, Who formed that taste? and who brought forth that which should gratify it? Wants and supplies are universal.

Books are products of mind. In the ratio that the mind is clear, calm, philosophic, the Divine afflatus can flow to it through it, and thus expresses itself in spoken or written language. The inspiration is more or less perfect, correspondingly with mental, moral, social, religious, and spiritual states. The inspiration of one age can be and has been preserved and enjoyed by a succeeding age. The inspired seer, prophet or prophetess, speaks for and in behalf of coming ages, portraying that which is to be, and inspiring others to efforts to attain that which they picture to the mind.

Inspiration, then, is a perpetually flowing stream; it is never dry. It is not a supernaturalism; there is nothing so natural as inspiration. The divine influx can be received only when conditions are most natural; the inspired person can express his thought only when in the most natural state. Naturalism and inspiration are one. All things receive a certain amount of inflow or inspiration; and hence all things speak as best they can. The flowers have a language; the grass has a language; the tree has a tongue; the planets and all the stars, as they move, speak to the intelligent, observing eye. All things are inspired, and each, in its own way, tells of the Divine Parent, who impregnates, supervises, controls, permeates all.

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Written books, then, exhibit inspiration corresponding to the spiritual state of the writers; the flower exhibits inspiration corresponding to its state. Man, when spiritually unfolded, receives more easily and naturally the Divine afflatus, is brought more perfectly into rapport with surrounding Nature, and into communion with a higher order of beings. He then sees the Deity in the stars, hears His voice in the rushing winds, marks His power in forming the mighty mountain; reverently he kneels and worships the God whom he finds within his own soul as in the outer world.

Thus much, imperfectly, of inspiration.

Teach, O, teach thy child, man, to study more fully Thyself, as revealed in Nature, that he may draw more closely to Thee, lean upon Thy paternal breast,

and feel that the Divine Hand guideth all things with a view of reaching grand and beneficent ends!