



For the Spiritual Republic.

FRAGMENTS OF A RHYME.

BY THOMAS H. HOWARD,

At times my soul d'eth burrow in dead things—
O, why?
As if it could not climb, or had not wings
To fly.

I have a great Book, filled up to the brim
With my own thoughts in delicate, fine print—
The wordy dreams of twenty careless years,
And all its pages heartfelt to the rim;

I have sweet thoughts of what I mean to do—
Not now—when I am dead.
Yes, when my soul hath shed
This cumbrous weight of lead,

Ye Dead! yours rivers of immortal Thought
Let flow down from the mountains in swift streams,
That hence go Heavenward from these barren sands,

New Orleans.

On one occasion, during the Revolution, "Old Put" had
received a lot of new recruits, and he had some fighting
which he wished to do before long, and wanted nothing but
willing men.

The party at Mrs. Everett's was a conversazione, a sort
of literary banquet, where each guest was expected to con-
tribute his quota to the common entertainment. On such
occasions Miss Ogilvie always shone pre-eminent.

It was La Grange's chief desire to obtain at least a mo-
ment's tele-a-tele with his charmer. For a long time it seem-
ed impossible, so constantly was the magnificent Laura at-
tended by her betrothed, or surrounded by a host of female
congratulators.

"Yes," she replied, "it will no doubt be a very happy
thing for me. Mr. Spratt commands my entire respect, and
he is a most indulgent friend. You would hardly believe it,
yet those who know him best, know well, that though past
his youth, he has not outlived his ardor and freshness.

It was all coolly said, except that she strove to blush a
little as she spoke of the remaining ardor and enthusiasm of
Mr. Spratt's character. The effort was transparent, and
by some subtle law of association, called up the purity of
Melanie's smile, the artless grace of her manner that day.

"And this is but the shadow of the substance," though
La Grange. Somehow for the rest of the evening he was
haunted by a thought which had come to him years ago
when, after spending a morning in the galleries of Hampton
court, he wandered out into the garden, and, seating him-
self in the shadow of those grand old trees of royal plantations

And as a joyous brooklet goes singing through deep and
solemn mountain-clefts, so in the fore-ground of his serious
musing sported the cool and silvery thought of Melanie.
The glare of gas, the heat of furnaces, the oppressive perfume
of withered flowers, the tones of light, insensate laughter all
round him, fevered his senses; but the atmosphere of that
one thought revived him, as limped spring water revives the
fainting traveller. He was weary of the scene and sought his
sister.

"Shall we go home?" he said, "It grows late."
"Yes," replied Marianne, with a tone of languor. "Parties
are always bores—after they are over with—I'm tired."
To be continued.

HAIR STANDING ON END.—I remember, upwards of forty
years ago, having heard a man tried at the York Assizes
for burglary, which at that time was a capital offence.

MARS AND THE MOON.—The able astronomer, Mr. Huggins,
has examined the planet Mars with his spectroscopic, and
is of opinion that its red color is produced by the material
of certain parts of its surface. "He finds, too," says the Athe-
næum, "that Mars and the Moon have much in common
as regards surface, and that the former absorbs a large
proportion of the light which falls upon it."

If all men's troubles were brought into a common store,
every one would carry back what he had brought, rather
than stand his share of an equal division.
One rarely repents of having kept silence; one often re-
pents of having spoken.

ORIGINAL ESSAYS

"There is no other authority than that of thought; existence itself
is known only by thought, and, for myself, I am, only because I think.
All truth exists for me only upon this ground, that it becomes evident
to me in the free exercise of my thought."

For The Spiritual Republic.

Artificial Somnambulism, or Animal Magnetism.

BY W. B. FAHNESTOCK.

Without wishing to be egotistical, or desiring to claim
extraordinary powers of perception, I state that I expected
just such objections would be made to the facts I advocated
in my communication upon Artificial Somnambulism, or
Animal Magnetism, that was published in THE REPUBLIC
of the 4th inst. This I knew, because the same objections,
and many others equally at fault have been made and an-
swered in a private way.

I know too that it is exceedingly difficult for any person
to give up old and cherished opinions, especially when that
giving up makes it necessary for us to sacrifice a power,
whether imaginary or not—which we believe is inherent in
our nature or we have acquired by the superior qualities of
our mind.

But, "facts are stubborn things," and not easily set aside
by "apparent manifestations," opinions or assertions not
based upon principles which are incontrovertible.
I, too, know as well as any one can tell me, that what
the writers in your paper of the 18th instant have stated in
regard to the "apparent" powers of those calling them-
selves Magnetisers or "Operators" is true. But I differ from
them as to the cause, or true nature of the condition, here-
tofore, called the mesmeric, animal magnetic, or sympa-
thetic condition.

But, before I proceed with this communication—it will be
necessary to coin a word, that will express, or be under-
stood as meaning all the powers of the mind, viz: seeing, hear-
ing, feeling, tasting, smelling, mind-reading, etc.—and for
want of a better word, will use a combination of two Eng-
lish words—clear and minded. Therefore when I use the
word clearminded or clearmindedness, I wish to be under-
stood as meaning all the powers of the mind.

If we admit that the faculties of subjects, while in this
peculiar condition are clearminded and can see, hear, feel,
taste and smell at a distance at all; if it is easy to account for
all the phenomena and powers exhibited by them, and
which have been supposed and apparently seem to be
caused, by other persons outside of themselves. I say, if
subjects possess these powers at all, why cannot their facul-
ties reach out even to the mental aura of "our brother"
(or any one), who may be on a battle-field (or anywhere
else) at a distance, and although we may be unconscious,
or not know how it is done, we hear, feel, or know, posi-
tively, all that that "brother," or other persons, may de-
sire, feel, or experience, etc.

If there be an outside influence, or an animal magnetic
fluid in the case at all, it ought to exhibit its powers on all
alike, as magnetism or any other imponderable fluid.

Magnetism and electricity affects every person alike, and
requires conductors or wires when communication is to be
established between persons at a distance. I have so far
failed to see the wires, or the connecting link in the case of
animal magnetism. Clearmindedness, or the powers of the
senses, explains all the phenomena exhibited by persons
while in this state; and I do not see why we should seek
for things, which in reality have no existence in nature, to
explain phenomena which are already so perfectly account-
ed for by powers within ourselves.

It may be urged, however, that animal magnetism is dif-
ferent, and if so, all the advocates of the theory have failed
to point out that difference, or to give an idea of what that
difference consists in.

The case of the boy, said to have been entranced by the
father while he was asleep, does not prove that the boy
was not clairvoyant, or clearminded at the time, as they al-
most always are who have been in the state often, and
knew what his father wanted, especially as he spoke about
what he was going to do, before he made the attempt. In
the same way persons may become paralyzed, and although
unconscious themselves and apparently so to others, yet
certain functions in the brain are active, or clearminded in-
dependent of the functions of consciousness in the same or-
gans, and thus give positive knowledge; consequently sub-
jects may under such circumstances enter this condition ap-
parently, by an act of the "operator's" will, when in fact he
has done so, although himself unconscious, by positive
knowledge, of what the "operator" wanted, giving to him
by the clearminded faculties within himself which seldom
sleep, or are perfectly dormant.

These are facts which would perhaps require a larger field
to illustrate perfectly, than the brief space of a letter would
warrant. I can, therefore, but present general ideas at
present and as persons who have been in the state frequen-
tly can enter the condition in an instant, or "in the twink-
ling of an eye"—indeed, all their functions are seldom out
of it, whether apparently awake or asleep.

This fact will account for many of the phenomena which
are supposed to be caused by other influences outside of
clearmindedness.

But to the main question—and I would ask those who
contend so strongly for power—if God has given man a
mind, reason, and an individuality, what right has any one
(even for an instant) to rob him of these prerogatives? Un-
less he chooses, or blindly consents to do so, no one has the
power to take from him that which is his own by nature.
No! But, when will man learn that he has a mind, a will,
and an individuality, which no power on earth, or in heav-
en can destroy, or consign to oblivion unless all else shall
sink into the same condition. It cannot be, nor can any one
usurp, without consent, man's individuality, or throw him in-
to any condition contrary to his will. Let the experiment
be fairly tried, and it will soon be found to be impossible.

By a fair trial, I mean, take a new subject that has never
been trained to any system, and explain to him the true na-
ture of the state, and his powers therein, viz: that he has
a mind, and a will of his own, and if he chooses can use it in
all conditions and under all circumstances, and it will be
found impossible as long as he uses his will for any one to
make him see, do, taste, feel, or smell anything contrary to
his will. But if he be taught to believe, or is made to be-
lieve that white is black—black it will be to him in any condi-
tion—but because he believes so, does not prove that if the
truth were taught him that he could not see its true color,
or do as his reason dictates independent of any one.

I have often tried to effect the sleep independent of the
subject's knowledge, but could never succeed, unless the

subject or certain organs of his brain were in a clairvoyant
or clearminded condition; but I have frequently seen them
fall into it when they thought that I was willing them to
do so, although at the time, I had no intention of the kind.

If it were possible to do this at all, as has been said, it
would, in my opinion, be just as easy to put any person in-
to it, even a stranger at a distance, contrary to his will, and
it ought to make no difference whether that stranger was
in New Orleans, or China.

The advocates of the magnetic theory say that "when
the relation has been sufficiently established between two
persons, a patient may be put to sleep as well a million of
miles distant as one, provided he be in a suitable condition
at the time and have the necessary appreciation of the an-
ticipated or designed result."

This is synonymous with, or in other words, is as much as
to say, if the subject be clearminded at the time and his at-
tention be directed to the so-called "operator," that the
result will follow. This is true and can be done, but when
accomplished in this way there must be the necessary appre-
ciation, etc., or what amounts to the same thing, their
attention must first be directed to the "operator" by some
means, or no result will follow.

But my theory is, that the subject can at any time throw
himself into the state not only independent of the "neces-
sary appreciation of the anticipated design" of the "oper-
ator," but contrary to his will, whenever he pleases.

Teach the truth, even to those who have been erroneously
taught and if the mind can be brought to realize the truth
it will soon be found that "operators" have no power over
them although they may have been, apparently, put into
the state by them a thousand times before.

If the theories advanced by different individuals be true
to them, I have no particular objection to their inventing,
accepting, or holding on to them as such. It is all right to
them until they grow out of that belief, but for the sake of
the principle of progression, I hope they will not close the
door upon facts, which, prejudice aside, may eventually be-
come self-evident.

Objections have been made to my views in regard to the
powers of subjects over disease; and taking it for granted
that the subject while in a somnambulant condition is nega-
tive to the so-called "operator," the gentleman, reasoning
from that standpoint, declares that the subject being nega-
tive cannot have as much power over disease in his own
body, as the supposed positive "operator" has.

Now, Sirs, if the gentleman's position was correct, or a
true one, his reasoning might be tenable; but as it is not so,
as I am prepared to prove, by a series of experiments which
I made (and published in detail many years ago) to show
that the brain while in a somnambulant condition is more
active, and consequently more positive than when in a natu-
ral state.

This fact can be very easily demonstrated by getting a
subject, while in a somnambulant condition, to awaken any
portion of the brain (the functions of which are known)
while the rest remains in the condition, and it will be found
that the part that has been awakened, or is then in a natu-
ral state, is a blank, or, if you please, negative to the rest.
If, on the other hand, only a portion of the brain be thrown
into the somnambulant condition, the moment that this is
effected, the portion that has been thrown into this condi-
tion will only be capable of acting, while the rest will be
unable to recognize or perform any of its functions.

This, then, being the case, and the "operator" having no
power at all, it is very evident that the subject while in
this condition, with the brain more active, will have more
power to throw off disease than when in a natural condition.

In regard to somnambulism as a remedy in disease, I have
but to say in addition to what I stated in my first article,
that if a patient enters this state for the relief of disease,
and while in it no allusion to his disease be made, or he
does not think of it or place his mind upon it of his own
accord, in a proper manner, no relief will be experienced
when he awakes. It is, therefore, highly necessary, when
relief of any kind is desired by a subject, that his mind
should be directed to his disease, and a resolution formed
to forget it, or that it shall cease to trouble him when he
awakes.

Early in my investigations I observed the power of sub-
jects to remember or to forget what they pleased, or to cor-
rect habits, etc., which were unpleasant, and soon after
applied it to the cure of diseases; and I have always since
found that the firmer the resolution made in this state is—
that the disease or habit, shall cease, the sooner and more
permanent will be the relief experienced when they
awake.

Heretofore, most "operators" depended upon the sleep,
or their own will power for the relief of disease; but I was
frequently disappointed in this, and looked for information
in vain upon this subject, until I fell upon the above method,
and have since had but little difficulty, when I could get
them to fix their minds properly.

It requires less time and fewer sittings to effect an object,
and I therefore have given it to the world as the best method
with which I am at present acquainted, and believe that
it is the only one from which the desired relief can be ob-
tained.

Most subjects have power to create pain in any part of
the body while in this state, or even in a natural condition,
and will feel it when they awake, if they believe or resolve
to do so before they throw themselves out of the state. It
is necessary, therefore, to prevent unpleasant feelings when
they awake, to get them to resolve to feel well when they
do so.

Many, also, when in this state conceive that they feel bad-
ly, or are ill, and will be so as long as this conceit lasts, or
until the instructor or they themselves draw their minds
from the idea. All unpleasant feelings will subside as soon
as the mind is directed to something else; and if they do
not do this themselves, the instructor should endeavor to
direct their minds as soon as they complain.

With respect to the effects which are produced by per-
sons who are said to be "healers," I have but to remark
that I know that such things do take place; but I differ
with most writers as to the cause. I do not doubt that
persons are positively healed, and were it necessary to
prove the fact, I could give many cases which have been
cured simply by my presence, the laying on of my hands,
or by strongly manipulating the diseased parts.

But I do not conceive that the effects were produced by
any influence outside of their belief, induced by the pre-
cedings, the assurances given, or the manipulations used.

It is well known to every practitioner of medicine that









QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2 1/2 P. M., for conference and addresses. Hall No. 130 Main street, third floor.

SPRINGFIELD, ILL.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church."

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CHICAGO, ILL.—The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9 1/2 A. M. Seats free.

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CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, corner Superior street, at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

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SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

RICHMOND, IND.—The Friends of Progress hold meetings in Henry Hall every Sunday morning at 10:30 o'clock.

CHICAGO, ILL.—The Children's Progressive Lyceum meets in the same place at 2:30 P. M.

ST. LOUIS, MO.—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10 1/2 A. M., and 7 1/2 P. M. Children's Lyceum at 3 P. M. Myron Colony, Conductor.

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