

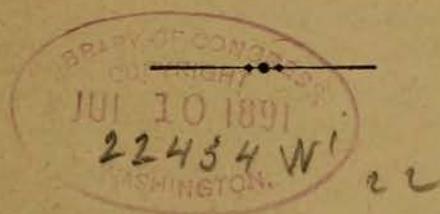
MIND IS MATTER;

OR,

THE SUBSTANCE OF THE SOUL.

BY

WILLIAM HEMSTREET.



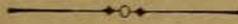
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INITIAL.

The unseen physical force of a common horse-shoe magnet will pass through a thick, broad plate of glass, held at a distance from the glass, and hold the armature on the other side of the glass with no apparent diminution of force. In the same way electricity from a wire will penetrate a quarter-inch plate of glass and produce a light on the other side. A person, quietly and without friction, holding in the hands an iron bar, thoroughly and permanently magnetizes it, so the magnetism can be inducted from that bar to other bars. All people have experienced that the approach of another has been heralded by some occult and objective influence.

From the above simple, natural and related facts may be evolved new systems of psychology and of social and religious philosophy.

All mental action is atomic or material action. There can be no mind without matter, both in the body and after the body. Mind is of matter.

The intent of this essay is to popularize, by scientific methods, by gradual and legitimate analogies, and from facts we all agree about, the theory that the soul is a material, self-continuing substance, not an idea-abstraction; that it operates beyond the body, and is, like all other ultimate substances, immortal and the subject of material laws. On the materiality of electricity stands or falls the immortality of the soul. Within two years this will be universally accepted.

The corroborative quotations herein cited were, in every instance, discovered after the context was penned by the author, who has, however, italicized portions. Many separated people concurring is some assurance that their common

opinion is correct. In the middle of the ocean, one morning, under a narrow dome of leaden mist, five officers of a ship were peering with sextants in different directions for the sun. None knew he saw it for certain, but they agreed upon an average of their conjectures, and when, in the afternoon, the canopy of vapor unveiled the sun, they found they had reckoned right. So it is in speculative philosophy, it often does good, never does harm.

Brute-men are tenacious of the dogma that what they cannot see is not. They are the laggards in the world's progress. They swear they will not believe anything they cannot know, and yet believe in their own children. Resistance to new propositions is a constitutional disease, like procrastination, or like a turgid humor in the blood. Fine analogies are intuitive parallaxes that point us onward. We go whither they direct, and nine times out of ten we find truth.

Agnostics, reading the manuscript of this

work, have confessed an increased hope in Immortality.

In the New York desert of lifeless pavements, dirty, thundering and grinding, one tiny green oat-sprout from a curbstone joint showed the living God was there. And along those streets rushed a hundred thousand harsh, unspiritual people, fighting hard and game for livelihood. What time had that mass for moral philosophy? What for virtue cared, and how can they be held responsible, some of those still beautiful daughters of Eve, hurrying, poorly clad, sandwich and dime novel in hand, to their shops, factories and task-master devils? What for honesty cared those men and boys? Those things might do to put into books. A new garment, a square meal, a variety show, a horse-race were to them the first concrete blessings attainable, and which they placed against any stray word of Inspiration they may ever have heard and scoffed at as baseless conjecture. Can some sound secular reasoning upon material

psychism be dropped like seed into the hard, materialistic avenues of their hearts, to become sprouting germs of an immortal HOPE, or a fountain of refreshment in their too frequent hours of collapse?

If the following treatment is crude and incomplete, let the more equipped and practiced thinker build upon it and write something better.

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BROOKLYN, 1332 BERGEN ST.,

April 1, 1891.

MIND IS MATTER.

CHAPTER I.

MENTAL DYNAMICS.

The dynamic power of will—Extraneous results of will-power—The influence of mind not limited to bodily expression—Character is infectious, not by moral imitation but by emanation and direct germination—The power of command is a material power—*H. C. Kirk, Lord Bacon, George Sands, Napoleon, Emerson*—Mind has a physical power over other minds like the finer methods of molecular vibration or atomic energy—Passive and positive people—mind dominating over matter but *of* matter—Positive greatness and passive greatness—Political and military leaders—Sympathy and instinct are material contact—Transfusion of vital and nervous force—The force of mind is related to all other material forces and is not abstract sentience.

A mind has a direct, dynamic, material power upon other minds, inducting its conditions, character, and will; it suffuses and impresses them by both voluntary and involuntary waves, without speech, sign, or any bodily or sensible media whatever. The will-force of man is a substantial force; its laws are related to those of common physical forces in its working upon

other organisms than its own. Its powers of outward influence are not limited to language and pantomime. Mental conditions and character are infectious, like diseases; or are vibratory, like rays of heat, light, or magnetism; they have a blind, material, automatic force, aside from conscious moral and intellectual volition. Whether that dynamic force upon other minds is an emanation of its substance, or a mere vibration or mode of motion upon intervening ether, will be discussed hereafter.

“It is certainly agreeable to reason to believe that there are some slight effluxions from spirit to spirit where men are in each other's presence, the same as from body to body.”—*Lord Bacon*.

— “Quite ordinary phenomena seem to indicate that the will of an individual does at times affect the ether or nerve atmosphere about him.”—*Hyland C. Kirk*.

“And I experienced that extraordinary emotion which, like the magnetic fluid, surrounds extraordinary destinies.”—*George Sands*.

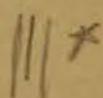
Napoleon Bonaparte imbued his spirit upon his army as directly and physically as any common physical force is imparted. There was poured into his organism from the sources of space a volume and quantity of soul-force independent of heredity. It is a common thing for parents to recognize force and faculties in their offspring that are utterly untraceable in their ancestry. Soul has a *vis inertia* like any other substance. Men's characters and wills are strong

and weighty like their bodies, not alone morally, but substantially, or physically, as one magnetic current is stronger than another. There is the same difference between the dynamic force of minds that there is between the fibre of bass wood and hickory, or as there is of density between gold and brass. The exercise of authority requires *material* strength of will. To command naturally, one needs actual, real *material* fibre and strength of soul, more than he does moral and intellectual scope. A human being's real character works out from him mechanically. If he be not real gold, no art will give him the true worth of gold ; if he be not good steel, no whetting will give him edge ; if he be bad, he cannot conceal it ; if he be good, or strong, he will be felt without effort. All conditions of the mind radiate themselves without volition, as a flower does its fragrance or as the sun does its heat and warmth. Nothing in a soul can be concealed from sensitive and educated observers. No lie was ever yet fully believed. The absence of inborn power and strength of will cannot be supplied by ambition, pretence, or even energy and courage ; and the want of inborn pride cannot be made up by affectation. What one is is felt and known by others. The soul *cannot* conceal any more than the sun can.

“If a teacher has an opinion he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes. If you would not be known as being anything, never be it.”—*Emerson.*

The vibratory principles now discovered in physics are so fine and attenuated that they become an analogy to mental or cerebral vibrations. The most prodigious physical effects are wrought by vibratory laws that are entirely unobservable to our senses, as much so as this assumed mental vibration. It is only imperceptible and inconceivably gentle vibrations from the sun that transform icy dead winter into vernal beauty; and while they do not thwart the wing of the tiniest insect, they dislodge icebergs. Physicists tell us that eight billions of vibrations are required to produce the color of the violet. Cut through a little telephonic wire and look at the end with the most powerful microscope and it will not reveal the molecular motion conveying the orchestral sounds. When we familiarize ourselves with the most attentuated conditions of matter, with the atomic theory, the wave philosophy of light, heat, sound, electricity, molecules, etc., those things will aid us in the realizing the subtle potency of this mind wave. In Professor Youman's Chemistry we find the following facts:—An ounce of gold may be divided by mechanical means into four hundred and thirty-two bil-

lion parts, each of which will contain all the qualities of the largest mass of that metal, and can be seen. Platinum wire may be drawn out so fine that it would take two hundred and fifty pieces to be as thick as a filament of raw silk. A spider's web is composed of six thousand filaments. On a drop of blood of a musk deer that is suspended on the point of a fine needle there are proven to be one hundred and twenty millions of discs. Professor Norton has divided color waves into sixty thousand to an inch and seven hundred and two trillion per second. It has been written that the duration of an electric spark is less than the millionth part of a second, and the velocity of electricity through copper wire is two hundred and eighty-eight thousand miles per second. A galvanic battery no larger than a lady's thimble will telegraph under the ocean to another continent; a magnetic or electric current will, through the air, deflect a flame as a jet of air will, or consume an iron bolt like a jet of flame; the nerve fluid courses through nerve pipes too fine for discovery by the unaided eye. The nearest fixed star is nineteen quadrillions of miles from us, yet its light will produce chemical effects here upon a photographic plate. Now, by these analogies, need we fix a limitation of distance to the magnetic power or magnetic susceptibility



of the human brain or mind? The lightest of its vibrations may originate impulses in another brain. A mental emotion will cause heart throbs that will jar a whole house. Then, may not this emanative or radiating law of mind upon mind explain much of social power hitherto occult? Bonaparte said that he often noticed the immediate electric effect of his arrival on the battlefield. Sympathy, intuition, instinct, are *material contact* with the objects of their direction. Dogs, cats, birds, and other animals, without geographical knowledge or calculation, have magnetic *contact* with the objects of their interest or affections. They don't "smell" home fifty miles away. They are only living magnetic needles. Philosophers are now agreeing that this nerve fluid, animal magnetism, and the magnetism and electricity of the universe are identical; and we know that they penetrate, suffuse, and *pass through* any kind of matter. It is well known in military campaigns that each army is imbued with the characteristic and spirit of its commander. The mind of the leader may either send out a subtle essence, or may vibrate on the intervening ether, first upon his staff and immediate generals, and thence to others, aside from the technical transmission of verbal orders, or their subjective adoption, voluntarily, by the army.

“This is the influence which men, with what I may term great *electrical power* in their nature, have exercised in war. Cæsar, Marlborough, Napoleon, Sir Charles Napier, and many others I could name, possessed it largely. The *current passed from them into* all around, creating great enthusiasm in all ranks far and near, and often making heroes of men whose mothers and fathers even had never regarded them in that light. This feeling is an addition of at least *fifty per cent* of strength and energy to the army where it exists.”—*Wolseley.*

Brain power, or mental emanation, is not alone moral force; it is a material force. In an audience it becomes an influence upon brains and minds, either to oppress or assist, precisely and physically like pneumatic or hydraulic pressure, or the unseen influence upon a barometer. In the exercise of personal command, the force imparted is not merely moral or from legitimate authority—domestic or official—but there goes with the word of command from a natural commander a real objective force or fluid, that seizes upon the brain addressed, and inspires it with its own condition, or overcomes resistance by superior dynamic power, a kind of paralysis. Some parents corporeally punish their children because the parents have not this silent natural power. Some men govern by regulations, by law; or others by personal command and a sort of unseen prod and spur. Negative people are heroic only when they are alone. A man in his study may write like a

statesman or general, but not be able to control a corporal's guard by personal presence and contact; some persons, when closely observed, feel this benumbing influence; and some cannot sign their name, or execute upon a musical instrument when another is looking over their shoulder. Passive people go to sleep in large audiences, benumbed magnetically. Stage-fright is often from this overwhelming magnetic counter-stream of an audience; but sympathy of the audience is lifting. Every platform entertainer can testify to feeling the force of his listeners for or against, as perceptibly as an electric current or draft of air. Blind performers can feel the power of their audience for or against them. Subjective and moral causes cannot account satisfactorily for these phenomena. All these things are facts. This personal magnetism is an unseen power greater to-day in the courts than the law, greater in the church than the gospel, greater in the state than the constitution. The world is still governed personally as of old. Laws would be dead letters without this personal will-power infused into their administration. This element of personal influence has been described by Emerson in the word "character." He calls it "self-sufficiency," the "impossibility of being displaced or upset," "men in whom the largest of their power is latent." He says,

“What some men effect by talent or eloquence, this man accomplishes by magnetism.” The following remark of his is to the point:

“A river of command runs down from the eyes of some men, and the reason why we feel one man’s presence and not another’s is as simple as gravity; and this natural force is no more to be withstood than any other natural force.”

In the dynamics of nature there is practically no equilibrium. No two drops of water that join on a window pane meet each other half way; one takes to itself the other. So it is in our mental and social relations; no two human beings are to each other in equipoise. In every couple, group, society, community, assemblage, convention, nation, one person will have the ascendancy, voluntarily or involuntarily. We either sway or are swayed. In our relations to society we are either positive or negative, and in this people vary in degree. Some people are constitutionally positive and some constitutionally passive as to their influence with others. This force has nothing to do with intellectual gifts; and it more accounts for injustice and social inequalities in the world than education, birth, riches or luck. We have all noticed an irresistible influence or power of some other person, such as blustering, or even quiet stranger, an aggressive salesman, boss or official, or a strong-minded friend, in whose presence our

faculties were dazed, our will subjected, and against which influence we have struggled and determined, time after time, ineffectually. And we may have noticed the same subjection of some person or persons to ourselves. Who has not at some time of his life felt this mysterious and disagreeable thralldom, a dreaded, hated, but irresistible magic, and obeyed it against the clear dictates of judgment and even predetermination? We have seen the nominal slave become the real master, the private soldier be the real commander, the junior in years overawe the senior, the wife rule the husband. Even kings have in self-disgust virtually abdicated to a strong-minded minister. Richelieu was said to be "more than king—he was Richelieu." We have felt that this power comes from some copious, unseen, and natural fountain head; that it is not a mere assumption or conceit, nor the result of adventitious aids, but that it is in-born and seems to come from temperament, fibre, weight, and is in mind exactly what density is in matter. Some men seem to have a specific gravity of soul, and the question here is whether we obey their suggestions or commands voluntarily, out of our respect, deference and fear, or is our subjection to them involuntary on account of some actual, silent force, which they radiate and with which they dispel or over-

come our own force, as wind blows away smoke. A man takes a chair every day in the same locality on the deck of an ocean steamer on the first day out, and although possessing no gifts of conversation or mind, nor parading any attainments above the company of strangers, by this centrality, self-poise and fixedness of character, he unaccountably makes that place the center of attraction for the voyage. Of course, persons were not attracted by him with the fatality and certainty of iron filings to a magnet; they were intelligent beings, had free wills, and could have resisted his influence and kept away; but they were not so minded, and perhaps not conscious of the enthralling process going on. On another steamer we have seen a captain command and discipline his ship from shore to shore without a word. G. P. R. James said of Conzalvo de Cordoba, "He had that genius that convinces without argument and leads without persuasion." Universally in the army, during our war of volunteers, the best disciplined and most effective corps were those of the quietest commanders. The mere personal presence of one man in a family, a gang of men, a large factory, or a camp, gives order and system; everything proceeds according to his will; and that man may not have an intellectual gift or attainment that he can rate above others.

On the other hand, there are men of education, preception, courage, experience, who, though fretting themselves with "suggestion," command and entreaty, rules and regulations, seem to have everything about them at loose ends in the matter of discipline. Power of command is the same as power of muscles. A man who has not the innate power of command, would be as unable to command men as a man who is muscularly weak would be to overthrow an athlete. It cannot be affected nor simulated. It is a gift or quality separate from intellectual clearness. Strength of will is strength of substance.

Why we obey one man more readily than another is because he has a stronger coercive chemical force of will, which is of the same essence actually as physical strength. Some natures are born to command, as some are born with certain other "gifts," and this overbearing power cannot be assumed. Of two partners, one will furnish the brains and the other the authority. The subordinates will neither fear nor obey the former, but they can with difficulty disobey the latter. And this obedience is not from fear, but it is *as* the wheel turns by the flume of water, actually and without metaphor. General Jackson's definition of a great man was—"He, who among a party, strangers to each other,

who are suddenly attacked by Indians, naturally assumes command." Daniel Webster defined a great man as—"He whose children obey him while he is absent." We find strong, positive, centralized, selfish individuals; they absorb energy from everybody about them. Every great man is a hog. Such men build themselves up from a thousand invisible mysterious sources. All things contribute to them, and they are called the "favored children of fortune." A strong individual in a domestic circle absorbs all the energy, monopolizes all attention; so in any combination of individuals—a business concern, church, club or convention, or legislature. So where any one faculty of one person predominates, it absorbs *like* faculty from others around him. Centralization is a principle of the universe—in physical matter, in mind, in thought, in business, in politics, in everything. Mental phenomena are no exception. A large ball and a small one, each suspended by a thread; the large one deflects by gravitation the small one out of the vertical. So a mind will attract, absorb and control another mind. It is a mistake to put the weak to sleep with the strong. The strong, while asleep, surely absorb what strength there is in the weak, unless there be active sympathy of the former to bestow, like the mother upon her infant, or the strong and

affectionate and faithful husband upon his delicate wife. Many a wife eats meat and bread for her husband's strength. She transfers to him ready-made vitality, which is better than transfusion of blood. The sympathy of parents is a substantial nurture to infants. The positive soul lays embodied and disembodied souls under contribution; it is called "magical," "magnetic." How many mysterious things in social conduct and individual success and failure are explained by this principle. Negative persons have no success except in hard work; no safety except in isolation. Passive and positive individuals can be known at sight, both physiognomically and phrenologically; and in that way we can tell persons who have a reputation among their acquaintances for "luck," which is a blind, crude name for occult magnetic sense and power. Of all the personal contests in tournaments, or modern fisticuffs, or duelists with rapier and pistol, the eye and stream of magnetism have made the muscles falter. Man can be stared down, their weapons made to fall, and their aim or guard diverted by this current of cold mental lightning from eye to eye. We have seen a fragile woman in a cage of lions; we see a child of six years drive a herd of cattle; a woman drills a platoon of elephants. There is no "moral" influence in all this; it is a

psychic or magnetic force. What morals or reasoning have brutes? Born orators are born tyrants. A negative student may write a speech, and with him it will fall flat upon the multitude; but some positive, hard-headed, practical, sturdy man will take only two or three of those expressions and send them through us like iron spears. It makes all the difference in the world *which* man says a thing.

This personal will-power is natural, not cultivated; showing that it is *force*, not morals; that it is a reality, not conceit. Observe the towering examples of human will-power and personal influence along through history; how inborn it has been. Moral and intellectual causes alone do not account for this phenomenal difference in men's power of command where they are financially and intellectually equal. At twenty Alexander showed a proud will, an imperious temper, and had been all through his father's wars; at twenty-one he mounted the throne and immediately imbued his army with a new power that conquered the world. The greatest generals and kings of the earth were dragged captive by this "boy general." Abbott says that he was lifted above national feeling, and dominion over the world became his master passion. The same author tells us that Cæsar at twenty-eight had conquered three hundred na-

tions, taken eight hundred cities, handled three millions of soldiers, captured one million prisoners, and caused the killing of a million of men. When twenty-seven years old he saw the statue of Alexander in Spain and wept because he too had not conquered the world. On coming to a little Swiss village he said to one of his generals, "I would rather be first here than second in Rome." William the Norman was said to be like a "tower, a tempest, a thunderbolt." The historian Green says, "Boy as he was, horse and man went down before his lance. He arose to his greatest height when the other men despaired." Napoleon at the age of twenty-six took command of an army of invasion against the oldest country and principalities of Europe. He immediately told the grey-bearded generals to commence new principles in war. At Boulogne, where he gathered the army of the whole empire, had brought the whole French fleet, and placed his sumptuous marquee in the midst, he drew his riding whip on the admiral of the fleet, an officer twice his age, and with an imperious gesture simply said "Go." Princes and kings paid humble tribute to this strong man from the people. Whether dictating to other kings in their own palaces or indifferently noticing them as they came to the roadside when he passed, or mending his own coat among his staff at

St. Helena, he was the same overbearing, self-conscious will-power, and would take a prominent general by the ear as he would a boy. Henry IV. when fifteen, at the battle of Shrewsbury, was a hero; at sixteen he struck the chief justice in the face, and then manfully submitted to punishment for contempt of court; at nineteen he conducted a campaign alone. The Duke of Alva was called a "child warrior," and was always arbitrary, cold, and calculating. Cromwell was said to be a bully and a gambler at seventeen. Marshall Turenne, it is said, when taunted at the age of ten with being too feeble in constitution to become a soldier, ran away and slept a whole winter's night upon a cannon; at eleven years of age he challenged an officer to a duel. The great Condé brought on a battle at twenty-two against the advice of his old generals. He always led his charges in person and charged fifteen times in one battle. General Wolfe, was one of the most distinguished officers at the age of twenty-three, and was killed at the head of an army at the age of thirty-four. General Washington was the commander of a Virginia militia at the age of twenty-four, and had a national reputation.

Napoleon selected agents of such psychic force to execute his will. Note these examples of magnetic power. Augereau was said to "tear

through the ranks of the enemy with headlong fury;" he was marshall of France at twenty-four. St. Cyr was general of a division at thirty-two. Lannes was killed at thirty-two, and Napoleon wept at it. Mortier showed his personal influence in his steady "command of common time" at retreat of Crasnoi; and McDonald showed it in holding his division where it is said, "The round shot crashed through the serried masses like the rattling of hail." Soult said, "Soldiers who can undertake what I can are fit to be conquerors of the world." Junot was called the "Tempest." Murat fought six duels before he was twenty-two. He was commander of an army before he was thirty-two. Headley says of him, "Mounted, he was a magnificent spectacle, plunging single-handed like a thunderbolt into the ranks of the enemy." Massena was called "the favorite child of victory;" and Napoleon said of him, "You alone are equivalent to six thousand men." Victor was called "The Terrible." He was general of a division at twenty-nine. Oudinot "made his solders stand like a wall of iron." Napoleon said of Bessierres, "A slight wound of him would give the whole army the lockjaw." Suchet received six sabre wounds in one battle. Ney was a hero of five hundred battles, and at Waterloo lost five horses under him. Our own

Commodore Perry built, equipped, and fought a fleet to victory, at the age of twenty-eight.

What is this power some men have over others? Is it the faculty of ready obedience in the race where it recognizes superiority? "Suggestive hypnotism" does not seem to account for the vastness and universality of the influence. Why such a difference in men with apparently the same physiological structure and opportunities.

"Now in the name of all the gods at once,
Upon what meat doth this our Cæsar feed
That he has grown so great?"

Some men seem to be born into the middle of great affairs and take to them naturally. Some historical personages were never boys, but always men. William Pitt is the most fascinating and born civil example of this class in all history. Macaulay says of him, "He was a distinguished member of the House of Commons at the age of twenty-one. In the midst of such triumphs as parliamentary leader Pitt completed his twenty-fifth year. He was now the greatest subject England ever had seen during many generations. He domineered absolutely over the cabinet, and was the favorite at once of the sovereign, of the parliament and of the nation. He had a high intrepid spirit, was incapable of low vices, fear or envy, and was

proudly conscious of his own rectitude and intellectual superiority."

This precocity and naturalness of personal influence has been characteristic of all the world's great premiers and statesmen. Mirabeau was "Precocious, impetuous, dignified, and magnetic in oratory and in love." It has been said of Alexander Hamilton that "He never was a boy in character." He came to America at the age of fifteen, without acquaintance or station, but such was his genius and force that he at once entered the best of society and positions of employment. At nineteen he was a leading artillery officer; at twenty a revolutionary officer, orator, aid-de-camp and confidential friend of Washington. He would not brook any harsh exercise of even Washington's personality; and when there was a rupture between them, when Hamilton was twenty-one, he suggested that it should be concealed from the army, as it might weaken the revolutionary cause. J. C. Breckenridge said of Henry Clay, "He never acknowledged a superior." Lord Clive was a poor clerk in the East India department, and in his 'teens displayed a fiery and unmanageable temper. At twenty five he had acquired a great reputation for desperate courage, fertility of resources and command; and soon afterwards successfully defended a garri-

son with five hundred men against ten thousand Turks and East Indians. Such are examples of direct personal influence by men of action.

But there are men of ideas and "suggestion" who have no hypnotic influence and who extend the suggestive effect of their intellects throughout generations, but are not illustrations of this personal and contemporary force or sway. An inventor, a poet, a philosopher, a scientist, may by his works, benefit mankind through the whole course of time and may be called great, yet be of a timid, diffident and embarrassed disposition. Two men of equal literary power and posthumous influence may be opposites in contemporary or personal influence. Genius, industry, self-sacrifice, ambition, energy and endurance, imagination and art may exist and have their influence without selfish domination, and they will produce fame. Observe the two friends, Sam. Johnson and Oliver Goldsmith. Johnson was violent, leonine, and was called the "Giant of English Literature." His biographer says, "His passions were irritable; he had a fierce independent spirit, a dictatorial manner, and forced his meaning by a loud voice. In literary encounters, when the contention was for personal superiority, he would come out into actual ferocity." Garrick says "He was tre-

mendous." On the other hand, Goldsmith, his companion, was passive, sensitive, and timid. He was the butt of Johnson's jokes, although Johnson loved him. Irving sums up his character in calling him, "Poor Goldsmith." Our own Thomas Jefferson at the age of thirty-two had become the founder of one of the greatest political parties in the history of the world and has cast the character of a great nation. He became a voluminous author, renowned for his works, and yet we are told "he was shy, reserved and sensitive, and never sought to impress his own personality upon others." Ruskin has been called "childlike." Hans Christian Anderson was "embarrassed in manner and displayed an amount of childlike simplicity that was very annoying to his friends." It was said that Byrant was "amiable, reserved, and simple even to shyness;" and Longfellow was said to be averse by temperament to anything that was "harsh and repellant." Adam Smith was "artless, simple, and sensitive." Joaquin Miller has told us that Tennyson is "shy and retiring." We have been told that the inventor Ericsson was "too diffident to live." We see that some of the world's greatest benefactors have been destitute of personal force and contemporary influence. Their "suggestive hypnotism" was not apparent. Pitt, at

twenty-one, was master of Parliament and of England ; but Christopher Wren, the great architect, and also a member of Parliament, describes himself as a "blushing youth of twenty-five."

We find this personal magnetism among driving, harsh, successful business men ; we see it predominant in money marts, and in political leaders. Men having this power are prompt, quick, and executive. They have a natural impressiveness ; they drive rough-shod over the sensibilities of others and care little for details. They are strong in temperament, connected in mental operation, without sympathy or sensitiveness ; are healthy, ambitious, and often avaricious. They naturally take to public life ; authority sits easily upon them. They are the bosses ; they make good salesmen and "drummers;" they are good military leaders when they have moral courage—for physical courage cannot face a cannon ball any more than it can a locomotive. They are born and natural governors, fit for feudalism. They are active and aggressive in all their manners ; they run risks, and have ordained that cast-iron character and method in great business marts ; they seldom swerve in purpose or wilt under personal oppression. They can "stand pressure;" they can say "NO." When you discover such a man

is not guided by moral principles, give him no opportunity, repose no faith in him ; do not trust yourself within his influence ; fight his magnetism with your own, and circumvent him with every device or cunning as you would a wild beast, Such men dread and respect moral qualities in others. All contact with these positive temperaments is sure to leave a blister of some kind.

The passive man is simply lacking in this one element of magnetic aggressiveness ; he may have all other faculties—ambition, energy, genius, motive, “suggestion,” and even courage in high degree, but he is soft, and when opposed is limber. He may have a good mind and social position, yet be without influence. He is retired, sympathetic, and kindly ; propriety is always his bugaboo and destroys his usefulness. It is he that pleads the briefs in office, while the positive man uses them at the bar. He invents in the shop, while the positive man raises the stock companies and makes the money ; he is the author, while the positive man is the publisher ; he does the world much good, while the other does harm ; he is the man of thought, the other is the man of action ; he shrinks from contest, and yet often is a willing martyr ; the positive man courts conflict, but selfishly stops short of martyrdom ; the passive

or negative man has a thousand clear plans that are never heard of, while the other often blunders ahead without plans and makes good strokes at random and by the instinct of high courage ; the passive man is never happy without approval, while the positive man "goes it alone." Clothed with power the passive man is uneasy, and rules by principle and law, not by personal will ; his shyness and refinement make others think he is aristocratic, while at heart he is a true democrat ; but the positive man by his bluff manner wears a mask of complaisance and equality over real tyranny. We love the negative man ; we fear the positive man. The passive man gives good work for his pay, while the other gets good pay for his work. The passive person is the slave ; the positive person the master. The positive man is always opulent in his impudence ; all he wants is men or women to work upon, then his fortune is made. He seeks society and prominence for the pleasure of exercising his power, as wrestlers do the arena ; the negative man avoids the crowd. The passive man is the altruist ; the positive man is the egoist. Negative people adapt themselves to society in accordance with taste and their fitness. Positive people chronically force themselves into notice and take part without regard to their intellectual or æsthetic adapta-

tion. Passive people are always doing for others and scattering blessings ; positive people are always absorbing them. The positive man is born great ; the negative man achieves greatness. The positive man has self-poise ; and this is what men admire, instinctively follow and gather about, and flunkey to more than to any other quality. Moral influences may account in some degree for that centripetal tendency, but mechanical or material attraction will account for it better. That weight of character which stands unmoved, or that goes like an iron ship directly and cannot be sheered off, is doubtless allied to a material density of soul atoms. There may be soul atoms finer than physical atoms. As the chemical atoms of substances differ in size, weight and density, so do atoms in different souls. Two lads may start out in the morning of life together, equal in fortune, education and opportunity. "A" will have an active, subtle intellect, health, ambition, and will excel and distance "B" in study, degree, and in every quality of intellect and industry. But when they come among men, opposition and rivalry, "B" will easily push away what lies across his path, or will gradually gather about him worshippers and toadies who are enchanted with his "iron keel" and the grace and coolness of his command,

his self-possession and gravity of demeanor. Of all things, men most despise nimbleness and "gush," no matter how much merit accompanies it. Silent men are generally most influential. And it is not always from mystery, nor a supposition of something latent in them, but it is also from the solidity of their natures that sways us and is instinctively recognized and felt by us. Without this natural gravity there can be no success in politics, which depends more upon personal momentum in encounters than upon astute management, although both, joined, are indispensable. A great statesman or a national politician, will magnetically draw from near and far in the country, the silent, mysterious and involuntary support of individuals as the sun calls back to it from distant spaces the meteors, comets, cosmic mist and planets ; or by the same unseen thews and sinews that the vast Sideral systems bind their ponderous spheres in obedient orbits.

What gave Stanley control, single handed, of men, savage and civilized, for months within a forest world, without help from the law, without family name, riches or official station, or the prestige of regular scholarship, when those followers could have at any instant said "Nay" to his commands ? He, alone, pushed a thousand of them on, on, on through despairing wear-

ness, vexation, disease, death ; and all of them—governor, mutinous armed troops, aristocratic emulous military officers, and barbarians knowing little of moral force or responsibility, were unconsciously enthralled to his inborn magnetic current. There were men who had as much courage as he, as much ambition as he, as much endurance as he, and more education and adventitious aids than he, but none had his material fibre of soul. None of these qualities mentioned would have enabled them to overcome a psychic athlete, any more than their inferior physical strength could match a gladiator. Mental strength is like muscular strength ; it is not alone in the will or determination. The will is an abstract thought or operation of mind. The *power* that the will can exert is another abstract quality of material reality.

The next chapter will be a metaphysical argument in behalf of the theory of a soul *substance*.

CHAPTER II.

THINKING MATTER.

The conscious ego differentiated into mind and soul—The soul a corporeity, the mind is the consciousness of that corporeity—The soul consists of particles of substance that have the quality of sentience as atoms have the quality of energy—Idealism considered—Objective things are what they seem to be—Matter is real and objective to the mind, connate with mind, and sentience adheres in matter as gravitation does, although we can never understand either mystery—Mind and matter are one amalgum—Zschoke—God in the atom—Soul and God are not metaphysical conjectures, but are physical facts—There is no “immaterial substance”—There is no dead matter—A fine electric fluid within the body is probably the habitat of consciousness—The wonderful physical fact of *localizing* the mind—Professor Ladd—Dr. Hammond—Matter not a surplus; it is the eternal companion of spirit—Morals and matter indissolubly related—The persistency of matter and its eternicity a guaranty of the soul's immortality—Electricity and life—Definition of soul—Conscious matter—Tyndall, Spinoza, Schelling, P. J. Cook—The sexual energy of atoms—Atoms are life principle, molecules are sexed organisms.

MIND, if understood as synonymous with SOUL, is matter *AS we understand matter to be*. But mind as mere sentience—abstract consciousness, volition, intelligence—is not matter as we commonly understand matter. The popular conception of the term Mind is the thinking part of man; and most people add, that which lives

after death ; and it is generally but vaguely believed, also, that it is purely ideal, not a substance, but a mere sentient ego ; that there are only physical body and intelligence. The term SOUL is better for that unseen part of man that is not the body, that is immortal, and from which flow thought and character. The mind has a soul-*body* within the physical body. Sentient-Mind is only the *experience* of the soul—an awakeness and recollection of some other thing than itself. Soul can never be without mind ; body can. A soul would have largely a different mind on the planet Mars from its mind here, because both its material temperament and its outlook would be different. We have a mind, in one sense, according to our education and surroundings ; it is the *enlightment* of the soul. Soul is the body or organ of the mind, and as such they are inseparable forever. Mind and soul are one ; soul and body are two. Soul is a refined, subtle essence, a spiritual *body* within the animal body, an ultimate, indecomposable, ethereal matter, something like an electric body, and, as such, quite as material as rock or pig iron, and *is conscious by its nature*, as atoms are cohesive by their nature.

[It is necessary to make this parenthetical diversion in the outset.

There is one bridge in this subject that it seems the human reason cannot cross ; it is the contact of thought, or will, with matter, if those two things are abstract to each other. We all agree that the *actions* of the soul are not matter ; volition, reason, sentience are not matter any more than motion is part of a machine. By adopting the Berkeley theory, however, that *all* is mind or abstract sentience, that matter is only a dream—a mental operation, then we can understand how mind influences matter, because matter, then, is mind, or of the same nature. Wherein is a graphic, orderly and intense dream different to the dreamer from real life ? Many are coming to adopt the theory, in order to cross that bridge of logical difficulty, that matter is only the expression of the Creative mind and thus allied to us as delusions. Mind cannot be an expression of matter, because mind, as a free agent, is so often the first moving cause, it moves against bodily inclination, and because we cannot conceive of the creation of abstract matter out of nothing, and before mind. But matter could not be the expression of mind, unless all minds were connected, seeing the same delusions. There is no more reason for denying the separate existence of matter

because the five senses do not recognize it, than there is because any *one* sense does not recognize it. Waiving now the question whether there be any more than the five common senses that can realize objective realities, we can yet say that although the phenomena of matter are subjective—that is, though extension, hardness, sound, color, smell and taste are qualities *in* the mind, yet there is some thing out of the mind that produces those phenomena in the mind. There are separate concurrences of testimonies as to the objective reality of matter that seem to form an argument. If there were only one mind, that mind might *imagine* the universe; it might be all a dream, a fantasy. But here are millions of minds having no connection with each other, bearing precisely the same testimony in detail as to outward things. *E g.*, I am walking alone on the sea beach. As far as I can see it is solitude. I find a trunk cast up by the waves. I open it. I find in it a hundred articles, to me exotic. An India shawl, with patterns of birds and animals new to me; beads, teeth of animals curiously carved, toilet articles, a manuscript of an original story that I read; in short, everything unique and strange to me. I go away. For all I know it may be a dream. But I have taken a written inventory in detail. Another person comes

along alone and finds the same. A dream! A hundred do. To each, isolated, perhaps a dream. But the hundred compare inventories; the matter is the subject of a judicial investigation regarding a murder, shipwreck, piracy, legacy. The articles in that trunk become subjects of public record. Are they now a subjective fancy or an objective fact by concurrence of the testimony of hundreds of isolated minds, who have no reason for being keyed so much alike as to dream the same words and sentiments throughout the manuscript, or the same exotic pictures of animals, flowers and scenes? The conjecture that God would impress all these minds alike with the same subjective ideas, without the objective reality, or that so many different and isolated minds simply match in all these details of subjective fancy, or that one mind can dream of all that those concurring minds do, is beyond all balanced intelligence, and going into the realms of childish mythology and jack-and-the-bean-stalk fantasies.

Consider a great public library with its dictionaries, books of reference, newspaper files, containing millions of topics and billions of separate, distinct *objects* of type. Myriads of separate people, during successive ages, for all time, will see those objects and concur as to them with exact and arithmetical certainty.

Are those billions of exact concurrences mere coincidences of fancy, mere similar dreams, or are they real objective facts, independent of anybody's perception? What toying for the Almighty to afflict us with this deception! Can anybody point out any harm in things being what they *seem* to be? Are all those objectivities imaginings of the Divine mind, and are we his reflections or echoes?

We can never understand how thought comes in contact with matter if matter is objective to thought. But thought IS in contact with matter, and is *localized* in the body. How comes it that we all have the idea of real existence of matter, as separate from and antithetical to the mind? Why is there necessity for delusions and deceptions? Although the essence of matter is unknown to us, it is something objective to us that creates impressions within us, such as its size, color, taste, smell and sound. When those internal impressions are not existent it will not, on that account, do to say there is nothing that can produce them, any more than it would be for a blind man to say there is no post before him because he cannot see it. If he should run his nose against it he still would say there was no post if he had neither feeling, smelling, tasting or hearing. Of course, if a man should run against it who

had no senses, there would be no post to him, but there would be to other people. Now, if all humanity had none of the five senses, there would be no evidence of any post at all in the world, and yet there would be a post. But there might be intelligent beings, etherial in their nature, who could recognize the essence of the post without the five subjective mortal phenomena. There must be some objective things that create similar cognitions in an infinitude of separate minds. Are we scintillations of one separate mind, imagining what He imagines, and connected with Him, we having only a limited or qualified ego? This thought may, after all, be the way out of this difficulty of connecting mind with matter,—namely, that there is but one mind embracing the infinitude of human minds and that the objectivities of matter are of, and born, in that one parent mind. Our ego is not a logical certainty. To illustrate:—It is within practical mechanical analogy that a powerful central telephone may be made to speak to every village in the nation. Autographs can now be sent by telegraph. If autographs may, then engravings may; and the next step would be camera scenes, which could be magnified by screen lanterns. Thus, an operatic performance, or an oration, or the commands of a king at the capital of a

nation, could be perceived everywhere as actually as if present at the central source, all minds brought into ocular and auricular contact. How like spirit-life is this, forecast, brought home to us and realized by material experiment! In these analogies we can understand that mystery of the contact of mind and matter by recognizing matter as the product of one central mind with which we are all connected. But if there be two really separate existent things, as mind and matter, we must hold that they are commingled, however mysterious the connection is, and that they never can exist without that commingling. The Berkeley theory would require only one ego. We know we are not all one ego because we hate, shun, misunderstand and fight each other, and live in distant countries and separate centuries. Now we will leave this parenthesis and proceed with our subject by regarding mind and matter as two differentiations of one thing as those differentiations are commonly understood.]

Mind is resident in and with matter as blue is resident in and with indigo, as crystals are in

and of salt, as granules are resident in and of iron. There can be no indigo without the blue (or the thing in it that makes the blue) and no blue without the indigo; there can be no salt without the crystals, and no crystals without the salt; there can be no granules without the iron, and no iron without granules. There can be no snail without the shell and no shell without the snail; and the germ of the shell and the germ of the snail are coexistent through all the snail's successive ancestral protoplasms, away back to the first primordial impulse. There can be no ice without water and no water without ice. Essentially ice is water and water is ice; fragrance is rose and rose is fragrance; indigo is blue and blue is indigo; matter is cohesion and cohesion is matter. None of these things can be separated. *Two abstractions that are inseparable from each other and dependent upon each other are of the same essence and ego.* In the same way mind is matter. Metal phenomena are of, with, in, and from matter as sweetness (or the thing that makes sweetness) is of sugar, as fragrance is of flowers, as mind is of physiology, as cohesion is of atoms. But all this may as well be reversed in conception, regarding flowers of fragrance, sugar of sweetness, and matter of mind. We don't know which is the generic, but we do know that these pairs of phenomena

are mutually dependent from first to last, before man and after him, born together, and therefore are of one and the same essence. We know that sweetness and fragrance are only mental qualities, but those mental qualities are born of objective things, unless we are all fooled. And why should we be fooled ?

We are aware also that, in logical consistency, if we claim that the non-material will of the atom dominates the body of the atom, we must admit the non-material will of the man dominates the body of the man, and therefore that non-matter influences matter. Thought is not matter ; thought influences the body ; but thought has to have a material basis itself ; that is it cannot exist without matter ; it influences the body through its own matter. This requires thinking matter. How mind comes in contact with matter is not the question. The non-material sentience may dominate matter and yet be indispensably connected with and of matter. The two phenomena—matter and mind—being associated, it is not precluded one having the mastery and initiative in action. Nor, because one has free agency, or the initiative, is it necessarily independent. We urge the *fact*, not the *why* of the fact. As in the mortal life, so in the immortal life, mind cannot be or act without a body. All phenomena and all analogy

show that mentality and matter are connate and inseparable, and that the soul, which is the organ of the mind, is a material substance and at times it may operate regardless of bodily media and conditions, giving physical power of will and personal dominion. It grows as other matter grows, is enduring and persistent like all other elements, preserves its identity and continuity precisely as the body does, and is immortal because of more *homogeneous and ultimate* essence than the physiology. Repeated shocks will disintegrate and weaken the fibre of the soul as they will the fibre of iron.

“The soul is, consequently, the sensitive organ, not the body, and is therefore the true and real body of the spirit, and the body is only its outward framework, its shell and covering.”—*Zschoke*.

Mental qualities are of, in, and by matter, as gravitation is of, in, and by matter. The two phenomena, *mentality* and *cohesion*, are equal and parallel mysteries to us. Mind and soul are two abstractions of one thing, the Ego. They are the sentience and the *thing* that is sentient; or what are commonly understood as mind and matter, are, without regard to the physiology, coexistent, coeternal, and inalienable by nature and creation. Neither one is generic or independent of the other. They are *created* together. Until we can understand or deny the

cohesion of matter we need not cavil about the mentality of matter. One is as knowable, reasonable, necessary, and natural as the other. There is no faculty within us that could predicate the cohesion of matter. We know it only by experience. The savage regards the attraction of the magnet with awe ; and we, as children, first observe gravitation with terrified interest.

There is no other way to account for energy in matter and the conservation of force than by the direct and present volition of God in each atom. The groping of conceited "scientists" without this idea, is senseless, heathenish, ungrateful, materialistic and also unscientific. The self-styled "physicists" struggle obstinately to account for life and energy upon mechanical principles.

"I may best express what I mean by saying that I think they (the scientists) are more apt to feel an affection for one's bleached skull and frame of unsightly bones, than for what is divine within a man. If one talks about the inner beauty, which to some of us is the only beauty worthy anything, they are apt to yawn, and to return an apologetic and compassionate smile. They seem to wish you to infer that they have explored the body through and through, and that it is waste of time to discuss what only exists in the imagination."—*Stanley*.

We cannot have a natural or rational conception of force except as sentient volition. The silent, mysterious, awe inspiring monster magnet, that will, like a sullen giant, lift three

tons, crush a man's bones or tear his muscles asunder, impresses us naturally as being instinct with independent sentient life. Iron alone, inert, dead, cannot do this. Cohesion is life and sentient will. The visible material hand is not revealed to us in the magnet, but will-power and force is no more mysterious there, in that dead horseshoe, than it is in flesh and blood. What is the difference in the power of the magnet from the unthinking clutch of a man in sleep or trance?

"Energy is going into the magnet all the time it is doing work—energy in some form. Where does it come from—gravity? atmosphere? solar rays? earth rays? Who can say? It is a great problem, worthy of a life-time of indefatigable research. It is a *microbe* and it will be discovered, and the discovery will make electricity the queen of nature's forces, and steam will become a dim vision of the dark ages of the past."—*Electrical Review*.

We may be able to cite as many phenomena proving mentality in matter as there are proving mind in matter. At least we never saw mental manifestation without the presence of matter, and it is but common induction to infer therefore they are one thing. There are not two ultimate and antithetical divisions of the Universe, as mind and matter, finally abstract and independent of each other. The Universe is ONE. There is no supernatural; all is natural; all is related, cause and sequence.

“Nothing exists but substance and its modes of motion.”—*Spinoza*.

“Nothing comes from nothing. That which exists can never be annihilated.”—*Epicurus*.

soul In connection with the intelligent part of man, came into vogue the term soul, as related to man's futurity; and by reason of short thinking upon the subject, soul has been regarded as a sort of insubstantial endowment or title, without conditions, locality, parts, or form; a vague, indeterminate, unfixed, guessed-at, thing-no-thing. But some of the ancients, through ignorance of the subtler elements of nature—the elemental gases, the etherial wrap, electricity, the nerve fluid, the nebular heavens, atomicity, etc., gave to this intangible but living part of man the crude term “breath,” thus implying their belief in it as a substance of some kind. (Hebrew—*ruah*; Greek—*pneuma*.) All through the New and Old Testaments the term “breath” is given to the soul. With the inspired writers the belief in angels and spirits was more concrete than ours, which is mere conjecture. Most people make a spirit a mere detached memory. Mankind to day, with all their wisdom and practical knowledge, their science and theology, have no settled, clear belief, excepting in blind faith, relating to the origin, essence and destiny of the soul. In

psychology they are studying only consequences, not causes ; phenomena, not essence. Theologians are forever shooting in the air from making God and the soul mere metaphysical objects which practical people will not bother their heads about, especially in cities where time is so valuable, where it is hard to get a living, and where wisdom is so condensed.

But the thought is just now crystallizing everywhere that the soul is an enduring substance, has its creation among other material objects, has laws of action like all other material forces, and has a direct, emanative, or dynamic power over other minds, aside from its moral, intellectual or "suggestive" force, and that it is immortal because it is matter. That thing which we call matter, whatever it is, will always exist in some condition along with mind. If we are made up of only body and sentience, then when the body is destroyed the sentience or soul is destroyed with it, for there can be no normal conception of a disconnected immaterial or abstract sentience. Such a belief would be simple brute materialism. But if there be a soul-body of ultimate unresolvable matter, something like electricity, ether, or material atoms, cohering by self will, as mortal life does, after bodily dissolution, that is a true and rational spiritualism and the most interest-

ing part of psychology. If this sentient part of man live after death, and if it be a real thing, its laws and workings now in society become a most practical and interesting subject. If it be an objective force it is scientifically related to all other forces in nature—real forces, not conjectural or moral forces. If we say to a stone move, and it do not move, that is not conclusive that the will is not matter nor that there is no material impingement upon matter by the will. The arm is matter and we say to it move, and it does move. What is the difference between the arm and the stone as to the law of contact between will and matter? We simply do not understand it. We cannot prove the sentience of inorganic matter, nor the contact of mind with inorganic matter, but that is not proof that they are not interrelated like all the gamut of creation. We have not a single demonstration, nor analogy, that a stone is not sentient in some degree. There never was any reason for drawing a line across the universe and saying all one side of the line is matter and all on the other side is not matter. All phenomena are from *one* source.

Let us assume man to be made up of mind, body, and spirit, using the old terms. We all know what the body is. Spirit we will assume at present is the immortal part that has intelli-

gence, whether it has substance and body or not. Mind is the name for intelligence or consciousness abstracted from everything else. These are three old-fashioned divisions; but two of them, both soul and body, are material, and the mind inheres in soul. Spirit is made up of mind *and* soul.

“The phenomena of human consciousness must be regarded as activities of some other form of real being than the moving molecules of the brain.”—*Professor Ladd.*

“If there is anything which has been taught to us by the most advanced stage of science as applied to the anatomy, the physiology and the pathology of the brain, it is the fact that the utmost degree of mental aberration may exist without there being the slightest change being perceptible to our senses in the normal structure of the central organ of the mind.”—*Dr. Wm. A. Hammond.*

All this shows a material soul independent of the physiology. The first “other” thing we know to be within the molecules of the brain is the nerve fluid. It is a wonderful conclusion by Professor Ladd, marking a development of theology as well as of psychology. The great question is whether our intelligence, which is commonly called spirit, is independent of all matter, or does intelligence here and hereafter inhere in a soul-substance naturally. There has been no time in man’s organism, from the protoplasm to the full grown body, when there was not, along with the physical properties, a

soul-force, an inchoate sentient ego. We cannot conceive of a "force" without atomicity or materiality. The soul has a force. If it has atomicity, it has atomic energy like all matter.

The postulate that the living spirit is not material would carry with it the corollary that matter, as we understand it, is a separate, inert, dead surplus, that shall at some future time, when mind shall have become independent of it, be a wastage. God don't waste. If matter should become a surplus, where shall it be stored? It cannot be annihilated. It is a fit companion of eternal hope. It seems ridiculous that matter shall at some time lie off at one side, useless, abandoned, while mind is around somewhere else enjoying itself. In that case, why ever the necessity of matter at all? If mind has within itself all the delusive differentiations of matter, why the necessity of the real thing? This kind of stultification is the logical sequence of ideology or the "pure spiritism" of the soul. There is a prevailing, half-formed idea, that in eternity there will be only a sentient existence; that the heavenly spheres and all physical forms shall be dispersed, when "the elements shall melt with fervent heat and the Heavens shall roll together like a scroll." Under that ideal doctrine of the soul what becomes of matter? Is it to be laid aside for-

ever in some celestial store-room, in a place off by itself, separated from mind and forever useless? That would be a divine or creative misfeasance, stultification or toying that we cannot normally conceive of. Such a purposeless act may be fancied, but not believed or comprehended. How shall we finally dispose of matter? May not the spheres and "all that in them is" be resolved into soul-gas, or the "single element" predicated by scientists? If God cannot create matter out of non matter, then there is no matter, and what we call matter is a delusion. The Creative Intelligence has linked mind with matter *here*; will He not do it *there*? Or shall the rule arbitrarily cease at some distinct period of time, matter be laid off one side, and mind become extinguished, leaving a universe of ashes? Is there any reason in the world, or out of the world, why mind and matter should be only temporarily associated? Why this discontinuity? Why a change? The two work well together here; why not always? Is it not more rational to make mind and matter ONE, as matter and energy are? Such a theory fits our instincts and natural ways of thinking and feeling, and fits our intuitions about creation; for we can easily and naturally imagine that when the earth "was without form, and void," attentu-

ated or ultra-atomic matter and mentality allied, by their ceaseless activity, condensed or broke up or crystallized into little vortici, cells, protoplasms, amœbæ, or whatever we may discover, thus forming species, as worlds, plants and meteors are formed from nebular mist or gas.

We cannot reason back to the beginning of matter. Probably that knowledge will be forever denied to the created mind. But we can say that cosmic, formless gas can exist, cœvally with God's mind, and He can no more exist without that body than a man can exist in the first instance without a body, or in the last instance either. The various forms of physical matter may be modes of motion of an original and more attenuated substance, but still that original substance is matter. The energy that animates that substance is not matter; it is the mind of God, per se, inseparable from and of that substance. The various forms of matter are not productions of mind, but are rather of a finer matter that had no form, through the agency of mind. Matter cannot be a production of mind because, as we have before illustrated, all minds, though separated by time and space, see the same objects of matter. The source of all we see is from a MIND-MATTER, and with that we must stop.

“The present universe must have been developed out of and will again sink into something older and more lasting, which can be nothing else than the unseen universe of ether.”—*Quarterly Review*.

“A molecule is a knot or coagulation of ether.”—*Professor J. S. McKay*.

“Science is rapidly lessening the elements in the direction of the belief in but one original material substance, whence the step is shorter and easier to the spirit which must be held to precede all matter. And so long as it is impossible, as is well known, to reach the finer forms of matter itself, with man's best devices, it becomes about as easy to believe in spirit as in such imponderable, intangible matter, especially as everybody knows that such finer matter is a million times more potent than the grossest kind. The cannon shot is as nothing to the lightning, which we are now so venturesome in using; the cyclone, or the earthquake itself, is a small affair beside the changes of seasons and of temperature. And yet we cannot call heat and electricity anything but matter, unless on the premise that there is a ruling universal spirit, compared with which electricity itself is coarse and temporal.”—*Brooklyn Eagle*.

God has not made two universes, the living and the dead. All is *one* life forever, the organic and the inorganic related. Even decomposition of the body is progress and living. There is no difference between the life of a stone and that of an angel except in *degree*. Genius is only a degree of awakesness. Who has ever said there is any difference between plant-energy, animal-energy, and mineral-energy? Professor Ross Raymond is of the opinion that sedimentary rock is of vegetable origin. Who has fixed a dividing line between the three kingdoms?

“We can know but little concerning God, yet we have every reason to believe the Ineffable One to be pure soul, and that He is as a sun emitting countless billions of beams and rays every instant, and that each contains myriads of scintillas, every one of which is an embryo, or soul-germ, capable of development into perfect manhood or womanhood.” * * * “The body is supposed to contain within itself an electrical form just like itself—head, eyes, brains, tongue, arms, legs, sex, organs; that at death this ærial form escapes the body; that it can die no more, but lives, suffers, thinks, enjoys in that other life; and that it is in all respects a human being still. This brief definition is as good as one occupying a hundred pages.”—*Dr. P. B. Randolph.*

We believe mind to be matter also because we have never discovered it without the presence of matter. That is orthodox inductive reasoning. We have never seen water without hydrogen, therefore hydrogen is essentially water and water is essentially hydrogen. Wherever cohesion is, there too is matter, and therefore cohesion is an essential *part* of matter, as a visible fact, notwithstanding the abstractions that the mind may hector itself with concerning it. Mind and matter have the same natural relations and partake of the same unknown essence or cause of being. Of course, experience is not matter, but the *thing* that has experience is matter. Happiness and hatred are not matter; they are functions, expressions, or qualities of, and allied to matter. There can never be either experience, happiness, or hatred

by themselves ; there must be some *other thing* which has them. God never existed without matter, whether it is real or fancied. Thought is not matter, but there can never be any thought but by some real other thing to do the thinking. Seeing and hearing are not matter, but the thing that sees and hears is matter—or, the seeing and hearing have with them something else, which is matter.

Does the practical world think it has discovered the *ne plus* of matter's attributes? We would not believe in the commonest of them did we not observe them. Among the most learned and scientific there is no reasoning power, nor knowledge of fact, that could lead them to predicate the action of the loadstone or gravitation without first perceiving them. May we yet discover more attributes of matter? Is consciousness one of them? Matter does everything but speak. It shrinks at the touch; it grows; it is perennially energetic; it builds flowers that we cannot imitate; it manufactures our food; and, to cap all, in organized bodies it speaks. Because some of it is rooted to the ground, is mute and non-resistive, does that prove it has not sentience? But what are organized bodies? There the dogmatical so-called physicists stop. They don't know as much about it as the intuitionists. Behind

nature's veil may not inorganic matter be to some degree sentient? What do we really know to gainsay it?

“Nature is a living organism ; there is an ideal in the real, a subject within the object, reason in matter. There is a soul in the world. All is pervaded by a law of polar forces.”—*Schelling*.

All is *related*—mind, matter, and morals ; all is always *continuous*—here and hereafter ; all is “one stupenduous whole.” All the universe and all that is in it is inevitably and lawfully connected and naturally and inseparably related. Morals are of the material universe as much as cyclones are. The cause that produces a smile is as material as the stream of water that turns the mill-wheel, or as the vapor that moves the iron engine. Whatever sudden passion swells the frame, whatever of will-power drives man over obstacles, they are attended by atomic change. Even the grace of God is atomic ; it is the atoms of the Holy Spirit magnetising and commingling with the atoms of our souls, entering and suffusing our bodies and minds as fresh air purifies a room and gives vigor and newness and life in there. This is meant not as a moral analogy, but as a literal physical fact.

“It is possible that these higher and almost infinitely rapid vibrations may be what are called the higher

emotions or passions—like religion, love, hate,—dwelling in a still more subtle but yet *material medium*, that poets and churches have picturesquely termed the heart, conscience, soul.”—*F. J. Stimson.*

Whether one kind of atom produces hatred and another species of atom produces love, and whether the same species of atoms in different motions or combinations produce or are accompanied by different conditions of mind, do not necessarily attach to our theory, which is that the mind has a special ethereal substance, that is not physiological, which is its organ and medium of expression.

What we call inert matter is matter asleep. What is the difference between a sleeping man and a tree? Both are to us helpless and insensible. Both have life or vitality. And what is the difference between the molecular energy in the sap of a tree, the cohesion of a mineral, and nerve telegraphy? Matter will awaken in some form, even though it has to wait until it is transmuted through solar ray, chemical change and food, into our bodies and souls. Then it awakens. What is now rock will yet be a man—soul and body.

“ If potency be the measure of reality, which is the more real, the solid shaft of granite or the imponderable lightning which shivers it into fragments? We approach the realm of power as we pass from the material to the spiritual. The water grinds the rock, the heated air dissipates the water, the electric influ-

once decomposes the air, and the will of man excites and directs the electric force. Nature represents things spiritual. The seen is the type and symbol of the unseen, and that which is seen is temporal, while things which are unseen are eternal. Nothing can be seen but forms, and these are in their nature transient and changeable. The substance of these forms is indestructible; the material passes into spiritual. The distinction which separates the seen from the unseen is not determined by any supposed differentiation of spirit from matter; I don't know that any distinct line dividing the two exists, but if it does exist, I do not know where it runs; but the distinction is best defined by the words phenomenal and actual, the forms and realities. The things which are not seen abide forever. Are you not mistaking realities for shadows, and shadows for realities?"—*Dr. Clarke.*

The soul being called material, the next question that arises is about the CONTINUITY of the mind, or immortality of the ego. We see the body dissolve and then we see no more mind. Does the mind perish with the body, like the disconnection of the flame from the wick? The world has had no scientific knowledge about this, or scarcely an inquiry outside of the religious dogma. But men are beginning to ask, do philosophy and science cast any knowledge upon our future path? Do we always sow for others to reap?

Is there a place of permanence and constancy? Is there any way we can assure ourselves of future life without depending wholly upon faith? This bundle of memories that some call the mind, has it a continuing body after the dis-

solution of the physiology? If so, what is that body? Can it be discovered now? Is this mental illumination of itself; or does it die with the body, or is it arbitrarily continued, or is it of something *else* that endures? Is this animal body a prototype of another body that carries a mind along with it by similar methods hereafter? If it is, that thing should have a name, and we should get hold of it. A spiritual body or an electrical body existing, having the atomic unit tenacity of all bodies, reinforced by a volitional tenacity, where is the limit of its continuity? Given an imperishable physiology, we have immortality simply from *desire* to live. Our future life is analogous to this life in its ambitions, desires, self preservation, and accretion of substance.

And why may not sentience occupy this electricity or nerve fluid as well as occupy any of the dissolvable compounds of the body? What is the peculiarity of any part of the physical components of the body that make them adapted to mental contact and action? Why must mind be located? The body has fourteen chemical elements. Which of them contains the soul? Or is there yet another element undetermined? Do these fourteen elements, by their compounding and friction, gather or manufacture gradually from the seed, *another* sub-

stance which may be called the soul, or is that soul breathed into man's nostrils *after* his physiology is built up at birth, making him a quickening spirit? The body from its germ seems to be the material vortex for individualizing soul, building up its particles. The body and soul are mutual products of each other.

Soul is self. Mind and soul are conscious self. Possibly there may be a sleeping soul, as that of the idiot, the babe, the adult under coma; but that is not mind. Body and soul are separable because body is dissolvable; but mind and soul are not separable because soul is homogeneous, ultimate and imperishable atoms.

Electricity or nerve fluid is the latest discovery in physiology. If the mind does not reside in electricity, then we will go further in imagination and claim that it resides in some similar substance still more refined, and possibly the product or ultimate of the electric fluid. The mechanical dynamo gathers electricity by friction. The human body is a dynamo, or galvanic jar of chemical attrition. The mind must have *locality*; that gives it all physical relations.

“Dr. Augustus Waller of the hospital schools has recently made a number of experiments showing that it is possible to detect by existing electrical instruments the electric currents generated at each beat of the heart. Two people holding each other by the hand and connected by a capillary electrometer, give

evidence of electrical shocks through each other. The hands of a single subject, dipped into two basins of water in connection with the electrometer, give a deflection of the instrument at every beat of the pulse."
—*Philadelphia Press*.

The circulation of the blood is a friction that gathers an electric quantity, which electricity reinforces itself from the electricity in the oxygen that is taken into the blood, through the membranes and capillaries about the lung cells.

"The animal body may be regarded as a galvanic engine for the production of mechanical force from food and solar rays."—*Dr. Gregory*.

All matter produces electric currents—the winds, the flowing streams, the waves, the dews, all chemical action. The mere physiology is lifeless. A man in full health and power, by the loss of a few ounce of blood is dead. His body, although otherwise perfect, can do him no good, make him no mind again. His eye is lustreless, his lips are mute. But when he loses no blood his continuity of electric current may be shocked out as a light of a lamp is blown out—dislocated from its feeding source, and disintegration follows. There is no lesion or apparent physical cause for death in an electric shock. Is that death the simple displacement of the soul by one current of electricity driving out another, as the blood is forced out before embalming? Is it the life that makes the friction, or the fric-

tion that makes the life? Perhaps, by a full infusion of new blood and artificial respiration, a new and stranger mind might be engrafted in that body.

In thus associating mind with atomicity, or matter finer than atoms, the doubt is still persistent about domination of matter over mind, a theory that we instinctively revolt from. The mind of the man dominates the body of the man; so the mind of the atom dominates the body of the atom, although inevitably and indispensably attached to the atom. Fancy separation of attraction from the atom and then fancy separation of intelligence from the atom. It may be that cohesion makes the atom instead of the atom making cohesion, and the cohesion may be a relation of intelligence.

The novel claim of soul-substance will excuse iteration to some extent, in paraphrase or new forms, to get a few of our main assertions clearly before the mind. Let us further define mind assentience, intellect, thought, feeling, conscious experience of another abstraction called soul, which is a congeries of atoms; that this soul is within the body and is not the body. When the dynamo ceases moving the light is extinguished, but we cannot say the electricity is destroyed; it still remains in the reservoirs of nature as a plus quantity of substance. So,

when the physiology ceases, soul *expression* ceases, but the soul itself remains in its own proper, invisible, ethereal realms.

There is a physical ego with centre of attraction and centre of motion, a polarity, probably some sort or degree of sentience in every separate particle of matter, and probably a limited conscious ego also. S. Duncan, in his book on conscious matter, remarks :—

“Every body, large or small, has its ego, and this whether it be organic or inorganic. If the universe is an organic whole, there must be an all-comprehensible ego. Matter, energy and intelligence are indestructible; they are the three great manifestations of Nature. These three great truths explain and *supplement* each other. Give each its due weight in your philosophy and you will avoid the extreme of idealism on one side and of materialism on the other.” (“New Chemistry,” page 209.)—*J. P. Cooke.*

“In matter there is promise of every form of terrestrial life.”—*Tyndall.*

“Soul belongs alike to animals, vegetables and minerals.”—*Spinoza.*

“God is able of these stones to raise up children unto Abraham.”—*John the Baptist.*

“The evolution of Chemistry is towards biology.”—(*Dr. Vander Weyde*). Then it follows that it must also be toward psychology, for psychology relates to biology. The term “element” is only comparative, describing the degree of synthesis that we have attained among the substances, and that degree is constantly reducing composition to simplicity, reducing the number

of "elements" and pointing by analogy to one original substance. It is plain if there were only one kind of substance or element it would be forever homogeneous and incapable of differentiation, except by the direct volition of God, as in ideas or delusions. But if the atoms of that one element contain the sexual principle, like that of male and female in biology, the two sexes become a multiple from which products and differentiation are unlimited, the two sexes of atoms forming the energy of matter. This would account for homologous affinities, and energy behind the atom, which is "God in all things." The atom is the first of life-principle; the molecule is the first of life-organism, springing from the fusion of positive and negative atoms. Every unit of matter must have a sex, or preponderance of positive or passive condition. "Male and female created He them." The atom is a sexed principle or inchoate sex without organization. The molecule is a fuller sexed organism, an ego. The fusion of positive and negative atoms produces organisms or molecules.

The contact of the opposite sexes produces within themselves a third quantity and character, besides the issue. The love of man and woman makes new merits between them, inappreciable to others, gives new life, creates new

emotions and awakens new or other faculties. So the sexual fusion of atoms and their cohesive energy produced from the sexual law results in all the evolution and phenomena of the visible Universe. All nature, the inorganic as well as the organic, is quivering with the sexual principle. It is a fundamental and universal law. All its impulses are automatic and irresistible. It needs no cultivation, no art, no volition in normal use.

Faraday remarks: "Another assumption is that there are two fluids of electricity, each particle of each repelling all particles like itself, and attracting all particles of the other kind, always." Note the word "particles."

Are there two kinds of electricity, each *sui generis* and generic, as positive and negative or male and female; and does not this correspond with the male and female atoms?

"Mr. Mason Kinne is a quiet gentleman who has lived for many years in this city. He is an enthusiastic member of the Microscopical Society, an honorary member of several foreign scientific societies, and contributes to several scientific journals. He is an indefatigable investigator. Some time ago he declared he had discovered sexuality in atoms—that is, after examining the smallest fragments of inorganic matter, iron and other mineral substances, he had discovered certain traces that led him to believe that all atoms, animal and vegetable, are either male or female, and reproduce their species. The importance of such a discovery cannot be estimated. If verified, and if Mr. Kinne is confident it can be verified, it means the

revolution of science—a new alphabet for geology, chemistry and natural philosophy.”—*San Francisco Call*.

Sexuality is not characteristic of the animal and vegetable kingdoms alone. The whole world of matter is operating under a sexual law. The law of polarization and sexual difference applies to every atom; also a positive and negative character applies to one and the other. This is what keeps them together. Is this sexual cohesion sentient; and can there be a remote explanation here of the influence of the will of man over inert, separate, inorganic matter?

“The experiments of Medelejeff, Meyer and Newlands seem to show that in the ultimate analysis all our so-called elements are compounds, and all matter is reducible to *two forms of atoms*.”—*N. Y. World*.

The principle of two antithetical classes applies to atoms and molecules and to every material, mental, social and religious condition. There are everywhere the strong and the weak, the positive and the negative. The same principle in society makes the progressive and conservative, the tory and the whig, the lawless and the dutiful, the aggressive and the quiet. This sexual energy and affinity of atoms produces germs of species as we see crystallization commencing in a solution. Some amœbæ can hardly be seen by the aid of the strongest

microscope ; and it is believed there are living things that are beyond our discovery, sensibly. The amœbæ multiply, each out of itself, without coition of two ; that is, one amœbæ will be seen to constrict in itself, divide itself in two perfect amœbæ, and they two do the same and so on by geometrical progression. They neither copulate nor eat. Perhaps this is the process of taking the rib from Adam, the reproduction from one as described by Moses. The statement has been made that the natural multiplication of amœbæ would, if not retarded by destructive causes, fill the oceans of the earth in twenty-five days. From what would they get their food and tissues, unless it is a *direct conversion of existing atomicity into living things* which is the "spirit of God moving on the face of the waters," as in the creation. Are not they the direct translation of atoms into organisms, or spontaneous generation?

"The most powerful microscope will not discover the line between the animal and the vegetable kingdoms."—*Professor Michelborough.*

From these analogies we reason back to the position that this formative soul-stuff is a material substance. If this can be established, it gives to the reason and heart of man some comfortable assurance of immortality, classing the soul with the familiar category of persis-

tent forces and substances of the universe. We cannot conceive of matter being annihilated.

The very conception of an ego implies its substance of some sort. We cannot conceive of an ego of intelligence without segregation and location of some kind. We may arbitrarily fancy a tree walking, or a man a hundred feet tall, but we know there are no such facts. This idea of the physical vacuity of the soul is like our childish mythology. The consciousness of the ego is its consciousness of itself. The "itself" implies isolation and something *else*, *somewhere* else, the alterity of an objective Universe, and differences of location in space; and we cannot predicate change of location in space but of *substance*. Your mind is *in your body*, not out of it. So if the mind must have *location*, why may it not have all other substantial qualities? People have said they can shut their eyes and imagine themselves in space without any physical conditions. But it is noticed they say "space." When asked to imagine themselves to be without locality or *somewhere*, they cannot perform that mental feat.

If God has made abstract consciousness without any material form, why has there been given to our perception the different forms of apparent matter, when delusions would suffice,

to match the immaterial soul? We see the necessity of different objective forms in order to give the soul a consciousness of itself by comparison and contrast, and we cannot conceive of forms but of substances or apparent substances. Are not things what they seem to be? Upon what moral necessity should our lives be delusions? Is there any reason why blue to one should really be red to another; and why heat to one man should really be cold to another? Differentiated forms of matter seem to be objective and abstract to mentality. By what perversity do we insist they are not? Why can't we have two things as well as one, *i. e.*, matter and thought, as well as sentience alone with its delusions?

“The phenomena of human consciousness must be regarded as activities of some *other* form of real being than the moving molecules of the brain. * * * This real being is the mind. * * * The so-called mental faculties are only the modes of the behavior in consciousness of this real being. * * * The development of mind can only be regarded as the progressive manifestation in consciousness of the life of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are *sui generis*, according to laws of its own.”—*Professor Ladd.*

“No mental image of a purely spiritual world can be formed. * * * The recognition of friends in a purely spiritual world is something of which we can frame no conception whatever. * * * We have not the faintest shadow of evidence wherewith to make it seem probable that Mind can exist except in conception with a material body. * * * Our hypothesis of the survival of conscious activity apart from

material conditions is not only utterly unsupportable by any evidence that can be gathered from the world of which we have experienced, but is utterly and hopelessly inconceivable."—*John Fiske.*

The natural framework and law of mental conception is confined to certain axioms and limitations. Our inability to conceive of a soul without form or location is related to our inability to conceive of non-matter as moving matter. Neither can we conceive of the materiality of a thought which moves the body any more than we can call a sense of beauty, of gladness, or unhappiness matter. Those mental conditions may be necessarily related to matter, but we cannot conceive of their being substance of themselves. And yet a thought is the parent of wonderful physical changes, erecting cities, digging mines and tunnels, and linking the continents by ships. How does this thought come in contact with these material things? Is it by means of a subtle intermediary substance *between* the thought and the body? But if the thought is abstract, what moves the thought? Or, if the thought is necessarily the result of matter before it can be a thought, is it put in motion by a chain of *material* antecedents reaching back to God? Are we forced to conclude that either all is matter or all is mind? The will itself is a property of matter by nature and creation, and if there is any matter

at all, as an abstraction, all its changes are through material antecedents linked with mind. If mind and matter are abstract from each other they could not come together. If they are one, as matter and energy are, off they go working together as we see them. The energy of matter is probably mind. Matter and energy cannot exist without one another. We do not know which is generic or dominant. What reason have we for making either dominant? All phenomena observable make mind, energy and matter united in creation and action, and absolutely one, however we may differentiate them metaphysically. It has always been so; what reason have we to show it will not always be so? We get into confusion and stultification when we attempt to unlink them. It would be as senseless as to unlink blue and indigo, or to unlink sugar and sweetness. If we establish either the theory that the will of man is from a congeries of living, energized and cohering atoms, assuming all substances to be atomic and perpetual because joining volition and hope to non-resolvable atoms, or the theory that matter is only mental expression, then all reasoning on mind and body, and on immortality, becomes harmonious, and we have discovered the principal law of human nature. It is obvious that soul could be just as good and

rational a soul by being atomic substance—a parent of physical matter—which is even finer than chemical atomicity and yet matter.

In the practical benefits in this subject we need not discuss free agency, that naturally comes up when allying mind with matter. If they are so identical that they are inevitably related, that discovery is glory enough, because our immortality is thereby assured and much mystery in social influences and life is explained. Possibly the Creative Intelligence could have made abstract mind and abstract matter, linking them arbitrarily and for a time, and without legal or natural relations, but He has not seen fit to do so as far as we can find out, nor could we understand it. There is no claim here that one is the result of the other. No one has ever shown any reason why they should be separated. But to say they are a mutually dependent pair of phenomena, indispensable and inalienable to each other, before us, after us, and with us, is true from all analogy and ultimate reasoning.

The phenomena of the butterfly and of the tree are illustrations of this tenacity of the ego, and of its self-reawakening without special volition. Awakening from sleep is a material momentum, a reflex action, without conscious volition. Science doubtless will yet reveal to

our vision something in the physiology of the caterpillar that points to the butterfly.

So our physiology *now* must contain something that can point us to the soul. Out of the imperishable ether we were formed ; back into ethereal forms we shall be fashioned by our own wills.

“ Mind allied to matter, unconsciously, indeed, but as directed by the nerve energy, combines or dissolves, takes up or rejects the elements which it comes in contact with, and thus levies, by its discretive act. Now this same power over the chemical affinities of the matter may enlarge in another state. If the human family is to live anew, their future state of existence offers itself as a proper branch of the physiology of the species. * * * The brain is the laboratory of the vital spirits.”—*Unzer.*

If we are to live after death, it is from a natural law that is now discoverable through science. Immortality is an effect or sequence of a mortal cause. In following chapters will be found abundant phenomena that supplement the Gospel as to Immortality, and show that soul-force is most important among all forces, and has the same laws and methods, though modified and occult. Is soul a real and substantial thing like the winds and water-courses, or electricity, or is it nothing but an idea, a conjecture, a title, a right, a floating mere consciousness without definable personality ? Is it thinkable that *nothing* can think ? If nothing

can think, then when there is no think there is nothing left. To sleep or to have any lapse of consciousness would be to die. Thinking cannot think itself. It must depend on something else. A dream cannot dream itself. If the mental ego is abstract mentality, then after every instance of coma and sleep the revival of the ego would in each instance have to depend upon the special interference of God. There would be no power of mental evolution, nor self-continuing. It is more likely that the ego once set up runs itself across periods of unconsciousness by a *chain* of laws. Nothing is nothing and nothing comes of nothing.

The soul is vitality and sentience united. There are not two distinct divisions or kinds of life, such as sentience and animal life-principle, or separate mortal life and spirit life. There is only one life and that is the soul that animates the body. There is no "Mechanical vitality." The lives of a man, tree, crystal, stream of water or stone are all one, differing in degree of awakesness. The sentience or perception of all those lives, of course, varies in degree infinite and beyond our comprehension. The life of those inanimate objects is like the life of a man in coma or sleep, or in blank idiocy; it is latent. No dogmatic physicist ever displayed any phenomenon or reason for saying that sentient life

is a different thing from vitality, or, at least, not essentially related to it. We have never seen mind where there is no vitality. Because we do not see mind always where there is vitality is because there is something the matter with our eyes. Pain awakens us out of sleep. This shows there is a conscious soul in another realm than this objective world.

CHAPTER III.

THE COSMIC SUBSTANCE AND MIND.

The nature and quality of soul-substance—The primordial cosmic gas of infinite tenuity is probably the Holy Ghost, the condensation of which are the more physical forms—All matter is from one element—*Faraday, Spencer, Youmans*—Atoms the first step of condensation, this condensation is a rule of the Infinite Mind to differentiate itself into elements and forms—No distinct line between the rock and the angel—The ego is only a centralization of a congeries of atoms, the same as a physical organism is—Acretion and discretion of souls—Magnetic stream is indivisible—The uncertainty and diffusion of the ego—The atom a living being—Each species is a mental germ in the creative mind—God in Physical matter—*Dr. Meredith, Dr. Scudder*—Attraction is radiant matter—Mental continuity is explainable only by atomic cohesion—Heredity—Soul defined.

What is the substance into which all matter, inorganic as well as organic, is now said to be resolvable and from which all things have been developed? “In the beginning the *earth* was,” —but it was “without *form*, and (was) *void*,” and the mind of God cohered the mists to nebulosity, and spheres, and the friction made light. As far back as we are permitted to see we find matter to be coeval with God. God is matter. Is there a convertibility between the

ether, odic force, electricity, atomic energy, gravitation, nerve fluid, vitality? Are the astronomical spheres, and all that in them is, all atomic gases, but compressions, condensations or sediment, by gravitation of this finer substance, this cosmic primordial element?

"I have long held an opinion, almost amounting to conviction, in common I believe with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, have one common origin, or in other words, are so directly related and mutually dependent, they are convertible as it were, one into another, and possess equivalent of power in their action."—*Faraday*.

"There is but one form of matter out of which the successively more complex forms of matter are built."—*Spencer*.

"All matter is thus believed to be composed of ultimate, imperishable, and impenetrable atoms which are endowed with certain determinate properties that we can neither alter nor destroy."—*Youmans*.

"Without disputing the infinite divisibility of matter the chemist merely maintains the firm and immovable foundation of his science when he admits the existence of physical ATOMS as a truth entirely incontrovertible."—*Leibig*.

"A simple elementary atom is truly an immortal being."—*Balfourd Stewart*.

"The atoms possess always more or less motion due, it must be assumed, to a primordial impulse; and the action of an atom as one substance taking various forms by combinations unlimited, was enough to account for all the phenomena of the world."—*Professor T. E. Thorpe*.

Pulverize the atom infinitely, divide it down beyond its natural chemical proportion to ultimate gas, or to the magnetic current, still its

particles would retain their energy, cohesion, polarity, and perhaps mentality. There is no necessity for describing matter as "a substance that has atoms," in contradistinction to a finer substance that is not atomic. All substance is matter—that is, of the same essence, whether atomic or not. Nobody knows the size of an atom; they have only relative sizes. Even their existence is known only through analogy. So that, if we assume the soul to be a substance, the next assumption is just as fair that it is an atomic substance, but if not atomic, still substance. But even if the conjecture were true that there is a substance finer than matter that has no chemical atoms and is the peculiar vehicle of mentality, that would not controvert our position that the mind must have a substance, and it would be only changing words for the same principle. An atom is a crystalization of finer matter. If the mind inheres in any substance that is objective to itself, that substance could as well be atomic as non-atomic. "Non-material substance" has never been warranted in reason, and has had its rise only in early unthinking fancy. Wise men once believed the world was flat. Chemical atoms are the first step of the Almighty in forming physical matter out of non-atomic substance. We cannot say there are particles of substance

smaller than atoms, because the particles—or divisions—would then be atoms; but there may be substance not atomized, finer than atoms. Atomicity need not be considered as the boundary of physics. Atoms are vortici of spirit-matter. But is the soul non-chemical? It has contact and affinity with the body; it is as responsive as anything else to the influences of matter, it possesses energy. Are we to be precluded from recognizing its substantial existence, simply because of the undevelopment of chemistry, or because of our own ignorance? There is a universe beyond our chemistry; there is more in nescience than in science. If atoms are formed out of finer particles of matter than our chemistry reaches, then the power that formed them can unform them into the element whence they came and still they would be matter, although not in the ordinary form of atomic matter. That may be soul or spirit substance. It is not necessary, to be consistent in this claim of spirit matter, that the spirit should contain the forms of atoms, any more than it should be in physical forms. The term atom is only a convenience for organization and chemical analysis. The principle of soul-substance is the same, whether atomic, or non-atomic. We have no other convenient terms than “matter” and “atoms” for sub-

stance. If there is a substance finer than chemical atoms it is energetic, pervasive, and suffuses every atom. We cannot tell but that it constitutes the energy of the atom and of all matter, building it up, or dissipating it, in the ever changing round of intergration and disintegration, it being the potent will of God and the way He works, uniting all things with all things in kinship, the rock, the angel, and the tree. First God and His spirit, then the earth, then vegetation, then man, then soul, then God again, except those soul-egos that are virile enough and happy enough for unit tenacity and Immortality.

The energy of matter, chemical affinity, attraction and gravitation, cohesion, magnetism and electricity, are the soul, volition and will of God, *per se*, and without metaphor. They are the life of all things, they keep the heart in motion when we are asleep, on in an unbroken chain from the first cause in God's mind, away back, hither through every seed, ovum, embryo, foetus to full manhood, on to posterity, to angels.

"I see the Holy Ghost building up this creation into forms of beauty. Every force in this universe existed as a definite thought in God's mind."—*Dr. R. R. Meredith.*

"Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes human; some human, but not all, becomes Divine."—*Drummond.*

The immortality of the atom is the guaranty of the immortality of the soul. Having a natural base, being inherent in atomic substance, the soul continues its identity at will, and also involuntarily, by atomic energy and persistency, as the body does, through coma and sleep as vegetable seeds do, and the same as animal life does. The questions—"How many atoms does it take to make an ego?" "If the congeries should be divided, with which half would the ego stay?" and "Would the other half of the congeries be dead?" do not militate at all against our position. It takes relatively the same number of atoms to make a soul as it does a body, more or less, like any other simple organism or physical fact. The congeries cannot be divided *against its will*, as we have seen magnetic and electric induction cannot. Nothing can divide a magnetic stream. This answers the third query also. The probability is that the soul is like any other organized being and built upon analagous laws. The strength and scope of soul depends upon the number, quantity and quality of atoms, the same as the animal body. Perhaps soul may lose or gain particles as the body does and thus annihilate itself. We do not know at what point exactly the loss of vital energy produces physical death. In the same way we do not know at what precise

point the loss or separation of soul particles might destroy the spirit ego. If one ego loses its particles, they will probably accrete with other egos, carrying their modicum or proportion of sentience along with them. There can be limited sentience or extended sentience; intense sentience or dull sentience. This diffusion, affinity, and interchange of soul particles is like the diffusion and affinity of gases. It is asked how can we conceive of will being linked to material atoms? The answer is that we cannot conceive it, nor understand it, except as illustrated in the animal body. We take our mortal life as a starting point and antetype of the soul and its evolution. Without the body as an analogy we cannot proceed a step in our theory.

That the individual atom has some kind of inchoate, limited life is probable. The microscope is discovering living animals a thousand times minuter than any conception we can form of an atom. There are animals that will take a hundred and sixty thousand, end to end, to measure an inch. How do we really know every molecule is not an animal? Is not the easiest explanation of the affinity and energy of matter that of the life and volition of matter?

“Does an atom infinitesimally small seem too minute to be the ethereal abiding place of a living conscious-

ness?"—*Antoinette Brown Blackwell* (In the Physical Basis of Immortality).

"Each improvement of the microscope displays new races of animals too minute to have been observed before, and which would require the heaping together of millions upon millions to be visible to the naked eye; and yet each of these is composed of members as admirably suited to its mode of life as those of the largest species. Their motions display all the phenomena of vitality, sense and instinct. Nor are their actions blind and fortuitous, but evidently governed by choice and directed to the end. They have their appetites to gratify and their dangers to avoid. They possess circulating systems, often highly complex, and blood with globules bearing to them by analogy the same proportions in size that ours do to us."—*Professor Kane*.

"But the discovery and improvement of the microscope, though giving a death blow to much that had been previously written and believed regarding spontaneous generation, brought also into view a world of life formed of individuals so minute—so close, as it seemed, to the ultimate particles of matter—as to suggest an easy passage from atoms to organisms."—*Tyndall*.

The "death blow" is not so easily concurred in.

Some orthodox religionists say there can be no life commenced unless especially and arbitrarily endowed in each individual instance by the will of God, or "touched-up" with life from God's own life. God could touch up individual life away back at the beginning, in the primordial cause, as well as at the physical birth of the individual. It evinces a low degree of intelligence to imagine mere life-principle to begin at sometime in the animal body between con-

ception and birth, between the beginning and the end of the foetal life, although that is the period of the *organization*. Life—not ego—reaches back to the Creation. It is one continuous atomic wave, cause and sequence, from the first creative idea down through all germs. The creative intelligence does not form dead clay into an organized body, and then arbitrarily light it up with life at an instant as we light one lamp by another. Life is coeval with matter in the protoplasm; the clay is itself conscious, to a degree, and at its creation. Each of us reaches further back than birth, although we forget what the atoms composing us knew ages ago. Molecular activity is the direct will of God, in and of the molecules. In the creation, the sentience of the cosmic mist controlled the mist and differentiated it into the physical universe, with the mental characteristics adapted to each part and form. The body of a man is essential to the mind of the man; the body of the atom is essential to the mind of the atom; and in the first animal protoplasm mind and matter were thus combined. The whole universe is persistent and indestructible, continuing by its own desire. The mortal state of man is the antecedent of his immortal state; and his immortal state is the continuation of his mortal state.

All forms of matter, organic and inorganic, had their germs in the Almighty's mind. It was His idea in each special instance, working upon atoms, that formed living things. After that, each species produced its own seed.

“In the day that the Lord God made the earth and the heavens, and every plant of the field *before it* was in the earth.”—*Genesis* II. 4, 5.

“If there is a particle of matter in this universe without God, then God is not omnipresent.”—*Dr. Meredith*.

Does the Doctor recognize God as in the atoms? If so, then he recognizes the atom as the body of God. Then, as we are in His sentient andi mage, our souls also are atomic.

Attraction and gravitation are the will of God, and God is particles of thinking matter. A handkerchief is let drop. It and the earth join through space. There is a bond between them as material as a rope or a chain. What is that bond? It must be a substance of some kind. Professor Faraday believes in the “consistency of gravitation with magnetism.” Is this substance active diffused matter, ether, electricity, that fills all the Universe; and is it a conscious will?

As to the continuity of atomic life we feel instinctively that we reach back by birthright, and will continue on by right of possession.

The continuity of thought and tenacity of the ego can be illustrated and translated by chemical atomic contact and affinity. An instinct of permanence is innate with all living things, and is a law of non-sentient things. In our awake condition we have reachings backward and outward; and in our dreams vivid and repeated pictures of scenes that we have not experienced in this sensible life. Are these imaginings, involuntary pictures, former experiences of soul-atoms that have always existed, either free and fugitive, or in some former body, of which our souls are made up and which are ever indestructible? We see this principle in our children in their continuation of family character, their expression of their ancestry in their first breath, and on to the end of their lives. We never look upon our children as being wholly of us; we are to some degree a channel through which they have come; their characters are not wholly original with us, but extend back of us, through our ancestry and are taken from the infinite. This wave of mental heredity does not come in and of the bodily tissues alone; it comes with something finer, but within the bodily tissues. If life were "touched up" at birth we could not have these intuitive connections with the past nor this heredity of character and soul, for life is character. With the

atoms of the past our body has added new atoms. Endowing inert matter arbitrarily with mind is wasted labor, without law or system. God did but one arbitrary act, and that was the first. Any subsequent arbitration is unnecessary to Him, although possible. We see law and system, cause and sequence, in all His work, from beginning to end.

“My substance was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of the earth: Thine eye did see my substance yet being unperfect, and in thy book all my members which in continuance were fashioned *when yet there was none of them.*”—*David.*

At the first germ of individual organization, the instant of parental coition, there is not at that point the first gift of *life*, but there is of *organization*. As far back as analysis can go we find no necessity of divorcement of mind from matter. The “touch of life” is not instant but progressive, evolutionary. Body and soul grow together from the infinite beginning.

“Whether of the individual or of the universal, Soul is Substance—that which sub-stands all phenomena. This substance is original protoplasm; at once that which makes and that which becomes. * * * Matter is the ultimate expression of substance, in dynamic condition. * * * As between spirit and matter, so between the organic and inorganic, there is no real barrier. * * * The soul, or permanent element in man, is first engendered in the lower forms of organic life, from which it makes upward through

plants and animals to man. Its earliest manifestation is in the ethereal or fluidic material called the astral body ; and it is not something added to that body, but it is generated in it by the polarization of the elements. The process of its generation is gradual. The magnetic forces of innumerable elements are directed and focussed to one centre until they create there a crystallization of magnetic force. This is the soul, the astral and fluidic body's immediate matrix. The material or fixed body put forth by this may fall away and disappear, but the soul once begotten and made an individual is immortal until its own perverse will extinguishes it." — "The Perfect Way."

The soul of man is the homogenous atomic residuum preserved by the living will during the changes of the crass matter of the body that are constantly going on and building up, by bodily chemistry and friction, that ultimate element, death being not different from other changes only in degree ; the entity, individuality, or cohesion of the spiritual body of atoms and the chain of recollections that form the ego being preserved by its own will power.

Physical plans?

"The soul," says Dr. H. Stevenson, of this city, "is located in the corpus callosum, a little spongy body situated at the base of the brain, which has defied the efforts of physicians in their endeavors to ascertain its uses in the human anatomy. The corpus callosum," said the Doctor, "is the seat of the imperishable mind, and is the great reservoir and storehouse of electricity, which is abstracted from the blood in the arteries, and conveyed through the nerve up the spinal cord to the corpus callosum."—*Philadelphia Enquirer.*

Will moves matter ; will is not matter, but is a quality of matter ; matter is moved by itself

through one of its own qualities—will, or self-energy, as the man moves himself, and as God (The Universe) moves Himself. God is not abstracted from the Universe. He is the Universe. Why not? He is as good a God in that way as an amorphous being on a local throne. God's spirit is a chemical element of nature, all nature, the original cosmic element. We can understand mind and inert matter in the atom by pointing to man as an illustration.

“God is to-day that great undistinguishing energy which science has just found out. You may call it Energy; I call it God. He is everywhere, a personality, a Being of which we can form no conception.”—
Henry Ward Beecher.

What we commonly call mind is only that part of soul action *manifested* to our view. The soul may have powers of development far beyond its manifestation and far beyond our knowledge. An idiot may have a soul of unlimited scope in his disenthralled realm. The limited *manifestations* that we witness we term idiocy or untoward development. What a soul is and what it shows to be through an imperfect agent are two different things. The musician is more than his instrument; but we only know him through his instrument. When a wise man is asleep we do not call him an idiot. When a wise man is dying or dead we do not

call him no man. He is somewhere else. The degree of genius in men is only a degree of wakefulness, display, or power of manifestation, or of sensible contact with their fellows. Because we fail to see mental manifestations does not argue that mentality is discontinued after the power of manifestation has ceased. Death is only the paralysis or destruction of the organ of expression. Destroying the musical instrument does not destroy the musician; destroying the body does not destroy the man. The first obsession of Henry Ward Beecher's activity was "thickness of speech;" the mind was still alert. The successive palsy of the members and final stillness was only gradual physical change, not death of mind. The power of physical *expression* only was palsied. So far as mental manifestation was concerned there was no precise line that could be defined between his life and death.

But what boots it whether the mind be matter or not matter? Mind can be just as good mind being one thing as the other. Nothing boots it, except when we adopt this theory we are out of wandering on the subject; thinking about it becomes natural, analogical and easy; it makes soul a natural, educable science, and furnishes the only reasonable hope of a future life to those who are not moved by Scriptural

revelation. And we find that it matches with the common tradition of mankind as expressed in the terms "angels, spirits, ghosts," and tends to explain magnetic cures, mind-reading, sympathy, personal magnetism, social automatic hypnotic powers, imitations, fashions, fads, physics, forces, etc. As to our hopes for immortality, what we cannot hope through science some people deem it not worth while to hope for at all. With this philosophy we get a better knowledge of social laws, of natural religion, of physical and spiritual relations between God and man, and between men, of the resurrection of a body; have clear sailing in mental phenomena and do not violence to normal thinking. Whatever a well-ordered and healthy mind believes, in the realm of instinct and careful reflection, is likely to be true, from the mere natural correspondence of mental laws with all objectives. "Every great discovery has been preceded by a guess." A mother said her babe when it died "Looked as if it saw something beautiful." The materialists cannot prove it did not, with all their talk of "reflex molecular impression" and "subjectivities" of the babe. What had a babe eight months old ever seen here to give it the expression of seeing an angel?

“The actual discoveries of science render everything credible that can be proved to come within the compass of analogy.”—*Dr. Isaac Taylor.*

The fact that some conditions of the sentience, such as passion and enthusiasms, cannot exist without corresponding physical conditions is some proof that this sentience has not within itself power of evolving its changes, but must depend upon and keep pace with its material affinities and material relations. There cannot possibly be augmented within the abstract sentience itself that degree of cheer, courage and energy, in any line of thought, action or feeling, that can be by the aid of physical stimuli. Abstract mental conditions have no power of self-evolution. This single phenomenon can be dwelt upon with logical profit. If mind does not depend upon matter, why has not the mind within itself all sources of action and reaction? In short, why would it ever tire or change?

“I can never be persuaded that the soul lives no longer than it dwells in the body, for I see that the soul communicates vigor and motion to mortal bodies during its continuance in them.”—*King Cyrus.*

The animal system is the best example of a magnet and electric dynamo. From the well known laws of producing the magnetic or electric current by friction and erosion, the magnet-

ism of the animal body was naturally inferred from its blood circulation, digesting and breathing,—a veritable dynamo. The nervous system is a simple system of telegraphy, with the brain as a storage battery and the stomach and lungs as the furnace, or coaling department. This magnetic fluid is proved to be the first and direct agent of the mind; the mind acts upon it through the nerve telegraphy, directly. It is in conformity with all dynamics that there should be a reaction from the nerve telegraphy back upon the mind, and it is by this magnetic agent that there is social contact, harmony, sympathy, and influence generally among living beings. It is this magnetic agent that makes effectual the force of will; that brings persons into mental contact and affinity; that accounts for personal domination, hypnotic power, mind reading and all the finer social dynamics hitherto unaccounted for. There has been a general conjecture that the animal system is magnetic. Take a small piece of steel and support it like a mariner's magnetic needle. Balance this upon a pivot, say a darning needle stuck into a cork. Then take a bar of common wrought iron, grasping the centre with the two hands touching each other. If necessary, to steady the hands and nerves from tremor while performing the very delicate experiment, rest

the hands upon a bottle or goblet to insulate the bar, and thus bring the bar level with the needle. Now bring the bar, the end of it to lap the needle a quarter of an inch, and close to the needle as possible without touching it. But first lay the bar in that position upon a goblet, without contact with the hands, to see that there is no possible magnetism either in the bar or the needle. After observing for five or ten minutes to see that the needle does not approach the bar, although there is scarcely the breadth of a hair between them, being in a room with no currents of air to create motion, then grasp the bar with your two hands and hold it in the same position, as close to the needle as possible. Here patience will be required. The phenomena seem very capricious and perplexing ; there may be twenty minutes before attraction appears, but when it does come it comes suddenly, and then you have a complete magnet. The needle will adhere to the bar, and follow it around and around. Suddenly the influence will stop ; then it will be necessary to reverse the pole. Finally that will lose effect. The needle seems to have enough and is tired out. Different bars apparently alike have different powers. The bars will maintain their attractive power for days, and the swivels will pick up iron filings. The experiments are most satis-

factory when the swivel is balanced north and south. This may explain why some people sleep better lying east and west. Each blood corpuscle is a complete iron magnet with magnetic polarity. The magnetic current would be more active north and south and thus affect the brain. This, of course, would be inappreciable to tired or rugged persons ; but upon those who are so finely balanced between awakesness and sleep as to awaken themselves, it may have an effect. For the same reason ill and enfeebled persons should lie north and south to increase circulation. A bar of iron not magnetized will accumulate magnetism by lying north and south, or by standing vertically. A steel bar charged by the human hands will hold its power for weeks. The magnetic quantity acts just like any other physical quantity. This swivel that is attracted by the hand-magnetic bar, will impart its current to a cambric needle floating on water. The needle phenomena will operate, no matter about the "mental disposition," if there be animal contact. A steel bar, round, one half inch by two and a half feet, is most convenient and powerful, and holds power longer. Several fresh bars and several light swivels are necessary for experimentation, to assure the experimenter of the entire absence of magnetism in the irons before each personal

test. Soft iron bars are most satisfactory, because less likely to have latent magnetism than steel. This power is precisely like all other physical powers, not uncertain nor mysterious, but is most manifest in the most favorable physical circumstances and most ingenious manipulation. Persons impart it best in the morning ; strong, healthy, positive persons are best operators. Several holding the bar are better than one. Insulation is not always necessary, but it is better. But there is an unaccountable and perplexing irregularity about the results of experiments.

This magnetism is man's vital force. Its radiation is the invisible but potent telegraphy that reaches from heart to heart. There is no estimating the reach and subtlety of this magnetic agent of the mind. The mind acting on this physical agent, and this physical agent reacting upon the mind, reaffirms the theory that the mind itself is a material power, however incomprehensible that may be to us

Mr. Elwood Cooper, of San Diego, Cal., is authority for a statement of a freak of vegetable nature precisely like animal instinct, in a root going directly sixty feet distant to a decayed casing of a wooden sewer, then following inside the casing of the sewer until stopped by a wall of masonry ; then clambering up the wall

three feet to a hole in the wall, and thence down again to the sewer, and is following the side of the wooden sewer on the far side of the wall. Waiving now the question of limited sentience in the plant, there was an atomic attraction of the moisture, perhaps inconceivably subtle, through that hole, but precisely like blind instinct of brutes and men. We think these facts show ultimate atomic affinity in the instinct of living beings, as they do in the attraction in plants, and affinities in minerals.

WE REPEAT, THE CHEMISTRY OF THE BODY SECRETES, FROM ITS BEGINNING AS A GERM, MOLECULE OR PROTOPLASM, A FINE SUBSTANCE SIMILAR TO IF NOT IDENTICAL WITH THE NERVE FLUID, WHICH, BY REASON OF ITS BEING ELEMENTARY IS NOT DECOMPOSABLE, AND BY REASON OF ITS SUBTILITY, IT PASSES THROUGH CRASS MATTER AS A CURRENT OF FORCE FROM A MAGNET OR ELECTRIC WIRE PASSES THROUGH A PANE OF GLASS, AND MAINTAINS ITS IDENTITY AND IMMORTALITY BY THE JOINED QUALITIES OF VOLITION AND INDESTRUCTIBILITY ; AND THAT ELEMENT IS THE SOUL THAT THINKS AND MAINTAINS ITS OWN EGO.

CHAPTER IV.

THE ELECTRIC SOUL.

✓ The nerve fluid and electricity are probably the mental body—
Electricity is matter and probably the primordial element
and the body of God—The Pentecostal Flame—God is chem-
ical law—Social cohesion is magnetism—W. E. Gladstone—
• God is nature and evolutionary—The physical power of mind
—It probably stamps inorganic matter into organization—
The commencement of the individual at parental coition, not
in spermatozoids—Spontaneous generation from Spirit force
—Formative energy in the ether all the time existing—No life
without pre-existing life, but organism can be made without
pre-existing organisms—We cannot locate a beginning except
as to species—*Bastian, Tyndall.*

“And when the day of Pentecost was fully come they were with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like that of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance.”—*Acts ii., 1-4.*

The Bible, throughout, treats of the soul as having dynamic material force, and but little different from that of physical phenomena; and to whatever degree it may be reckoned by debaters as authority, it carries with it the faith of all Hebrews and Christians. If the Holy

Ghost is a mere ideal consciousness, how can it "sound" like the rushing of a wind, or "appear" as cloven tongues of fire? Here was the spirit of God directly manifest to the physical senses.

With the following quotation we can concur by using thought as *of* an invisible substance, not a substance itself. Then it is real, but not as an abstract thought.

"Your thoughts, your spirit, and not your body is your real self. Your thought is an invisible substance as real as air, water or metal. It acts apart from your body; it goes from you to others, far and near; it does this whether you be sleeping or waking. Your mind is that amount of thought-substance which has come together during countless ages, often using many physical bodies. The mind is a magnet. It has the power first, of attracting thought and then of sending thought out again. Whatever thought you think or receive you send from you again, an invisible substance to act on others. A thought attracts thought of like kind. A thought, be it good or bad, is a thing or construction, of unseen element as real as a tree. The air is literally full of supposed secrets. Thoughts are things. Force is an unseen substance as real as anything you see. Each one of us, consciously or unconsciously, sends out daily and hourly this silent mental force—this invisible element which we call thought; it is the same force which may lift a box."—*Prentice Mulford, Boston.*

Social cohesion is not moral force alone; it is also a mechanical involuntary force, like gravitation in the earth. Soul-force is the cement of society, as attraction is the cement of the physical universe, in the same atomic sense.

Strike out of matter the power of cohering and all will be chaos, "without form, and void." It is doubtful if there would remain any matter. Strike out of mankind, or society, this magnetism, leaving men as independent entities, then whatever their moral sympathy, teaching, or or language is, society would disintegrate, and mankind would vanish.

An experiment that will bring home to mind the idea of the mechanical and involuntary association of humanity, presumably by reason of this magnetic law, is the following:—Slice a small cork into about a dozen thin discs. Place upon each about one-fourth of a grain of steel filings, magnetized. Take a vessel of water, broad enough so that its sides will not serve as an attraction, and float a little kerosene oil on that. The kerosene is preferable to water because it is not so turgid to the easy floating of the cork discs, and because it does not serve to conduct away the magnetism. Place these discs on the surface, all separate from each other at least an inch apart. We will then see not only the cosmical process forming spheres, but nebulous condensation by the steel filings that are dusted upon the water; and we will recognize a similarity in the cork discs to the blind and mechanical groupings and gregariousness of human beings when they do

not exercise the counteracting force of free agency and intelligence. First, two of these discs will approach each other, then they will take up a third. At another part of the plane there will be a similar "Cheek by jowl" proceeding. The larger and heavier ones will gather the smaller ones, and finally they will group in one large disc or community. They will roll around each other and fit into interstices to get nearest the center of attraction, hurrying and huddling for recognition. Now, this magnetism being found in all animal life, and having a mutual interaction with the consciousness, does it not, allied to mind, tend to account for much of the social phenomena of gregariousness where intelligence is not used? Is there not, in our tendency to congregate, a mechanical as well as volitional power? It may be simply bodily magnetism that at times draws people together, and giving rise to the thought. But we think the phenomenon approaches towards our position that the sentience ego of man has a base in substance.

"There is an extraneous force of will which acts upon matter in derogation of laws purely physical, or alters the balance of these laws among themselves."—
W. E. Gladstone.

To this doctrine, that the soul is a conscious material substance with a self-continuing

power, there are opposed two classes of people : one is the ultra-materialists who believe mental action or sentience is only the product of physical life or friction, and that with the death of the body the mind vanishes, annihilates, leaving no soul-residium ; and the other class, Berkley, Fitch, Malebranch, Kant, Edwards, Carlyle, and the religious sects in general, who believe that the soul is simply consciousness—an idea—and that at death it continues somewhere, without body or substance or locality by the arbitration of God. But the corporeity of the soul is becoming more and more believed in by accepted thinkers :—

“The existence of finite beings unconditioned by time and space is inconceivable. The idea of soul passing off into space like a puff of empty nothingness, without form or substance, without any kind of organic function, still existing, but nowhere in particular, is about equivalent to annihilation.”—*Rev. Thomas Clark.*

“Mind is a circumscribed aggregate of activities, and the cohesion of these activities, one with another, compels the postulation of *something* of which they are the activities.”—*Spencer.*

His “activities” mean consciousness, and his “*something*” must be substance or matter.

“We possess evidence that there exists an all-pervading something, not to be defined as matter, but which may be regarded as the substantial medium of those actions known as light, heat, electricity, gravitation and magnetism ; that the mind operates on this medium in our visible bodies we find in the fact that a man, by the mere act of his will in contracting the muscles of his arm can cause a current of influence

which sensibly deflects the needle of the galvanometer. Every act of will seems to act through an agency similar to that of an electric telegraph. The will being capable of moving this agency and being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it in some specific and identical form. This agency is probably one with the all-penetrating medium of the universe, called, for the lack of a name sufficiently definite, ether. It is calculated to serve as a *spiritual body* which, taking direction and impression from the soul, might be capable of influence and action in sympathy with all the changes of mental and physical of the universe."—*Dr. George Moore.*

Electric or ether atoms are life and soul filling the universe. They are diffused matter. They are in the air, all matter, the sea, and the earth, the flames, everything. They are the food of life, or of organisms. They are also the universal flood that deflects the magnetic needle and that cleaves the oak, the rock and the sky as lightning. All matter is reducible to electric atoms. Attraction is emanation of matter, particles of the substance set free from the main body, like evaporation or emanations of scent. Attraction is substance, *per se.*

"Electricity, I have no longer a doubt, is the vital principle. Life is nothing more or less than electricity, and I believe that within five years all men will acknowledge this to be the fact. After studying all theories I have come to that conclusion."—*James Bell, Brooklyn.*

By vivisection we have mechanically demonstrated—beheld with our eyes—that electricity

and nerve fluid are the same, and we have seen the current from the battery stimulate secretions in living glands. What phenomenon is better fit to be called the living God than electricity? God cannot be with us or about us in any way except as a substance; and God's supposed ways of government, power, presence, are in all respects like the qualities of electricity, as the white light in the burning bush, in Jesus' tomb, in Elijah's fire at the altar, in the stream from the clouds, in Saul's light, in the thunderbolt, and the pentecostal flame.

“For all practical purposes we may treat electricity as if it were a material, incompressible fluid, which, when in motion, produces certain effects which we can observe.”—*Faraday*.

Magnetism and electricity are one. The stream of magnetism through air will deflect a flame and produce heat by its friction to a point of melting metals. Dr. Mortimore has written a book to prove that electricity literally is God. He makes this expression :—

“When we come to investigate the agency of spirit, we find that it is fire, a principle or agent that pervades all nature, one which is indestructible. God's spirit is the source of light.”

“There is evidence that light is a distinct force; that this force is creative on matter sensitive to it. May we not, without destroying the conscience inculcated by our respective religious creeds, accept the old teaching and comprehend that God is Light. The postulate is simple, God is light and light is life.”—*H. P. Malet, in Sunlight and Cosmic Matter*.

We know how frequently in the Bible the Holy Ghost and angels are spoken of as "lightning," or "fire," or "white light." In the French translation this light is always *eclaire*—lightning.

"God is a shape of pure electric radiance. He caused the earth to be inhabited and dominated by beings composed of earth's component parts, animal, vegetable and mineral, giving them their superiority by placing within them His likeness, in the form of an *electric flame* or *germ* of spiritual existence combined with its companion working-force of will-power. In Christ was an embodied Electric Spirit. From first to last His career was attended by electric phenomena."—*The Romance of Two Worlds,* by *Marie Corelli.*

"The Spirit of God is the Holy Ghost, and the Holy Ghost fills the whole world. There is no place where He is not, because, being God, He is boundless and omnipresent."—*Cardinal Manning.*

Does the Cardinal mean that the "idea" of God fills the world? How can an idea "fill" anything, or have any space or locality except as allied to matter?

"You think as men become better acquainted with the nature of electricity they will call it the vital principle?"

A. I do.

Why, then, if that be the case, would it not be possible by the infusion of electricity into a dead body to restore life?

A. Because I do not think it would be possible to restore to its normal condition a machine which is, if not wholly, at least in some parts worn out."—*James Bell, Brooklyn.*

The interrogator here does not define his meaning of "life." One life—that ordinarily

spoken of as the human life—is a bundle of experiences. The dead body is simply a body with those experiences shocked out of it, too broken to be usable again by the will, and whither the will goes we know not. The infusion of an unimpaired dead body with new electricity would not infuse it with the old experience, which is called “life,” “mind,” “ego ;” but we have no precedent in fact, nor reason in science, to declare that an unimpaired human anatomy, without lesion, with the identity of sentience completely disrupted from the nerve center, meaning death, may not receive a new life by electricity, the life of an idiot, a newborn infant, a new ego, or foetus, but not bring back the old memory or mental ego. New particles of electricity could not be expected to cause a sudden infusion of the same recollections and mental illumination that has made the former life or consciousness. If the memory resides in particles of electricity it is an ego that cannot be duplicated, a self-built affair, an identity, a sentient history, the identity of which cannot be substituted by new electricity, although electricity be life of itself without experience—raw life. The mind or soul that has left the body was an ego, built up from the first ego germ ; but the restoration of a mere new animal or physiological life would not be

the same ego. Electricity might start a new soul in the old body, like a graft upon a tree, but it would be the soul of a protoplasm. Death by electricity is simply a displacement or unlinking of the soul from the body, and for aught we know a new simple soul may be commenced in a fresh healthy body that has been deprived of life by shock, if such shock could be made without causing molecular lesion, by the proper union of electric current, artificial respiration, and forced digestion, that would have to be educated, as we all are, from birth. Possibly by that treatment the old soul might re-inhabit, as in Christ's miracles. Autopsies of bodies killed by electric shock sometimes show no lesion nor visible cause of death.

The foundation or starting point for the fallacy that the Universe is a dualism of spirit and abstract inert matter, is as difficult to trace as many other foundationless superstitions. There is no warrant for it but in and from the intangibility of the subject.

“The conception of matter as dead or inert, belongs to an order of thought that modern knowledge has entirely outgrown. What we shall call material Universe is simply an imperfect picture in our mind of a real Universe of *mind stuff*.”—*Professor John Fiske*.

It is not necessary in adopting this theory of soul-matter to inquire the shape and size of the mind, if it be material, any more than it is to

inquire the size and shape of God. An atom has length, breadth and thickness, but who can define that length, breadth and thickness? The same of soul. But why may it not take shape as the body takes shape? One alternate would be no more miraculous than the other. If soul is a substance, what is to hinder it having form any more than our body has a form? Spiritual forms and features would be no more unnatural than physical forms and features. The cause of form is one of the unknowables.

In respect of this atomization and materialization of God it is no sentiment of sacrilege that we inquire whether the common expression of theologians that God is "all-wise," "Omnipotent" and "all-Perfect," are not hyperboles, asserted only from our own comparative development. God is all these qualities in comparison to us, because infinitely superior to us. He is the highest intelligence in the order of evolution. But being Nature itself, not outside of nature, does he not partake of nature's progressiveness, always superlative and yet to become omnipotent and omniscient? And does this not account for the permission of sin, error, suffering, injustice, weeds, vermin, endemic diseases, and the existence of a personal devil? This is a practical, rational and tangible conception of God. He is worshipful because super-

lative. Is He perfect because superlative? This materialization of God's spirit makes intelligible to us the ways of His workings, His contact with man's soul, His miracles, special providences, His energizing of vegetation and spirit in all things; and it gives us a basis of natural religion. We can form no conception of those terms "omnipotence" and "omniscience," and therefore it is futile, fallacious and inconclusive to use them. He is All-wise, All-powerful, All-perfect, as the Universe is. We can realize Him as a person as well a principle or element. If He must work by law He is subject to law, or is the law. The imperfections of nature, the suffering of humanity, the unavenged, irremediable wrongs, the institute of animal food, all argue an evolutionary God. We have usually expected and asked too much of God that is unreasonable.

"God cannot create a man; he can create a world, a tree, but not a man. Man is of God, his child, his inevitable product."—*Dr. R. R. Meredith.*

As a further illustration of physical soul-power there are certainly facts and analogies to give favor to the theory that sex and organization are formed by nerve shock, or mental force, at the instant of coition, instead of by the ridiculous monstrosity of a seminal "animalcule" as the beginning of an individual, each

of which would need to have parents and a pre-existing sex ; and from the number present in an ordinary coitional function "millions" of them would be presented eligible to ovarian adoption, instead of the blind, mechanical and miraculous selection of only one. Of course, we cannot comprehend nor gainsay the minuteness of nature's operations, nor the principle of the selection or survival of the fittest. But all instinct and analogy make a man loathe to believe that he is the development, progress, and continuation of a minute eel. The presence of trichinæ resemblances in the fecundating secretion is not a proof that they are the germs or cells of humanity. If they are, where were they born ? Who were their fathers and mothers ? They would have sex and be animals. They would make us fathers the mothers also, and the woman only a mere pot of earth for this animal to develop in. But the woman contributes character and heredity to her progeny. She and her family continue their own race. The presence of spermatozoids may illustrate the virility of the seminal fluid, by their being an inchoate, active, animal form ; but they do not, by any test or proof or analogy show they are the predecessor or beginning of the animal. The granules that are present may as probably, be the fecundating

power, struck into ego-life and beginning, or organism, by the intense mental concept of the act. The beginning may as well be there, that being the intensest moment of animal existence, as at some unknown time in the glands of the male. If the spermatozoids are animals with life, the beginning of men, they must be well on in development, all animal qualities of an ego and functions of a race of beings, and are cases of spontaneous generation. That would require a genesis there, in their habitat, and a family history and heredity away back indefinitely and infinitely. The doctors have discovered no such thing? They begin abruptly with claiming a sort of spontaneous and miraculous generation of an animal within the testes of the male alone. Well-proved phenomena of brute-breeding show the power of sexual endowment in a parent to cast sex in the progeny. The female concept dominating over the male is of course a male image and a male issue is the result. The male concept at the instant of coition, if stronger, is of course a female image, and a female issue is the result. Even if there is artificial impregnation during coma, there may be a dream or mental act. There can be no animal without sex. Probably conception with no mental act would produce an idiot. What would be the sex of the sper-

matozoid? Are there male and female spermatozoids? If so, they would copulate and produce their species in the testes? Under provided conditions they create sex, but do they themselves have sex? If the spermatozoids are unsexed, unorganized vital principle, stamped into organization ego and sex at the instant of coition, then we have no objection to their being called cells, seeds or the beginnings of men, but not organizations. But our point is, that the physical stamp by the mind upon life-principle is the beginning of *organization*. And this is another proof of the physical impressment and character of mind.

“The movements of the spermatozoid have no analogy with a voluntary act. Its motion is not even a proof of its animal origin.”—*Dalton's Physiology*.

There can be no life imparted without life; no mind imparted but by mind. Mind and life united make body. Fecundation is a mental act. A seed is not an organization; a vegetable seed requires the womb of mother earth—or of oxygen and electricity—to enlarge the seed into organization. The seed of an animal requires *union* with the female elements, which gather oxygen and electricity for it to make it an organism, a *living* creature. That is a mental act, and there can be no life until that sexual mental *union*. There can be no life without

pre-existing life, because all is life and there is no death anywhere. But we hold there is now organization, *de novo*, without pre-existing organization. How was it in the beginning? Did not God organize, make organisms, in the simplest or protoplasmic form, without pre-existing organism? What is the difference between then now? Has law changed? There is only one general life; that is God's. Out of that we are all pieced. We are not to be concluded by the experiments of either Bastian or Tyndall in the question of spontaneous generation. Nature is a larger laboratory than either one of theirs; and there is vitality in more things than hay tea. This great question, evolving all there is of nature and eternity, need not be concluded forever by the manipulative skill and narrow opportunities of only two men. Heat may be a *disorganizer*, but it cannot destroy *life*. Fire will dissolve molecules but it will not destroy atoms. Life exists independently of organism and may at *any time* form an organism out of unorganized matter. There is no discontinuity between all things, no impassable boundary. They all merge into the body and soul of God. All is connected cause and effect.

The semblant vegetation formed by frost is not without its lesson to us of the immediate bodily presence everywhere of the Creative

Mind and His continuing formative process all the time in spontaneous generation. And crystallization carries with it a visible picture or illustration of the spontaneous generation of species. On the lantern screen we witness a magnified glass jar of solution which is fluidic, homogeneous, without forms, granules, specks, or vortici. But suddenly we witness a little point of accretion and then see a crystal shoot out, distinctly exhibiting its motion and progress. Quickly these form with the brilliancy of pyrotechnics until the whole solution has become a solid crystalline mass fixed forever. It has its peculiar and lawful forms and features without pre-existing forms. Its characteristic shapes are spontaneously generated from that unknown formative law in atomic energy that forms things in the first instance without seed or pre-existing kinds. So in the sudden congelation of moisture upon the window pane or smooth flag-stone, where all forms of vegetation shoot out from homogeneous moisture without pre-existing forms. Thus we see that the formative process is still alive and inherent in nature, in the atoms. Although the crystals and congelations have no seed and cannot reproduce themselves, yet they have a degree of individuality, for all we know, in their dissolution and individual resurrection by other forma-

tive process in the energy of the same particles of matter. Do not the crystals and the congealed vegetable forms give us some analogy of the present formation of the myriad vegetable forms of bacteria? In this microscopic detection of bacteria we have not discovered their origin; their minuteness extends by analogy beyond the power of the microscope, possibly down to the size of the ultimate atom. Now, may not this atomic formative energy that we see in crystallization form, *de novo*, actual minute vegetable organisms in the bacteria and from them evolve all the higher flora. Can the microscope discover anything about the bacteria that indicates their first introduction. Or are we left to conjecture their spontaneous generation out of homogeneous and germless matter. And then, by analogy, if bacteria may germinate spontaneously, so may animal organization germinate spontaneously, as in the amœbæ and minutest cells from which may be evolved all the forms of animal life. And thus may not creation be going on all the time, "the beginning" of Moses meaning simply the beginning of each species. Positive and negative atoms, by their sexual energy and affinity, are all the time springing organisms into existence. The beginning is now, as it has always been. Neither philosophy, tradition, nor science can locate or

confine the beginning. We cannot conceive of a beginning, neither at what point it is, nor how long it takes to make a beginning. For all we know it may as well be now as at any other time. The beginning mentioned by Moses means the beginning of species. Atomic sexuality is the ebb and flow, the action and reaction of the universe, organic and inorganic, in the plants, the animals and the minerals. It is the life and soul of the universe. This sexual energy is mechanical in minerals, less so in the lower animals, automatic in the higher brutes, and by degrees volitional and intelligent in humanity. It is the active sentient will of God, and without that law, as universal as gravitation or the tides, life on the earth would cease, and also the earth itself. There can be no earth without life. By this sexual energy of matter creation is still going on. New ephemera are brought into existence now as ever and perhaps expiring forever. The genesis is not over yet. Every electric shock, perhaps, strikes into and out from being, organisms and species; and every summer's heat breeds them anew for every winter's cold to kill them. There is no reason offered against the spontaneous generation of bacteria, bacilli, or amœbæ now, as there was one time a great while ago. Many people are satisfied that there

is no spontaneous generation now because they cannot see it done, and because the Bible said it was all done in the "beginning." That term "beginning" in the Bible is not defined chronologically. Why does not the "beginning" in the Bible mean the beginning of the particular species? We cannot form any conception of the term as applied to abstract time. How long does a beginning take, an instant or a week? Why cannot the chemical action of the sun, oxygen and earth, crystalize or condense, de novo, life principle or spirit-substance into little foci, as organisms now as ever? The alleged bacteria of the disease "the grip" could not have been spread around the world by infection, because it appeared in both hemispheres at the same time, in advance of any possible air current. It is more natural to presume those bacteria, if there are any, were spontaneously generated from magnetic causes, than that "germs" had "lain dormant," requiring only "peculiar climate influences to revive them," convenient phrases used by physicists to beg the question when their reach is short. The weakness of that disease is a symptom of loss of electricity.

X [April 5, '91, Dr. Carl Seiler contributes an article to the *N. Y. World*—one year after the above was placed in this manuscript—stating, “this epidemic is a disease of the nervous system, primarily, * * * it appeared simultaneously at Maine and Texas, and Florida and Washington Territory, careful investigation has failed absolutely to discover any specific germ or micro organism as the cause.”]

Spontaneous generation must have been at one time, that is, organized forms were made out of unorganized soul-matter. It is an open question whether the conditions exist now for that process as they have at some time in the past. Whether they do or not, the principle and law is eternal of the formation of organisms out of the diffused unorganized soul mist. That Professor Tyndall could not germinate bacteria nor amœbæ within hermetically sealed flasks, is only a negative degree of proof, only a mere offset to Professor Bastian; it is by no means a demonstration that the untrammelled and unconfined spaces of nature may not be germinating these germs.

“It is important to observe, too, that the very nature of the experiments seems to suggest a doubt as to

whether it is at all likely that there should ever be perfectly reproduced in a test tube, the entire complex of conditions precedent to the transition of inorganic into organic matter, even though such conditions actually exist in nature as a whole. Until man can manipulate nature as a whole in his experiments, he can never be justified in making empirically grounded assertions as to what is impossible in nature as a whole."—(*Name forgotten.*)

All comes from the pre-existing life of God. We are only pieces or bits of the eternal first element, which is animated by intelligence. All along through the history of mankind, ever since they have done any thinking, their intuitions and common sense have adopted the theory of continuous generation. An instantaneous beginning is incomprehensible and unscientific. The inertia of matter would not allow a six-foot man or a twenty-foot elephant to be put up in an instant. If creation has taken more than an instant, where is the limit of time for the process? It may take millions of years. Of course, life cannot come from not-life; but organization can come from non-organization.

But in these occult subjects we are by no means concluded by the *ipse dixit* of the self-styled physicists and scientists. They have their vanity, dogmatism and mendacity like other mortals. Many of them have not the faculty of speculation, the fine inductive genius to make use of their facts after better men have

equipped them with facts. Indeed, there has come up a sort of reaction or fad against intuitions among a sort of a school of demi-physicists, aping a stalwart Baconianism. Facts are great things, indispensable, but without the mental genius of analogy applied to them they are as dead as dust. "Instinct is a great matter, Hal." (*Shakespeare.*) Facts are the body of science ; speculation is their animating soul.

"But I am not sure," continued the Professor, "that tuberculosis has a microbe origin. For my part, I consider that phthisis is of a human origin. In other words, that we produce in ourselves not only the tubercule, but the bacillus of Koch. It comes from within and not from without."—*Professor Michel Peter (Paris).*

This is spontaneous generation. The Bastian school believed, from their careful experiments, in spontaneous generation. The Tyndall school, from the very same experiments more perfected, believe in "life only from pre-existing life." Without expecting the latter to overcome their Ptolmyism by asking them to time or locate "beginning," we may call attention to the fact that the Tyndalists, or believers in biogenesis, by sterilizing all the elements by fire, did not give the germless elements a natural process and favor. There may be life principle or diffused vitality without organization or seed. In burning the air and hay tea, not only the

organism may be disorganized, the seeds destroyed, but the unorganized life-principle and its formative power may be also deteriorated or destroyed by interference with some occult law. Tyndal's experiments of destroying germs by heat only set up a negative, *i. e.*, that germs or seeds are destroyed, not life principle; and because no life re-appears therefore there is no reproduction of the individuals that have existed in the apparatus of experiment. The more satisfactory experiment would be to first de-seed (not sterilize) and leave the air, water, earth, electric influences, and simple elements fresh, natural, and free. Fire may do more mischief than to destroy germs. The elements of the sun's rays, air, water, and earth, need a chance in fair combination with each other, and affected by electric and spirit influences without seeds, to produce organisms spontaneously; not to be shut up in a glass cylinder. Until some manipulative means to do that and to remove seeds is discovered, the experiments will not be entirely conclusive. The same laws and conditions of nature always existing, make always the same effects. If God reigns now, and the principles of the Universe are not changed, He is creating now. The only difference between biogenesists and abiogenesists is that the former refer the beginning

way back, and the latter say the beginning is going on now and all the time. An objection raised is that "We are not discovering any new species." We are not discovering many things that doubtless are. We cannot date the beginning of any species. Give us time, millions of years. Biogenesis may suit clumsy powers, and be an excuse for ignorance, but it does not tally with the analytical and intuitive instinct that makes so many discoveries and puts life into the dry bones of "physicists." Is not the ultimate atom the "Life-principle" that all are seeking?

"But if the vital principle, or Soul, beside vivifying a body, has an independent existence, life and action of its own, if it has subsistence of itself, intrinsically not derived from the body or dependent on it, if it be a distinct substance, the mere fact that it ceases to vivify a body does not deprive it of its own inherent subsistence, life, force and action. Its condition is changed but it cannot become extinct, except by a direct annihilation. If the first element of the bodies and forces are indestructible, much more are spiritual substances and their forces, which are nobler and have much more being. * * * The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself."—*Rev. J. T. Hecker.*

It is probable that Mr. Hecker uses the word "Immaterial" in a comparative or atomic sense. How can substance be immaterial?

CHAPTER V.

SOCIAL FORCES.

Hypnotism, its personal and social power—*Charcot, Bernheim, Donato*—*Hypnotism* against individuality—God is the energy of matter—H. W. Beecher—The hypnotic philosophy comprised nearly all of social law and conduct—The fluidic and suggestive theories of hypnotism—Mental magnetism.

Many say that the cause of the influence of one mind over another is wholly within the mind of the person influenced, or, as it is called, "subjective." Others take the ground that when one influences another something like a magnetic current goes out and bears down the mind of the person influenced; this is called "objective power," because it is outside of the person who is influenced. This was Mesmer's theory. The new school of "suggestive" hypnotism, notably led by Dr. Bernheim, Professor Donato, Professor Charcot, and others, says that there is no outgoing stream of fluid, but that when one person hypnotizes or brings under his influence another it is simply that other respecting and acting upon, of his own

accord, or automatically, a suggestion made by the person who influences him. This suggestive school denies the materiality of the soul, or sentient ego. And from that false beginning they blunder on in the dark, begging the question at every step, assuming that cannot be which they cannot demonstrate to be. If they take the ground that the will is simple abstract sentience, pure consciousness, then they must give up those figures of speech, *force* of will, *will power*, moral *magnetism*, and such like, as mere figures of speech, unscientific and misleading. There can be no "force" or "power" or "magnetism" without atomic impact or molecular contact. Bernheim, Charcot and Donato have given us veritable phenomena (for which thanks), but they have given us no philosophy.

Will-"power" and "force" of will are misnomers, unless will is atomic force. If it is not atomic force, then the force would be only a moral force of determination. Well, a man might "determine" against another until he was black in the face, or he might have a phenomenal "continuity of purpose," it would be as ineffectual as a moonbeam unless he emanated a *material* power.

Dr. Joshua Thorne, of Kansas City, a successful practitioner of creative hypnotism,

remarks: "In operating with this *dynamic* power you enter the temple of the Most High."

If suggestion only be necessary, that could be made by epistle or by a weak-minded person. Neither Bernheim nor Donato have ever shown an instance when simple suggestion has worked any effect without bodily proximity of the operator to his subject; and this fact just as reasonably proves the fluidic theory as the suggestive theory. In his half-thousand octavo pages Bernheim gives therapeutic cures in the hospitals, principally upon passive and ignorant subjects. He nowhere even attempts to *prove* that there is no emanative wave substance akin to magnetism. Was it suggestion and imagination that Christ cured by, or by an emanative virtue that passed out of Him? Dr. Bernheim and Professor Donato give us nothing new; and before denouncing the fluidic theory they should make some demonstrative, *a priori* proof against it. Here is a specimen of Bernheim's reasoning (page 188):

"Common people, soldiers, artisans, those who are accustomed to passive obedience and those who have docile dispositions have seemed to me the quickest to receive suggestion."

They are the class who would most naturally yield to an emanative physical fluid or force. His remark that no one can be hypnotized

against his will is gratuitous. We all know of personal thralldom to a stronger will and of intellectual and volitional paralysis under the domineering of another person. The same suggestion has a different effect upon different subjects. Bernheim and Donato could not see the fluidic force; therefore they argue there is none. We might as well argue that because we cannot see into the inside of their subjects therefore they are deceiving the operators. Bernheim says that with some he has to "repeat" and "lay more stress" on what he says. How is that when the suggestion is the same? A command from a stranger by letter is less effective than a command from the stranger by oral presence. If one in hypnotized sleep awakes on command, then, obviously, the mind does not receive the suggestion intellectually, because there is no mind. More obviously a force has penetrated to the seat of the mind and awakened it. He speaks of the difficulty of hypnotizing "refractory persons"; and all through his essay the law of force is illustrated in his repeated efforts to hypnotize the same patient and the patient finally yielding. If mere suggestion is the cause, why is not once suggesting sufficient, as there is as full and intellectual apprehension at first of the suggestion as at the sixth time? Passive per-

sons are his best subjects. But passive persons have no better apprehension of the suggestion than positive persons, although they yield easier to force. There can be no force without substance. Bernheim requires passivity. That is non-resistance. What is that to do with receiving a suggestion? Passivity and positivity relate only to physical force, not to intellectual apprehensions. He remarks, "Without doubt impressionability varies." What does he mean by impressionability but less capacity to resist *force*? He cannot mean less capacity to receive intellectual impressions, for his suggestions are all very simple. His whole argument proceeds, unconsciously, according to the laws of force and emanation, not upon mere intellectual suggestion. Again—"I define hypnotism as the induction of a peculiar *psychical* condition which increases the susceptibility to suggestion." There is a whole system of philosophy in the words "induction" and "peculiar." He has claimed that suggestion in the mind of the subject produced the phenomena. But here he admits an *antecedent*. That antecedent is a fluid, inducted. Psychologists will be loath to believe that suggestion of the plain and simple phenomena cited by him is not as readily received by one subject as by another; but the "induction" of a "peculiar" psychical con-

dition may have been by fluidic means in the first instance. The phenomena of hypnotic subjects are only dream acts. The condition of the subject is induced by a physical process, antecedent. Again he remarks: "It is true that certain subjects cannot resist because their will-power is weakened by fear or by the idea of a superior will-power which influences them in spite of themselves." Why use the word power? No "power" is required to make or to receive a mere suggestion. The weakest child, woman or man can receive a suggestion as quickly as any other. Then, if this hypnotism is from mere imagination and subjective volition such subject could hypnotize himself; or the suggestion could come from any source as well as from a positive individual, and this would ignore all the well-known phenomena of personal domination, and of craven submission in intellectual and social relations, as well as strike out of society all free agency, legal responsibility and individualism. Hypnotism is a social condition that has always been universal and always will be until that coming time of universal and perfect individualism of men. It is something more than therapeutic treatment by a positive, bright, successful and joyous medical official over a few sick, ignorant and passive hospital patients who are "accus-

tomed to obedience" and to childish credulity, a class from which it seems Dr. Bernheim obtained his phenomena. Hypnotism, in its general and practical aspect, is the subjection of one mind and will to another, and this can be seen, and always has been seen, wherever two or more human beings have been together. Perhaps its therapeutic application has been more practical of late years than ever before, but there is something more in this grand philosophy than sawing off legs and pulling out teeth. It is difficult to see where Dr. Bernheim gets his authority for asserting that these results of his practice do away with all mesmeric philosophy. He appears to beg the question all through. If there were an emanating fluid accompanying the suggestion or command, according to Dr. Charpignon, how could Dr. Bernheim discover that fluid? But it appears that Dr. Bernheim by his official and professional authority always enforced his hypnotic cures by more or less "will"-power and "command." Because he has not detected this emanative fluid by any galvanometer or physical proof, is not a reason that there is no such fluidic process. It would strike the average reasoner to be quite as logical that the weak-minded patients upon whom he operated were mesmerized as well as moralized. Looking over Dr.

Bernheim's entire work we fail to see any demonstrative proof that there is no fluidic emanation, although the doctor doubtless was largely successful in hypnotic cures. The fluidic theory and suggestive theory are not incompatible with each other. They work together as mind and matter always work. Admitting all that Dr. Bernheim claims as to the power of imagination over disease, and as to his hypnotic suggestions, that does not disprove the fluidic theory, and it is difficult, from anything that he has published, to see why he attacked that theory. Undoubtedly Mesmer claimed too much, and his philosophy spread to charlatans, as the suggestive theory may yet spread. Let Dr. Bernheim try his hand at writing his "suggestions" and commands to a distant patient whom he has never seen and he will find just the success which a man would in silently willing another man to do a thing without commanding him to do it.

Professor Donato, a Belgian, who is a recent successful performer in stage hypnotism, also takes dogmatic ground that the personal influences of one will over another are wholly by moral and intellectual suggestion, and not a bit by mesmerism or emanation of a substance from the dominating will. His article in the *Cosmopolitan* magazine of August, 1890, with

the photogravure pictures, embraces his whole theory and practice; but neither the argument nor the physiognomy of his practiced corps of assistants succeeds in reaching the full credulity of all readers. It will take better skill in metaphysical reasoning than is exhibited in either Donato's or Bernheim's works to prove that the source of impulse in the person operated upon is wholly subjective. Like Bernheim, Donato begs the question and does not show by a single fact that there is not a fluidic power. Because he finds action in his subjects concurrent with his suggestion he stops there and says the impulse is fully subjective. How does he know there does not emanate from his brain a vibration, for he has a Napoleonic will, and [as he himself hath said it] he is "quick, ardent, impetuous to excess." All through his *Cosmopolitan* article he speaks of the application of his will-"power" and the "force of my will." And he also speaks of men who are gifted "with prodigious moral magnetism and exercise an irresistible ascendancy over all persons who surround them." Now the terms "force of will" and moral "magnetism" are but useless metaphors in the psychic theory that should never be used in scientific or philosophical procedure. The will can have no force or moral magnetism unless it be an objective and atomic force. We cannot

reasonably conceive of one will controlling another by "force" unless by actual impact of substance. All other control is subjective and voluntary concurrence of the person whose mind is influenced, thus having in himself the necessary origin of all those abnormal so called somnambulic and so called hypnotic operations. If this be so, it dissipates into nothingness all claimed hypnotizing powers and the pretense of one man's superiority to another, unless the power is physical or by some subtile material agency. Donato's own photogravure looks like Napoleon Bonaparte; and while some of his corps of assistants look physiognomically like passive, docile creatures, others have an air so far from the line of verdancy as to be suspected of bordering upon the tricky. If the fluid principle be a fact, as claimed by Mesmer, it is difficult at present to see how it could be demonstrated except by analogy and through psychic results. The very fact that Professor Donato bases his success as a hypnotizer upon his "ardent and impetuous" temperament and "force of will" would seem to sustain the emanative theory; else the same suggestion by a negative, piping, whining person would be sufficient for the mere intellectual perception of the subject. In Donato's use of the phrase "the domination of a strong will" he explains

nothing. How can will "force" anything unless by contact? Referring to Bernheim we ask what has a strong will to do with the suggestion? Those terms belong to two different departments of mind. Suggestion belongs to the perceptive faculties. Will power is classed with the emotional. It is made up of continuity, persistence, courage and strength. In all human experience, ever since society began, it is instinctively believed by everybody that personal ascendancy and domination arises from something more than a mere suggestion to the perception of the subject and the voluntary submission of the subject to those suggestions. The great interest in the subject is not confined to punch and judy exhibitions, nor even to the useful lines of therapeutics, but it involves all there is of social law and social phenomena. In Professor Donato's article he speaks of operations being reported by eminent men as having been finally disproved. Professor Donato should not complain if the great world which doesn't know him, but is bent upon scientific proof, should provide its grain of salt when reading some of his statements, supposing there might be a mistake somewhere, such as that of throwing upon the floor, by look and threat, the young lawyer of Belgium. We do not know but that it was a mechanical motion of the

young lawyer from the dread of bodily assault or a disposition to "accommodate" the professor. We might say that the thirty military students were playing pranks upon the professor because we cannot see into their minds any more than the professor can see our fluid emanation. It will be seen that in every instance of the phenomena that the professor has produced it has been by the bodily *presence* of the operator, as in Bernheim's cases. While Professor Donato is doubtless doing valuable service in the new discoveries it will not do for him to dogmatically assert that there is no truth in mesmerism, for we have had the incidents of his stage performances, every one of them, in detail and in group, that he has just now illustrated in print, performed in public years and years ago and by different professors. There is an unfortunate resemblance in these stage exhibitions to the stereotyped manifestations of the spiritualists. They have for a generation had the same fish horns, tambourines, guitars, rattling ropes, phosphorescent breathings and cabinet sleight of hand. So the public hypnotizers have their "chilly groups," "overheated groups," "over-weighted" individuals, "paralyzed" individuals and grotesque antics, all of which have not yet reached the public confidence. Bernheim and Donato cannot upset holy writ, nor such

thinkers as Zeno, Bacon, Schelling, Walter Scott, Gladstone, Emerson, Spinoza, Zschokke, and hosts of others.

“When she had heard of Jesus, came in the press behind and touched his garment. And Jesus immediately knowing, in himself, that *virtue had gone out of him*, turned him about in the press and said, Who touched my clothes?”—*Mark* v. 27-30.

There is a broader hypnotism than that of hospitals, it being atomic contact of souls. God hypnotizes man, man hypnotizes the brute, males hypnotize females, the positive half of society hypnotize the passive half, the judge hypnotizes the lawyer and the lawyer the jury, the general the army, the master the servant. Sometimes all this is reversed by an inborn power. All have suffered this magical thrall-dom against our will and intelligence. The suggestion of the law is nothing unless backed by public sentiment. Rules are naught except forced by living will. There is not enough morality or intellectuality in society to keep it together without this objective magnetic cement. There is a widespread social hypnotism that tends to prove a widespread objective force. The world is too far advanced to say, “What we cannot see is not.”

Dr. Osgood Mason, in the *Arena* for April, 1891, writes concerning a psychic medium in hypnotism :

“There are facts, however, which tend to show the insufficiency of suggestion to cover the ground, and which point to some other definite influence as efficient in hypnotic processes. * * * It (the psychic medium) is the medium by which hypnotic sleep is induced and hypnotic suggestions are realized through distances far too great to allow suggestion to reach even the most sensitive subject by any of the ordinary channels of sense perception. In its widest sense it is the medium of influence which manifests itself throughout the world of organic life; the medium through which qualities are perceived, opinions formed, and loves established; independent of knowledge gained by ordinary sense perceptions or any process of reasoning. *It is the medium of intuition.* A grave doubt is springing up in the minds of careful and thorough observers regarding the universal application of suggestion as claimed by the Nancy School. The coming school will modify materially the present teaching on the subject. It will take for its fundamental idea a psychic medium or a psychic force.”

It is a gravely dangerous teaching that mere suggestion can throw a mind into abnormal, passive action, for it strikes at the root, absolutely, of all individual and legal responsibility. Suggestion may come into the mind from unknown and irresponsible sources, or may originate involuntarily with the mind. Whence come those thousand unnatural suggestions and fancies to us, that the will and judgment are constantly dissipating? We are held responsible by divine and civil law for not acting upon them. But with the fluidic theory, which is objective and somewhat of a physical and tangible force, the free agency is left practically intact; the fluid may be resisted and escaped

from, but the suggestion cannot. Whether this materialistic overflow from one mind to another can ultimately overcome free agency, is not a matter of a doubt, because it being physical it follows physical laws, loses its force by distance, and can be resisted. It takes time and persistence to apply it and thus it may be evaded by absence and a counteracting mental force. We can escape and resist an objective force, but we could not escape suggestions that encounter and infect us like particles of dust and unseen germs in the air. Suggestion is as likely to fall on sterile as upon responsive minds, and thus produce no suggestive fruit. Suggestions from governments and laws do not find obedience alone through the fears, interests, or moral sense of citizens. There is also an unseen, objective real force that goes from the presence and person of the administrator of the government and the laws. No prerogatives, privileges, or "divinity" would save a king from being worried to death, unless he could exercise this objective material force of a solid personality with his commands. And without that mysterious original power, even kings have become pitiable tools and laughing stocks. All government would run to chaos but for this *personal* power in its administration. He is an unsuccessful judge who depends wholly upon the law,

and none upon his own will. Force is something of power and influence, positively and actively within itself, and irresistible except as against a superior force. Suggestion has no "force," because it can be resisted and disregarded. Suggestions left to the moral sense, interest or fears of mankind, will have but a sickly time. This personal magnetism in society, the church, business, government, is the life, impulse and stay of law and order. If not, we might abolish all executive officers and rely upon the suggestions of the statute. That condition may come about in the "good time coming," when the individual shall be emancipated and shall come fully into his princehood of individuality, when the State will require not the force that impels the slave, as now, but the citizen to be a law unto himself. This personal force is as prevalent and potent now in society as the reservoirs of electricity that fill the Universe, and is always ready for use and direction by mankind. Every social phenomenon indicates its presence. The "suggestive" theory of hypnotism makes a man's mind simply like an alarm clock, automatic, ready to be touched into action like any machine and by any outward cause. But results show that man's mind requires more than the touch. Many may touch but there is no go. All

depends on WHO touches and upon what goes along with the touch. There was more in Alexander, Cæsar, Napoleon than "suggestion."

Professor J. W. Hermann, the prestidigitateur, in a communication to the *N. Y. Herald*, made this statement :

"I can liken the essence of hypnotism to nothing else than a *subtle fluid* vibrating in the mind of the magnetizer, and which passes from him by means of his hands or otherwise into the subject, upon whom it produces effects either corresponding to those felt by the principal or desired by him."

His article of three columns in length evinces scholarly research and native ability. A man visits a stranger to petition him for something. The visitor's impressment is made before a word is spoken, and sometimes before the eyes meet. An influence goes before that is not "manner." A business man advertises for a clerk. Of the many that apply, one instantly makes the successful impression, regardless of the specious statements. Business men seldom foot up qualities. They select instantly by intuition. There is thus a similarity in man to the divine power, a spiritual radiation without sensible physical media. This positive force is simply personal strength and selfishness ; it is a continually aggressive will, a mind chronically in a condition of attack and defence without ceasing. All the food such a man eats is trans-

muted into egoism. The negative man may have this when summoned by resolution and motive, but with him it is only intermittent; while with the positive man it is nature itself. The man or woman who has this power, and knows it, united with intelligence, address, and experience, can make good all the old concept of magic and witchcraft. This self-asserting personality still stalks abroad as it did in ruder days when there was little law, but now with silent and insidious power. In the progress of knowledge and civil rule we have made laws to protect property, life, and limb, to punish assault and battery and breaches of the peace, and have ordained constitutions to snub strong-minded chieftains; but what protects us from mysterious magnetic kings, barons, despots, highwaymen, who, unbeknown to us, rob us not only of energy but our rightful position in business and society?

If mental magnetism is real force, we must study its laws for our own safety. The days of personal sway are not passed. We are still slaves to it. Self-asserting personalities are found in offices, homes, assemblies, workshops, states. Individualism has hardly assumed its dignity more than it did in the days of feudalism or patriarchy. To discover this unseen force, analyze it, learn how to cultivate it,

where it is weak and control it where it is strong, to develop the dignity of the individual and destroy this all-powerful dominion of fashion, social epidemics, passion storms, fads, and spiritual contagions, is a study the race should address itself to.

When an audience is moved by an orator, do the people themselves arouse what is independently within them, corresponding to the images and fire that is in the speaker, from his suggestions, words, gestures, actions, and example, or does there proceed from the orator an outgoing substance that infects the minds of the audience like contagion, or as one magnet inducts power into another? A man comes home at night from his work and reads in the paper that his country's flag has been fired upon. He has his "suggestion." He gets into a passion. There the editor has in type simply aroused in the man by "suggestion" similar faculties to the editor's. But the man goes out to public meeting and there the fire of the orator and the combined elements of the people whelm him on to the cannon's mouth. This is simple, outward, objective, substantive, literal magnetism or electricity, not a moral force. A woman is told that her absent child is dying; she arouses within herself a subjective sympathy. When she reaches the presence of

the child there is then established a sympathy that is a link between her and the child, as actual, real, objective and sustaining as the sinews that bind the inert planets in obedient orbits about the sun, or as the fresh air that is let into the sick room, or the medicine that is put into the blood.

Society has noticed this power in men and given it various names—"Personality," "Individuality," "Magnetism," "Will-power," "Ballast," etc. But these terms do not clear up the mystery. Dr. Storrs said of the ancient Sultans: "Their souls were tempered with steel." What did he mean?—that soul is material, substantial, and has physical temper? Or was it with him a figure of speech? When shall the great ones learn to use language with one meaning? The writer once sat by a distinguished judge under the thrilling presence of a speaker, when the judge remarked, "Ah, if that man had been nominated for presidency what a magnetism he would have sent through the land." He was asked what he meant by magnetism, whether his remark was figurative or implied a reality? He could not tell. And Gibbon, said of Peter the Hermit: "A nerve of exquisite feeling was touched which vibrated to the heart of Europe." Was he, too, using a simile? It was literal; the multitudes were led

on to Palestine by mere public magnetism as an objective reality. The "nerve" was physical vibration and attraction.

To those who answer that bodily expression and the eyes create the influence by arousing subjective similarities, let the reply be that language bears no proportion to the power of the soul. The soul is infinite; language is local, incidental and temporary. Language is never adequate to express soul. Then, as social beings, have we no power of communicating but by words, looks, gestures? Mind was made before speech; the social bond before education. Mathews in "Orators and Oratory," makes this remark:

"The orator has to remember that the communication of thought and feeling from mind to mind is not a process which depends on a proper selection of words only. There is another and more spiritual conductor, a mysterious moral contagion by means of which, independently of the words of the speaker, thoughts and feelings are transmitted to his auditory. This quality, call it personal magnetism, call it a divine afflatus, call it with Dr. Bushnell, a person's atmosphere, or what you will—it is the only all potent element which, more than any other, distinguishes the true orator."

It may be more than a "moral" contagion. Then we may ask, if language is not a sure medium of communication, what medium have we? All the works of the Creator are perfect; as social beings has He left us with imperfect

means of understanding each other? We have a social harmony and concurrence besides the conventionalities. How do we maintain that harmony? This universal psychic fluid must be the means or the medium of our sympathy and mental assimilation. What keeps the herds together and gives them their intelligent direction? They have no speech, and are not guided by agreement or command. What makes a migrating flock of birds go hither and thither, alighting here and there with as good arrangement as any convention or army? They have no conventional sign; they are mute; they have no chosen leader; now one part of the flock goes ahead and then another part; yet they are governed by one result and their journey is performed successfully. The trite answer will come that it is "instinct." Well, what is instinct? Simultaneousness and coincidence of idea will not suffice to explain. A bird might "think" forever, yet the other birds would not know it, unless they were actually connected. Instinct is *contact*—literally, physical touch.

School teaching is more wearisome than an equivalent of purely intellectual effort in solitude, because there is the objective, resistive, mental magnetism of a multitude to overcome, the same as in muscular wrestling.

Publications are daily bearing testimony of the operation of this spiritual natural force. The phenomena of facts are occurring all about us as part of a common life. With day and date, name and place, the daily press gives them. We take new facts, not old ones.

CHAPTER VI.

MAGNETIC LIFE.

Further phenomena of spirit matter—Reported facts of our time—The physical theory of prayer and faith-cure—Death-bed visions—Influence of departed spirits—The intuition of women—Electricity in the blood—Moral influences in the air—Magnetism, nerve-fluid and vitality—Magnetic propulsion of blood circulation—Electricity in the voice—Electricity is a physical fluid. Relation of magnetism and electricity to soul.

Like the myriad of æreolites that are falling unseen upon the land and into the sea are psycho-physical phenomena occurring everywhere of which the public are not apprised, until they have numbered many thousands. Every day in the public press are avouched facts, a few of which are herewith cited. Readers will judge for themselves of their weight as testimony to our theory. They are not selected as particularly forcible examples, but as representatives of millions like them, enough in number to form a system of philosophy.

“UTICA, N. Y., Jan. 27.—A faith cure is reported in Morris, Otsego County, and vouched for by reputable people. For 12 years Alice, daughter of George

Benjamin, has been an invalid on account of spinal injuries received by being thrown from a wagon. Most of the time she has been confined to her bed. Nothing that physicians could do for her helped her. Six weeks ago it was thought she could not live long. On Jan. 16 she began to pray for restoration to health. A week later she walked to a neighbor's house, several rods distant, ate a hearty dinner and walked home. The same evening she rode a mile and a half, took part in a church meeting, assuring her astonished friends that she was perfectly well. She has since attended daily to household duties, and to all inquiries answers that her recovery is due to God's goodness. She is about 30 years old."—*N. Y. Times*.

"Sickness came to my household—hopeless sickness, as it seemed to many. At 3 o'clock on Saturday afternoon the invalid was carried to the steamer for Savannah. At 11 o'clock the next day, being Sunday, standing in this very place, a man of God prayed for the recovery of the sick one. At that time, *eleven o'clock*, she who had been prostrated three weeks, with some help, walked up on deck. The occurrence was as near to being miraculous as I can imagine. That she was hopelessly sick people who sat up with her night after night and are here can testify. That the prayer for her recovery was offered in this pulpit thousands of people could testify. That at 11 o'clock on that Sunday morning she walked up on deck, as by a miraculous recovery, I call the passengers on the San Jacinto, commanded by Capt. Atkins, Dec. 16, to testify. This is no second-hand story. Prayer impotent! If I dared to think there was no force in prayer, methinks God, after all he has done for me and mine, would strike me dead. Prayer impotent! Why it is the mightiest force in the universe. Lightning has no speed, the Alpine avalanche has no power compared with it."—*T. D. Talmage*.

This prayer of Dr. Talmage was not a "moral" effect. If the results were as claimed, it was either a physical effect of the Holy Spirit, or the transit of the human magnetism.

It would be less miraculous than the palpitation of an insect or the growth of a flower, both of which are by God's present will.

"BRAZIL, Ind., Oct. 11.—Mrs. Rev. S. C. Kennedy, whose husband is pastor of Centre Point M. E. Church, has had a remarkable faith cure experience. She was the victim of chronic corporal endometritis, with decided anti-flexion, one of the worst diseases to which woman is subject. The blight of her earlier years, it culminated in maturer life in her complete prostration. For months she had been unable to leave her bed. The best medical aid the State afforded was sought, but without avail. But her story in her own language, fortunately, is in substance as follows: 'In my despair I turned to the Great Physician, who answered: 'Trust me and thou shalt be healed.' One night in the midst of an interesting revival meeting in the church, I spent an hour in earnest prayer. I called to mind the compassionate Saviour, while he was on earth, healing the leper, unstopping the ears of the deaf, opening the eyes of the blind, and I asked: "Is he not the same Jesus to-night?" I prayed for some evidence, if I was to be healed. Immediately a Heavenly presence bowed down over me. Oh! the unutterable bliss of that hour. I prayed earnestly and with a faith that took hold of the promises of God. Two or three times the presence seemed disposed to withdraw, but remained at my importuning. This continued for about twenty minutes, when I was more than ever convinced I was to be healed.'"—*N. Y. Times.*

"I am continually witnessing the most remarkable instances of answers to prayers. My life is made up of them."—*Spurgeon.*

And Spurgeon is a hard-headed, practical man.

If we inquire about us we shall find many people have some supernatural experience.

Failure to collate these experiences has left the world in ignorance of spiritual laws. This author has had narrated to him, by many persons of proved intelligence and honor, the coincidence of dreams with facts before unknown to the dreamers, in too many instances for publication.

“HUTCHINSON, Kan., March 18.—At Burrton, a little town twelve miles east of here, for the past six months the twelve-year-old daughter of W. H. Osborne has been afflicted with some mysterious disease which has confined her continually to her bed and has baffled the skill of the local physicians. Last Friday night the parents claim they had a revelation that earnest prayer would cure their little girl. The next morning they knelt by the sufferer's bedside and earnestly invoked Divine intervention. The invalid was asleep. Shortly afterwards she awoke and expressed a desire to get up. Two hours later she was dressed and playing in the yard with other children, and to-day to all appearances is quite well.”—*N. Y. World.*

“A Chicago gentlemen, who is a prominent operator on the Board of Trade and a vestryman in one of our Episcopal churches, the other day related an experience that fell under his own observation. ‘Some years ago,’ he said, ‘my father, with whom I lived in an Iowa town, had a severe illness, from which he was convalescing at the time of the occurrence I am about to relate. One evening on going to his room he inquired where Levi Whiting had gone. I said that Levi Whiting, who lived in our old home in Western New-York, had not been there, but that he had been dreaming. He said that Levi was there, that he had had a good visit with him, and I failed to convince him that it was a dream, of which I had no doubt at the time. As far as we knew Levi Whiting was in good health, but a few days after this we heard of his death, and on getting the particulars it was found that he died in New-York the same hour of this occurrence in Iowa. My father was a member of the Pres-

byterian Church and an exemplary Christian, and, as far as I know, never saw a spiritualistic medium in his life, but he always firmly believed that the spirit of his old neighbor paid him a parting visit before leaving for the celestial abodes.'"—*Chicago Journal*, Sept. 23.

"VINCENNES, IND., March 20.—The body of John Murphy, who was drowned on March 7, was found this morning by Deputy Postmaster Roseman, who asserts that he was impelled to the river's side and to the very spot where the body was. This is the fifth body that he has found in an almost similar manner.—(*Clipping.*)

"Washington Irving Bishop, who became famous in this country and Europe by his extraordinary, and to many people inexplicable, mind-reading performances, died at noon yesterday at the Lambs Club, No. 34 West Twenty-sixth street. The circumstances attending his death were as singular as, and in perfect keeping with, his remarkable career, for it was the effort to perform a wonderful feat of thought-reading which caused the cataleptic fit that ultimately proved fatal. Bishop had asserted that if two gentlemen would go to a distant part of the house and select a word in some book he would find the book, the page, and the word. Dr. Irwine and Dr. Greene then descended to the basement, and among a lot of old account books picked out the minute book of the Club and on page 87 selected the word "Townsend," afterwards secreting the book in a disused drawer among some discarded rubbish.

On returning to the room where Bishop was sitting Dr. Irwine again endeavored to dissuade him from proceeding in what he gravely informed him was a very dangerous experiment. But Bishop for the second time remarked that he would accomplish the feat even if it killed him, and insisted upon being immediately blindfolded. When the handkerchief had been tied over his eyes he was led downstairs, his right hand being clasped on Mr. Greene's wrist. In due time he discovered the room, then the drawer and the book, and on the leaves of the latter being rapidly turned over by him, he stopped at the right one and then ran over it with a pencil. Suddenly he seemed to make a private mark, and then feverishly requested that the book be brought upstairs. He had no sooner entered

the room where the members were assembled than he pulled a bandage from his eyes and exclaimed: 'Quick! quick! give me a bit of paper! and on receiving it he dashed off "Dnesnwot," that being the selected word written backward, so that it could be read in a mirror. He had performed the feat, but scarcely had he written the word when he was again seized by the cataleptic fit, from which he never recovered.'—*N. Y. World.*

"THE HIDDEN EGG.—One of the most interesting of these outdoor experiments I ever performed took place in Berlin 12 months ago last Easter. Having purchased an Easter egg and put into it a quantity of gold the egg was given to Mr. Kasson, the American Minister, to hide anywhere within a radius of a kilometer of the Hotel de Rome, which was the starting point. Accompanied by Count Moltke, his Excellency Dr. Lucius, and Prince Ratibon, as a committee of inspection, Mr. Kasson took away the egg and hid it while I remained with the balance of the committee in the hotel. Instead of taking Mr. Kasson by the hand as I had done in other cases, I caused him to be connected with me by a piece of thin wire. One end of the wire was twisted around my right wrist and the other end around his left; the coil itself remained slack. Thus connected we started on our errand of search. From time to time the wire was drawn taut and it cut into our wrists with the force I exercised in pulling my subject along; but, as far as possible, I avoided actually touching his hand with my own. After leaving the Unter den Linden we turned into a narrow street and then into the Emperor Wilhelm's stables. I went up to a corn box and found it locked. For a moment I took Mr. Kasson's hand in mine in order to increase the impression. This done, I moved toward Prince Ratibon, and putting my hand in his pocket I fetched out the key of the box, which I at once opened and inside, among the corn, I discovered the hidden egg. The egg and its contents were afterward presented to the crown princess of Germany as an Easter gift for the Kindergarten, in which her Imperial Highness takes so deep an interest."—*Stuart C. Cumberland, in the Nineteenth Century.*

The following, if true, illustrates physical impression by mental causes : —

“A wonderful freak of nature, resulting from the charming of a hen by a huge rattlesnake, is reported by Major Scheller de Buol, who resides just south of this city, on the line of the Burlington road. The Major states that Friday last he had occasion to search for a favorite hen belonging to his coop of rare fowl, and he found her near a pile of brush, trembling like a leaf and gazing with strained eyes and neck transfixed at a huge rattlesnake, which lay coiled not four feet away, with head and tail up, ready for its fatal spring. Major de Buol had a hoe in his hand at the time, and lost no time in despatching his snakeship. He then attempted to “shew” the hen to the barn, but she could not be made to stir, and he accordingly picked her up and carried her in his arms to the coop. The strangest thing about the incident above narrated is that for three successive days thereafter the hen laid an egg on the large end of which was an exact representation in miniature of the rattlesnake—the flat head, short, thick body and button-tail of this species of reptile being strikingly apparent. Otherwise the eggs were perfectly formed and of ordinary size. The coils or representations of the snake are raised a quarter of an inch from the shell and are similarly formed on the inside, showing conclusively that it was the work of nature. The eggs were brought to this city and presented to Dr. E. B. Kittoe by Major de Buol, and are now on exhibition at Siniger’s drug store, where they have been seen and examined by hundreds of people.”—*Galena Correspondence of Chicago Tribune.*

“Mr. Washington Irving Bishop, of well-known reputation for the interesting feats which he performs through what he calls “mind-reading,” has successfully given in New York city the remarkable exhibition of his power which aroused so much interest and discussion in London and St. Petersburg. On the morning of March 5th, Mr. Bishop invited to his rooms at the Hoffman House, a number of well-known society ladies, actresses, writers and journalists, from whom he chose a committee to assist in the proposed test, and to bear witness to its genuineness. This

committee consisted of Mr. Henry Guy Carleton, of the *World*; Mr. H. C. Bunner, the editor of *Puck*; Dr. E. F. Hoyt, and Colonel Thomas W. Knox, the well-known author. Mr. Bishop borrowed a diamond brooch from one of the ladies, and gave it to the committee to hide—anywhere within a mile of the Hoffman House. The committee departed, and returned after half an hour's absence, announcing that the article was hidden. The "mind-reader" then had himself blindfolded, put himself *en rapport* with the members of the committee, and located a certain spot on the map of New York as the place where the pin was concealed. Then, still blindfolded, he rushed down to the street, and was lifted into a buggy, which was drawn by two horses. By his side was Dr. Hoyt. Mr. Carleton and Colonel Knox sat behind. A thin wire attached to Mr. Bishop was fastened closely round the wrist of each member of the committee. Mr. Bunner remained behind and inclosed in a sealed envelope a slip of paper telling where the pin was. Mr. Bishop drove rapidly, and by a somewhat circuitous route, to the Gramercy Park Hotel, nearly half a mile distant from the Hoffman House. Supported by his committee, Mr. Bishop entered the hotel, marched into the reception room, advanced to the south side, steered towards a bronzed figure, lifted it from a vase, dived into a vase, and lo! there was the borrowed pin. Out he came, followed by the committee, and waving the pin aloft, bowed his acknowledgements to the crowd outside. Then he put himself in his carriage, and hastened back to the Hoffman House, where Mr. Bunner's envelope was opened. It described the hiding place of the jewel precisely as the psychological diviner had found it.

The feat was certainly an astounding one. It has been explained in different ways, by both skeptics and believers; but, so far as we know, Mr. Bishop is the only person who has as yet been able to perform it."—*N. Y. Times*.

This is assumed to be accounted for by muscular sensitiveness. Even if so, that would be as miraculous as direct mind-reading.

The *Nineteenth Century*, after citing a large

number of well authenticated cases of mind-reading, contains this :—

“A permanent magnet brought into a room will throw any surrounding iron into a similar condition. Similarly we may conceive that the vibration of molecules of brain-stuff, may be communicated to an intervening medium, and so pass from one brain to another with corresponding impressions. Further advances along the lines of research here indicated, may necessitate a modification of that general view of the relation of mind to matter, to which modern science has long been gravitating.”

We have seen a blind man sit down to a piano, spread his fingers and strike the chords instantly. How did he know their location without having previously touched the piano ?

“A month ago or so, the wife of Jacob Berean, of Marlborough, N. Y., had her right leg amputated. A week ago she complained that two of the toes overlapped each other, and that it pained her dreadfully. Unknown to her, Mr. Berean dug the leg up and straightened out the toes. He then went home and asked his wife how she felt, when she told him she suffered no more.”—(*A Clipping.*)

“Curtis McGregor, of Caddo Peak, who had his arm mutilated, used to sit up and walk about the room, but complained from the first of a pain in the amputated hand, and he declared that bugs were in it. This continued until the eighth day after the amputation, when friends exhumed and examined the amputated arm, which had been buried in a box, with a cloth wrapped about it. A large bug was found in the hand as stated by McGregor.”—*Waco News, Texas.*

George Crooke speaks of a “nerve atmosphere.” Swendenborg saw a conflagration by

clairvoyance some hundred miles distant while it was occurring.

The following quotations have a character of atomicity. Dr. Meyrick Goulbourne, Dean of Norwich, has remarked :

“The Holy Spirit is not an illumination once for all, but it is a germ of life and strength capable of infinite development. It is a seed, and like all seeds, liable to check in its growth. It shoots up into the climate of a wicked world, and as in nature plants are exposed to blight which is said to be composed of hosts of minute insects, so in the moral world, grace is apt to be thwarted by legions of fallen angels whom the Scripture speaks of as swarming around us on all sides.”

What are these fallen angels swarming about us but social vibrations?

“Never by any changes occurring in itself; by itself either voluntary or involuntary, does the human soul become regenerated; but it is the coming-in of some element from without.”—*Dr. Charles F. Deems.*

The following is a wonderfully important statement, both from the respectability of the source and its explicitness :

“The Right Rev. W. Taylor, addressing a large congregation at the Simpson M. E. Church of the City of Brooklyn at the Simpson memorial, 1884, said that he had attended a conference twenty-six years ago, at Pittsburg, having visited the bishop who was alarmingly ill, and that the bishop had requested him to have the brethren pray for him. He went to the conference and told the brethren the desire of the dying brother, and they all knelt down straightway together before the Lord. They had not been on their knees more than ten minutes, than through every one of them went a divine shock, which touched every heart and

thrilled every being, and there came all at once a conviction that our prayers had been heard, and that the bishop would not die. We simultaneously arose rejoicing, shook hands and blessed the Lord that our brother was saved from death. It was the Holy Spirit that notified us that our prayers were heard. All joined in the glad exclamation, 'The Lord hath heard our prayer.' Dr. Bowman, now Bishop Bowman, made a note of the exact moment of the occurrence, and we afterwards learned that it was at that very time—while we were yet on our knees praying for his recovery—that the sickness left him. The physician who was attending him returned after a short absence, and he exclaimed, 'Bishop, what has happened?' and he replied that he felt better, and that he knew he was going to get well. The doctor raised his hands and said, 'A miracle, a miracle,' and so it was a miracle."—*N. Y. Times*.

Did the Rev. Mr. Taylor make any mistake about his statements of fact?

An educated, cultured, experienced, chastened woman arrived at an age when the follies of life have lost their allurements, when the flames of all passions have vanished, when her body has ripened away into her soul, as the fruit ripens away into the seed that contains the dynamic activity of another life, content with the present, benignly forgiving of the past, and serenely contemplating the beyond, is truly a spiritual oracle. Educated old men are most always testy, pompous, or eccentric in some way, with physical complaints or intellectual hobby. But old women may have the graces of culture with harmlessness. She, more than

any other living being, is emancipated from mortality into spirituality. As we see her calmly looking forward to the sunset of life, her face bears the sheen of eternity. Her soul is at rest; she poises between this and the other world, and her transition is happy. With what clear penetration and unerring judgment does she regard all human relations about her. Unprejudiced and kindly, her heart is susceptible to every touch of sympathy; and to all the occult forces of nature her temperament is readily sensitive. If there be unseen agencies that warn us of the future, if there be intuitions that know heart secrets, they are found in the core of her being. To personal magnetism, to psychic influence, and to physical laws, she is as responsive as the lightest shred of down is to the breeze.

“The sunset of life gives me mystical lore,
And coming events cast their shadows before.”
Campbell.

Refined, intelligent and aspiring woman, debarred lifelong from the vocations and avenues of distinction, her movements watched and hampered, her genius discouraged and ambition confined, deprived of power to redress her wrongs, her life is thus a thralldom. The only outlet to her growing soul is the BEYOND. She instinctively feels that there she will be eman-

cipated, enfranchised, disenthralled, mated, for her soul is too gentle and pure for her environments here. Spiritualism becomes her most profitable study and practice. Her faculties in that respect are of higher order than the masculine, which are more fitted for mere mortal pursuits. After love, spiritualism is her philosophy—her life. She is, thus, a safe guide, our leader, our forerunner, our prophet and our mediator there as she always has been here. The stillest, smallest and farthest away voice is the one to follow, for the heart is true to truth as the needle to the pole; our interest-warped intellect often goes awry. The old lady, to give expression to her prophecies that are with her so deep in feeling, says, "I feel it in my bones." All around the great world, and in all ages, everybody else has used that expression.

In business the following mysterious facts have been noticed. One man will make a business, compel custom, increase his power of attraction over the public, get rich, and the most acute observer cannot tell how he does it; while another man, every way his superior in intelligence, character, energy, capital, and social standing, will utterly fail. That difference lies in the active, soul-dynamic force that is used as an unseen compulsory patronage. Self-poise,

quiet, watchfulness, persistency, will bring all under one's influence in time, like all physical accretion to the larger mass.

That humane sympathy is united to material gravitation is shown in our tendency to group about a centre. In the physical universe attraction and gravitation shape everything into spheres, equi-distant and equi-potent, from the centre of attraction, like the world, planet, sun, the raindrops, the shot falling in a tower, etc. So masses of people, large or small, incline to a centre, equi distant, not alone volitionally, but also by material attraction. We speak of the family "circle," not the family square or the family parallelogram, or family line. So cities have circular forms as far as possible, not alone for convenience as regards distance, but from sympathy and *involuntary* attraction. The will-power of stronger individuality sometimes overcomes that tendency. This law is illustrated in domestic life. The man, the natural head of the household, who maintains his centrality of character and keeps himself level, becomes the absolute master, for weal or for woe, of his wife and children. They cleave unto him; they are passive in their conduct. The old laws recognizing this power will not allow a wife to testify either for or against her husband. It is a hypnotism without "suggestion." The head of

a family has a moral responsibility, not only to control, according to right and intelligence, but to keep from destroying the individualities of his family and from weakening their character by absorption of their force into his. The wife and the children should be allowed free, unenthralled, unawed growth. Great men's sons are generally negative. Observe the crushing influence of the stronger person in a case of love, or in nuptial engagement where there is no love. How many women have gone with faltering heart, revolting judgment and leaden steps, bound hand and foot as with iron manacles, to the matrimonial altar under a dreadful enthrallment, a fatal fascination, which has needed the strong will of a third person to break.

It is an earnest question, prompted by accepted phenomena, whether morbid states of mind, mania for vice and crime, are always original with the individual, or sometimes resultant from the surging of an atomic energy outside of him that is laden with those qualities. The victim of all vices, more illustratively venereal vice, may be the subject of spiritual influences, or even inorganic sexual principles, objective to himself. A remark by Paracelsus was that "the air is so full of devils, that there is not as much as a hair's breadth between

them." This would be literally true if atoms were devils. Disorganization of bodily health may be due from this moral social principle, instead of the so-called germs of disease. Much of these proclaimed germ theories are conjectural. The atmosphere is made the scapegoat of many ills where there is no difference between it and the atmosphere where there is perfect health. Objective social morals may react upon the health of the individual the same as a man's own morals. "Outing" in the country, or "change of air" is beneficial to the health sometimes not from change of air but by escaping from noxious social and magnetic conditions, allowing the spirit to revive without the exhaustion of its powers by others or their overbearing repressions. There can be an unseen germless social element of society that produces discord in body and mind.

As to an objective personal devil. There can be immoral infections from the earth. Different soils and exhalations will affect different moral conditions as well as affect different physical conditions.

"If there is one thing palpable on the face of the Scriptures, it is the personal presence of a diabolical spirit of Satan, with whom Christ personally fought, and in whose power the whole world lies. There is nothing plainer or more simple than that every Christian becomes the abode of a personal Holy Spirit."—*Rev. George F. Pentecost.*

The "personal devil" is nothing more nor less than the objective and *confluent* badness of all mankind, conveyed by this social magnetic fluid. It is an outward force besetting us, and therefore the principle is the same as a personal devil, only it has been wrongly named by our forefathers, as they named witchcraft, using the term as an allegory. The Satan who tempted Eve was probably named as an allegory, the fall being the cumulative badness of the race; Adam and Eve being also allegories, or the first persons named in history. A personal devil is, of course, inconsistent with a personal God. It is only a name for an *im*-personal evil influence. God would not create an antagonist and enemy to all his graciousness; nor would he place a tempter in the way of his children. But if a personal devil has existed coevally with an independent God, then God is not omnipotent nor even creator. Man himself, through his free agency fell, and the causes of that fall are allegorized in "Lucifer." Much is laid to the "devil" that should be charged back upon mankind.

Under this law of the materialization of the souls, and like parts or faculties of souls have a natural affinity and material cohesion with each other. Where one is endowed with a highly developed strength of any specific faculty, that

faculty draws from invisible sources. The musician augments his faculty from the musical beings around him, dead or alive, just as a magnet or poultice; vice-appetite is augmented by the vice and appetites of objective psychic influences. All know the mysterious thralldom of appetite; it appetizes the very will itself; the will is prostrate before some overpowering outside influence.

“The mind is probably resolved into nerve shocks that answer to waves of molecular motion that traverse nerve and nerve-centres; mind is closely assimilated to, if not identified with, nervous changes.”—*Spencer*.

We hold that it is not the shock of the nerves but shock of something else in the nerves.

It is a legend among women, “Sing to your plants, and they will thrive.” And it is a fact, too. Singing arouses sympathy, and sympathy is a substantial food as real as the sunshine, the air, the water, and the earth. You may see a masculine, hard-natured woman affect to keep plants and flowers, but the sensitive things wilt and die as soon as they get under her influence.

It is a familiar fact that a household often all awaken together, either very early or very late in the morning, without traceable cause.

And why does nature demand, when affection is in operation, close *contact* and presence of two souls? All forces diminish according to

the square of their distance. This appears to be a law in soul force. When old friends meet there is a grasp of hands; a shock of psychic force is discharged into each other. What kind of a father and mother would they be who, saying they love their children, yet never touch or clasp them? Love demands contact, and will not and cannot tolerate distance.

Who has not noticed that when two or more persons become confined together exclusively for a while, how stale their souls become to each other, and how like a fresh breath, or pure breeze coming into a confined room, is the advent of another person with a commingling of fresh soul-substance.

We know it is almost impossible to enjoy a good play or speech in a small audience. That is because there is less aggregate volume of soul to act and react upon and arouse the individual soul. The greater enthusiasm of a large crowd over a small one is proverbial. Sometimes where the mass is large it upsets all judgment, and carries the strongest intellect away into mechanical demonstrations. This is illustrated in religious and political excitements; in war, public fears, riots, panics. This mental infection could not probably occur if all individual minds were isolated. Social influences are substantial infections of mind, like the infection of

diseases. Observers and the practical newspaper men of the day, are hinting at this philosophy. Bishop Buer said, "A nation may go mad the same as an individual." How can it unless the individuals are connected? A New York newspaper recently spoke of a man becoming enthralled, ruined, and killed by the "magnetic, overawing influence of the Vanderbilt family;" and his decline was a mystery to the physicians. A leading journal recently avowed its belief in an "electric current in large masses of men which leads them on automatically to riot." The same paper believes in "contagious insanity." It announces the theory of public excitements "sweeping from one individual to another like contagious diseases."

Some holidays, will, without traceable cause, be differently observed by the same community. One Christmas will be merry and noisy in a large city, and another Christmas will be quiet, universally so much so as to strike every observer. There will be no apparent cause for these social whims. Communities are silently and mysteriously animated and directed as one, like an individual in his humors and conduct. How does this happen without conventional agreement or notice? A community in mind must be etherially connected. Accidental concurrence of a million individuals could not happen.

It is a very noticeable fact to travellers, that towns possess an individualized mental character; just exactly as men bear personal traits and moods. Whether this pervading sentiment that is in a community comes of involuntary imitation and moral example, or from actual inoculation and material conception, is a question. Some towns have a style of business thrift and practice; others are loose and lazy. Some have open-handed sociability; others are exclusive and unsocial. Some are studious and cold; others are impulsive and rollicking. Some are noted for amours; others are pure. Some are especially distinguished for religion; some for temperance, games, travels, diversions, etc. In short, of all the sentiments and impulses in the individual mind, it can be seen that single communities take them on, all apparently taking their guidance from one or more strong minds. Is it emanation or suggestion, imitation or inoculation? Are the harmonies of a mass of people the result of mere isolated and accidental matching of the individuals, or of real magnetic contact and connection?

A boy remains asleep on the Fourth of July morning amid all the racket of cannon and fire-crackers, but the mere calling of his name by a comrade awakens him instantly. Is that a

sympathetic force penetrating to the sensorium ?

Deaf mutes who are said to interpret the speech of others by the movement of the lips will watch the eye and the whole countenance as though getting a spiritual impression to aid them to discover what the words are that are spoken.

In jurisprudence, respect is given by appellate courts to verdicts by juries because they confront the witnesses ; and the appellate courts know it cannot get the whole truth by reading the "cold pages" of the report. The judges have been accustomed to call it the "manner" of the witness that produces the true effect. It is probably not the "manner" but rather the magnetic transmission of the truth, involuntarily, from the mind of the witness to the minds of the court and jury. They peer through his verbal testimony into his soul.

As to the involuntary power of a positive man over a negative man, the Portland (Oregon) *News* speaks of two comrades meeting, when one was seized involuntarily with the motions of the other, gesture, and words in every detail, until the spell was broken by the interference of a third person. Was this from "suggestion" or emanation of force ?

The Cleveland *Herald* records the case of a corpse being left at the Chicago morgue for

identification, and when about to be sent to Potter's Field, an apparition appeared stating that the corpse was his own body, detailing the circumstances of the death, that his name was "Charley LaCroix, of Dunnington, New Brunswick, and that Father Condat would claim the body;" which was done by the coroner telegraphing to "Father Condat," not knowing there was any such person.

The Brooklyn *Daily Eagle* speaks of epidemics in different parts of the country, the separate instances having no apparent connection with each other, of grave-robbing, bank defalcations, murders, incendiarism, rapes, etc.

The New York *Sun*, February 8, 1883, records Andrew Coran, of Troy, as making many miraculous cures by touch, and as being so successful as to make quarters at the American House for that purpose.

St. James *Gazette* reports that Mr. Irving Bishop, found, blindfolded, a pin, by traversing three or four streets, holding by a piano wire the man who had hid the pin; and that he found it inserted in a window sash on an upper balcony of a hotel.

"J. F. S." in the New York *Times*, states that he awoke himself one night when dreaming of his son in a distant city, with the expression, "God have mercy on him," at the instant

when he was helping an old lady from a burning building. He also dreamed at another time of seeing a friend ascend into heaven at the time that the friend was dying.

“Mr. Stuart Cumberland, the mind-reader, has been trying his gift on certain members of the House of Commons, in the smoking room of that institution. He asked Mr. Gladstone to think of some particular number, and after this was done, Mr. Cumberland guessed that it was 366; this guess was correct. Another distinguished person thought of the number 41,049, which Mr. Cumberland guessed also. He made no mistake in the series of experiments.”—*Harper's Weekly*.

The theory is worth examining into, that the magnetism in the oxygen and the iron particles in the blood, with their polarity, are as much the cause of the blood circulation as the muscular pumping of the heart. It is doubtful if the fibrous strength of the heart is sufficient alone for so much mechanical force. There is some contractile power in the heart, receiving it from and co-operating with the magnetic power, that is attracting and propelling between the positive red blood and the negative venous blood and the outward air, and the bulkhead of muscular power through the lungs. The blood, probably, to some degree, carries its propelling and attracting force along with it. If this view is correct, it is another item respecting the agency of magnetism or electricity in human existence. Our scale-and-measure scientists cannot aid

us in these speculations by their crucibles and microscopes. The laboratories of nature are finer than theirs. Their chemistry is yet crude. There is an occult transformation of the known elements into ultimate life-principle. There seems to be some degree of convertibility between oxygen gas and electricity. The two are always present together in the human system and have similar effects on it. They have the same taste. Oxygen comes to the tissues of the physiology through the roundabout way of vegetation and digestion, as well as by inspiration.

“It was the flame experiments which led to the discovery of the magnetic property of oxygen and of the dia-magnetic properties of atmosphere, air, nitrogen, hydrogen, coal gas, etc.”—*Prof. H. W. Pepper*.

Is not the oxygen thus converted, through the digestion and air cells, into nerve-fluid? Dr. A. R. Stevens, of Philadelphia, has remarked that electricity is abstracted from the blood in the arteries and stored in the corpus callosum. We know that organ to be the citadel of the consciousness, that it crowns the trunk of the nerves, and joins the sensory and motory nerves to the cerebrum which encases it. May not the infinitely elastic oxygen prove to be the infinite ether compressed by gravitation? “All elements are from one.” Oxygen and electricity are in

the "all." The oxygen atom is larger fifteen miles high than it is in a laboratory. All digestion, breathing, and animal chemistry seem to converge in the one function of manufacturing or gathering of electricity, or the equivalent, which is the crown and ultimate of physiology.

The atmosphere, which is composed mainly of oxygen and nitrogen gases, carries to the blood vitalizing substance and force. Oxygen is the only magnetic gas; nitrogen is not magnetic at all. The red corpuscles of the blood, which largely contain iron, coming from the venous duct to the membrane of the lung cells, attract the oxygen by its magnetic property through the pores of the cell walls that are too small to let the corpuscles of blood get through into the cell cavities. Oxygen is found in the blood for a short time after it leaves the lung cells. If it is so for only a "short time," whither has it gone? Has it not become resolved and mingled with the blood elements into vital force, or nerve force, or animal tissue? What do histologists call that substance that is neither blood, electricity, nor oxygen, but is the result of all three, just before it is formed into tissue? Has there been any conversion of oxygen into nerve fluid? Its magnetic properties would seem to indicate that it will follow the law of universal relation and conversion. But little nitrogen

passes the walls of the cells into the blood ; on the contrary, nearly as much nitrogen is expired as is inspired, and carbonic acid gas diffuses from the venous blood through the cell walls, and takes the place of the oxygen that has left the cell cavity and passed through the cell walls into the blood, carrying its electricity with it, which probably adds impetus to the onward current of the blood and gives force to the heart. The atmosphere and the lungs thus, by magnetic attraction and repulsion, probably aid the heart in circulation. There being no valves in the lung passages, there is no contractile or forcing power to push the air through these millions of cell walls into the blood capillaries. If there were, then the nitrogen also would go through the walls into the blood as freely as the oxygen. Thus it is clear that the oxygen is attracted through the walls or membranes of the cells by its well known magnetic affinity with the iron in the blood, sometimes in this instance called "chemical affinity." Magnetism is only an intense degree of molecular affinity. Magnetism or electricity will yet be called the soul of chemistry. It is the vitality of the atmosphere—the direct life supply. It is that which moves the heart, the world, the Universe, and which can be none other than the direct hand and will of God. "The breath of life" is

a pregnant phrase. Electricity is in the oxygen of the air, and it is that which passes the lung cell walls into the blood and gives life.

It is a worthy proposition that in the voice there is an electric as well as pneumatic phenomenon. Probably there goes with the powerful notes of the canary bird a wave or current of electricity as well as breath from the vocal organs. The telephone speaks without air or anything like lungs. One human voice is more stirring or pungent than another's, and in proportion to its magnetism. Queens of song have not only articulation, but their tones come from the whole mind and nervous system ; they are ingrained in character and in every cell of the brain. The bronze bell does not emit the tones of the silver bell. The vocal charms of a *prima donna* will affect in accordance with her temperament.

The essence, origin and substance of electricity have not been, to much extent, the subject of conjecture. Men have been satisfied with prosecuting its effects, only as they are in investigating the activities of the soul without inquiring what the soul is. Our scientists and "physicists" won't go farther than they can see. They think their qualitative and quantitative yard sticks and scales are the be-all and the end-all. Matter may be refined beyond any of

our chemical powers of analysis and perception. The gold that has worn away from my watch during twenty-five years, where is it? May it not have joined the electric fluid or the ether? Physicists are ready to deny the materiality of electricity. They tell us it is a "force" or "mode of motion." There they stop. They might as well say nothing. Mode of motion of *what*?

Instead of motion to successive molecules it acts as if it was something *passing between the molecules*. If the molecules were in motion they would in time be displaced and the medium removed or destroyed. Common sense tells us that the nerve work, the nerve axes and the telegraphic wires are *channels* for the transmission of a quantity of substance from one place to another place, leaving *minus* at one place and adding *plus* at another place. We treat electricity precisely in every detail as we do any other material power, steam, streams of water, pneumatic tubes, etc. Sometimes physicists will look wise and croak out that the effects of electricity are by a force operating on intervening molecules, as force is imparted through a succession of billiard balls, without moving them perceptibly. This is very fallacious in illustration. No motion can be imparted without passage and transit. If the electric force

were not a substance, but imparted motion to molecules of matter, objective to itself, those molecules in the wire would have to move some, be changed in location, and they would all eventually be displaced. But they do not move any more than the pipe does that contains the stream of water, or steam, or compressed air. A train of cars starts with a jerk. We say it was material steam that did it. But when electricity does it, some say it is not material. Bah ! The reaction or force of any element displaced is in proportion to the force that displaces it. No current of electricity can be had but from another force. Force is a thing in motion. Because we cannot see or analyze that thing chemically is not a proof that that thing is not material. Common sense will say that although we do not understand the substance or materiality of electricity, it yet is matter, because we can store it like steam, and put it in a six-ton car of passengers, and it will run that car as well as a team of horses, until it has all run out like any other substance. The stream of electric fluid will run a factory or loaded cars, through a wire not as thick as my pen staff, for miles distant from where it is gathered. The more power we want the larger the wire, as in the mill flume, or steam boiler, or wind-mill. The more lights we must have, the larger the engine at the

dynamo. The stream runs from the dynamo along the wire, through a rubber hose held in the hand of the driver down into the machinery of the car. If it were not a stream of substance, but rather an immaterial force imparting agitation to successive molecules, it would impart its force to all molecules in every direction, like radii, and make concentric ring waves of force, like spitting the hand upon water. To regard electricity as common matter is deducible from all its phenomena in our use of terms in mechanical use and in its effects. It will cut a two-foot tree in two like a cleaver and plough holes in the ground "as big as a barrel." If it is immaterial force imparted to molecules, why is it confined like the edge of a knife or the point of a plough? To say that it is non-matter and yet produces these material effects is like the child who believes a portly Santa Claus can come down a three inch chimney flue; and the physicist who says it is, has missed his calling, for he cannot realize an axiom. When we are answered that we don't know what matter is, we reply, of course not; but electricity is what matter is, whatever that is. In this argument we do not need to know what matter is when we affirm its existence, any more than we need to know what God or the soul are, when we affirm their existence, or when we affirm

they are matter. As to the force behind electricity, we will have to admit conscious volition in the atoms, the presence and body of the ever-living God. He is somewhere and with something. He might as well be there with that as anything else. If electricity be not a "thing"—an object, but is a mere mode of motion, induced by friction or erosion of something else, and if it is a physical power generated out of nothing, then mind-force may be nothing, and the mere result of bodily friction, ceasing with the cessation of body. But the theory matches better with all phenomena and common sense that electricity is not generated by friction, but is a material substance gathered from space, diverted from its quiescent status by another force, its flow, or current, depending upon the force required to divert it, precisely as pneumatics or hydraulic forces are put in motion. If soul does not reside in electricity it is hard to find what else it resides in. It is obliged to reside in some *thing*. In what?

Upon the materiality of electricity stands or falls the immortality of the soul.

Is not electricity the universal ether, and is not the motion of the ether the current of electricity? This would account for the physical and material character of the phenomena in all respects that attend electricity. Assuming that

the ether exists everywhere, penetrates all things, and is the universal cosmic raw material and a compact mass of atoms, then, if any of it is displaced from its natural static condition, it will replace itself, find its compensating outlet, as air fills a vacuum. We find that the dynamo apparently produces a power out of nothing; it consumes no raw material. But this cannot really be; it takes the amount of power practically to revolve a dynamo as is required from the dynamo to be used at the objective point. If a ten-horse power factory at A is to be run, a ten-horse power dynamo is required at B to furnish the current. An elevated tank of water required to turn a ten-horse power turbine wheel by hydraulic pressure would require a ten-horse power to elevate the water into that tank. Does this not tend to show us that electricity is a universal substance and that the cause of its current is produced by a forcible displacement of its mass, the current having the same force that is required to displace it? The matter is worth investigation, also, whether in the revolving dynamo there is not a principle of centrifugal force, flinging off something gathered at the axis of the dynamo, as in the case of a rotary fan, and whether the grinding of the air between the armature and the magnet has not something to do with

generating the current. Possibly the transverse alternating motion of a coil not having any centrifugal force, and in a vacuum, would produce no current. Let it be tried. The current of power generated in a jar of acid and metal is the molecular power of atoms, which, like the displacement in the clouds, is the direct hand and volition of God. We cannot see nor demonstrate the fact that an all embracing intelligence is the cause of the energy of matter, but it is more axiomatic or self-evident that such is the case, than that inert dead matter moves itself mechanically. Ourselves are examples and types of this intelligent power over matter. "I think therefore I exist." The inherent activity of matter proves an all-embracing God as the first cause. The human mind by its construction and nature cannot come to any other conclusion except by perverse will.

"I therefore contend that all things were made out of electricity, which is not only an invisible and imponderable substance but a primeval and eternal matter."—*J. B. Dods.*

"I do know this. I was in Paris during the cholera plague, when hundreds of people were dying about me each day. The only precaution that I used was to wear silk underclothes and double-soled silk stockings, thus making myself a non-conductor and keeping my natural electricity imprisoned. Thus guarded, I went everywhere with perfect impunity, supremely confident that I could not catch the disease.

“Do you not think that your imagination may have had something to do with it ?

“I believe that the effect of the imagination upon the physical system is sometimes powerful enough to counteract the effects of disease, but I am confident that in my case it was the silk.”—(*Clipping.*)

- If Christ had whispered from Jerusalem to Galilee and received a whisper back, as we now do between Brooklyn and Boston, it would have been ranked to this day with his miracles had we not discovered the conveying power of electricity. We are not at the limit of electrical discovery.

CHAPTER VII.

SPIRITUALITY.

The persistency of psycho-matter—Spiritualism—*Dr. Abbott*—Spiritual influence depends upon susceptibility—*Sir Walter Scott*—Difference of specific gravity in organized beings—The corporeal soul—A chemical soul, *President Bashford*, *Dr. Taylor*, *Goethe*—*Dr. Talmage* and *Dr. Elliot Coues* on the nearness of spirits to us—Authentic phenomena.

“ It is not probable that either the mental atom or its compound molecule, if such molecule exists, can ever become directly visible to us through the bodily senses. Many gases are invisible, yet they possess most positive physical characters. The sky ether is invisible, yet Professor Jevons characterizes it as adamantine.”—*Antoinette Brown Blackwell*.

As to the visibility of the “mental atom,” the above writer may reflect that it is not good experience to limit the possibilities of evolution, or of scientific and philosophic research. That the mental atom is seen is sustained in the Bible in the use of the term “angels” and “spirits.” We cannot see the expansive vapor within a glass engine, that it is pushing and working until it escapes into the air and is condensed into steam. We cannot see the electricity all about us until its flow is interrupted. So the force in the brain

and along the nerves of the draft-horse might be discovered by sudden condensation, as in exposing it to the air ; for no man can yet prove that the nerve fluid is not the very soul. Dr. Waller, St. Mary's Hospital, London, speaks of electric currents caused by the pulsation of the heart, and of the heart as a latent electric battery.

“The horizon of matter, which has been thought to rest over attenuated hydrogen, may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses. Beings fashioned of this attenuated substance might walk by our side unseen, nor cast a shadow in the noon-day sun.”
—*Hudson Tuttle.*

Man may create or destroy empires, set in motion causes for all time, command or destroy the world, sweep the universe with his calculation, harness the elements, and yet his bodily life is annihilated as easily as the killing of a gnat or wiping the down from a butterfly's wing. But is so fragile and uncertain a thing as the body indispensable to ultimate human plan and usefulness, or do our minds go on unharmed, our influence still permeating the living by invisible but just as potent powers as when in the body? We often hear when a strong man dies that “His spirit is with us.” That saying has come about by our instincts that it is more than a figure of speech. Not

only have we a memory of his example and of his requirements, but we are compelled by an unseen power to continue his work. Are departed souls a real force in human life, suffusing our souls with ideas and impulses? A man may sway a senate and yet one slip of a heart valve in an instant paralyzes all his powers of *expression* only; he falls to the floor apparently dead and his body is buried. But can it be thought that his mind-force is so quickly annihilated? If he cannot speak, may not he be conscious, and may not that consciousness gather itself to its citadel that wastes not? A great soul after death perhaps works as directly upon the minds of his posterity as a living man does. Bodily death effects no change in the mind. From the time the physical senses begin to be benumbed, the soul begins to be disen-thralled.

We maintain our individuality ; we are given faculties and instincts of defense, love of life, memory ; and yet the body is always wasting, changing, dying. It renews every seven years or oftener ; but the mind, character, and ego are continuous. So may not the mind, or consciousness, cleave to, and be part of this undecomposable nerve fluid, or psychic substance, right on through all physical changes and dissolution, there being no lapse of consciousness,

and the mind being able to witness the final decay of the body as it does its progressive decay.

“I see no scientific reason for doubting that disembodied spirits affect man both for good and for evil, as men affect one another.”—*Dr. Lyman S. Abbott.*

Of the so-called spiritualism of the age the writer knows nothing from observation, having never seen a ghost, nor a person who has—as the writer believes. But this essay rationally tends to sustain the spiritualistic theory in part; not the materialism of it, but the Christianity of it.

There is a wide difference in the acuteness of our physical senses, and we cannot tell where the dividing line is between them and our intuitions. Some have said all senses, all perceptions, are resolvable into one sense—that of the touch; the touch of molecular waves from objects through the nerves upon the sensorium in the brain, and through that the touch of the soul. May not the soul in the sensorium touch or be touched by objective things directly, through “molecular waves” without the intermediation of the common senses? Are the ordinary senses our only means of perception with the outer world? This psychic substance, both bodied and disembodied, now unknown, may yet be felt and seen as an objective thing

when we shall have the proper conditions, sensations, and perceptions to understand its language. The spectroscope is the most delicate instrument devised for the detection of matter. If there is a magnetic stream, may not there be a mind stream ; and can the spectroscope detect either stream or the electric current ? We have not perceptions alike ; there are clairvoyants and mind-readers whom the world has been compelled to recognize. We do not see nor recognize in any way the powerful element of electricity that surrounds us until by some known law it concentrates into the lightning's flash. We do not all see the magnetic current, but some people do. The auroral light is probably it. All do not see the east wind, but some feel it most sensibly. Magnetic instruments can be made so delicate as to register the approach of a man's hand at a distance of several inches. May not some natures be so organized as to register this unseen psychic force with certainty and practicality ; and may not that cognition produce its subjective impression and image upon the mind ? This immortal substance is cognizable only to a certain development of spiritual perceptive faculties.

This subtle, all pervasive, magneto-mental contact, if studied and developed more, would open all bosoms to each other, as God knows us

all. There can be no secrets in nature ; all things are related by law. But we are all dull. Instinct and intuition are not guesses ; they are *contact* ; they are the unerring lines of telegraphy ; and they can no more give false registration than can the sun. We fancy the isolation and hiding of individuality, as simple-minded children sometimes do in their transparent dissimulation. Be good and we shall be, without effort, known of all to be so. If we are bad at heart, no assiduous, artful practice can hide it ; for the soul radiates by material law.

Although the most horrible, sudden and agonizing calamities overtake individuals and communities, there is never an instant of warning ; the consternation of sudden knowledge comes by the channel of physical means. A statesman falls dead at a banquet under circumstances making it a national misfortune, while at that instant his family are in a distant city in enjoyment of social festivities, all unapprised of their bereavement. The surprise of an army, the thief in the night, the masked battery, the stroke of the assassin are not usually heralded by any warning voice to the victims. But all this is not inconsistent with spirit influences. The soul's attention is always too engrossed with mortality ; spiritual laws are not physical

laws. They relate to each other, but they are remote. They cannot be expected to impress each other in the natural course of law, except under the most favorable conditions. To know these spirit influences there must be, as in the most sensuous communications, a degree of attention and receptivity. To feel spirit influences our souls must be thrown open sensitively and passively to inviting conditions, as in gentle sleep or the calm contemplation of solitude. They are the "still small voice." The intense clear memory of a departed friend, may be an indication of that friend's spiritual presence, personally, although physical illustration is not necessary.

"I gather this—that the spiritual body is real, is tangible, is visible, is human, but that we shall be changed."—*The Gates Ajar*.

It is no answer to our proposition of spiritual touch, and action and reaction between our living selves and from our departed friends to us, that we so many times fail of sensible *proof* of these things, and that they are so infrequent as to amount to no more than mere coincidences. Absorbed, covered up and enveloped as we are in mortality, it is only natural that the delicacy of spirit-essence does not arouse us. — Some of us are as coarse as brutes. Why don't we all feel the power of the terrestrial magnetic

current, which is a physical force? The moral and intellectual dullness of the brute is insensible to spirit voices. So are many of us at different times. To be influenced spiritually we must be taken either when off our guard, when the mind is balanced finely, and open to this spirit aggressiveness, or when trained to the principle by sorrow, bereavement, or moral culture. We are not sensible to the magnetic stream north and south, but if our bodies were full of magnetic needles we would be. Insomnists are sensitive to it who try to sleep while lying north and south, because each corpuscle of blood is an active iron and oxygen magnet, keeping the circulation and friction of consciousness active in that position. Magnetic needles can be made so feeble as not to respond to the terrestrial current, and yet attract each other.

If the so-called materialization of spirits be not real sensible objects, then the visions of them may be molecular subjective impressions of spiritual objects that are invisible to the physical eye. Such phenomena are sustained by so respectable an authority as the Bible.

“The spirit of the departed dead, I am convinced, have a certain influence over our minds.”—*Bishop Bowman.*

“The soul is a living organism.”—*Drummond.*

“What we call soul, the immortal man, is not a metaphysical nonentity, but an organism more perfect than the outward body.”—*E. A. Sears.*

The establishment of spiritualism may not be so much a question of new phenomena as of human development. We are progressing, and we may yet discover a universal and certain rule by which we can interpret the “still small voice.” We are now too coarse, or too inflamed with bigotry. The Egyptian hieroglyphics were a mystery to the world until the Rosetta stone was found. Then all was plain. Some philosophers may yet give us a practical and universal key to these angel voices about us.

“The theory of an indivisible mind-body is becoming the accepted hypothesis of one class of scientific thinkers. That every mind may have a more permanent ethereal body, which mediates between it and its grosser organism, cannot involve a shadow of scientific absurdity. In mind, physical and mental properties inhere together in mutual dependence.”—*A. B. Blackwell.*

Walter Scott in his book on Demonology and Witchcraft uses this language:

“The abstract possibility of apparitions must be admitted by every one who believes in a Deity and his superintending omnipotence. No man can read the Bible or call himself a Christian without believing that the Deity, to confirm the faith of the Jews, and to overcome and confound the pride of the heathen, wrought in the land many miracles, using either good spirits or fallen angels.”

That there are unseen social forces is easy to admit; but a more interesting question is

whether those forces communicate between mind and mind, or spirit and spirit directly, by shooting off and transmitting a part of their own substance, or by vibrating upon another or odic substance that exists *between* mind and mind. How can spirits in heaven communicate with one another if there is no bodily media? To claim that the physiology is the only medium of communication is to give away the whole doctrine of after-life and *make man die* like a tree. There is a direct influence and communication of mind and mind, as shown in the constant coincidence of thought so familiar to every human experience. These harmonies of thought and action among people are not causeless coincidences, like the striking of two independent clocks constructed on similiar principles of mechanics; they are like electric clocks that are all run by *one* current of electricity. Human isolation is abhorrent to experience and instinct. Strike out all life but one man and he probably would die as surely as if the sun were stricken out, unless he recognized sympathetically God's presence. Society elevates and improves the species; deprivation of society, or a few confined together, deteriorates the intellectuality, as intermarriage of families deteriorates body and mind, or as stagnation deteriorates everything. Cynicism is a soul-disease that

withdraws the man from his atomic contact with his race and shortens his life, unless the loss is compensated by his atomic relation with God, the source of all spiritual supply. Spirit is something, not nothing. "It is not good for man to be alone."

But with the question of the objective and sensuous recognition of the departed spirit, "materialization," it is not necessary to deal fully here. Scientifically there may be a departed spirit, the form and shape of which we know not, that may be discerned or felt or realized by the mind of mortals objectively, not by the physical eyes, but by spiritual eyes; not subjectively, but objectively, in the sense that spirit is a refinement of matter.

We are "sown a natural body and raised a spiritual body." If this spiritual body exists after death, why may it not be seen? Why may not this nerve essence recognize its own kindred essence by direct lines, without the aid of the optics, by some occult law of its own?

"What little we know we get through the ear or the eye or the nostrils or the taste or the touch; but these angels of God have no physical encasement and they are all senses. A wall five feet thick is not solid to them. Through it they go without disturbing a flake of mortar or a crystal of sand. They are at every place. They are more numerous on the earth than the human race; and more than that, there is a guardian angel personally for you. I used to think that was all fanciful. I said to myself, 'That is a

very good theory, but I can't quite believe it certain. From this present study of angology I find it positively stated that every soul has a guardian angel."—*T. De Witt Talmage*.

It is a fallacy, like that of an "idea spirit," to suppose that all physiologies or bodies are alike in material density. There is a difference in animal bodies of fibre and weight to the cubic inch, a difference in physical specific gravity. If there be organized beings on other planets, Neptune being lighter than water, its men would be correspondingly lighter than we. The same law would prevail on other spheres, planetoids, or nebulous centers, to all degrees of subtility, whether fluid, gaseous, ethereal or electrical. Thus a "spiritual body" is in analogy with known physical organism. If, in the nebulous spaces, there be intelligent beings, they must have forms quite gaseous. Germs are said to be "floating" in the air. The following is an approximate grading of the lightness of men upon our planets, according to the ordinary estimate of the density of those planets, going from the sun: A man would be one-fifth as heavy on Earth as on Mercury, one-tenth as heavy on Jupiter as on Mercury, one-twentieth as heavy on Neptune as on Mercury. If human beings occupy Neptune, they would be nearly six times as light as men are on the earth. And if there are planets beyond Nep-

tune, nearly nebulous or gaseous, they would require correspondingly lighter bodies. And so on, there might be, from our known analogy, realms requiring volatile or even electric bodies. And thus the ethereal spaces may require ethereal bodies. The following gradation of planetary densities is quoted : Mercury, 19.56 ; Venus, 5.22 ; Earth, 5.66 ; Mars, 5.39 ; Jupiter, 1.68 ; Saturn, 0.36 ; Uranus, 0.69 ; Neptune, 0.97.

“ All flesh is not the same flesh ; but there is one kind of flesh of man, another flesh of beasts, another of fishes, and another of birds ; there are also celestial bodies and bodies terrestrial.”—*Paul*.

Dr. John Trowbridge, in the *Popular Science Monthly*, has these words :

“ The doctrine of the same existence of spirit after physical death, seems to be not foreign to the scientific ideas of the conservation of force, which have now obtained such complete supremacy in the science of physics. The idea of a great source of life and mind, the prototype of our physical sun * * * is not inconsistent with the doctrine of the New Testament. I think by this is meant the Holy Ghost.”

With the idea that spirit is an “ immaterial substance ” one can hardly have patience to deal. It is a merely thoughtless assumption, a pseudo idea. It is inconceivable and illogical. Some writer has said—“ Whatever is beyond the reach of our physical senses is immaterial.” Whose “ physical senses,” pray ? Some of us are very dull. If “ material ” and “ immate-

rial" are only relative terms, let us be more exact and absolute in the use of our words here. All of us are advancing in perception; we are progressing in the discovery and analysis of new elements. A higher order of refinement may yet perceive spirit forms.

"The last triumph of chemistry, says Rothe, will be a spiritual body, perfectly responsive to our will and possessing immortality."—*President J. W. Bashford (Wesleyan University)*.

"No prejudice of the vulgar can be more unphilosophical than is that which would obstruct for a moment our acquiescence in the belief of a future transfusion of human nature with its individuality into a new and more refined corporeal structure."—*Dr. Isaac Taylor*.

All that is not sentience in the Universe is material. There is no middle ground. If God and spirit operate upon matter, they, too, are matter; that is, sentience embodied in ethereal bodies. That sentience may be denominated the God, but the ether is there with Him, although their connection is incomprehensible to us.

"We cannot think of substance save in terms that imply material properties."—*Flemming*.

Aristotle described soul as "The first form of an organized body that has life." How can he give "form" and "body" to an idea? This corresponds with the language in the Bible: "And

God formed man of dust of the ground and breathed into his nostrils the breath of life, and he became a living soul." It does not say that God breathed into his nostrils an idea or consciousness, but "breath." How can mere sentience have body, under the ideal philosophy? If a man's immortal part were understood by the writers of the Bible to be pure idealism, there has been a woeful and misleading use of language in the words "angels," "spirits," "body," in connection with that which is "raised." The Bible writers were the most ultra of spiritualists. When Christ was seen by his disciples walking on the water, it is said they were sore afraid, because they thought they had seen a "spirit." How could a spirit be "seen" if it was only an idea or consciousness?

The spirit of the Holy Ghost invoked by religious devotees is a real thing, not an imagination or reverie. A sturdy man, a Methodist, upon his knees, at a religious revival, as his streaming eyes were lifted and hands outstretched towards heaven, averred that he was receiving "shock after shock of the Holy Ghost." If the Holy Ghost is an "idea" only, how can it "shock" bodily? Is the bodily swaying movement in a revival a subjective conformity, or from an outside force?

Following are quoted opinions of writers as to the physical or substantial essence of this soul force, and also common phenomena tending to prove it. Goethe makes this statement, which is common to the experience of us all :

“One soul may have a decided influence upon others merely by means of this silent presence, of which I could relate many instances. It has often happened to me that when I have been walking with an acquaintance and have had a lively image of something in my mind he has at once begun to speak of that very thing. We all have something of an electrical and magnetic force within us, and we put forth, like the magnet itself, an attractive or repulsive power according as we come in contact with something similar or dissimilar.”

Gregory says, “Animal magnetism, mesmerism, electro-biology, and electro-psychology, are all the same.” Mesmerism, which is the influence, or supposed physical influence of one will over another, is believed in by millions of the most intelligent people. Esdaile says, “Mesmerism is a natural power of the human body.” Paracelus holds that in the human frame exists something of the sidereal nature, something derived from the stars, and that the soul is united to the body by an animal fluid. Teste makes this remark : “Here, then, we see beyond all dispute the will of one individual transmitting itself in silence to another individual who is not aware of his presence.” He says,

“What is the vehicle of this will?” and answers, “The magnetic fluid.” Mesmer says, “There exists a mutual influence between the heavenly bodies and the earth, and between the earth and its living bodies, a fluid universally diffused and admitting no vacuum, whose subtlety is beyond all comprehension.” Ashburner said, “Od is a cosmical force radiating from star to star, permeating the universe, and an element differing from both electricity and magnetism.” Can this be soul-stuff? Newman speaks of the fluid used in fascination as a “nervous vapor.” And Greorgy, “If odic fluid exists, it traverses space just as light does, and distance is of no importance; it is probably the medium of the transmission of sympathy.” Sergeant Cox declares, “Psychic force consists of a material essence that executes the command of the will over matter.” Denton is put down, “Radiant forces pass from us continually, as truly as light proceeds from the stars. A speaker reaches his audience by invisible ways that penetrate to the interior sense.” Evans writes: “The mind is a spiritual substance, and there goes from it a sphere that surrounds it, and it is a radiant force like light or heat.” Dr. Caldwell, speaking of military eloquence, used this direct language:

“The brain and muscles of the speaker must be indirectly connected with the brains of the auditors, else it would be impossible for them to produce an impression ; nor can they be thus connected except by a subtile, intervening ether, of which our senses take no cognizance, but which is in actual contact with the brain of each party ; the atmosphere is too gross for an agency so penetrating and refined. This fluid is secreted by the brain from the arteries and is thrown off by the brain ; and on no other theory can we form an intelligible conception of the peculiar effects of oratory.”

And now we come to a man who declares this force can be seen. Dr. Ashburner, in his translation of Dr. Reichenbach's work on odic force, says he has made a great many experiments with highly sensitive persons, and continues :

“There is an imponderable, material substance, emanating from the mind, directed by the will, that is so effective as a material power that it may be polarized and imparted from one thing to another. After a long course of experimenting on sensitive individuals I have come to the conclusion that a force which is a material agent, attended by or consisting of a colored light, emanates from the brain of a man when he thinks, that his will can direct its impingement, and that it is a motive power. I have known at least fifty people who have seen a gray, silvery or blue light emanating from my hands, and that a great many persons that have been put in mesmeric sleep by me have seen a blue light issuing in copious streams from my eyes when concentrating thought in the act of volition or study.”

This, if true, has not yet been imparted to be practical general knowledge of mankind, nor to

their credence. But there have been discovered too many wonderful facts to gainsay it without reason.

“ Then from those cavernous eyes,
Pale flashes seemed to rise,
As when the northern skies,
Gleamed in December.”

—*Longfellow's Skeleton in Armour.*

Evans wrote, “ A man imparts his own thoughts and will silently and unintentionally, as a stove imparts its heat.”

We cannot suppose the mind's only means of enlightenment to be through the ordinary physical senses, nor that our social harmony depends upon the conventional signs we have adopted in speech and writing. Mind was before language ; consciousness is superior to expression. Human minds have an occult power of understanding each other and working upon each other, besides ways commonly supposed. Is there not more in the bond of Christian fellowship than in the doctrine ? There is a “ sacred fire.” Is there not more in soldierly gallantry than military law or personal will ? There is the influence of the charging line that lifts the timid into momentary heroism. Could Demosthenes, as an editor, have aroused the Athenians ? Do the recited speeches of Clay, or Henry, by the most approved elocutionists, excite as those orators did ? Without some law

of contact, how can there be simultaneousness among masses of people acting upon impulse?

Does the perfect accord of a hundred musicians depend upon exact independent similarities in each of them, or does one mind actually imbue the whole mass, and all harmonize with each other for the time being by some kind of contact? It is said that to strike a chord on a harp in a room where there are a thousand harps, will produce a similar chord from all. Do we not thus radiate magnetically upon each other our different moods of humor, and without speech, look or contact? Mental enthusiasms are material phenomena or atomic fermentations and growths. A fact or error is a real seed, a lodgment of an atomic germ of good or evil in the soul-fluid, which fructifies or spreads as yeast does, literally and physically, not figuratively, making passion. The sight of an object of affection often ripens into a disease or fever with persons and with societies, that has its run like any physical disease, leaving its habitat after a season with various results. So of all mental enthusiasms. They can be prevented or controlled by the forewarning knowledge of this law, and the mind and interests thus left unwounded by discontinuing the mental soil and moisture that is furnished by attention, by disturbing and scattering the

atomic germ rootlets, and by absence from the cause of excitation. In love, as with the magnet, proximity is relative influence, but contact is absolute power. This doctrine is applicable to the nurture of all good, and the extirpation of all evil. Keep away from evil. Keep near to good. These precepts will apply to social epidemics of crime, fashion, politics, religions, and war. Religion and war have been common companions and are very infectious. As our bodies are susceptible to direct physical contagion without our knowing the sources, so our minds are influenced by contagion; and why one man has that religion or that politics, having received it while his brain was negative, or is in this or that mood of ambition or despondency, purity or sensualism, anger or kindness, is much the same as why one has the yellow fever and another escapes, or why one has this disease and another that. There is an aggregate mind that works upon the individual mind; and a force of public opinion that warps juries unconsciously in their verdicts, and judges in their rulings. Every separate community has a center of mental force; it may break out mechanically in expression through one individual or another without definable cause, as crystals form here or there, or as rifts of sand are made in this place or that by the floods. We can see

how impulse and sensation not logic are the great moving causes of human conduct, and we get those original impulses by the slightest spiritual vibrations. We get the impressions, then the intellect adopts and confirms them, the will executes them, and we call them "original impulses." We see the people rushing blindly as brutes to shows and excursions, or at the beck and wand of political and ecclesiastical magicians. Few men and women stand aloof with calm feelings, self-poise, clear views, and originality of will. We are all inclined to fall in mechanically with popular motions. Observe the conduct of society, its utter passivity and credulity, merely animal, under the efforts of any audacious individual. A man needs only a spark of assurance and energy to get votes and money off this placer-mine—the public. All he needs is to be serene, confident, and persistent. The automatic rush of popular favor converges to one individual, as the winds or floods converge without definable cause into the whirlwind or the torrent, without judgment, and after its whim and force is spent in impulse the same individual cannot command his former respect, though he remains unchanged. Speakers, editors, politicians, statesmen and priests know this law and strike while the iron is hot. While a knowledge of it will put us upon our

guard against the impositions and influences of society, it will also lead us to take the benefits of social psychic force with its sustaining influence ; for the sun is not truer to the tender plant and seed buried in the cold earth, than is this lifting force of society to the soul of man, where he selects and adapts himself to its best. It is next to the spirit of the Almighty. We are magnets, but not insulated magnets. A medium of induction surrounds us to lead off our power, or to lead power into us from others. We must know this law to hold our own. We can see that as regards this element, which has so much to do with life, if indeed, it be not life itself, there has been but very little progress in human knowledge. We know that the action of the body evolves a personal electricity that we ought to conserve ; we are helpless or passive as we lose that force, just as we are when we lose our animal heat or are exhausted by the labors of a day. When we have spent our force we are in no condition to encounter other people. Just before a rain-storm, when the clouds concentrate electricity from the atmosphere, many people feel distressed, feeble in circulation and action of the heart. After the storm, when the electricity is discharged back into the atmosphere, they are strong again. So animal electricity will leave

negative people and accumulate in the crowd or the audience, leaving the negative person weak and sleepy ; or it leaves a negative person to help a strong person. We can cultivate positiveness, throw out a personal influence of our own, and an effectiveness of character, which, if carried down and accumulated through a succession of families, could produce a personal influence so great, so far beyond our present degree, as to explain the magical power of ancient priests, kings, and chieftains over the uneducated mass.

In Appleton's Encyclopedia are these words:

"The highest professors of magic have always claimed it is fit only for kings and priests ; it requires superior intelligence, the severest study, and audacity which no peril can daunt, a will which no resistance can bend, and a discretion, devotion, and an habitual silence, undisturbed by the temptations of the world. The man who has demonstrated his fearlessness amid conflagration, tempest, shipwreck, and darkness, can terrify gnomes and sylphs and can invoke them."

"I have had other evidence of, and have proved in other ways, the existence of the soul and its survival of the dissolution of the body, as a conscious individual entity, capable of sustaining the functions of thinking, feeling, remembering, and willing on a higher plane, just as the physical body does on the material plane."—*Dr. Eliot Cones.*

"There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist ; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the

spiritual world is not so far off as sometimes we conjecture, and that after a while from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps after a while, at the call of God—not at the call of the Davenport brothers or Andrew Jackson Davis—some of the old Scriptural warriors, some of the spirits of other days, mighty for God, a Joshua or a Caleb or a David or a Paul, may come down and help us in this battle against unrighteousness.”—*Dr. T. De Witt Talmage.*

Rev. John McFarland, of Glasgow, a very conservative theologian, has written the biography of a saintly lady, in which he recounts her vision of angels which occurred in the full strength of her intellect, just before her death. His belief in the phenomena is absolute, and he cites many instances. He uses this language :

“Before the last breath is drawn, celestial visions may be granted to dying saints. On no other principle can the transported looks, triumph language and direct intelligent address, with which godly persons have left this world, be interpreted.”

Our limits will not permit the narration of the many beautiful facts of this kind, having occurred within this exalted orthodox Scotch minister's experience. It is common knowledge that the dying seem to be “looking at something,” as exhibited upon their features and by

their emotions, in accordance with their age and experience.

The *Colorado Republic* speaks of a little child two and a half years old, who daily made exclamations about seeing its little sister and grandmother who had died.

The *New York Tribune* of July, 1883, contains an account of two ladies in Louisville who were intimate friends, but separated at some distance, dying at the same time, and each one expressing her conviction that the other was dying.

From a lecture by Rev. J. Cooke :

“Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it, he said, ‘You saw life departing visibly from the physical form.’ This was at Concord, remember, where there is no superstition. Professor Hitchcock, says he was present at the bedside of a dying friend. The eyes closed; the breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away. Dr. Oliver Wendel Holmes, in the preface to a book on visions, says, with all a scientist’s conservatism, that his friend, Dr. Clarke, said that once while watching by a deathbed, the impression was conveyed to him that ‘*something*’—that is the word he uses—passed from the body into space.”

“The general, or it may be termed, the universal belief of the inhabitants of the earth, in the existence of spirits, separated from the incumbrances and incapacities of the body, is grounded on the conscious-

ness of divinity that speaks in our bosoms and demonstrates to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the divine substance which is not subject to the law of death and dissolution. * * * The conviction that such an indestructible essence exists must infer the existence of many millions of spirits who have not been annihilated, though they have become invisible to mortals who still hear, see and perceive only by means of the imperfect organs of humanity."—*Walter Scott.*

The susceptibility and sensitiveness of the mental sensorium in the brain is beyond our comprehension. Its humors are so exquisitely balanced that influences from an illimitable distance, and of an infinitesimal refinement, may set to work impressions and impulses within us that progress into volition and passion. Electricity acts by induction, without mechanical contact. From the telephone, speech leaps from wire to wire; the electric arc or loop can flame out, not only totally dissevered from the dynamo, but by induction through space. Possibly the mind conveys its condition directly by the same method to other minds. Where a force acts thus outwardly, it is well known that we can fix no limit to at least some degree of its influence. Thus, taking the sensitiveness of the human mind, when free to susceptibility, and presuming its electric nature, we can comprehend clairvoyance, mind-reading, etc., however much those philosophies have been degraded, and

can also, from the many social phenomena that we accept, reason out that the body of the mind is electric. And if the mind be etherial or electric and lives after bodily dissolution, we can easily comprehend the influence of the departed over us when we open ourselves sympathetically to them, and that they may be literally our guardian angels. If the mind uses electricity as its immediate agent, a theory now generally accepted, then the ever beautiful and interesting phenomena of the magnet and glass is worthily illustrative of it. Almost every steel or iron bar has some magnetic attraction in it. With some bars this force is scarcely effective upon the most delicately poised needle. Yet a small segment of watch spring, resting upon a needle's point, that can be deflected by a speck of dust and scarcely made to revolve by a weak bar of iron, will be made to revolve under a goblet to the same effect by the same bar outside. Philosophy will not attempt to limit the distance of that magnetic power in that bar, however slight. So if the soul is magnetic, or has a magnetic agent, we can infer that its tender and invisible agencies work upon us; and although we may at times be unconscious of them, we cannot deny their ultimate power. Though they may touch us with yearning and affection, they may find no response from our too consciousness mortality.

The moonbeam upon an icy mountain peak has some influence, however inappreciable. The fault is with us, not with the spirits.

“There are seasons when the soul seems to recognize the presence of, and hold communion with the departed. Who shall say that at such times there is not a real communion between the living and the dead?”—*Bishop D. W. Clarke.*

Wherever a man goes, and upon whatever he touches, he leaves his magnetic impress, which radiates upon all who pass there. Every iron tool and every other object we handle are more or less charged ; those objects induct other objects *ad infinitum*. Hunters say when a fox jumps upon a rock or into the water and gets his feet “cold,” the chasing hound loses the scent. The sensation is magnetic, as in the expression of human love which appeals through nerves of the lips and nostrils, that perhaps have nothing to do with the olfactories. Along the cold stone city flagging, of a wintry day, where thousands of feet are scraping, the dog traces his loved master. Can it be by odor? A dog will touch you with his nose and look inquiringly into your eyes. He learns by that act your disposition.

The affinity between the iron bar and the *stream* or current of magnetism shows they must be composed of similar elements. Perchance the magnetic stream is simply energetic

and radiant particles of magnetized iron, iron diffused into the degree of inconceivable fineness predicated of the original ether. Break a magnet into an infinite number of pieces and each piece will be a magnet with its polarities. Continue its subdivision down to molecules and atoms and the polarities and energy still exist. Carry on the division of the particles or atoms to an ultimate rarefied gaseous state, they will still remain iron, with their magnetic potency and polarity; and thus may not that unseen force between the horse-shoe magnet and the armature be simply floating energetic particles of iron, load-stone or cosmic original ultimate matter sprung into activity and released from a condensed form? Have we not here an illustration at once of the *materiality* and *potency* of the active soul? If the unformed Universe was originally this rarified energetic fluid, its own cohesive properties would, by shock or volition, gather into spheres accreting, one with another, and the cumulative power of the cohesion might produce what we call planets and suns. The nebulous gatherings now seen by our telescopes are this very process now going on. No physical forms are there; but we know by analogy there may be intelligencies.

CHAPTER VIII.

GOD WITH US.

“God surrounds me like an atmosphere,” *Dr. Meredith*—A demonstration of theology from the foregoing theories—The persistency of hope united with the persistency of matter assures us of immortality—The social and moral benefits of material spiritualism—*Dr. Thomas Chalmers*—Bible spiritualism—Death a progress in life, *Robert Browning*—The soul sustaining power that is in the atomicity of the Holy Ghost—Evolution into spiritualism—The dispersion of soul particles by loss of moral virility—Righteousness is the health of the soul—The spiritual body—The resurrection a scientific fact.

This philosophy, besides inculcating a rational theology, will be found a practical aid to individuality, for it enables us to detect social infections and thus to evade them, to gauge the weapons before invisible and unknown, striking at the soul and character, and to either parry or encounter them. “Forewarned, forearmed.” It enables us to detect silent, secret, magnetic human vampires and to shun or destroy them. We have the powers of discretion, free agency, isolation and defense. We may not be able to compete with a stronger nature, but we can hide

or flee. We can keep out of the blaze of the sun if we do not want to be consumed. If we cannot cope with Napoleon or Cæsar we can decline his company. We can apply this philosophy in holding true friends to our souls "with hooks of steel," or in putting aggressive and selfish people at harmless distance. We apply it to cherishing our children. Our sustaining and touch have kept them all from the grave, and by it we have walked with them down into "the valley of the shadow" and back. Adopting this belief, that the soul is a substance and operates by physical laws, one will find it grow upon him, and it will find illustrations and be confirmed at every step in his life. It will explain to him mysterious social influences; will enable him day by day to strengthen his will as he does his physical frame, and will open up wondrous fields of psychological law. Above all, he can stand with self-poise in the madness of the multitude, whose passions are stirred by the lightest speck of physic effervescence, and measure himself against domineering wills all about him. It is a direct means of strengthening and ennobling the soul by recognizing it in the category of tangible things. A great soul cannot be made through vice, crime, or violation of simple nature. Virtue, temperance, rest, peace, fresh air, labor, with education, will make

magnetic power, or largeness of quantity and fibre of soul. Will-force is physically measurable ; it is manifest in muscular exertion. A man may, by moral and intellectual industry and economy, gather great attainments, but he cannot successfully impart or enforce them unless he has capacity—physical capacity and quantity of soul, actual physical length, breadth and thickness. The soul is not a being of supernatural extension and limitless capacity for draughts of service ; it is a creature ; it is limited ; it is finite. It needs to be fed, conserved and protected like the body, and has limits of power like all created things.

All this foregoing philosophy would be idle unless relating to man's moral good. There is a spiritual lesson in it. The atomicity of God gives us a natural religion and expounds our former faith ; it seems to be a connecting link between earth and heaven ; between moral law and material law. Morals are but the revised statutes of religion ; spirituality is religion itself. God about us, in our presence, not somewhere else, is a stronger influence than a theory can be. We must have more than a conjectured God. Our own intelligence resides some *where*, in some *thing*. Which is the substance ? Is it the most subtile, homogeneous and ultimate element of our bodies—the electric fluid ? Dissection

has laid open to our very eyes the secret channels, battery and paraphernalia of such a fluid life. Thus may not the Creative Intelligence inhere in the Universal ether? That is the "image" in which we have been created.

The plant needs the *actual* contact of the sunshine, not to possess in itself a "theory" about sunshine, nor a "belief" in sunshine. Man needs a God that can assimilate with him, with his spiritual and physical particles in reality of contact, like the proximity of one we love, not a theory about God, nor a belief in a distant God. One can hardly, if this reasoning has taken hold of his mind, escape a comforting, new and abiding spiritual code as well as an increased faith in Revelation. God's presence is as tangible to the spiritualist Christian as a sun bath is to the Atheist.

God with us—not as a conjecture nor metaphor, but a chemical fact—is all there is of religion. Recognizing the bodily presence of God as a surrounding and penetrating ether will compel one to so live in holiness as though clasped hand in hand, through every minute, night and day with the most exalted and lovely human personage. We must come to this fluidic, materialistic idea of God, the Holy Ghost and the human soul, or give up our immortality. God can be with us in only two ways—either

as an abstract idea, or as a cosmic material essence. A subjective or metaphysical God or soul is only materisism, it being annihilation with the death of the body. But as an ultimate material element they are enduring. God penetrating and surrounding us like the magnetic current is an ever-present monitor, confessional, and witness. In the bodily presence of a noble friend we are correct and true ; absent from him, no knowing what we may be. It requires no more stretch of the imagination nor violation of reason and experience to make God a surrounding substance like the air, than to know his works, see him in the electric gleam, or feel him in the thunderbolt. He is a God of matter ; he has organized matter ; and a material form for Him is not beneath his dignity. It is just as natural and easy for the Creator to be bodily present to his creatures in a diffused cosmic whole, as it is for his creatures to be present to each other.

“The physical universe is, without figure of speech, the body of God. You see God as plainly as you see your fellow men, no more and no less.”—*Rev. John Scudder.*

Immortality, also, may depend upon tenacity, hope, aspiration, joy, object, mental and moral health , and love embracing all as the key to all. With love come hope and all other desires and

aspirations. Love is atomic affinity ; it embraces all other faculties. "Whom shall we meet in the beyond to enjoy?" is the great question. The law of present persistency and continuity extends beyond the present life. A human being without desire for companionship, left to remorse, shame, hate, despair, may perhaps commit soul suicide. Existence under normal conditions is a pleasure. All are glad we were born. Holiness, Faith, Hope, constitute the natural propulsion and psychic *momentum* that carry us across the line from mortality to immortality. But those qualities cannot go forward alone ; they must have a material basis to ride upon. In one who lives a natural life, that is, a life in accordance with God's law, there is, by nature, a blissful enjoyment of mere being, a love and tenacity of life. It is yet a problem whether all sentient egos survive animal dissolution, if not, do any, and if some do not and others do where the line is drawn. If the imperishability of matter requires volition *united* to it in sufficient degree to keep the soul particles together, then the degree of desire to live depends upon inducement to live—hope, ambition, love, object. Moral and intellectual energy is necessary to sustain material continuity up to the sticking point. This hope is the link between the here and the hereafter, for matter

does not perish ; cohesion, at least, always continues with it, and intelligence also, as far as we can see while accompanying the phenomena to the last dying spark of matter in the material body. Hope is material and spiritual energy alloyed.

“ For we are saved by hope.”—*St. Paul.*

We are led to a future state of happiness as the natural result or sequence of a correct life, not as an arbitrary gift or reward. What we shall have after death will be in the natural course and effect, commencing here and continuing there. We have the illustration of this principle in this life. Nothing is claimed of the future state that is not analogous with what we find here. Hope and body here form the copula of life. Hope and ultimate atoms hereafter will constitute the copula of life everlasting. The two existing, there can be no death. What can destroy or disperse magnetic atoms that in and of themselves desire to live and keep together?

It is inquired, “ What about those who die without hope ? ” It is answered, that the immediateness of hope and virtue just before dissolution is not so much needed as a life-long hope or inherited character, a substantial stock of spiritual constitution. Lunatics and infants—dying may depend upon what has gone before in their heredity and personal mental vitality.

Revival, or resurrection, depends upon spiritual virility, inherent moral momentum and persistency, like health in seeds. In the live seed there is a persistent dynamic force ; so in soul-seed. Any other resurrection would be arbitration. The idea of lawless arbitration from God is fit only for savages and children. Consciousness revives after death as it does after healthy coma or sleep, or as memories of long forgotten events revive by reflex molecular action. The deceased infants of the vicious have a tendency to annihilation parallel with the physiological foetus of the physically weak and invirile. Perhaps it is of little consequence. Mayhap spiritual resurrection may be prevented analogously as a physical birth may, and souls fall in the other world still born. Unless the soul-atoms are cohered by the cement of hope and morals, proving a reason for existence, they may dissipate into the Nirvana of the Buddhists, who are exhausted by sensualism and materialism and have no Hope. This philosophy helps us solve the mystery of death, to take away its sting, to dispel its blackness, to make it a portal of attractiveness. What we see of a man is not all of him. Faculty and the display of faculty are two different things. Death is only a subjective condition with the looker-on ; it is not death with the one passing away. There is probably

no consciousness of death by those who we say are dying. There is probably never a necessary change or decline in the soul from its maximum degree of development on through bodily dissolution.

Our race cannot boast of moral progress, or even respectable development, while that most natural, common, and inevitable fact—death, is regarded with an ape-like horror. In this respect our so called “matter-of-fact” and “practical” men are in the worst plight. With all the boasted civilization of mankind there is not to-day in our secular curriculum anything about the only absolutely universal fact connected with life—which is bodily dissolution. The beyond is a dark mist, except for Revelation, or a new philosophy. It is high time this smart business world were casting about for the science of this subject, to lead it away from its ultra materialism, which is as mole-sighted as damning. It is unworthy the race not to have one primary, practical, and universal doctrine in respect of our future. Is it not, come to think soberly about it, astounding, that outside of the Bible we are without even a hope. A delusion would be better than nothing, for that would set up a moral system, and hold us to a sense of good order and accountability. Without the

moral influence of a future, society would dissolve as quickly as matter would with its cohesion withdrawn from it by the Almighty's will. Old men who are "kings of finance" and "props" in the business centres, continue in their counting-rooms, aggrandizing unnecessary wealth that younger men need, treading the wheel of materialism to the last, to shut out from their sight the gates of the tomb, or to brace themselves against its fancied chill. An old millionaire, eighty years of age, tottered with a carefully prepared list of interest items by his own trembling hand, to a poor small mortgager who was willing to average them, hit or miss, to save time and figuring. In two weeks the millionaire had run his allotted time and was dead. What was he more than an aged monkey, even with his "standing in the street" and his palaces? We know that death is inevitable; then why not recognize it as a familiar, pleasant and welcome number in the programme of our existence? Why is not its philosophy as elemental in our common schools as any science, so long as it is inevitable? Why is not old age regarded as a tranquil, glorious sunset and an approach to welcome rest,—

"All his prospects brightening to the last,
His heaven commences ere the world be past"—

and death, not as the sum of all calamities, but like removal to a country villa by the ambitious family, or the retirement from business by the hopeful merchant? Why should not our lives be a practical, joyous, and halcyon preparation for those other material realms that science tells us *cannot be annihilated*? It is bound to come. Then why not be as practical about it as the caterpillar? The world will come to this philosophy at last. The distance between our here and our hereafter is as thin, immediate and proximate, as an egg shell through which the chick pecks his own way to the outer world. If this physical world is made out of the ether, are not the ethereal realms consistent with an ethereal body? Because we don't *know*, it is not a proof that it is not. Knowing that we may never die, what happy unconcerned lives we might have here, taking no thought for the morrow, except in that moral hygiene necessary to revival; believing this world still peopled with the souls of our beloved. That simple science would instantly transform this earth into a paradise. This reasoning meets the Bible; and the psycho-materialists meet the religionist who has arrived there first by the short cut of faith and Revelation. But our men of "material prosperity," of great wealth, who so superciliously patronize us all, are, by their ex-

ample, making earth a veritable hell. They pursue "business" only until they flicker out like a candle-end, and it is doubtful if there is enough spiritual carbon in them left to be ever relit. The "Stock Boards," "Gold Boards" and "Exchanges," with all their comfortable pride, are like shaved-headed bedlamites who ought to wear masks for mere shame and guilt. With mercenary frenzy they shrink like lunatics and froth like fighting wild boars, but after "Change" they take high places in society. Are not the dissipated fortunes, the deserted mansions and scattered families, enough reminders that there is no lasting character in the objects of their desperate contests, vexations, weariness and insomnia? Do they not see that they tumble into their graves beaten, a failure at last? Then what is success? It is leisure and happiness here and an eternal life beyond. That is the ultimate instinct and hope here in making money.

When the Bible fathers spoke about mansions in the skies, they knew what they were talking about. They had neither time nor space to hand down detailed analysis and explanation. They had no printing, so they thought more than they wrote. They were compelled to be terse and epigrammatic. Those objects in eternity were not ideals nor delusions; they esteemed them as

much more real and material than earth as the ether is more homogeneous and lasting than physical matter. Those heavenly things need not be of the same chemical combination as our objects here, and yet may be real and objective to a disenthralled soul. If all forms of matter here have come from one original substance, may not the soul find raw material there, in that original substance, for its employment? We are not at the top of wisdom and discernment. We shall not be developed to our capacity until we stand on earth and with philosophic parallax look into heaven as we have done into the stellar spaces. We shall yet do this; and we shall know God and angels, as we know the size, weight, composition and location of the stars.

Dr. Thomas Chalmers, of Glasgow, an eminent orthodox authority, in his sermon on "The new heavens and the new earth," records himself as believing in a material heaven, and the following eloquent quotation has a character of science as well as revelation:

"No, my brethren, the object of the administration we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangements; and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become 'without form and void,' but without one particle of its substance going into annihilation. Out of the ruins of this second chaos may another earth and another heaven be made

and rise, and a new materialism with other aspects of beauty and magnificencè emerge from the wreck of this mighty transformation and the world be peopled as before with varieties of material loveliness, and space be again lighted up into a firmament of material splendor. We are now walking on a terrestrial surface not more compact, perhaps, than the one we shall walk on ; and we are now wearing terrestrial bodies not firmer and more solid than the ones we shall hereafter wear. Instead of being transferred to some abode of dimness and mystery, so remote from human experience as to be beyond all human comprehension, we shall walk forever in a land resplendent with those sensible delights and those sensible glories, which we doubt not will lie profusely scattered over the new heavens and the new earth."

When the soul becomes emancipated of its animal habitation it assumes the form of its own spiritual temperament, standard and character, not having any physical restraints. In heaven the crooked straighten themselves ; the blind see ; the deaf hear : the lame walk ; the black are made as white as they want to be. The resurrection of "the" body would resurrect all bodily infirmities, for which Heaven would not be thanked ; but the resurrection of *a* body would be a spiritual body that would make immortality a blessing. All who believe in the resurrection must believe in a material soul. The soul is as perfect in form as imagination, will-power and character can make it ; it forms itself according to its own ideal. Take comfort, ye maimed and broken ones of earth.

"The soul will not know either deformity or pain."—*Emerson.*

"The Kingdom of Heaven is within you."

Resurrection means simply the resurrection of the psychic ego. "The" body could not be resurrected, because it is an indefinable thing; it has no enduring character; is always shifting; is never one instant what it is at another. There is no such thing as "the" body as a fixed quantity. It is a phantom. It is like the stream of a river. A resurrection of "the" body would require an epochal principle—a fixed period of time in its development. When should that be; at the emaciation of old age, at the death-bed, or at what period of life, health and strength? The ethereal realms would not be adapted to physiology.

If we could learn by heart, ingrain in our consciousness from childhood, by science and philosophy, not by revelation and faith, the simple and natural fact that our personal existence is *continuous*, without any break at bodily dissolution, it would entirely change human life and society. It would remove the fear of death and separation; would banish care and our crazy pursuit of wealth, and restore primitive happiness. Our intense materialism comes from our ignorance of spiritual philosophy.

Our confidence in a future state should not rest alone upon what we can persuade our faith into, but rather upon what we can know. The instinctive dread of final death is barbarous and

unworthy of educated beings. Were we satisfied that life once began may never end ; that death of another person means only our own obscuration or loss of power to see the departed ; that they do not leave us, but stay about us, only that we cannot see them ; and were we informed of the nature of psychic substance, of its adamantite quality, and that in all the physiological changes the final one of death is only a trivial incident in soul-history, a mere coat-shedding, then we would live here more rationally and happily. We would worship mammon less, would cultivate sound morals more, and thus qualify the soul for that unit-tenacity, that moral culture and hope that make an enjoyment of mere existence and assure a reawakening. Even from the centre of the finest evangelical church, in the most favored Christian land, with minister of profound thought, thrilling eloquence and exact piety, surrounded by a congregation of intelligence, devotion, pure bodies, comely apparel and all sorts of civilization, there goes up only a glimpse of spiritual sight, a mere mole blinking, compared with that clear day of spiritual development and enfranchisement yet to come to the simplest of us from a thorough and comprehensive spiritual culture.

There can be no conceivable conditions in this world that would make it desirable and satisfac-

tory to live here always, except to young and animal natures. Under its very best the body is a weakness, shame and disgust. Wealth and station do not bring content and happiness. The most approved scholarship, the best fortune, and the happiest of domestic life suffer inevitably the visitations of sickness, separation, death, loneliness, disappointment, soul-craving, unrestful longing and looking forward, a want unsatisfied and unexplained, and, at least, painful compassion with the suffering around us. Nuptial vows are degraded, family altars are thrown down, strangers carry away our loved ones, families melt away and forget each other, parents and children in courts of law swear away each other's characters, and, finally, graveyards are sold. This is not cynicism nor pessimism ; these things are proved facts. But our egos survive and go on with all their qualities. May not those loves revive again and those egos be reunited ? But earth is not favorable to that unity nor to permanence.

The earth is always exhaustible ; the ether is inexhaustible. Even the pure charms of inanimate nature weary, because they are subjective, so far as they appeal to the imagination. They give back no substance. A man may go around the earth and return home unsatisfied, longing and yearning. But if in that home, however

little and plain, there be *love and religion*, his life is an unending fountain of joy ; the cup of his blessings is always full, because those elements are objective, feeding-streams of soul substance from others, living fountains replenishing his waste. If there be not religion and love in that home, it is a mere dog kennel or mad-house. Mutuality is support ; solitude is decay. The happiest hour of a king is that when alone with his queen. Religion heightens love.

Believing in the physical substance of the soul we can see and feel a tangible life in the skies. The soul, when it escapes, may stay right here or traverse the ether, which is more real and abiding than earth, and has more objects there to entertain and engage the spiritual faculties. All this would be more miraculous than our present existence, which has come from that very substance. The soul hovers about its old associations and communes with its old friends. It may not speak to physical ears nor show itself to physical eyes ; but its laws of magnetic contact and its "still small voice" upon our impulses remain, though we may often be too pre-occupied, or too coarse to heed them. As gently as some vibrations in physical laws, our departed friends suffuse us with our first and original thoughts, and thus they guide us. The recog-

nition between us and them would be more mutual and practical were we less obtuse. If the soul is electric it has the speed of electricity; and a thought by us may summon to our side in an instant a friend-soul who is a million of miles distant.

Old metaphysicians tell us we cannot trace the origin of our impulses. Are not these spirit voices sometimes the origin? As we become refined, reflective and spiritualized we open ourselves to their presence. They need not go to the skies any more than they need go to the center of the ocean, or prairies. But thither they may go when they have gathered their loving groups.

We have assumed the interstellar ether to be more durable than earth; there *may* be constancy of love; and why may not those two, forming the soul, cohere and thus make continuity, which is immortality? It is well to believe there is something or somebody abiding and true, for nothing in this world is. All here is changeable and vanishing. We want a God and his *eternal* laws and rewards; we want happiness and peace that will *stay*; we want a *sure* thing; we want a life without forebodings, and pleasures without dregs.

The continuity of the ego is the key-note of all existence. Without that nothing else is

worth considering ; all would be moral chaos. God cannot be alone, uncompanionable. We might as well say there is but one tree, one flower, one man, one lion—one of any species. The human ego is a thing—a product or evolution. Why suppose any creation or ego to be discontinued or annihilated ? The evolution of intellect, showing the sharp matter-of-fact attainments of mankind, is now arriving into a rational spiritualism and gradually approaching the teachings of Revelation.

The age is now enquiring, “Is life worth living ?” Surely not in itself. It is only worth living as a preparation for futurity. The foetal life is not worth living except as a successful preparation for this outward life, which is, in its turn, only another foetal preparation for a third and spiritual development. This recognition of a surrounding material God is the old-fashioned “grace.” Without it there can be no sure finishing touch to human character. The Godless wise and Godless good may think, in the flush of health, education and prosperity, they are very proper and nice ; may think they have the highest degree of family love and personal honor ; but they are at the best only superior heathen ; their feet are upon sand. However

educated and lovely a woman is, she is only a refined barbarian, not safe for man until sanctified and clarified by the religion of recognizing God's actual presence; then she becomes pellucid, angelic. And no man is fit to have in his control her delicate mind and body until his savage nature is toned by religion or careful moral philosophy. No family group, no conjugal pair can enjoy the highest love without its sanctification by eternal principles.

"Faith makes me feel that God is around me as an atmosphere. The things of this world are things that dreams are made of; they shift like a procession of phantoms. Things that are seen are only shadows of invisible substances. All physical combination is the expression and result of invisible law."—*Dr. R. R. Meredith.*

Prayer is the natural, scientific, face-to-face recognition of the pervasive atomicity of God, like a chemical affinity. It will keep the mind serene and sustained in the most harassing and destructive environments. In a military prison, with hunger, cold, filth, disease, and despair; locked hopelessly in an asylum surrounded by the perishing insane; or in civil prison, consorting with vile and abandoned criminals, the constant invocation of a superior power will keep the temper sweet, the intellect balanced, the hope alive, and the will strong, until the hour

of deliverance. No subjective or self-source of philosophy, imagination or wisdom, was ever known to do all that. What else could work such miraculous effect but a sympathetic objective God of atomic force, or objective *something* equivalent to God? If man has within himself efficient moral resources, then he himself is eternal and worthy of worship. The natural instincts of the human family towards an *object* of thankfulness, an object of support, and object of guidance, an object of attainment, is the balancing argument in the concept of a personal God. Such a concept violates no logic, no rule of Nature, does much good, does no harm; and if an objective material God exists, He would be no more wonderful or incomprehensible than any insect or flower. If we cannot demonstrate a God nor a future state, prayer and faith, even in their blind direction of atomic attraction towards something else, answer the practical purpose. There is nothing in the whole range of human "delusions" so effectual. It so fits the man, his happiness and successes that it is as natural a science as physiology. Love and prayer are chemical affinities with their object.

"No system of human culture has ever yet been devised for bringing out the best there is in a man, equal to prayer. Man's soul is made for it. I could call up

one thousand people here this hour who would say they believe prayer is answered. It is not an experiment."
Dr. R. R. Meredith.

Nothing will sustain the weary, sick, perishing soul but this inexhaustible sea of spirit essence, which is the Holy Ghost. Humanity has no cure. All the plants in the world cannot help an unthrifty plant ; it needs the universal air and sunshine. Even human loves and all mortal felicities fail us in the ultimate test. But nobody ever missed refreshment and restoration at this psychic fountain. When this is vouchsafed the gates of death vanish and our path hence to eternity is uninterrupted, clear and happy. This is a material law, not a moral law.

Even a despairing man, sad, lonely and a failure in business, within the blank walls of his cheap room, can, if he will surrender, obtain a sun-burst of aid and cheer from this ethereal source, that will not only clarify his brain and strengthen his heart, but it will radiate from his face, infect all about him, and procure him employment. As the plant needs daily sunshine, and so, by physical law, daily family worship is the king bolt of life. As God cannot be localized there is in this element of prayer an instinctive recognition of his universal actual presence. Prayer belongs to natural science.

All the sensuous and secular pleasures that the greatest riches afford do not make the soul happy in its years of maturity and ripe wisdom. The unhopeful, ungodly and idle rich, surrounded by luxury, and with the pleasures of both hemispheres at their command, with complete success in life, die with moral suffocation; after having been sated with sensuousness, their last days are tortured with indefinable longing and mental void worse than positive disasters or bodily pain. But the religious have real, positive happiness, no aching uncertainty; and they go to the future content. Then why is not immortality studied in our academies and common schools? It is the one thing hoped for, and death is inevitable. Instinct, all moral comparisons, and analogy with many known facts, all lead us to believe there is a final goal of betterment. We should discover what that is and some scientific and satisfactory way of getting at it, at something sure and of universal acceptance. Physical pleasures cloy, exhaust, and, if lived for themselves, finally destroy. But the last of a true spiritualist is a success. "The proof of the pudding is in the eating." Religion wears well. The surest road to even earthly happiness in the end is the disenthralment of physical hampers. No pleasures that come of mortality are abiding. We want gratifications

that do not deceive or fail us. Give the soul material fibre and along with that hope. That is done by a correct life.

After we have exhausted the world, then what? Are we left with a sickening blank? God and His ethereal universe are inexhaustible subjects that satisfy the soul—that leave no place for ennui. They are the only fit and natural contemplation of life's close.

Are there conscious entities in the next world? If there be, are they to have objects of employment and pleasure? And why cannot a flower there draw its invisible nourishment as it draws invisible nourishment here? The tissues of plants and animals here are built up from ethereal substance. Science says that.

“Heaven is the coronation of all exquisite colors, a great orchard of beauty, an infinite garden of divine floriculture. I do not know but that there may be a material heaven as well as a spiritual heaven. I shall not be at all chagrined if, waking up from the last sleep, I found in the better land hyacinths and camelias and violets and pansies.”—*Dr. Talmage*.

All the various forms of matter in the ethereal realms would not be one whit more miraculous or wonderful there than they are here. It would simply be another way of doing things.

“Ether is adamantine, absolutely solid and inconceivably energetic and active.”—*Dr. Samuel Harris*.

“Flesh and blood cannot inherit the kingdom of heaven.”

The resurrected body means the electrical body which is finally independent of physiology. The soul of the seed—its dynamic action—forms the process of color and tissue laying in the flower. The spiritual body, from the first germ, forms the physiological body and keeps on forming it with the power of its original inherited temperament or inclination. In a finer realm, of course, it will construct a finer body; maybe one unseen by physical eyes, but a body; and if God, or the Holy Ghost, is a substance, that substance will sustain and feed it. Love of God is cohesion of atomic affinities. When one feels weak and mean he can draw strength and nobility from the skies; that is now a practical success with millions of people. A look at the blue ether is worth a round of gin-mills to the right-minded man. “Hanker for drink” can be temporarily removed *every time* by a short prayer. Old men begin stimulus to supply the failing energies of the soul when exhausted by labor or vice. That is the beginning of the end, for stimuli lose their power, and collapse follows. But if men, when feeling the soul wane, a vacuity and longing, would cultivate atomic affinity and presence with the Holy Spirit, by contemplation, prayer and full surrender, this would be refreshment without cost and the fountain of perpetual soul-youth, for

what is the body in the long run but refuse? The most nourishing and grateful food for old folks is sympathy and love; if not of that of friends, then of God. It is literally and without metaphor, objective sustenance, satisfying the mind precisely as food or stimuli does.

“He restoreth my soul.”—*David*.

“Buy wine and milk without money and without price.”—*Isaiah*.

A man's breath will soon exhaust the fresh air in his room. He needs the great blue dome of heaven for his healthful supply of air. So he, left to his own resources, soon exhausts his finite moral nature. He needs the illimitable spaces of the Holy Ghost to nourish his soul. Man in himself is exhaustible; he wants something inexhaustible. A man and wife, in the full prosperity of business, health, children, home and love, are yet tired, ennuied. Their cup of happiness has been full. What more are they to have or to do? They kneel, and with arms about each other, rejuvenate their souls by invocation of the inexhaustible God, and rise again at this nuptial altar of youth, with its hope and joy.

Every man with good sense and good heart, but who does not rely upon the Bible, has, after all, found himself but a poor

stick to lean upon when he wants to reform. His self-resources do not furnish him with his own standard of excellence, nor uphold that prescribed to him. Whatever his conceit and strength is, he desponds at last. But when he can realize scientifically that the Creative Intelligence is a substance all around and penetrating him as a physical fact, he feels that he has a supply that never runs short, and its comforts wear to the last, and beyond, if he so wills it. A philosophy like this cannot but produce to materialists more spiritualization of mind and conduct. They hate to think of death. The heart is right about that; we never die, except physiologically; and in that we are always dying, we are never fully alive bodily, because it is not permanent.

A reasoning spirituality like this, confirmed, will remove that barbarism still lingering with society of regarding with so much interest and reverence the dead body. It is a holy and tender love, too sacred to be disturbed, that watches beside the form once filled with life and love; but it is, after all, a misapplied devotion that comes of spiritual blindness; it is like remaining beside the cage when the bird has flown. The body surely decays; reason and experience admonish us that we cannot be with it always; in any case, we must soon leave it forever and ever.

But with mortal simplicity we embalm bodies to stop their natural chemical change, and in proportion to the efficiency of the embalming art do we illustrate our materialism and distance from the Christian religion. We so cling to the earth and all that is earthly that we treasure reverently the least scrap of crumbling bones or putridity, while gradually and inevitable the physical elements are claiming their own. There is nothing reasonable, scientific or in the highest degree humane, in thus striving to preserve the most offensive and least abiding part of humanity one hour beyond the separation of body and spirit. A clearer intelligence and higher spiritual development will prompt us as soon as the soul leaves the body, to turn from death to the life that is now freed, out of pain, happy, and probably hovering around us for sympathy and love; to turn from corruption to incorruption, from mortality to that which has put on immortality. In proportion to our certainty in spirituality are we more resigned to death-bed separations, and also more composed and reasonable in our funeral ceremonies. Sacred grief then, however, is none the less human because blinded. In our material education and practices we loath to give up our loved ones, and we stay fervently by all that is visible to our mortal eyes to the last moment; but a more spiritual

training will assuage our grief and lift us beyond the grave into the open sunlight of deathless existence. A change in our philosophy will work practical relief to society. Costly funerals are a burden to the poor. All burials should belong to the functions of the civil government and should be as uniform for rich and poor, high and low, as any other sanitary regulation. Who cares now for the grave of Adam and Eve, Moses, Alexander, Paul or Cæsar? After a railroad accident, where a human body is torn to shreds, or afire, when it is a lump of coal, loathsome to strangers and maddening to relatives, it is yet preserved and handled with unaccountable superstition and tenderness.

A locomotive grinds to pieces and stops over a youth upon an elevated railroad. The engine is not moved on a few inches for the remains to be taken away, but ten thousand people are delayed for hours until the mammoth machine is lifted bodily. No purpose whatever is served in this, except perhaps to prevent the injury of another dead fibre. Man and beast instinctively recoil with horror from a corpse as from a reptile; and it is only the moral hardening of the trained class of undertakers that gives us what we are accustomed to call "decent burials." The public exposure of a wasting dead face is

barbarous. Why look upon the ashes when we have seen the flame? It is our very materialism that makes us stay about and yet loathe to touch the dead. In our narrow views we go with hallowed feelings to the mound that once covered the remains of our beloved. It is a sacred spot, and yet it is with us simple deception, for the body has long since assimilated with nature whence it came, and we might as well go to the middle of the sea where our friends are engulfed, expecting to be near them. This localization and physical preservation of the departed is, after all, a baseless sentiment. A higher spiritual education will never allow our sympathies, even at the death scene, for an instant, to forsake the living soul in contemplation of its cast-off shell. Probably our emancipated spirit-friends witness with pity our acts over the clay they have just left.

Habitual and practical spiritualization of mind, a belief that the disenthralled friend is still with us, as God is—in the same ethereal essence from which science says all things were made—will banish our present funeral horrors and sombre black, and their place will be taken by a calm, religious satisfaction. Now all our mortuary expressions befit infidelity at heart, a society encrusted with materialism, and a grief that would be natural only to eternal separation.

Yes, our grief is sacred, but it is mistaken. In the evolution of spirituality and enlightenment all this will change; and from our anguish of the sick room, the aching ankles and brain-wrung vigils, our hearts will bound into joy with the spirit just liberated, but still with us.

And, moreover, this philosophy will make us more brave through life because fearless of death. But after all said and done, this is nothing more than old-fashioned Christian conditions that we are arriving at through auxiliaries of Science and Philosophy. Thorough psychic culture, or spiritualism, is the only philosophy that will settle in our minds the relative value of this world with the next, the minimum comparison of time with eternity. The spiritual mind has an equal appreciation of earth and heaven, neither ascetically mortifying the flesh, nor wholly giving up to it as a materialist; but views the whole scope of life and existence, the here, and the hereafter, with a just balance and content, a courage and a hope, befitting a child of God, *born never to die*. We could never by our mental composition be brought to believe in death had we not witnessed the simple physical fact

“You know as well as I, that death is life, just as our daily or, momentarily dying body is none the less alive and ever recruiting new forces of ex-

istence. Without death, which is our crape-like, church-yardy word for change, for growth, there could be no *prolongation* of that which we call life."—*Robert Browning. (Sharpe's Life.)*

The materialist, because he cannot see eternity, says there is none for us. It so happens that in this life he cannot see one instant in advance of his present moment. To the whole race our future is an absolute blank ; we live only in the present and the past. We reason that we may live to be old, because we see old people. That assures nobody an instant of the future. We may pass to eternity as easily and with no more consciousness of change than the healthy child who says :—"Last night I laid my head down on the pillow and woke—right—up—again—and—it—was—morning."

"Behold I show you a mystery ; we shall not all sleep, but we shall all be changed in a twinkling, when the last trumpet shall sound."

What imagination can compass the ultimate refinement or rarification of the human body. A million years of our present rate of progress in domestic and economic science, in hygiene, dietetics, in labor, germ destroying and pain-saving, will produce a mental scope, an elasticity of spirits, a clarified mind and perfect bodily health and refinement beyond our present conception of any angel. Consider a million of

X years abstention from meat-eating and slaughtering of the innocents, with an elimination of all rum and wine drinking, tobacco, gluttony and intemperance ; with universal virtue and enlightenment, stirpiculture, the destruction of all bacterial influences in air and food, recourse to only grains and fruits for nutrition and only refined distillations for drinks, and all the legislative evolution to civil peace and order. Possibly then the oxygen and sun's rays, which even now are our only source of tissue, and which reach us through animal and vegetable food, will assimilate with the human form directly from the air in the lungs, and through the skin by sun baths. "Living on the air," and sun rays is quite within the hopes of present science. Thus, possibly, at that millennial time, the body will become so refined, that its metamorphosis into a spiritual body may be as natural and instant as that now water is transmuted into gas by electric sparks, or, in a slower method, by evaporation. The decay and resurrection of the present gross body is the same change, the same mystery chemically, but by slower process.

All of the foregoing philosophy is in the Holy Writ. Science matches with it. The men who penned the Scriptures had great, unspoiled hearts and brains, while nature itself was

roomy and rich. For moral reasoning, long sight and fine intuitions, they were giants compared with us, encrusted as we are with modern materialism, and upon mere human standards we should revere their views. They taught, as science does now, that virtue, love, holiness, hope, are the hygiene of the soul; and that vice, guilt, despair, are disease and death of the soul.

“For to be carnally minded is death; but to be spiritually minded is life and peace.”

Scientifically speaking, as well as religiously, immortality is partly a question of morals? The “survival of the fittest” has its moral corollary in the extinction of the unfit. The economies of Nature have no place for the dehumanized beings—mere ashen survivors of moral death. Court records show that multitudes and multitudes of human forms contain no more guiding principle, nor moral restraint, than the animals of an African jungle. All their acts and dispositions tally in all similarities of ferocity, filth, remorselessness, desperation, and soullessness. They have neither affinity with, nor object in a future state, more than brutes. Of what use can they be in eternity? An ego once set up in intellectual continuity, its final continuity depends partly upon spiritual

health, desire, and ambition. This agrees with revelation. The vicious may die of exhaustion, spiritual atrophy or inanition. "The sting of death is sin." The righteous may have eternal life.

"In his sermon Mr. Beecher emphasized his belief more than ever before in the doctrine that immortality is for the righteous only, and that the wicked dead are annihilated"—*Brooklyn Union*, Autumn of 1885.

There is no particular date or instant for one general resurrection; there will be no "last trump." Each individual is resurrected instantly at bodily dissolution, changed immediately into spiritual life. The grave affords to the soul no abiding place, for not all are buried; the soul has its own body, hatched within the physiology. Possibly the soul may sleep somewhere, as in coma or mortal sleep, but it contains, like a vegetable seed, its own dynamic reflex force to awaken it in its due and natural time. Too long a sleep might destroy its momentum of hope and desire. As the cohesion of bodily atoms is lost and the body ego is thereby dispersed, so the cohesive sentience of the soul atoms being lost, the soul atoms disperse and destroy soul-ego. The question comes up that if the atoms are in themselves sentient, how many of them does it require to separate from the main body of the soul to change the identity or destroy the ego. We need not attempt to

fathom the mystery of the location of the ego nor its material measurement, but we can fall back upon its analogy to the physical body. The body may waste its particles away to dissolution. So may the soul lose its particles until weakened beyond the power of sentience. A sentient ego is only a question of *degree*, as a current of electricity, the force depending upon the battery, or gathering cause. It takes a congeries of soul atoms to make a consciousness, the same as it does a gathering of particles to make an animal organism ; and we cannot tell where the dividing line is between the living ego and the non-living ego. The cement of the soul atoms is moral health, desire, hope, love. Wanting those qualities there cannot be any cohesive power of soul atoms. No one has ever placed the point of life and sentience in the human foetus ; nor even demonstrated a soul immediately after birth. Can there be any soul until there is memory or instinct ? While soul atoms, being ultimate, pure and undegradable, may in themselves have an inchoate sentience, their dispersion may destroy that centralized potency that constitutes ego consciousness. The analogy of bodily life is continued beyond bodily dissolution. Spiritual corporeity doubtless resembles physical corporeity. There may be in the ethereal realms infant souls,

sick souls, waning souls, strong souls, perishing souls. The health of the soul is righteousness. Without a corporeal principle in spirituality, individuality would be destroyed in the future world.

—"But the righteous into life eternal."—Matt. xxv. 46.

"In the way of righteousness is life; and in the pathway thereof is no death."—Prov. xii. 28.

The soul is kept alive and the ego continued and projected beyond the grave by a reviving hope, "an unfaltering trust," that is engendered in good morals and virtue. Happiness is the object of life here and it is the only object hereafter.

When we give our minds earnestly to a study of the mere transitoriness of mortal life and affairs, and yet feel how continuous our hopes and loves are, we then realize the utter incompatibility of soul with earth. We see that the most substantial human successes and possessions fade, literally and exactly, like the scenes of a camera. All personal grandeur, strength, popularity, business, or political success, official station and power, property, family, long sunny plateaus and even empires—pass away like the clouds. None of them are abiding here, simply because the physiology is not abiding. If the body were everlasting, then the earth and time

were eternity ; then human aspiration would fit physical life. It requires an eternity to match human loves. Our ambitions are more than commensurate with earth and time. Is there an answer to that demand of every heart for permanence? We talk, act, and build for permanence, with scarcely any idea of death ; but we are upon quicksand here. Is there one place that is safe and sure? As seeds in the ground have innate qualities drawing them upwards into the air and sunshine, so we have innate qualities drawing us to ethereal realms. This is science. One who can contemplate a flower, a new-born babe, or the devotions in a sick room, and say there is no God nor heaven, has simply no brains; this is morals. When we assume with scientific certainty that mind is linked to a durable vehicle, to a spiritual body, which is ultimate matter, and that it has the boundless ether as its realm of life and enjoyment, then we are ready for delivery from our earth-worm condition up into the sunshine, the joy, the content of eternity. Suns and planets perish, but in their final crash they cannot harm a soul, because that is astral fluid, which penetrates and passes through physical matter as magnetism does.

“ But some men will say, *how* are the dead raised up? and with *what* body do they come? Thou fool, that which thou sowest is not quickened except it die: Thou sowest not that body that *shall* be. But God giveth it

a body as it has pleased him, and to every seed its own body. There are celestial *bodies* and bodies terrestrial, but the glory of the celestial body is one and the glory of the terrestrial body is another. It is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly. Flesh and blood cannot inherit the kingdom of God."

Is there within us now that which points to eternal life? Yes, if we hope for it and conform to Nature's law. If God is the atomic energy all about us, it is science conforming to the Bible-teaching of His omnipresence. Taking this view, the agnostic may believe in His surrounding and sustaining power as a corrective and a guide; he will know and feel the All-seeing eye. The quintessence of religion is in "Thou God seest me." He is not supernatural, nor at a distance. We love, trust or fear a presence more than an absence. As the oxygen and electricity about us sustain the body does the envioning permeating atomic substance of the Holy Spirit sustain, refresh, and restore the soul. Does not this kind of materialistic view tend to erect the moral nature of man, guide his steps, and bring him out right?

"Thou compasseth my path. Thou hast beset me behind and before and laid thy hand upon me. Whither shall I go from Thy Spirit or whither shall I flee from Thy presence?"

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