

# A SIGN AND A WARNING :

ELECTRO-BIOLOGY,

OR,

## ELECTRICAL-PSYCHOLOGY

EXPLAINED BY ONE WHO BELIEVES IN THE COMPOSING INFLUENCE OF MIND

OVER MIND AS A CURATIVE AGENT,

AND WHO HEARTILY DESIRES TO MAGNETISE THE WORLD,

AND RESTORE IT TO CORRECT VIEWS OF LIFE AND TO HABITS OF PURITY.

BY REDIVIVUS.

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Truth, whether in or out of fashion, is the measure of knowledge, and the business of the understanding; whatsoever is besides that, however authorized by consent, or recommended by rarity, is nothing but ignorance or something worse. LACONISM.

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## A SIGN AND A WARNING.

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“ Not chaos, not  
The darkest pit of Lowest Erebus,  
Nor aught of blinder vacancy scooped out  
By help of dreams, can breed such fear and awe  
As fall upon us often when we look  
Into our minds,—into the minds of man.”

WORDSWORTH'S PREFACE TO THE EXCURSION.

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To you, oh man, I call, and to the sons of men! “Hearken unto my voice; the voice of the Spirit setteth forth the life; yea, it is said, he that soweth to the Spirit shall of the spirit reap everlasting life.” Again, “Knock and it shall be opened unto you: seek and ye shall find.” Seek, then, and may ye find in these, my words, a light to guide you out of darkness. For the light must not be hid under a bushel; the still small voice speaketh now—ere long, it may be that a voice of thunder shall follow the noiseless electrical light. When, oh man, will you open your eyes, and see the signs of the times, see and learn and practice what you learn? In high places and in low, from the palace to the cottage, in hospitals, in prisons, and in madhouses, a cry arises of human misery. Whence comes it, infatuated mortals? From the beneficent Creator of the universe or from yourselves? God permits the results to flow from the infringements of His laws: nature is just; she punishes, mildly punishes, those who so grossly contradict her; she assumes with dignity her sway, but man understands not her voice, heeds not her warning, intent on his own vain pursuits. Some there are who continue to bear testimony to God and nature. Let those few, with one accord, breathe their prayer that this warning may bring forth fruit. The spirit of man groaneth, it heaveth, and exceedingly great is the burden of misery. Oh, Heavenly Father, raise the veil that all may see clearly, even as it is given thy servant to see the cause and the basis of the sins of the world, that all the sons of men, and the daughters of men, yearning for the life of the Spirit, may set earnestly to work, by prayer and fasting, to avoid thy wrath, and to draw upon themselves and the world thy favour; verily, in the lusts of the flesh have we forgotten Thee, and we know that he who soweth to the flesh shall of the flesh reap corruption.

Oh teach us, Heavenly Father, the full meaning of these words; teach us, that if custom and fashion lead us to the indulgence of fleshly appetites, thy laws are absolute and change not; thy rain falleth, thy sun shineth on the just and on the unjust alike; so also thy judgments, and we must all deny the flesh and sow to the Spirit. Dost thou think, philosopher, Christian, statesman, merchant, church dignitary, or physician, that thou canst feed thy body from the flesh-pots of Egypt, and disturb thy nerves with fermented liquors, and that thou sowest not to the flesh? And dost thou believe that all thy knowledge, all thy plausibility and conformity to the world's standard can save thee from the doomed destruction? Look around thee; whatsoever thy sphere, who is safe, who can expect or hope for a good old age? Might not your boasted science, sons of men, teach you the cause of all your suffering? Is it from God? If so, God is Love, and be assured it is that you may be chastened and brought back to your duty; it is his everlasting decree that you must deny the flesh, take up the cross, and follow Christ; ye would serve both God and Mammon—it cannot be. The spirit is destroyed in the conflict, and of the flesh is reaped corruption—and, oh what destruction in this land! Where has not death come in an untimely hour? where has not sickness dealt its heavy blows? And oh, shame to humanity, yes, shame to us, because it flows from our failings, that so many human beings, intended to be in the image of God, are reduced to the similitude of beasts of the field. The spirit is wanting.

Oh, glorious Creator, open the minds of thy creatures, that they may feel their shame, know their sins and errors, and sin no more. Blind are men, wilfully blind; for most of those who seek thy truth avoid it when it is beyond the pale of fashion and of custom. Instead of obeying Thee and thy laws, man has floundered about to discover thy laws in his own vain-glorious imaginings.

Signs are given in abundance; but for us, sufficient for the day is the evil thereof; we tremble and pray, and if Thou art merciful and save us, again we feast and drink and forget thy wrath.

In these latter times, science has made vast stretches, and in true science, nature reigns paramount; yet, science will not always wait upon nature, because men tend to shut themselves up in their modicum of science. Oh, man, know thyself! thou wonder of the creation! thou masterpiece of machinery! know thyself! and study thyself with more curiosity than thou dost any other wonder or work, either of nature or of art! Know thyself, I say, and thou mayest have a chance of procuring for thyself life and health. For, verily, God has made man perfect, and it is man, presumptuous man, who, disobeying God, has undertaken his own salvation; it is man, foolish, blind, flesh-loving man, who has led us from the cultivation of the spirit to that of the flesh, and it is he who reapeth corruption from disobedience; and now God points out to man another connecting link between mind and matter, is man's scientific research to stand still to laugh, to doubt, to scorn? Will those who are learned still leave it to those who are unlearned to show the way? There

are many brave minds, honour to them, who have not been afraid to pioneer. I would add my mite, and since electro-biology attracts attention, I assert that a great lesson may be learned from these public exhibitions; and if some go to laugh, others may go to moralize, others to pursue scientific knowledge; for can it be doubted that in our frames, in our nerves and brain, there percolates a subtle fluid, imponderable, powerful in operation, and important in influence, for good and evil. The medical authorities acknowledge this: I refer to the works of Dr. Golding Bird; there are others of high standing—Dr. Elliotson, Dr. Esdaile, Dr. Ashburton, who further admit that this fluid in one person is influenced by the manipulations of another person. Some use a galvanic battery, others an electrifying machine. All these admit the existence of a fluid (electric in nature), and support various means of influencing it for cures. Electro-biology and its experiments have proved that the mental influence of one man may be made apparent over another, and that it is by causing disturbances of this fluid, called electric, magnetic, mesmeric, and odyllic. Thus we come to see that the strong will of one man may control the muscular or nervous system of another, that the operator impresses the subject with ideas, and causes him to move as he directs. Now, what I desire all men to infer from this is the necessity for our keeping in proper condition this nervous system; from its disturbance arises a great multitude of diseases, more than is generally imagined, and more than the faculty dare allow; in fact, the majority wish to stifle enquiry, and three of the learned men I have named are blackballed.

The doctrine I shall assert in the following pages I can prove and illustrate. I travelled over the world with my observation awakened and my own habits of life confirmed. In America, minds are formed more free from prejudice than in England; and I found the subject of electro-biology had taken a deep hold of the thinking part of the community, and has been explained in public lectures by Dr. J. B. Dodds and Professor Grimes; their works are published at Bailliere's, Regent-street. To those works I refer for more extended explanation; my views coincide with theirs in a great measure, but my object is to draw public attention to the application which ought to be made of this science.

That the power of mind exerts a powerful influence for good or for evil no one can deny. We see the strong-minded leading the weak—the pure the impure;—such is a natural consequence. The composed mind, subject to no irritation, must ever prove the strongest, and as the larger bubble gathers all the lesser sized to it, so will the great mind gather all the lesser to it in the end. It takes time before they all join, but sooner or later they all must do so. It is by this power that government maintains the comparative order now extant on earth. This power has existed from the beginning. It was by this powerful influence that Moses led the children of Israel out of Egypt. It was by this power of perfect purity and holiness our Lord and Master Jesus Christ drew the apostles after him, that he healed the sick and raised the dead. The greatest believers in God our Father

will ever be able to exercise a powerful influence over the less believing. The actual passing of hands cannot effect a cure of disease, unless there be a sympathy on the part of the operator, and some degree of belief or submission on the part of the person operated upon. The operator must will in his heart that the afflicted become well; if he does constantly, the evil must come out of the person. It is the composing influence of mind over mind that brings about the desired or willed state in the party operated on. Unless the afflicted put entire belief in the operator or magnetizer, the effect will only be partial, according to the submission or belief. Now this power in man, like all man's organization, is twofold; it can be used to good or evil purposes. For example, a man, going into a drinking house, asks his fellow workman, a believer in temperance, (abstinence from all fermented liquors), to join him in a glass; if the man give way in an evil hour, the power of mind over mind was used to an evil purpose; if he withstand and keep the other from entering the place, the case is reversed, and the healthy mind has drawn the less healthy to it; the well inclined then must preserve their health, strength, and composure. Composure is a certain sign of health—irritation a certain sign of weakness. The system must be rested, not stimulated, to become composed. There is no subject on which the mind can dwell with such satisfaction, bringing with it a divine composure, as that of doing God a service; and we cannot serve God more or better than by manifesting sympathy with his creatures. Man must sympathise with man—he must work for the afflicted, the lost, the strayed, from the right path. We must place a high standard before us, and resolve to work out our own salvation. We all have a certain amount of life power—it is from God, and he giveth the increase; let us then labour; I will show a work to be done. What one son of Adam has done, another can do; let us all work in God's service, or woe unto us; but there is a road to joy, and I trust the day is not far distant when God shall be revealed in man as a physical, intellectual, and moral creature, as God created him.

When the apostles laid hands on the sick, it was not the passes of mountebanks or magicians they made; but by gentle laying on of hands and enjoining the sick to believe in our blessed Lord and Master, they so composed the irritated, the afflicted, that strength took the place of weakness in them. To accomplish an end fully, we require to devote ourselves wholly to it. No man can serve two masters, neither can a man do two things properly at once. What we desire we must strongly wish for and earnestly pray for. A natural state of things is what we should aim at, wherein the human race should all be united in the great end of man, namely, the glorification of God, and principally through the perfection of his most noble work—man. Jesus said, "Woe unto ye, scribes and pharisees!" And are there not scribes and pharisees at this day? Men who write and preach for hire and not for the glory of God, who, by their evil seducing influence, lead, magnetize, the people away from the rational to the irrational, till the belief of the people is almost ex-

hausted ; but if a man have fixed principles, and strong, composed nerves, it is impossible to cause him to swerve from those principles. Let all the powers of darkness loose to tempt a man who has the love of God at his heart, and their efforts, their desires, will be fruitless, unless the citadel of the heart be sapped, the man unnerved. And now for a tangible remedy to keep the body and mind composed (or as some call it to keep the tempter in subjection). Observe nature's laws ; work, eat, and sleep to God, observe the greatest temperance in all things. Man, in 1852, is intemperate in the extreme ; he disregards seasons ; verily, nature's laws cannot be thwarted with impunity ; the race, at present, is self-willed and deficient in submission, and cannot therefore be acted upon by love, and is therefore subject to severe judgment. Nations, communities, families, suffer from this dereliction. Deliver us from evil is our daily prayer, but does it urge us to exertion ? The true way to achieve an end is to be resolute, determined, never swerving, ever asking the blessing of God to attend us. If we do not succeed at first in acting on the multitude, and healing the sick, by showing the beauties of temperance and chastity, we may, by continual adherence to a good course, so attract the multitude, that they will ultimately place reliance in the doctrine of temperance. Temperance signifies a timeliness, a seasonableness. Is this sign and this warning in season ? Judge ye—and if so, join in the effort to lay before suffering humanity the cause of our afflictions, to show the basis of man's sin and of his lost nature. If man use his power over others to increase evil, the evil recoils on him.

The day is at hand I trust when the full truth shall be made known to man. The light is about to be made manifest, it is to be found in God's works and words, it has been forgotten and lost in disobedience. Awake, oh man ! reason, reflect, meditate over the past, recall the whole career of man from the beginning ; all man's misfortunes are attributable to his being untruthful, insubordinate to God. The Spirit that speaks to man here, there, everywhere, on the mountain, in the valley, in the city and forest. This Spirit is everywhere on earth. The brain is the growth of the action of the Spirit. The result of its impress on Moses were the Ten Commandments ; and out of the House of David of Israel, according to the promise given to Moses, came the Christ. The Spirit acts on man and must gain possession in the end. The race must submit to God in judgment or in mercy. The intellectual, reasoning man, wills, desires, and subjects the physical, the most degraded ; and the moral, perfect spirit, with his own intellect and senses under control of the crowning moral organs, will eventually subject the intellectual or simply reasoning man—all are destined yet to become moral men—their physical organs of brain—perfectly developed—God acting in all ; this will be the millennium on earth. It is our fault that perfection is not ours. Ponder well !

May my thoughts, my endeavours, my labours, tend to that great consummation of the Heavenly Will. I wish to see the physical laws of God obeyed, in order that man may know and feel the prac

tability of the moral law. Now the fashion is to preach morality while we practically destroy it, until in our ignorance we accuse our Maker of demanding from us impossibilities. Britain, with all thy faults I love thee still! and Britain, with all thy virtues, thou art far gone in fleshly lusts, spreading their shades around thee. Oh turn! turn to your Maker! turn to the Supreme Ruler of events, and prepare for perfect obedience; then a great destiny awaits thee, Oh my country. How shall I compress in few words the great duty which you Britains are called upon to perform? God will aid me! and as other agents are at work, to their testimony I shall refer you. The strong minds of the new world, unshackled by prejudices, have leaped the barriers of custom and fashion, and have reached pure freedom with the Great Spirit, the Holy Spirit promised by Christ. Nor are the voices of Britain unheard: listen to Wordsworth; and, reader, get this prayer into thy heart, feel it, and then utter it before your Heavenly Father in prayerful spirit:—

“Dread Power,

Whose gracious favour is the primal source  
Of all illumination; may my life express the image  
Of a better time; more wise desires and simpler manners  
Nurse my heart in genuine freedom; all pure thoughts  
Be with me; so shall thy unfailing love  
Guide, support, and cheer me even to the end.”

Simplicity, purity, and temperance lead to God, whose service is perfect freedom.

Temperance, rightly understood, is the foundation on which I would build a national reform.—Oh, that I could electrify my countrymen with the word Temperance! Let that be the study of all philanthropists; begin at the beginning, and ages of labour may be spared; but sap the foundation of the temple of the soul: and where is the soul? In chaotic, abortive attempts, it seeketh a resting-place and findeth none. Does it not grieve the heart to see the splendid charity which builds palaces for the poor wretches bound in temples formed, yet unformed; I mean the mad-houses, where dwell those unhappy beings who are reduced to that state by the circumstances which man has brought about by his disobedience to the laws of the Creator. In most instances, I assert, their physical frame disordered by their own habits or those of their ancestors, generation after generation, living in the enjoyment of fleshly lusts and appetites, till all spirit is destroyed, and flesh and blood exist without any equilibrium in the nervo-vital or electric fluid. The cause is in man—look to it reader! The wrath of God is slow, but it is sure, his laws are irrevocable: he that soweth to the flesh shall of the flesh reap corruption; and though to-day you may boast, to-morrow you may die. The fashions of the world are vicious;—they are excused by custom; and at the head of the Christian Churches are men living in constant violation of the laws of temperance and chastity; thus sanctioning and leading on others into the vortex. Their own superior decorum may prevent them from going far from the established boundary of rectitude, but they are answerable for their example; they lead astray, biologize many. I am fond of temperance, but I like society;



now shall I enjoy both?—I will compare my mode of life with that of society; and having done that, I will give my reasons for pursuing my mode of life. I will then show how I think the common customs lead to vice, to crime, to illness, to deformity, to early deaths, and to madness.

I believe that fruits and farinacea are the proper food for man: accordingly I regulate my diet for breakfast—bread, which should be brown, and it is best unleavened; with it I combine one of the following articles—stewed pippins, roast apples, or jam, preserved fruits, or marmalade, or syrups. Any of these are wholesome when no meat or eggs are eaten—cocoa I sometimes use, generally water: the evening meal is of the same nature. At dinner I take potatoes, with a mild sauce, or any other vegetable, eaten with BREAD. Farinaceous or fruit puddings, make the second course; and this invariably is sufficient. Cheese is worse than useless. Now, what is ordinarily the daily food of a temperate and well regulated household? For breakfast and tea, bread and butter, eggs, meat, and a choice of sweets; for dinner often, soups and fish, meat mixed with vegetables, pies, and puddings; cheese, butter, salads, &c., and upon occasions, fruits and cakes with wines. The evening meal again consists of tea and coffee, bread and butter, cakes, &c. A moderate, sensible, moral, and religious person eats and drinks as above, and is satisfied that he has done nothing against the laws of frugality. To go through the list, tea is a diluted poison, a powerful nervine, destructive to the nervous system; though, like fermented liquors, it may cause an agreeable excitement—(read the works of W. A. Alcott). Butter is decidedly injurious:—it separates from the rest of the food, and floats on the surface; it is full of carbon, and over-heating to the blood. Eggs, for the same reason, are over-heating to the system. Meat, the flesh of animals, is not very nourishing, but is a high stimulant, and forms a feverish blood: sweets, mixed with animal substance induce fermentation. The dinners are radically bad—all stimulants—and the number of condiments, as salt, pepper, vinegar, mustard, &c.—add to the undue stimulus given to the stomach. Another error is that the food is taken smoking hot; and great is the outcry when anything comes on cold. In this pamphlet I can do little more than give an outline of my faith and practice; for proofs I must refer the reader to more lengthened works; my assertions are not lightly made. I have had three years' strict experience; I have examined into the physical nature of man; I have conversed with many of long-practised experience. I, therefore, boldly assert this doctrine—that men in civilized society are living for their stomachs, and by stimulating their stomachs, cause all their life-power to verge towards that organ; so that the system becomes subject to all manner of complaints, for want of the life-power. Doctors add fuel to the fire by stimulating drugs, when nature requires rest. There are many witnesses to the truth of this doctrine,—many, who taking to a simple diet, have become strong, after years of disease and suffering: I am one; and, readers, I hope you will require still further testimony. Look to the works recommended at the end of this pamphlet; study physiology

phrenology, and know thyself: then thou also mayst become a living testimony, happy in increased health, permanent health;—yes! that follows permanent obedience. Be not satisfied with moderate health; few know what they will become: when this is the teaching of our Saviour—“Be ye perfect, even as your Father in Heaven is perfect.” Son of man! to be perfect, neglect not any of the laws of the Giver of Life! “Sow not to the flesh, or you reap corruption; but sow to the Spirit, and reap everlasting life.” I wish to tell you how much this comprehends—“sow to the Spirit.” Study phrenology; there you will see how, by taking these stimulants, and drawing all the life-power to the stomach, you draw it away from the head, the brain, the seat of knowledge, the dwelling-place of the soul. Everyone knows that such is the fact in excesses, but phrenology will show you how it is in degrees: all the best qualities of the mind are seated high in the brain; they act best when the power of life is greatest; but as the brain retains its power by the aid of those fluids which are required to digest food, there must be a balance: to find out that balance ought to be the aim of man, instead of trying, as we now do, how much food we can force by stimulants through the stomach, we ought to try with how little we can do, taking, at the same time, a proper degree of exercise, which is also a law: “In the sweat of thy brow shalt thou eat thy bread.” Avoid fermented liquors!—“aye, there’s the rub!” When I see the vast amount of wealth involved, of money and time spent, in preparing these destructive fluids; when I see how error has entwined itself into the minds of individuals, into the heart of the nation,—I pray God to be merciful, but fear that He may deem it necessary to scourge us with some dire calamity,—though, in truth, we are now scourged, yet see it not. There are those who do see man’s faults and God’s goodness, but few will look into the cause; their own comfort, as they think, is at stake. Alcoholic drinks are poisoners, destructive to the spirit, sowing seeds to the flesh.

When will fashion and custom side with reason and science? Happy the time when such a state of things arrives: God grant its near approach; as the Spirit of Darkness grows rampant, may the Spirit of Light and Love rise in calm energy to oppose and conquer, and reign triumphant. It will need much self-denial, much determination, to carry the citadel, to raise the flag of temperance on the temple of the soul. Let Nelson’s words be remembered—“England expects every man to do his duty.” A nobler victory than Nelson’s will be won for the human race, when, from the palace to the cottage, destructive stimulants, sowing to the flesh, are banished, and pure nourishment is furnished to mind and body. Then might a national church be erected, a truly national church, comprehending all Christians, with Christ for its foundation. Then might we see England taking her place among the nations of the earth, without fear, but with strong nerve and fearless energy, supporting the good,—seing that there is God’s work for man to do, and not hesitating to be the agent of the Most High. Then might a na-

fional education be adopted, such as the poet Wordsworth has described :

Change wide and deep, and silently performed,  
 This land shall witness ; and as days roll on,  
 Earth's universal frame shall feel the effect ;  
 Even till the smallest habitable rock,  
 Beaten by lonely billows, hear the sorgs  
 Of humanized society, and bloom  
 With civil arts, that shall breathe forth their fragrance,  
 A grateful tribute to all ruling Heaven.  
 From culture unexclusively bestowed  
 On Albion's noble race in freedom born,  
 Expect these mighty issues ; from the pains  
 And faithful care of unambitious schools  
 Instructing simple childhood's ready ear.  
 Thence look for these magnificent results.  
 Vast the circumference of Hope—and ye  
 Are its centre, British Lawgivers.

Every soul that is called to God should avoid sowing to the flesh : then let him set to work to impress others, to electrify them, to make them think as he thinks ; and Oh, that I may influence, attract, and inspire many readers with the simple, yet important truths I have here enunciated ! May my aspirations, my hopes, my fears, draw many to look to the signs of the times ; and may the Holy Spirit, for which we are taught to pray, come upon them who seek the truth. We all conceive of Jesus that he was physically perfect ; so most of us are from God, though many as a natural consequence of disobedience, suffer from the faults of their predecessors. This may with confidence be asserted, that if we seek for good, and labour hard, we shall improve. Man must work out his own salvation ; he has from the beginning fallen away from obedience ; God is always ready to assist him. Our physical errors are great, and with them bring numerous troubles. God send us new knowledge, and everywhere agents to spread it. May my labours not be in vain. To hear that even one man is awakened to the truth by this work, will be to me a comfort, exceeding riches ; and may the Almighty grant that I sow to the Spirit, now and evermore. My object being more especially to urge a dietetic reform, I conclude by again referring to the subject, and quote an extract from a little work which I published in 1849, entitled, "Original Views on Diet :"— "How truly may we observe, that with fashionable life, nature and nature's laws lay hid in night." Well do "The Words of a Water-doctor" express my views on this subject. I shall, therefore, make no apology for giving my readers the following long quotation from that excellent work "Man is the author of his own miseries. God made all things good, and intended them to be the sources of happiness to his creatures. So they would be even in a fallen world, if the laws of the constitution of things were studied and observed. It is only the infringement of those laws that converts the BOONS of heaven into BANES, blessings into curses. The existence of moral evil, corporeal disease, and death, when rightly viewed, squares admirably with the divine

benevolence. All truths, those of revelation and of nature, when rightly understood and properly applied, are consistent with themselves, never conflict, never contradict each other. The discrepancy is in our purblind reason. The laws regulating the material world, even those of the little world of man's wondrous body, are like those of the moral government of duty, uncompromising, unchanging, universal. They may oft be tardy in their revenge ;—THEY SUFFER LONG, in the case of man's much-abused body, and ARE KIND. But retribution, though late, is certain ; though silent, is not the less signal, and does not leave itself without witness. Nature, or God in nature, it may be safely affirmed, has kindly provided for the wants of all created beings, and especially so for his noblest offspring. To man the Deity has been above all liberal, endowed with superior organization, as with superior intelligence ; he is formed to reap the highest happiness from the mere exercise of his physical, mental, and spiritual powers. But as society is at present constituted, he dearly achieves, and scantily enjoys, the grand results of his enterprise and civilization : his days are shortened, and his existence blighted, by the very refinement with which his intelligence has surrounded him ; disease in a thousand shapes assails him at every turn, and dogs his steps through every lane of life. Thus the means furnished to him for the purposes of the purest happiness, are converted into instruments of misery, and become avenues to death. But are the dispensations of the Creator, therefore, to be arraigned ?—Just in proportion as man departs from nature, nature departs from man, and by a sort of fearful retaliation, withdraws the aid she otherwise renders to all who cherish her unfailling resources.

In thus pointing out how the artificial habits, wants, and restraints of civilized life are all at variance with the laws of man's organism, inconsistent with his health, and opposed to his happiness,—let us not be misconstrued as pleading for a return to barbarism :—far be the the thought ! But to ensure health, man must alter his mode of life, and conform to the behest and purposes of his nature evident in his organization. Amid the refinements of civilized society, a return to the simplicity of nature's ways and wants is both practicable and safe ;—will neither lower a man's social position, nor lessen his professional usefulness ; will neither create present discomfort, nor entail future mortification. By restricting ourselves to what nature requires—by eating to live, and not living to eat—by ample exercise of our limbs—by pursuing health in the open air, at some time of the day—by quaffing of the ever-living fountains—by eschewing the enjoyment of indolent repose, of heated rooms, of cozy garments, and stimulating drinks,—we shall lose our paleness, nervousness, dyspepsia, hypochondriasis, &c., and come to resemble, in strength and endurance, the hardy natives of our northern islets. We shall cease to dread on every fexposure the invasion of chills and colds and damps, and all the ell cohort of inflammations, fevers, coughs, consumptions, and rheumatism, by which man pays the bitter penalty of nature's violated laws. It is only when the blood circulates freely and purely—when every

limb and every muscle obtain their due and daily exercise—when the stomach receives no food but what is prompted by appetite and purchased with toil—when content of mind and calm of passion remove all worry of brain and fret of feeling—it is only then that a buoyant tone, vigour, and elasticity are felt to pervade the entire physical frame—that the harmonious play of his wondrous mechanism yields of itself inexpressible joy; that man feels mere corporeal existence to be a blessing, and revels in the delicious sensations of flush health—a feeling in which, though material, the mind largely participates, and by which the thoughts are, as it were, instinctively sublimated.

Man in wandering from simple to sophisticated habits misses the true path of pleasure—quits the substance for the shadow. Nature will not be balked, will not willingly yield her rights and be supplanted by art. The slight she receives she returns—in this case she revenges herself by increasing desire, but withholding gratification. The warfare with her is expensive, fatal—not to her but to her adversary. He reaps the fruits of his folly in painful diseases, weakened nerves, impaired digestion, mental gloom, and premature decay. Art and refinement nowhere so much show their antagonism to nature and simplicity, as in the pains taken to vitiate (to poison shall we say?) the food and drink of man—the device of the creature perverting the design of the Creator. Invention is put on the rack to torture “the good creatures of God,” into meats and drinks that only minister to a morbid palate, if they do not pander to more depraved propensities. These aliments, instead of gliding smoothly through the channels and reservoirs of life, put on nature a load she cannot dispose of, and overtask the functions to expel an intruder, concentrating on the organs so occupied, the vital energy that ought to have been shared alike by all—nature at length becomes unequal to these reiterated efforts. The springs of life being overstrained get weakened; the nervous energy is diminished; thence the circulating and muscular systems lose tone: the machinery by little gets into irremediable disorder. Drugs afford a temporary relief but leave behind the seeds of relapse, till a sudden or lingering death closes the unavailing struggle.”

“If this were merely a personal matter, we might let it take its course when we found that past remonstrance was useless; but this is not the case, posterity has to suffer. The mind of the rising generation depending on physical strength, must suffer, &c.”

This I wrote in 1849—the evil goes on increasing—again I raise a warning voice;—and if, reader, in taking up this book your curiosity was raised on the subject of electro-biology, do not fancy that I have departed from it; it is a sign and a warning to you and to all to take care of your physical strength, on which depends your strength of mind, your moral power.

Go forth on thy mission, little book, and God prosper thee—my anxious desire is to save the world from sin, and numerous sons of men from degradation and suffering, then I shall not have suffered in vain. May the example of the Holy Jesus inspire me and others to work to the glory of God our Father. On religious matters

I would that I could persuade you, reader, to be electrified even as I have been, by the writings of Channing, that free and glorious spirit of the West.

If any interest is excited in the public mind to hear more of my former life, I shall publish my adventures, observations, and reminiscences.

The future hides in it,  
Both good hap and sorrow,  
We pass still thoro',  
Naught that abides in it  
Daunting us, onward.

Solemn before us  
Veiled the dark portal  
Goal of all mortal  
Stars silent rest o'er us  
Graves under us silent.

But heard are the voices,  
Voice of the sages,  
The times and the ages,  
"Choose well! your choice is  
Brief, yet endless."

Here eyes do regard you  
In eternity's stillness,  
Here is all fullness,  
Ye brave to reward you.  
Work! and despair not.

GETHE.

9 MY 53

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