

Will-Ability;
Or, Mind and its varied Conditions and Capacities.

A DISSERTATION
AND EXPLANATION OF THE MYSTERY OF
WILL-ABILITY, MIND-ENERGY,
OR
MENTAL VOLITION,

AS EXERCISED IN CONTROLLING OURSELVES, OR THE THOUGHTS, FEELINGS,
AND ACTS OF OTHERS; EXEMPLIFIED, ESPECIALLY AS TO THE
LATTER CAPABILITIES, BY THE FACULTY OF

*Electro-Biology, or Animal Magnetism, and the
Influence of Fascination.*

ILLUSTRATED BY FACTS.

ALSO OBSERVATIONS ON THE CONSEQUENCES EFFECTED IN US THROUGH THE
QUALITY OR DOMINION OF

FAITH AND BELIEF, OR SELF-WILL OPERATION,

AS INFLUENCED BY THE PHRENOLOGICAL ORGAN OF HOPE, AND CALLED
INTO ACTIVE BEING, THROUGH THE AGENCY OF EDUCATION
AND PERSUASION, AND OTHER MEANS, AS

CHARMS, SPELLS, AND AMULETS,

TO WHICH ARE ADDED ESSAYS ON
FREE-WILL AND FATE, DESTINY, AND INEVITABLE
NECESSITY.

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OTHER WORKS BY THE SAME AUTHOR.

Homœopathy Contrasted with Allopathy, and Dissertation on the Curative Effects of Hydropathy and Electro-Magnetism.

Remedial Sequents of Manual and other Bodily Applications, as Isopathy, including Kinesi-Therapeutics, or Cure by Movements.

A Disquisition into Dietetics, with New Views relative to the Physiology of Digestion and Assimilation.

Essays on Resistance, Matter, and Motion, &c., &c., &c.

In the press, also, by the same Author (who was for years a pupil of Dr. Jenner in Berkeley), is an Address to the Opponents of Vaccination.

Dedicated

To the reasoning Philanthropist, the reflective Legislator, and the intelligent dispensers of the LAW, whether in or out of the Courts of Justice.

Also Inscribed

To the deliberating JURYMEN, and likewise to the humblest thinking individual who may be employed in carrying out the legal decrees of those who have the privilege, through their appointments, of issuing them.

ERRATA.

Page 21, sec. 30, for "we know," read we knew.

„ 26, sec. 47, for "Dr. Spencer," read Mr. Spencer.

„ 33, note, second line from bottom, for "avail," read fail.

PREFACE.

THESE Essays were written with the earnest hope that they might incite reflecting and mercifully inclined legislators to endeavour in the future, by their votes, to institute those codes whereby the weak, from want of reflection, and the erring in mind, from lack of proper training, would be *sheltered* from temptation. We could also wish that these future enactments should at the same time urgently tend to *prevent* vices and crime, in lieu of the present ordinances which only *punish* misdeeds. Inflictions of every kind for misdemeanours have always been found to increase the evils they were thought to remedy. On the contrary, the exercise of leniency and benevolence, combined with education, and especially joined to continued healthy and *useful employment*, have, when properly directed, become the greatest preventives of petty offences, which delinquencies, experience has always shown to be the forerunners of every species of criminality. If the above mode of compassionate procedure has been found to repress minor transgressions, why should it not be equally successful over the greater misdeeds of life?

After maturely reflecting on this subject, we feel positive that if the forementioned assuasive practices were extended into every dealing we have with our fellow-creatures, in coming time, nearly every species of crime would be ultimately swept out of our dominions.

To chastise a culprit has always been deemed—by the reflective sympathiser—to only “harden the offender,” and excite in him the desire of revenge rather than feeling of repentance.

It should be distinctly remembered that every species of punishment panders chiefly to the feelings of the unthinking and revengeful public, or to the vindictiveness of the greater portion of the community, and in our courts of judicature often leads to the process of the rigid *legal murder*.

The hanging of the offending criminal can be looked upon in no other light than that of a formal assassination or cruel slaughter, exercised to satisfy the promptings of vindictive feeling or the decrees of a barbarous custom.

Those persons who would advocate the carrying out of extreme measures of punishment, whether belonging to civil, naval, or military life, should at least hold themselves ready and *willing* to execute the condemned victim with their own hands. It will be conceded that all *just* individuals, who are honest of purpose, must be filled with *positive shame*, if not remorse, who would ask or cause others to accomplish that which they would or could not readily perform themselves.

We may with advantage, in summing up these introductory remarks, call the attention of the reader to the patent fact, that the execution of one of our fellow-beings tends greatly to excite and *positively gratify* those characters who have *enlarged organs of Destructiveness*. In fact, the immolation of a convict invariably arouses into action the very individual whose propensity is to take away life, whom it should be our chief object to keep in subjection. Further, it must not be forgotten that every death-enactment offends,

very painfully, the feelings of those persons who may be possessed of even moderately enlarged phrenological developments of Benevolence. It was a frequent exclamation of Mr. Burke, that "to hang or shoot a prisoner was the worst imaginable observance relative to carrying out the wise and useful economy of a state or kingdom."

In conclusion, we would apologise to our readers for the repetitions which may be found in these disquisitions. But it will no doubt be generally conceded, that in quoting from different authors who may have written in support of a particular given theme or subject, there must necessarily occur like expressed opinions and illustrations. We would likewise solicit indulgence for perhaps the too positive mode employed in dictating some of our opinions upon the momentous subject in question, which matter, if true, must in unfolding time alter all our theological opinions and legal enactments.

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THE WILL, OR MENTAL VOLITION.

THE INNER SELFHOOD.

1. It has been presumed by many deep thinkers that the conduct and actions of each human being depend on the combination and influencing energies of the organs of the Brain. It has also been taught and insisted that every person has the ability to *increase* the action of some of these developments appertaining to the sensorium, and to *diminish* that of others, thereby giving each individual the prerogative or privilege, in however limited an extent, of exercising the quality termed *Free-will*.

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

3. Before proceeding with this Article treating upon Will-power, or Mind-energy, it might be as well to state that we

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

were led to notice or examine into this subject through experiencing, some twenty-five years ago, the following incidents or events, some of which occurred in our presence during the treatment of the unhealthy by the process of *Animal Magnetism*; and others took place whilst in attendance at different mesmeric *séances*.

4. We will, with the reader's permission, at once enter upon our series of experiences with the following case of Mr. Henry Etheridge, of Yeovil, Somersetshire, who was induced, through a kind of hopeful *Faith*,* and other circumstances, to call upon us, in order, if permissible, to be presented to one of our clairvoyants, through whose agency he hoped to learn the cause of his ailment. Accordingly, during his visit he was introduced to one of our *animally-magnetised patients*, who, after contemplating Mr. E.'s system for a period, exclaimed, in reply to the interrogation touching his malady, "You have for some time lost your memory of events and circumstances." This was actually the case; for, after the lapse of a very short time, Mr. E. could not recall or recollect any personal occurrences or future appointments. Subsequently to this observation, the clairvoyant proceeded to state that the faculty of a certain portion of Mr. E.'s brain was deranged, because it was without the capability of vibrating, or being thrown into its proper functional motion, from the application of its destined, or rather accustomed stimuli. The induced somnambule

* *Faith* may be considered in the light of *self-will-energy*, and is founded on the action of the cerebral development of the region termed by Phrenologists, Hope. By means of *Faith* individuals have (assisted, perhaps, sometimes by animal magnetism, medicaments, charms, &c., or through *Belief* in another person's knowledge or efforts) frequently become healed of many maladies of the body. Thus, also, through *Faith*, the mind itself may be influenced, and its disorders relieved, and sometimes removed.

further stated, relative to the case under examination, that the blood of the system did not circulate through the parts affected, but passed round, or rather over and under them. After this statement we requested the finger to be applied over that part of the brain represented to be in an unhealthy state. The digit, accordingly, was placed upon the development designated by phrenologists Concentrativeness, or Continuity (which organ lies opposite to, and is stated by clairvoyants to influence, that portion of the brain devoted to *Memory*), remarking, at the same time, "You sometimes suffer from pain here;" which was the case. The lucid sleeper now gave directions as to the mode of treatment, which being adopted, Mr. E. became rapidly relieved, and ultimately cured.

5. In relation to the foregoing, we recall to memory other cases of brain examinations. Thus: On a certain evening, when two of our clear-seeing patients were in the sleep-walking state, and listening to the conversation of some gentlemen who were present at our domicile, one of the clairvoyants remarked to us that she could perceive the different divisions of our separate brains in action, and that these *local* motions varied with the topics of our conversation. After listening to some further remarks made by these cerebral-explorers, we agreed to individually employ our thoughts and manipulations upon separate objects—such as the configuration of the bodies which we were handling, and requested that the finger of the lucid-sleeper might be placed on the locality in action. It was accordingly applied over the organ of Form. Another of our guests sang a song, whilst his companion beat time to it, and then the developments of Melody in the singer, and Time in the period-keeper, were separately pointed out. In like manner, Ideality was set in action, through the process of imagination, and was immediately designated by the sleeper. Thus each clair-

voyant readily recognised that portion of the brain which was exercised by our efforts or energies. Further, the observing *Seers* related that they could perceive the parts in question tremble, and that the blood surrounding them became agitated; whilst the adjacent portions of the brain remained comparatively quiescent.*

6. On a subsequent occasion, when we reverted to this subject in the presence of certain clairvoyants, their observations tended to inform us that when a person desired to recall to memory a forgotten subject or past event, that the whole brain was excited into motion; and that the impulse commenced first at the before-mentioned organ, namely, Concentrativeness (which development, they say, regulates in a degree the *will-energies*), as if an effort or wave rose

* We read in to-day's paper (May 21st, 1873) that Dr. Ferrier, of Aberdeen, is at the present time experimenting on the brains of animals. The creature to be acted upon is first put under the influence of chloroform; the next thing done is to clear away the skull and expose the brain. Dr. F. now applies the point of an electrode (the surfaces by which electricity passes into and out of other *media*) to the convolutions of the Sensorium. The effect is to excite the functional activity of that part, and thereby to show what its real vocation is. One of the first experiments disclosed the part that is employed in wagging the tail. Soon after, the centres employed in supplying the limbs, the mouth, and head, &c., were discovered; and already Dr. F. has succeeded to a degree in completing a map of the brain, with all its organs or developments, distinguished by the sure and rigorous test of experiment. Nothing could surpass the interest produced by the manipulations. On the table before you is the dog, with the skull removed: all seems an inert mass of matter, but for the breathing and movements of the brain. The doctor applies the electrodes, and presently the tail begins to wag; all else is motionless. Another touch, and the head is erected; another, its mouth opens. Again the magic wand touches the sensorium, and the animal seems convulsed with fear or rage, and then fits, like epilepsy and chorea, or St. Vitus's dance, were elicited; then tetanus, and other peculiar states of the muscular system, were artificially produced, &c. (*See the Article on Isopathy, in our work on the "Mysteries of Homœopathy."*)

up, and started from this point, and proceeded over all the sensorium, to seek out, or bring into activity, that portion of the brain where the impression was first perceived, or photographed, so to speak.

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

7. Again, these *mind and brain examiners* likewise affirm that, when their own attention is called to a scene or circumstance, that the more distant it is as to time and space, the more rapidly that part of the brain over the eyes (the perceptive faculties) trembles or vibrates. Clairvoyants likewise assert that the brain—the *servant of the soul*—in the magnetised *sleep-walking* condition, is more sensitive, or negatively receptive to every existing impulse, than when in the common or normal state. This character or quality is of course readily perceived by comparing their own with other person's cerebrations under their common or natural modification.

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

9. On certain occasions, when one of the clairvoyants *

* Clairvoyants in their *magnetic sleep* eat, drink, talk, repose, and dream, as persons do in the natural or common condition of existence.

would be slumbering and dreaming in the presence of another clear-seeing patient, in the sleep-waking condition, the phantom with which the dreamer was possessed, could be pictured or described, and this description was generally found to be correct, by the sleeper's own evidence, upon passing into the active somnambule condition.

When an individual, under ordinary or general circumstances, has been found reposing and dreaming, the attendant clairvoyant, after watching the sleeper's brain, could relate to the persons present the thoughts, feelings, and imageries that possessed the sensorium of the dormant dreamer. Thus a lady of our acquaintance being one evening asleep on the sofa, in the presence of one of our induced clairvoyant somnambules, we solicited the latter to employ herself in observing the condition of the reposing gentlewoman's brain. After the expiration of a few minutes, the *seeress* related to us that she could discern some of the developments of the sensorium trembling. She also stated that the sleeping lady was dreaming of her brother-in-law, who was abroad, also of some particular circumstance pertaining to him. *

There now came a change over the condition of the sleeper, and she appeared to be agitated, whereupon we requested to know what was the cause of the apparent disturbance. We were informed that portions of the somnolent brain were jumping, and that the sleeper's sensorium was occupied with the idea that her dog had been stolen. After the lapse of a period, the clairvoyant related to us that the reposing lady was now dreaming of being in a crowded

* The dormant lady had at a former period led, in *imagination*, the clairvoyant—who was then present—out to New York, in order to discover her law-relation, whom she (the *seeress*) readily found in a house of that city, as was shown by her description of his person, habits, dress, and more particularly by the ring he wore.

room, in the presence of certain grave gentlemen—in fact, before the magistrate and his attendants. After hearing this statement, we agreed to place the dog near the hands of the sleeper, which animal, after a short period, she clasped and embraced with apparent ardour, and then seemed to be lost in exuberant delight. When the reposing clairvoyant lady awoke she was greatly surprised to find that we could give her all the particulars concerning the subject of her sleeping fancy.

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

11. Now, these thoughts and feelings, as they pervade the organs to which belong our many and varied senses,* whilst in their natural or rather habitual condition, can, as occasion may require, induce or cause each individual who may be possessed of them, to act upon another set of organs pertaining to his system, designated those of speech; and through these latter he can be led to create or arrange a different set of undulations (to those before noticed as giving rise to thought, &c.), which are adapted to act on, or through, other *media*, and are commonly termed sounds, which sounds, under certain agreed combinations, may be

* Man must be possessed of thousands of senses, in addition to those commonly named. There must be sensitive capabilities enabling him to appreciate the passions and emotions of the mind, as well as each distinct quality and its variableness, which may pervade the very many bodies and principles that surround him.

formed into words, and these, properly arranged, become language by and through which the human race are enabled to wake up or interchange their ideas and consequent feelings.

Through these series of actions the emanating waves or pulsations, both from the cogitating brain and the agents of speech, falling on the susceptible developments and likewise listening organs of those persons near, can call up in them images and sensations like those pervading the brain of the thinking speaker; in fact, creating or impinging his own thoughts and feelings on or into the cerebral developments of those whom he may be addressing and wishing to impress.*

12. It must not be forgotten that when we read or contemplate written or printed characters, that their original import or meaning, of which these marks are the signs, were acquired at first by or, through varied interchanged sympathies that had passed, in bygone hours, between certain interested persons.

In the earlier ages of man's existence, different people mentally agreed, by making or giving rise to particular sounds (through the organs of speech) that they (the sounds) should represent *this* particular, or *that* recognised occurrence, as circumstances might direct. Afterwards certain individuals concurred between themselves that they would make, or set up definite tokens, which should serve as marks to convey to the absent, the different thoughts and sensations which might, at a certain period, pervade the writer's or engraver's brain.

13. To further illustrate some of the foregoing circumstances or events, we shall place before our readers the following facts.

* Sir Walter Raleigh states that Lord Bacon *commanded* when he spoke.

14. When certain unfortunate individuals have lost portions of the skull by accident, and a phrenologist being present has excited, by language or gesture, the passion or propensity appertaining to the part of the brain exposed, it (the organ in question) has been seen to heave and pulsate under the aroused feeling. It was also observed that, on leading the attention of the patient to a different object or circumstance, the development, so excited into action by the phrenologist, became apparently quiescent.

Mr. Atkinson produced this effect upon an individual who had lost the piece of bone covering the organ of *Self-esteem*. Dr. Perquin, in 1821, at one of the hospitals of Montpelier, saw a French patient who had lost a portion of the skull. He observed the brain to be motionless, and lying within the cranium, when she was in a dreamless sleep; but in motion, and protruding without the skull when she was agitated by dreams. The protrusion was greater in dreams reported by herself to be vivid, and still more protruded when completely awake, and especially if engaged in active *thought* or sprightly conversation. Similar cases are reported by Sir A. Cooper and Professor Blumenbach.*

15. Before referring again to our subject of *Will-dominion* it may be as well perhaps to notice a few of the opinions of our ancestors relative to the phenomena of what has been termed the decree or laws of *Fate*, as bearing on *Free-will*, and the unfolding of natural events.

We find the Necessarians opposed to the theory of chance, accident, and contingency; in short, to whatever involves the idea of uncertainty, and of possible variation. They say

* See "American Annals of Phrenology," No. I., page 37; Sir A. Cooper's "Lectures on Surgery," B. Tyrrel, V., p. 279; Elliotson's "Blumenbach," 4th edition, p. 283; "Phrenological Journal," V., p. 213; "Coombe," p. 116.

"that physical necessity has its origin in the established laws of the material universe: everything that takes place in the natural world happens by the virtue of certain laws; that these laws are known by experience to operate regularly and uniformly; and the results of the operation are hence, with reference to them, said to be necessary." "When we ascribe," say they, "anything to chance, we merely state our ignorance of the law or laws to which its existence is to be referred." "Physical necessity is founded on the relation of cause and effect." Seneca, the elegant expounder of the opinions of his sect, in his treatise on Providence, says, "The same necessity binds both Gods and men, divine as well as human affairs proceed onward in an irresistible stream, one cause depending upon another; effects are produced in an endless series, nothing is the offspring of chance."

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

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

* (A.) MOTION.—It is an impossible circumstance that there should ever be such a condition as quiescence belonging to matter, or the spiritous elements or essences that pervade it. Every passing event

These magnetic impulses must be the result of reaction set up in and upon *brain-matter*, by or through some internal or external economy. Now these reactive motions, called forth in the different parts of the great sensorium, must give rise to, or create, a series of undulations, which

tends to show that all things and principles must be eternally on the move; not only the masses, but the molecules making up those masses. This latter capability will be readily recognized, as we reflect that no two atoms can possibly touch or come in contact with each other; as shown by the quality of compression, or contraction, and expansion of bodies to any degree. This being the case, it may be readily conjectured how these atoms can continually revolve on themselves, or over and round each other; favoured or impelled to this action by the ever restless and eternally moving streams of the imponderable elements—magnetism, heat, electricity, &c. The earth in its course has many *perpetual* and *different* motions belonging to it, consequently the solid substances and their abraded dust which covers its surface must obey the same laws that govern the great globe itself.

(B.) The motor causes of certain results may often be readily traced. For instance, to produce some natural states of motion in living existences, a particular kind of combustion takes place. Thus, it is by and through the burning of charcoal in the tissues of organs, and also that of the black blood in the capillaries of the skin, lungs, &c., with the consequent electrical result of this action, that the motor economy of a vital body and its belongings are preserved with the warmth and life of the system.

(C.) It should be remembered that *brain-matter* is always consumed, when giving birth to motive-thought and reflection, with their consequent and varied results.

(D.) Muscular substance is also burnt or consumed whilst exercising or exerting our organs of locomotion, &c., and is *one* of the motive causes of this life quality.

(E.) The heat of ignition with certain electrical phenomena starts or gives impetus to the cannon-ball; and be it noticed that the body, which arrests its course (that might have been cold before contact with the missile) now, after the concussion, becomes smoking hot. Thus, that which is lost in one kind of motion is transposed into another state of impulse, under the form of rapidly changing heat.

living impulses, so to speak, can be thrown off or ejected from every person's excited cerebral developments.

We shall, as we proceed, endeavour to point out that these aroused motions or tremblings, with their constant emanating vibrations, may be originally generated in our brains from or through various proximate, and even remote causes.

17. When any *internal* economy, or the acting condition of some *external* object, or existing quality of a certain ele-

(F.) In examining into the *constant* motive properties of extended substances, we find there are dissimilar degrees of intensity of motion in matter, at different periods and under certain distinct conditions. First, there is a general molecular motion belonging to all bodies, giving rise to waves which never cease. These waves or undulations we designate the *molecular*: it is through these vibrations that changes are worked out in the interior of the mass, and are aided, if not produced, by the ever-motive principle of electricity, heat, and magnetism acting upon them. By means also of the molecular undulations, bodies engrave or picture themselves on the different surfaces employed to produce their representations in the process of Daguerrotyping.* The ancients suggested that all substances made their impressions upon, or presence evident to, our feelings, by continually throwing off images of themselves, like surface skins or onion peels; and these striking our perceptive senses, made us aware of their existence, and also the qualities appertaining to them; secondly, there is also the *induced* vibratory or trembling motion appertaining to substances, varying in impetuosity, according to the excitant. These may arise from percussions or blows, sounds, and chemical actions, &c. Thirdly, Pulsatory motions often occur in animate matter from inoculation by sympathy, as in contagion, yawning, laughing, and sighing, &c.

* It is a misnomer to call these productions *photographic results or consequences*, since these pictures can be effected in the dark, but it requires a longer period to produce them. In fact, the images of things had been so generated (that is, in the dark) long before photography was thought of. Light is therefore only a hastener of the process, but not the origin of these so termed sun-pictures. If we have too much light, we fail with our photographic endeavours. The best pictures are those produced through ground glass, especially when the objects to be represented are near the operator. See our article on "Matter and Motion;" also "Science of a Sunbeam."—*Chambers's Papers*, vol. iv. pp. 15, 16, 30.

ment, has influenced a definite part of our sensorium, thereby bringing it into pulsatory motion, it will be found that this tremulous result can cause us, first, to think; and then, if the perturbative actions become more vivid, it excites in us; secondly, some particular *feeling*; and if this latter motive result become still more intense, we then proceed, thirdly, to *enact the deed* that the thought and feeling foreshadowed. From many positive circumstances we come to the conclusion that whilst they, the tremors, are occurring, we can, by throwing off these *magnetic-life waves*, or undulations, from our brains (the result of this excited motion), impinge them, the waves, on or into another person's sensorium, and thus we are enabled (like the sounding note of one instrument bringing into play a *like* string in an adjacent musical apparatus) to cause them, the persons in question, to mentally feel, in a lesser or greater degree, the action going on in our own cerebration; and if the individuals so worked upon be predisposed (by sympathy or sensitiveness of the nervous system and surrounding casualties) to readily take up these emanating brain undulations, we can cause them, through the influence of these undulations, to enact our purpose and execute our wishes. And especially will this happen or take place if the organisation on which we wish to act be passive at the time of the reception; and thus it is rendered ready, or predisposed, to receive the impelling agency of our own *will-energy*.* But should other parts of the brain belonging to the person we wish to influence be possessed by a stronger or more weighty agency, or incitation of a different kind to that pervading us, then our endeavours will have no ability to operate upon our antagonist's or companion's developments; but it will be found that his developments or organs will remain *nega-*

* As often witnessed under the exciting efforts of the Electro-Biologist, or the mental volition of the Animal-Magnetiser.

tive, relative to our own efforts of contention, and will perform the incident or object which the excited motion or action in his own brain is compelling him onwards to enact.

18. Whilst descanting on this subject, we would point out, that if the emanating undulations from animate or inanimate bodies are of a given vehemence, we heed them at once, or attend to them instantly. But often there are certain vibratory impressions, with their qualities, which are not of sufficient intensity to arrest our immediate attention, or we do not appear to notice them at the time of their occurrence; yet these light operative influences often produce, or give rise to, serious subsequent effects, and our systems respond to them in a greater or lesser degree at a future period. In fact, these apparently trifling or seemingly unrecorded impressions (although engraved, as it were, upon our tissues or brain-matter) may be compared, perhaps—as to their future products—to an atom of yeast applied to a mere point of the surface of a vat of sweet-wort, or to a single breath of small-pox polluted air, which, though they may be trifling and insignificant means to contemplate as inductive to a certain end, yet, be it observed, that in time their influence, creeping from particle to particle, will (so to speak) inoculate, and finally produce, a great fermentation as a result in the one case, and death perhaps in the other.

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

19. When we consider that the human sensorium is capable, through the agency of the soul, of appreciating 24,000 vibrations of sound, and millions of undulations of

light and colour per second, our wonder must cease at the relation of the foregoing personal endowments, and also at the capacity clairvoyants display, of feeling and discerning our thoughts and sensations, after their systems and minds have been the recipients of the *nerve-undulations* that may have escaped from our own brain developments.

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

* A man's soul has the ability of so energetically throwing off from his system the continually undulating magnetic *life-aura* of his body, that when it is employed or directed by the mind of the Electro-Biologist, on to the brain of another person, he can impel that individual, *through inoculation*, as it were, to enact his purpose. It is also by means of this *ever-flowing* living bodily aura that the animal magnetiser can send certain individuals to sleep : he can likewise employ these animal undulations to rouse into action the sometimes dormant innate ability of his patient's system, to throw off its disorders and diseases.

will-energy is capable of producing effects, unaided or alone, and can cause another person to perform, as before alluded to, that which our feelings may dictate, without speaking or making use of any gesture. This capacity is especially exemplified by the electro-biologist and animal magnetisers.

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

22. Some magnetisers, as previously stated, can will or command their patients, in and out of the sleep, to do, first, that which they (the operators) may wish; secondly, to become what they may will; thirdly, to perceive that which they may desire; and, finally, to utter that which the magnetisers shall mentally conceive.* We ourselves have witnessed all these extraordinary feats performed, and have seen persons obliged, per necessity, to enact exploits very repugnant to the bias of their own disposition. In fact, it

* Electro-biologists have effected all these results, before large audiences in every part of the civilised world.—See *Chambers's Journal*, Zoist, No. 11, Oct. 1845, pp. 319 and 355: also Monsieur Teste, chap. x., p. 218.

would have been impossible for them to have executed these incidents under the influence of their own feelings.

We have also seen this impulsive action exercised over different kinds of animals.

23. To elucidate the foregoing subjects, we will, with the reader's permission, relate a few illustrative cases which came under our own observation.

24. During an evening visit to Dr. Ashburner's, for the purpose of witnessing for the first time various experiments that were to be exercised upon some of his patients, the following circumstances occurred:—

Being seated in the library with many other persons, our attention was suddenly attracted towards a Mrs. Cotterell (a poor woman, whom we afterwards learnt resided at 40 Clipstone Street, Portland Road), by her exclaiming, as if to a spirit in the air, "I cannot do that." This emphatic utterance was elicited by reason, that Dr. A. was *willing* Mrs. C. to kiss a gentleman of rank, on whose arm was leaning his wife. After some time, the will effort of the Doctor being resisted by Mrs. C., he became impatient, and rather vehemently extended his hand towards the back of his patient, who, a moment after, to the astonishment of all present, leaped from the ground like a bounding deer, and clasping the tall gentleman round the neck, saluted his face, and then sinking, as if exhausted, to the ground, sought a seat in which to repose herself. After this occurrence, we further solicited another of Dr. A.'s patients to go out of the library into the adjoining room to fetch a lady's fan; but by the time the party in question had reached the door, the Doctor, in order to gratify our wish, willed the individual who was obeying our suggestion to come back, and go towards a certain person present, and on asking the personage acting under the *will-influence*, why she did not execute the request, she became confused at the non-performance of our desire, and

exclaimed she could not give a reason for neglecting our solicitations. Many other similar expositions were enacted during the evening.

25. Subsequently to the foregoing, we sometimes observed that when Dr. A. *willed* one of his patients to perform some trivial, ridiculous act, each sleep-walker present instantly caught up the *ideal-command* (our own somnambules if present doing the same), and then they would laugh and offer their remarks upon the one whom Dr. A. was inciting to execute his desire: thus all that was passing in the Doctor's brain was instantly recognised by each sleeper, though there was no gesture made or word spoken; he merely exercised his silent will-ability, or soul-energy.*

26. Dr. Ashburner has often obliged persons under his

* Positively speaking, there can be no such thing or quality as distinct or abstract *will-energy*. The apparent exercise of the so-termed *will-effort* results from a spiritual agency set up in certain organs of the brain, the action of which, like the elasticity of a spring, propels an individual to move this way or that, quicker or slower according to the control of mind and events, or certain exciting undulating principles. It should perhaps also be noticed that we are at periods negatively impelled onwards by some internal economy to exercise particular functions, or execute certain feats, without any *apparent* thought or reflection. But generally the propensities of man can only be developed, and his bodily movement governed *positively*, when influenced by his soul. Further, it must not be forgotten that the *inner man* and its enveloping body becomes at periods also influenced from *without* by certain forms of undulatory spiritous matters, as magnetism, electricity, heat, &c.; or they may be biased by means of definite immediate *influencing circumstances*, especially exemplified in exercising the quality termed *electro-biology*. Again, it should be noticed that sentient beings could not be possessed of a passion or emotion without an internal spirit or some distinct discerning animal principle, since the brain and nerves and their servant, the bodily frame, cannot act *intelligently* alone, much less can they display the capacity of thinking. These are merely the *media* through which the *governing* spirit of animated beings performs its economy or enacts its purposes.

magnetic influence to utter some trivial sentence or perform some ridiculous act, which they have attempted to disobey where the organ of firmness has been large, and hours would sometimes elapse before they would comply with his *silent* suggestion. Sometimes they would leave the Doctor's house, but at a future period were obliged to return and comply with his original mental request, but at the same time imploring him never to place them under a like unhappy influence, exclaiming that they had felt as if they should become distracted had they not enacted his desire.

We remember that on a certain occasion C. B. was one day willed by Dr. A. to do some insignificant thing which was not quite in accordance with her feelings, and therefore, after executing the request, she had determined (although the Doctor had formerly saved her life) never to go near his house again; but one day, after absenting herself for some weeks, Dr. A., on Nov. 30, 1845, at half-past 7 o'clock A.M., willed that C. B. should attend at his domicile at 9 o'clock A.M., in order to be present at the morning seance of that day. At the hour and moment fixed she was at his door. On C. B.'s entrance into Dr. A.'s room he asked, in our presence, the reason of her visit; the reply was, she did not know, but she had had a feeling during the morning that she must present herself at his house that day. The Dr. now stamped the foot (his usual mode of sending the patients to sleep), and C. B. instantly, as if by magic, became cataleptically fixed, and as rigid as if carved in marble. After remaining in this state a few moments, Dr. A. breathed gently over the head, when her frame relaxed, and then heaving a sigh, she passed into the sleep-walking condition. After exclaiming, "I see it all!" she related to us, that at half-past seven o'clock she felt under an impulse that obliged her to get out of bed and prepare herself for the morning visit; thus in her sleep becoming aware of the cause of the

impression, though she did not at the period of receiving the impelling impetus.

27. But to return to the before-mentioned Mrs. Cotterell. Dr. A. one morning willed that this woman should have a leg of mutton hanging from her nose for twenty-four hours.* The conduct of Mrs. C., with this burden attached to her nasal organ, was at times very amusing; she would now try to take the object off from its imaginary position; then again, she would complain of its weight; and now becoming cross at her incapacity to remove the pendant annoyance, she would strike at it in her anger, and then ask the persons present to relieve her of her burden. This condition of things remained for the exact time fixed upon by the Doctor.

28. On another occasion, Dr. Ashburner willed the same Mrs. C. should be possessed of the idea that she had not eaten her dinner at the house where she was going to enjoy, in an humble way, her Sunday meal. Accordingly, after the repast was over, and the things put away, Mrs. C. astonished the good people of the establishment by inquiring of them when they proposed going to dinner. Sometime after hearing the arguments and evidence that she had partaken of certain viands, her *feelings* of dinner-hunger returned, and when the tea made its appearance her exclamation was, that she thought it strange they should invite her to dinner, and then substitute the evening repast for it.

29. At other times we have seen the doctor cause people to imagine that the water they were drinking was turned into wine, or any other fluid of which he might be thinking. He could also make persons feel inebriated, after partaking of some aqueous beverage; we have known him change at will the viands on people's plates, and make them fancy they

* Malebranche, according to Dr. Gall, often saw a shoulder of mutton hanging from his nose: this occurred when his brain and stomach were disturbed.—Gall, vol. ii. p. 292.

had anything there he pleased to determine. He could also call up before certain dinner guests imaginary live animals, on the dishes before them, and also within the room in which they might be sitting.

30. We know a Mr. Lovely who can, by the effort of his *will-energy*, prevent the iris, or coloured curtain of the eye, from contracting the pupil, thus interfering with the influence of light, in the economy of nature.

31. Some years ago we were acquainted with a Major Buckley, whose *will-energy* was most extraordinary. He had the capability of writing his *will-quality* either in thought or by the mere touch of his finger, on any part of a given dwelling. For instance, he could place his hand on a certain particular spot of the room, and *will* that in three or four days, more or less, a selected person, not perhaps, a resident in the house, should at the determined hour go into that chamber, and at the moment decided upon become fixed to the locality thought of by the Major, for any period it might have pleased him to name. He has been known to place his finger on a particular step of the stairs, and will that a distinct member of the family should that day week, at a certain hour, become fixed to that spot for a given time. These feats of his *will-ability* have been witnessed by a great number of different individuals.

32. Major Buckley, like Dr. Ashburner, could act as readily with a stranger as with those whom he knew, or might be in the habit of magnetising. He (the Major) could influence animals almost as readily as human beings. For instance, when at the Zoological Gardens, he has, at different periods, been known to send some of the great birds to sleep by the magnetic glance of his eye, and they would sometimes tumble off their perches; he could also as readily act upon one of the lions and other animals. The Major, one day during a morning call upon a gentleman (who was a

great sceptic as to animal magnetism), willed a dog he saw upon the hearth-rug to go to sleep; this circumstance was also willed by the Major to be repeated by the animal at the same time, and in the same place, for so many days; and, strange to relate, this occurrence actually took place. Sometime subsequently to the first operation, the owner of the dog met Major B., and in an angry mood complained to him that he had ruined his retriever. Now, although this circumstance happened in his own house, and to his own dog, the gentleman still did not believe in the will-capacity of his magnetising visitor.

33. At an earlier period of his life, Major Buckley, when out in India, once arrested and fixed to the ground, a wild tiger, just as it was about to spring into the elephant's howdha, in which were seated some ladies. The native horses of India are well known, to those who have visited the East, to be very unmanageable, and even savage; yet these animals would become perfectly docile when the Major was near them, but in his absence they were observed to resume their former ungovernable propensities.

Van Amburg and Carter had great dominion over animals, and hence were called "wild beast tamers."

34. We ourselves, when at Edgware, once saw an individual quiet a horse that was plunging and kicking, whilst attached to a coach, by merely taking hold of the animal's ear and breathing into it. A Mr. George, of the same town, who witnessed the above occurrence, related to us that he was once cognizant of the same dominion exercised over one of the equine race at a village in Ireland, by one of the celebrated *whisperers*. Mr. G. further stated that the animal in question was the most unruly and vicious he had ever seen. This said *whisperer* proposed that, if the bystanders would give him a glass of whisky, he would then creep between the horse's legs, but no one offered to treat him, fear-

ing he might be killed. The man, however, did pass through the hind, and then the fore legs, and afterwards made the horse lie down, and then played with him as if he were a kitten.

35. James Sullivan, a horse-breaker, of Cork, an awkward rustic of the lowest class, in the space of half-an-hour, by his influence, would bring into perfect submission and good temper a colt that had never been handled, and the effect, though sometimes instantaneously produced, was generally durable. When employed to tame an outrageous animal, he directed the stable to be shut in which he and the subject of the experiment were placed, with orders not to open the door until a signal was given. After half-an-hour or so, during which time little or no bustle was heard, the signal was made, and upon opening the door the horse was seen lying down, the man by his side, playing familiarly with him, like a child with a puppy-dog. From that time he was found perfectly willing to submit to any discipline, however repugnant to his nature, before being experimented upon. The narrator of this account says :—"I once saw his skill exercised on a horse which could never be brought to stand for a smith to shoe him. The day after Sullivan's operation, I went—not without some incredulity—to the smith's shop, with many other curious spectators, where we were eye-witnesses of the complete success of his capability. This, too, had been a troop horse, and it was supposed, not without reason, that after regimental discipline had failed, no other would be found availing. I observed that the animal appeared *fascinated* whenever Sullivan either spoke or even looked at him. He seemed to possess an instinctive power of inspiring awe."—See *Chambers's Anecdotes of Horses*.

36. The North American Indian sometimes merely breathes into the ear of the young buffalo, and then it follows him wherever he may wend his way.

37. Persons who have the ability to exercise this *will-energy* to any great extent, are generally found to possess large Firmness, Self-Esteem, Concentrativeness, with Combativeness and Destructiveness.

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

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

"What is that spell, that thus his lawless train
Confess and envy, yet oppose in vain?
What should it be that thus their faith can bind?
The power of thought, the magic of the mind!
Linked with success, assumed, and kept with skill,
That moulds another's weakness to its will."

40. Many animals have the ability to fascinate their prey, or act through *will-energy* or their *magnetic-life-aura* upon each other. For instance, the common weasel, belonging to the ferret tribe, can influence the rabbit or hare when at some distance from them: this result has been witnessed by many persons accustomed to walk the fields. When the rabbit is under the *brain-dominion* of its enemy, it appears to become paralyzed, and cowers to the ground, thus allowing the weasel to approach and leap upon its back, and unresistingly permits it to feed upon its life-blood and brains. The pursuing animal will often remain for some

time without biting its prey, which may be discovered by examining the rabbit after making the weasel jump off its victim, which, on chasing, it readily does and runs away; but not so the charmed animal; for you may approach the rabbit and take it up by the ears, to which treatment it passively yields, and, in fact, is often some hours in recovering its natural disposition.

41. When the pursued monkey, from fear, gets on the highest or smallest branches of trees to escape from the tiger or leopard, who try to follow him, these latter animals, to effect their purpose, will, after a time, from being baffled in their object, descend from their elevated position, and then may be seen crouching and intently gazing upwards towards their prey, until the desired victim falls to the ground through *fascination*.

42. It has often been observed with the Buffalari (those outcasts who dwell among the buffaloes near the mouth of the Tiber) that one of them can, whilst in the arena, draw the enraged beast upon himself, then all at once, when the quadruped is in its maddest career, the matador may be seen to stop right in the animal's way, and by his *will-energy* bring the irritated creature to a dead stop, as if by enchantment; and thus he can fix the buffalo motionless at only a yard's distance from himself. This mode of charming is said never to fail.—*Menageries*, vol. 3, p. 321.

43. The itinerant Arab can, by his *mental-volition*, cause his trained goat to balance itself on the end of an unfixed cane; but when the man ceases to act on the animal by means of his *mind-energy*, or when turning his head away from the animal, the goat falls to the ground.—*Menageries*, vol. 3, p. 449.

44. Many individuals, by their innate desire or *will-capacity*, have caused milk to be secreted in the breast, with which they have been known to feed children who might

have slept with them. This fact has occurred with very old women, childless girls, and even men.—*Carpenter's Manual*, p. 483.

45. Paralyzed persons can often effect their purpose by exercising the *mental-volition* or *will-energy*, but the moment they cease to do this they can no longer accomplish their object. Dr. Carpenter relates the case of a woman, who, while she steadfastly contemplated her baby, could hold it very well, but the instant she ceased to regard the infant she let it fall.—*Carpenter's Manual*, p. 525.

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

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

47. Dr. Spencer Hall, the celebrated Electro-Biologist—like Dr. Ashburner—could will persons to be blind or deaf, or to become some other individual; and also to recognise absent animals as if they were present, and likewise to claim kindred with and mimic them. This accounts for the capability of the ancient magicians, who could will people to see them (the magicians) under different forms, as well as to make individuals appear in the character of various animals, also to cause certain persons to become invisible, likewise to resemble some one else, or to be like themselves, after the manner of the more modern animal magnetizers, who, in addition to those feats, change things to the senses—as water into wine, and milk into blood, &c.

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

49. Women, by the bewitchery of their *will*, or *mental*

* The word Fakir is derived from the Arabic, and signifies poor or beggarly.

influence over men, have often ruled the world. Hence, governors, statesmen, lawgivers, and authors *especially*, could not resist their potent sway.

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

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

51. All influences, or impelling energies, acting on the phrenological organs, are motive abilities. Do we not, in common parlance, speak of the influence of *motives*? No one apparently acts without a seeming choice or motive; so that the immediate antecedent motive or *spiritual influence*, so to speak, is the necessary impellant to the production of the consequent operation.—*Baron Reichenbach*, p. 46.

52. Mr. Thompson, of Fairfield Lodge (says Dr. Ashburner) caused—through *his mental volition*—a gentleman, where there were eight persons present, to perceive no one but himself in the room. Mr. T. could also, in broad daylight, place this individual, by his will-ability, in complete

darkness; and likewise compel him to sit down on a chair, to which he was obliged to adhere by an ungovernable inclination; and then Mr. T. has, through means of his *will-energy*, played upon the organs of his visitor's brain in succession, obliging him to manifest the action of each propensity in its turn.—*Dr. Ashburner's Reichenbach*, p. 266.

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

54. Men of energetic character, and calculated for dominion, have always been remarkable for the potency of their glances, and celebrated as not only "Lords of the lion port," but also of the "eagle eye." Few could endure the searching gaze of Napoleon. The rulers of the domain of intellect have been as famous as the kings of the earth for a keen countenance. The glance of Dr. Johnson, from under his shaggy brows, availed no less than the eloquence of the sage's tongue. Dr. Parr used to boast that his eye had saved the nation: Pitt, he declared, was about to bring forward some disastrous measure, "I fixed my eye," says Parr, "upon Pitt, I gave him one of my looks (everybody knows my looks), and he could not utter a word; he rose, stammered, and sat down again; and there I kept him off his legs, till Fox had taken possession of the ear of the House, and so the measure when brought forward was nugatory." "Yes, yes," says Parr, "I may say that my eye saved the nation." In fact, Dr. Parr magnetised or electro-biologised Pitt.—*Rev. H. Townsend*, p. 287.

55. Dr. Gregory states that he knew a Mr. Lewis, who could *will*, or electro-biologise persons a long way off.—*Dr. Gregory, Familiar Letters*, p. 107.

56. Dr. Darling had the ability to *will* a man's hand to become cold, and it actually became so.—*Dr. Gregory*, p. 354.

57. Mr. H. S. Thomson, of Fairfield, near York, could, by the ability of his *will-energy*, make people change the character of their features: he could cause the smiling to frown, the complacent to become angry and agitated; then make the same gentleman burst out laughing, and then rub his hands.—*Zoist*, v. 3, p. 321-2.

58. Mr. Thomson could also cause people to write to him, through his *will-energy*, and make them feel his presence, and execute certain feats, though he was many miles distant.—*Zoist*, v. 5, p. 258.

59. Monsieur Teste could *will* individuals to be invisible to others; and also make certain persons imagine they were pieces of furniture—as a jar, for instance. These cases often occur naturally in disordered brains.*—See *Zoist*, v. 3, pp. 365 and 371.

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

61. Not only are the lower animals susceptible of the human magnetic influence, but they can exert a similar ability over each other. The capacity of the snake to fascinate birds, by gazing at them, is pure *animal magnetism*. The rattlesnake can act at an incredible distance upon certain inhabitants of the forest, and even on the domestic cat, who becomes strangely agitated: this latter animal is compelled to move towards the reptile, and then falls, if not rescued, and becomes an easy prey to the snake. It has often been observed in America, that when the reptile is frightened away, or killed, and its gaze suddenly removed, the cat in some cases instantly dies.—*Dr. Gregory*, p. 241.

* We knew of a bishop's daughter who sometimes thought she was her own dress hanging behind the door.

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

62. The rattle-snake has been seen to charm squirrels, hares, and birds of various kinds, in such a manner that they ran directly into their mouths. Other reptiles are capable of effecting the same object.—*Penny Cyclopædia*, vol. xxvi. p. 351.

63. Dr. Smith relates that the boom-slange, one of the snake tribe, climbs the trees and fascinates the birds which fly round him until one enters his mouth. He also states that the crocodiles charm or will the antelopes and other quadrupeds to approach them, and then they seize upon their prey, which they convey to the water.—*Penny Cyclopædia*, vol. xxvii. p. 171.

64. Certain clairvoyants, as before noticed, who have watched the *will-energy* exercised, state that they can perceive the brain of the *willer* put on a tremulous motion, and they observe to pass from his head a stream of fluid presenting the character of a magnetic quivering line of light, which is brought into action and extends towards the person over which the influence is to be exercised, and that the sensorium of this individual, after he has been acted upon, takes up the same undulatory motion as that of the *willer*, and these vibrations so set up, impel or oblige the impressed *negative* person to perform the circumstance thought of, by the brain of the *positive* individual exercising the magnetic energy. Clairvoyants also assert that the undulations from the head of the *willer* permeate walls and other *media* as readily as they pass through the air, and are propelled over the earth's surface to almost any distance. They likewise state that the *blue light* which hovered over the first progress of these cerebral pulsations begins to subside after traversing

a certain space, because of its *intensity*, not quantity, being lessened.

65. After regarding the foregoing facts relative to this *will-capability*, this sometimes irresistible command that one being can exercise over another, and who by this *will-energy* can often influence an individual to think and feel this and execute that,—should we not be induced to pause for reflection before we condemn the thoughts, sensibilities, and acts of many of our fellow-creatures? The stern lawyer, and oft complacent jury, should study this subject, and consider well before passing their verdict as to whether it was drear *necessity*, bad example, lack of right and proper education, an internal organisation, with its temporary condition as to activity or an inevitable *fate*,* that drove the criminal onwards to enact the deed. It might be further asked, was the culprit *incited by another's will* to perpetrate the offence? We presume that in court the robed judge regards none of

* If any of the occurrences of the world can be foretold or foreshadowed either by dreams through the seers and clairvoyants, or even by the Deity, then events must be unfolded from inevitable *necessity*. Whether *Destiny* says it *shall*, or the Almighty proclaims it *will happen*, it must be one and the same thing as to the incidents, thoughts, feelings, and deeds, that shall occur to us, as we make up some of the units of existence. If this view of the subject be not true, there can then be no such quality as foreknowledge or the capability of prophesying. We can perhaps place the subject before our readers in another form. Some persons assert that the Deity can by *prevoyance* point out all that can possibly happen to an individual during his progress through the circle of existence, even to the very dreams that shall occupy his brain or the feats his body shall enact; if this be so, the sage was right when he said, "What is written is written," and *therefore is right*. This admitted, then no being or thing, even to a blade of grass, can escape the influences that spins its life. We ourselves have known things and events foretold by clairvoyants, with all their *precise details*, for years before they occurred. Therefore we must most positively admit, that all that was ever unfolded could have been predicted as a series of necessitous advents.—See Article "Fate."

these conditions, though he may when giving way to his feelings in the family domain; but here before the public, whilst contemplating the offender, he reflects little *on causes*. No; his thoughts are upon the *effects*. He exclaims, in summing up the case from the evidence, "You have done the deed, and the *law* must take its course!" And in passing sentence, he never reflects "THAT PUNISHMENT NEVER YET OBIATED OR PRVENTED A CRIME," though *kindness*, the opinions of our *friends*, a "kiss for a blow," and the world's probable observations, may sometimes contribute, perhaps, to prevent various evil occurrences. It is a true observation, that "prevention is better than cure." This being the case, should not our chief object be to study well after what mode we should surround people with those laws and circumstances which may tend to hinder or prevent the commitment of offences? We are impressed with a fervid feeling that when these conditions are rightly adjusted, there will be little need to satisfy *legal or public* revenge by the employment of any kind of chastisement. In our enactments should we not, then, set the example of exercising lenient or *good-will* morals, and also the precedent of *preserving* life, and not outrage—as we do at the present day—the feeling of the organ of *Benevolence* by taking it away. It should be remembered, as before observed, that the hanging or shooting of a fellow-creature rouses into vehement action the organs of *Destructiveness*, the very development we should most desire to keep quiet. Further, we should never forget that the retaliation for offences by punishment appertains to the foolish and uneducated or to children, and likewise to the beast, but ought never to be exercised by educated men; they should be too nobly exalted, reflective, and humane, to stoop to indulge in the revengeful "*like for like*."* Kin-

† Abou-Hanifah, the famous Bagdad teacher, having once received a very severe blow, said to his assailant, "I am able to return injury

dling up censure, and returning evil for evil, prolongs mischief to the originator of the reprimand as well as to others; we stop injury and make ourselves more happy by a kind and forgiving behaviour. Let us, then, treat the enemies of society benevolently. When the Roman Emperor Augustus, *by the advice of his wife*, extended mercy instead of punishment over his many conspirators, there were no more plots to take away his life. This state of events also followed the like conduct of Louis Philippe in France. There never was yet an instance, where kindness has been fairly exercised, but it has subdued the enmity opposed to it. Returning good for evil is our highest duty, therefore the best expediency. We should regard the guilty with the deepest sadness, as we would the offence of a beloved son. Kindness is harder for the corrupt and obdurate soul to bear than whips or prisons. Mr. Marshall, in his *Military Miscellany*, proved that *severity creates hatred; but mercy, love. Kindness will ever be found the best antidote to crime; severity, its most active source.* Good is omnipotent in overcoming evil. If the angry and revengeful person would only govern his passions, and light the lamp of affection in his brain, that it might stream out in his features and actions, he would discover a wide difference in his communion with the world. Kindness is mightier than the conqueror, for he tames only the body, but benevolence subdues the soul!

66. But to return to some of the natural results of *will-ability* or *mental volition*.

for injury, but this will I not do. I am able to complain of thee to the califf, but will not complain. I am able to utter in my prayers to God the outrage you have inflicted, but from that I shall guard myself most carefully. Finally, in the Day of Judgment I shall be able to invoke upon thee divine vengeance; but if that day should arrive this moment, and my intercession should avail, *I would not enter Paradise except in thy company.*" Such should be the feelings of us all.

We would especially invite our readers to consider well the economy of this dominant quality of *brain-energy*, as regards its action on the conduct of the weaker sex. They, when in question relative to this will-capability, should, on certain occasions, particularly call for our commiseration. Every one should pointedly remember, in contemplating the feminine portion of humanity, how plastic they are, how prone, nay, perhaps fashioned, as circumstances now exist, "to mould themselves to another's will." Frequently it has occurred that passive woman would often fain have escaped from those who might have held her in thralldom. But how often have certain females entertained a kind of dislike or even hatred for particular master-spirits, and have often made resolves—though it might cost them their lives—to escape from their control; but how futile became the determination when he appeared before them; in his presence their capability to resist was readily crushed, and they became attracted towards, or propelled onwards perforce, in spite of their own choice, liking, or aversion; sometimes to enact deeds very repugnant to their feelings.

"I cannot abhor him;

I look upon him with a pleasing fear,
And yet I fly not from him; in his eye
There is a fastening attraction which
Fixes *my* fluttering eyes on his; my heart
Beats quick; he awes me, and yet draws me near—
Nearer and nearer."

—BYRON.

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

* The law recognises this principle in some degree when it holds the acts of a married woman, done in her husband's presence, to be executed under his influence.

67. Feelings never reason: that action is accomplished by the reflective faculties, which crown the forehead of thinking man. The individual who is, or may be, reasoning upon a given circumstance, often blames the acts which another person might have been guilty of under the impulse of a certain passion, little dreaming that had he been the party *feeling* and acting instead of *reflecting*, he would, all things being equal, have enacted precisely the same feat the person accomplished of whom he (the reasoner) might be speaking. We can only obey or observe one influence at a time. An individual acting under a certain sensibility cannot, at the same precise time, bring his mind to debate on any particular given point. Thus, then, it may be *positively* asserted that no human being can *reason* and be the subject of an *impulsive feeling* at one and the same period. How often, during the temporary play of the reflective faculties, do we make resolves (as the observation goes) not to execute a particular object, or perpetrate a given special exploit, and perhaps determine within ourselves to avoid a certain place; but frequently, amid these resolutions, an *internal* action of a particular organ springs up, or some *external* agent may exert its effective abilities upon us, and we then find ourselves accomplishing the achievement, or going to the forbidden locality, which our better senses cautioned us to avoid. The world's censure may be before us, which ought to have driven us back, but we put it aside or do not heed it; and we still go on to execute the deed, though we felt but a moment before that we should be possessed of extreme remorse after its performance. Thoughts, feelings, and even our transactions, force their way, or are brought into being against the will, and thus we are often incited to act in opposition to our reflective judgment.

"And thou dost well to answer that it was.

For I *will* do this! Doubt not, fear not; I

Will be your most unmerciful accomplice :
 And I act no more on my free will
 Nor my own feelings – both compel me back ;
 But there is *hell* within me and around,
 And, like the demon who believes and trembles,
 Must I abhor and do."

—BYRON'S *Doge of Venice*.

Emotional actions, which, though aroused by sensations, are independent of the *will*, and often strongly opposed to it.—*Dr. Carpenter's Physiology*.

68. We believe that all animated matter can exercise a quality capable of exciting a sympathy, so far as it may be concerned. It is noticed with dioecious plants, that if they are removed to a distance from each other, the one will pine, as it were, becoming pale and sickly, and often bend or lean towards the locality occupied by the other. If you bring these plants together, or procure the stamen of the one and shake its pollen over the pistil of the other disappointed flower, and then watch the latter for a period, you will perceive the bloom of health rapidly spread through it, and now it will proceed onwards to maturity ; but without the above advent the blossom would have barrenly withered. Again : we see, with other plants, that the anther bursts and discharges its farina just at the very moment the stigma is ready to receive the influence. Was this not sympathy ? were there not certain magnetic undulations passing between these plants that brought about the events related ?

69. Dead or inanimate bodies, under certain circumstances, exercise a like quality of interchanging undulations, which put on the character of *sympathy* (so to speak), and through these they act on each other. Thus when we divide a small quantity of detonating powder into separate parcels, and place them at a distance from each other, and then by percussion fire (by immediate contact) one of the portions, all the divisions will explode at the same time :

this result does not ensue from the noise or concussion of the atmosphere; for if you produced ever so loud a disturbing sound by any other means, even by the explosion of gun-powder, and in this way agitated the air or the adjacent things, you would not have effected the same result, viz., the detonation. Again, in crystalization, it is seen that if you succeed in forming a single crystal in a solution of any salt, or if you drop one of these congregate bodies into the saline fluid, the whole mass will instantly proceed onwards to crystalize. These facts point out to us that all materials can and do act in *all states and situations* on each other. This operation, of course, varies in degree; and it is only when the effect arrives at a certain amount of energy that our *general* senses are made aware of the circumstance. Further, we know that simple elements are predisposed to combine; and under certain favourable conditions they do unite and form compounds, but they exert or produce an influence on each other before their conjunction.

70. In our essay on MATTER we have pointed out and proved that no materials, or their associated principles, can ever for a moment be at rest. We have also there shown that each body is continually throwing off undulations and images of itself, and in turn receiving those from surrounding substances. These undulations are found to vary in intensity, accordingly as objects are near to or distant from each other, &c. It has likewise been demonstrated that these vibratory waves are capable of travelling to very great distances. This being the case, each person's brain must form a receptacle or centre to the emanations from proximate as well as remote objects, and, of course, they are appreciated according to the state and capability of each individual's organization and their capacity of receiving and estimating impressions from without.

71. It may be said that if the brain receive all the pul-

satory waves which matter is continually projecting into it, what a Babel of confusion there must be in each person's sensorium. This would certainly be the case if we were conscious, or could take cognizance of the effects produced on our organization by the emanations from the various things and their associations with which we are in relation; but happily we can act and be acted upon, negatively, without perceiving it. Every one is conscious that the edge or pointedness of objects wears off by too frequent excitement or employment of them. "Use becomes second nature," and we do not heed all the impressions that are momentarily and constantly playing upon us. Seneca observes "that all things lose by too familiar view." When persons first visit a great and busy city, they mostly become confused, and often suffer from headache, which is the result of being in or near the numerous moving objects and noisy streets; but after a time the passing events do not disturb them. Again, when we enter for the first time an iron foundry, when the hammers are in full play, the terrible din startles and confuses us to such a degree that we cannot hear our own voices, or any conversation that may be going on; but the workmen, from *habit*, as it is termed, find no inconvenience, and recognize each other's words distinctly and without much effort. The tempest-tossed sailors, during the raging of the storm, hear each other's voices, and obey well the mandates of the captain without heeding the "clamouring chorus of the roaring ocean." Again, deaf people hear very well whilst riding on the railway and over stones in a carriage, or when the roll of the drum is going on. We read of a gentleman who employed an expert drummer to beat his instrument during the time he was conversing with his wife: he could hear very well whilst the noisy operation was going on, and for a short time after the vivid undulations had ceased, and then be-

came incapable of distinguishing the loudest intonations of the human voice; this sequence was occasioned by that portion of brain-matter adapted to sonorous pulsations not vibrating sufficiently from the application of the usual or common excitants.*

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

73. We may now contrast the foregoing with other states

* Sometimes certain sounds act like a lullaby, as observed in the cases of the captain reposing in the steamer and the miller sleeping near the flour-grinding water-wheel. Should any circumstances arrest the working of the engine aboard the vessel, or stop the wheel that grinds the corn, the sailor instantly awakes in the one case, and the miller in the other. Again, it has often been observed that whilst the nurse is singing the child will slumber, but should she cease her song, then the infant will instantly awake from its repose.

or conditions of the nervous system ; and first, relative to inflammation (concerning which we know nothing save its effects) of that part of the sensorium associated with the sense of sound. Here we find that the person labouring under this condition of the portion of brain in question is almost incapable of bearing the most gentle whisper ; even the slight rustling of a silk dress distresses the patient. Again, relative to the eye : when the visional organs, or rather that part of the sensorium which presides over them, is invaded with the same malady, it is then known to be painfully sensible to certain colours, which, before the attack, might have been pleasant to the eyesight. It will further be found, as the complaint advances, that even a few rays of light cause distressing uneasiness. The same acute sensibility occurs when the skin becomes inflamed. In this latter case, sometimes the application of a feather excites torture, which, at other periods during health, would only have induced a soothing, or perhaps tickling, sensation. Further, with regard to persons who are subjects of gout, the patients frequently feel your approach long before you come near them, and often cry out when you are at the other end of the room : thus we see that the bodily conditions vary. For instance, a certain stimulus may sometimes be applied without exciting the least attention ; at other periods it may give pleasure, and, under different circumstances, may call forth the greatest pain. In fact, the nervous system is not at all seasons capable of being thrown into the same vivid undulatory motion from like excitants. This is especially the case when a certain incentive is too frequently employed or applied. This phenomenon is demonstrated when we make use of the galvanic battery to the muscles of a recently killed subject. If we continue the shocks too long the fibres will not contract. This fact may be again noticed in decapitation of an animal : the

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

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

of any particular individual. Lord Byron has beautifully pictured this kind of abstraction in his "Childe Harold," where the conquered gladiator attends not to the thundering shout that heralds his destruction :

"He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost, nor prize,
But where his rude hut by the Danube lay.
There were his young barbarians all at play,
There was their Dacian mother,—he, their sire,
Butchered, to make a Roman holiday."

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

choice. How different will it be with the man who is requested, after his day's work is done, to carry a letter, against his inclination, a mile to the post: he will feel lazily tired on his return, perhaps irritated by all the things that may surround him. The fond mother carries her heavy child for many miles, loving and caressing it, and feels no more its weight than as if it were a phantom fairy her arms encircled; but change this burden, for one of half the weight of her offspring, which is to be taken to a certain place, at the command of one whom she does not like, and now the fardel becomes heavy indeed before she is a mile on her road.

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

77. When we are reposing or lost in sleep, the system

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

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

* If we divide those nerves which govern the heart it instantly ceases to beat.

agents that might have called forth, or brought into being, the requisite animal motion and WILL-ENERGY.

79. We have read of many persons, and became acquainted with one lady—a Miss Joyner—who recovered from a long state of trance.* This Miss J. would, to all intents and purposes, have been buried alive, but for the circumstance of her nephew looking into the coffin and witnessing, as he thought, his aunt's finger move, which proved to be the case, as related by the lady herself on awakening, through certain applications, from what was thought to be her death-sleep—in which, by-the-by, she was quite aware of all that was taking place around her, even to the hearing of the knell that flung its sad message to the passing breeze. Again, we have known persons† after lying under the water until they were perfectly pulseless and apparently dead, recover (through manipulating their breathing organs), who related to us, in after times, that they were perfectly conscious whilst in this state of asphyxia of all that occurred near them, but had no ability, or *yet even the wish*, to alter their condition. These facts reveal to us that it required

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

† One of these parties was a physician who was rescued from the rapid currents of the Hudson. Two other cases were those of ladies. One of them was taken out of the river Houghly, and another was resuscitated after being immersed for some time in the Bristol Channel.

another person's *mental volition* to effect the desired recovery or resuscitation.

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

81. People inhabiting very warm climates take little food, and that chiefly of rice and fruits, &c. They are also accustomed to court repose; whilst those of the colder regions require a greater supply of nourishment, and they may be observed to consume more carbonaceous aliment, as fat, vegetable oils, and animal food, by which practice they are caused to breathe more quickly, and consequently become more active and fitted for labour. Persons in northern countries, and in mountainous districts, as well as those accustomed to sea-life, can drink spirits almost with impunity,

* The working of the steam-engine is exhibited from the combustion of charcoal, heat, and electricity being elicited or given out. When we contemplate this wonderful machine, it reminds us most pointedly of the animal economy. The fire represents the lungs, where the carbon is burnt; the cylinder in which the piston works gives us an idea of the heart; the steam, the blood; the tubes or pipes, the bloodvessels; the frame, the bones; the wheels the muscles acting upon it. There merely wants brain matter and intelligence to direct it, and then it would be almost animalised.

the air being more dense from absence of heat, and therefore containing more oxygen in a given measure, in the former localities, and from being more frequently changed in the latter places. Further, we are known to consume a greater proportion of aliment in winter than in summer.

82. The knowledge of the foregoing facts renders it requisite that persons who migrate from cold or temperate to hot climates should imitate the natives of the latter localities as to diet, and then they would escape from being the subjects of enlarged livers, which they there acquire; for of course this viscus cannot get rid of the food it prepares, because the lungs and skin do not consume so much carbon.

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

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

animals ; and we also endeavoured to point out the cause of this effective capacity, which so *positively* pertains to, and is exemplified by, particular individuals.

85. Concerning prevoyance or foresight.

Animals in general display a capability of feeling, and perhaps knowing, those events which are to supervene in relation to the economy of their existence. It is a well-known fact, related and indubitably attested in all ages of the world, that certain clairvoyants can *most positively* foretell or give an account of coming events, and that a long period before their particular manifestation. These lucid individuals assert that they are often impressed with a feeling that animate beings and inanimate things are impelled onwards, by an irresistible necessity, to go through a series of particular experiences, and also to enact certain deeds, or be mixed up in the coming events which are to transpire or be developed whilst carrying out the decrees of *Fate*. If the statements of these prophesying personages be correct, then, however much we may attempt *willing* ourselves to avoid being mingled with the definite occurrences that are to take place in relation to our existence, we must fail so to do.

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

87. It may be suggested that we have trusted and attributed too much to the capabilities of clairvoyants. The reply to such an observation must be, that from the varied

occurrences which have passed before us during a long communion with numerous apt and lucid seers (in the presence of many learned and discerning men, numbers of whom were originally sceptics), we are constrained to state, that the conclusions to which we arrived *were forced upon us*, as they were upon our then companions,* who, with ourselves, experienced the various predicted phenomena, and their relative associations, which occurred during our intercourse with these far and foreseeing induced somnambules.

* Very many of those who joined us in observing and examining into clairvoyant capabilities were among the highly-educated and scientific, as may be conjectured by their belonging to the learned professions of Natural Philosophy, Medicine, Law, and Divinity. Among them were clever experimenters, reflecting Physicians, and gifted Barristers, some of which latter were Stipendiary Magistrates, and others who are now Judges on the Bench. Relative to the Clergy, we would enunciate those who were well versed in the exercise of the thinking faculties, and amongst them was the celebrated logician, Archbishop Whately, who took particular interest in some of our clairvoyant patients. Some discerning men of rank also testified as to their capability; also Earls Ducie, Stanhope, Macclesfield, Charlville, and Lord R. Cavendish. Various literary individuals witnessed and examined into this intuitive ability in our presence, as E. L. Bulwer, Marryat, and Neal, author of the Cavendish novels. Among our military visitors we may mention Major-General Bagnold, of St. John's Wood, who, after witnessing the capabilities of our magnetic somnambules, and the exercise of the influence of the *will-energy*, often related to us similar results that he had met with whilst in India, and, among other phenomena, he recited the effect of the *will-ability*, under the name of the *Evil-eye*.* He stated that he himself was once influenced by one of those *able fascinating* characters, who rendered him incapable of sitting on his horse, and, in fact, compelled him to leave his duties and quit the field of military exercise.

* This effective quality was called *Bascanio* by the Greeks, and *Fascinatio* by the Romans. The present Greeks still believe in the exercise of this ability, under the name of *Ka-ka-mate* (bad influence). In Ireland and Scotland they often speak of and relate the effects produced through this agency. Again, the Italians testify to the same endowment, and call it *Mal-occhio*. In Turkey, Persia, and India, they allude in hushed breath to the effects produced by this natural process.

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

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

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

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

91. As the germ-cell and the blastematous embryo of the plant were destined to attract certain *material* elements to form an acorn and afterwards the oak, so the same economy was to preside over the human origin and its co-relations or associations.* But man from his *cell-life* to his death was also purposed to collect, in addition to the vegetable and lower animal appropriation of constituent matter, *certain refined principles* which originally presided over inorganic as well as living nature, and from their *purified emanations* he was decreed, by the laws of nature, to build up or fashion his directing *spirit-form*, which was to live after its earthly tenement had been absorbed into its immediate surroundings.

It would appear relative to the earliest development of man in the *sperm-cell* or germ preparing organ, that at this

* Clairvoyants affirm that 5-6ths of our bodies is built up from nutriment received through the skin and lungs from our surroundings.

Newton states that matter is continually permeating matter from the softest of fluids to the hardest rock.—See our Article on *Matter*.

stage of his development—whilst apparently stationary—the matter making up his vesicular nidus is endowed with a *molecular motion* and a ceaseless movement of its accompanying *active molecules*.*

The human zoosperm, with its filiform tapering tail, when liberated from its first prison-cellule, puts on the character of a microscopic tadpole. At this stage of its existence it becomes endowed with a spontaneous undulatory eel-like progressive motion, by means of which ability it is enabled to enter the ovulum or germ-nourishing apparatus, destined for its lodgement; and here it becomes attached to the *germinal spot* of the ovum. After a period, this influenced and perfected ovulum passes out of the ovisac (egg-bag) through the falopian tube into the matrix of the parent. Now a different motion is induced by means of *vibratile cilia*, or their equivalents, which being pushed forth, the ovulum

* *Active molecules* in plants are extremely minute and apparently spherical. These moving particles are found in all vegetable matter; when rubbed in pieces and examined by the microscope, they are seen to have a rapid motion of an oscillatory nature, so that a drop of the fluid in which they are found seems to be, as it were, alive. These molecules are most numerous in pollen, and are there often oblong or cylindrical and of a larger size; these latter are spermatic granules, by the agency of which the fertilisation of plants takes place. The movements of these particles do not cease with the life of the plant; they have been seen by Dr. Brown in fossilised remains of vegetables; also in gamboge when dissolved. The molecules thus set at liberty instantly commence their movements. They merely lie dormant in our furniture and buildings. They only lose the ability of moving—*apparently* their separate life—when they are combined by the irresistible laws of nature into other beings of a more complicated structure, but still forming life. Their inherent vitality does not cease with that of the object into which they have been combined, but endures through ages; and finally, that their original abilities are restored to them the instant they are liberated from their prison. Dr. Brown caught them in minute globules of almond oil and imprisoned there for weeks, but the movements still went on in the oil.—*Penny Cyclopædia*, vol. i. p. 106.

is enabled to display the evidence of an operation from within. Thus a rotatory impulse is set up, like that appertaining to the *globex vorticilla*, which propels it onwards through this stage of its development. Finally, after a period of about two months, this embryonic cell becomes fixed to the womb by tufts, like some plants are to the soil. These foetal tufts or clustered threads draw from the purified maternal blood the materials which are required for the nutrition of the embryo. After this stage certain blood-vessels may be observed to form, which permeate the foetus; and now there is a movement of the reddened life-stream passing from the mother through them. By this economy the animal structure slowly enlarges, and in time puts on, to a degree, the semblance of the human form. At a later period the spinal chord begins to be developed, which, like a vegetable-headed stem spreads outwards at its summit to form the brain which, in coming time, is to preside over most of the future movements of the corporeal body. At last the time is up, the sensorium is ready for the next stage of existence, and the offspring is separated from its parent, and becomes a distinct being. The air now enters the lungs, and stimulates them to exercise their functions. Carbon is consumed in them, electricity and heat are eliminated, setting the whole system in vivid action. It may be here noted that the breathing in early life is quick, and the pulsations of the heart quicker. This economy is necessary with infants and all young animals, to enable them to assimilate the food rapidly, in order to hasten on their growth and development. After a certain time, the bones of the human offspring begin to harden, and the muscles exerting, through the nervous agency, their influence over them for a time, the child subsequently glides from the fostering caresses of its parent, and now assumes, in a degree, an independent station among its species. The child's progression onwards

to maturity is slow, as it requires a long period to develop, harden, and educate the organs of the brain of that being who is to constitute the *chief* of the race of animated nature. At length the stage of mature growth is attained, and the progress of man onwards will team with the consciousness of his ability. He may now be observed pressing through life's path with head erect and gaze cast upwards; with distended nostril and elevated arm he displays his might and capability to conquer all opposition. The inferior animals tremble and retire before the tread of his foot, or from the productions of his hand which his genius has prompted.

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

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

But, what a contrast to all the foregoing is presented to us as age creeps onwards, and years gather to us pains and penalties! How altered from perfection is the aged wayfarer when he arrives at the last leaves of life's tattered volume, and all bodily capabilities are about to cease! Now the dark hair has become silvered, the step tottering,

the eye dim, the hearing thick, the intellect heavy, and his almost every act creates the mirth of the thoughtless urchin. The old man's brain has again become soft, like as when a child,* and scarcely vibrates an answer to the general stimuli which surround him.† His breathing is now tardy, his circulation grows slower and more slow. His body is bending towards the earth, to which he is fast hastening; and at last he sinks, and is buried in the great all-absorbing grave of his fellow-clay; time, thermal, and electro-magnetic motion, with his guiding spirit, having played their parts upon the matter of his frame.

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

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

* "Once a man, twice a child."—*Old Saw.*

† "The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose, well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion—
Sans teeth, sans eyes, sans taste, sans everything."

—"As You like it."—SHAKESPEARE.

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

FREE-WILL :

OR

FREE-MIND-ENERGY,

The Liberty of the Soul, or Free Action of the Spirit, or Inner Man.

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

1. It has been remarked, that all human actions have their antecedents, without which, according to experience, they could not have taken place. It would appear, also, that every event or consequence which is manifested to the senses, whether appertaining (as before suggested) to the economy of animate bodies or the regulation of inanimate substances, takes place from a series of *definite* kinds of motions.* These motions must result or transpire either

* Motion is always the result of the action and reaction of some kind of *spirit-matter*, as the *soul* in man, and the *vital spirit* in the animal, the life-principle in the plant, whose agencies are aided by the *spiritous matters* of heat, electricity, magnetism, &c.,—all of which elements preside over and direct inanimate and material bodies, and use them as so many fulcra, or levers, upon which to display their innate abilities. The impelling effects resulting or derived from the operation of these different and varied elements, have been designated by philosophers, “*force*” or “*power*.” But we shall find there is an *action* behind or beneath this so-called *power*, and an *induced motion* developing or causing this said *force*.

from the operation of certain ponderable bodies or imponderable principles. It will be found, also, that one movement always begets another, or its equivalent. Without the agency of motility, no one thing or circumstance could have been brought into being. Through it, every property and capability of matter and its accompanying elements have been developed and made evident to our faculties.

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

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

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

3. When a quickening operation is set up—whether in that which has been called matter, or its accompanying principles—it should be remembered that there must *previously* have been exerted, or as much effort expended, to produce the effect, as was adequate to the ensuing result; and, also, that it will require as great an opposing quality to *arrest*, as was expended in *creating*, a given motion or action, and even a sensation: so that impunity or freedom of exerting dominion, or resisting it whilst playing its part, *cannot exist*, be it living or dead matter, with their associated *principles*, which sympathise with, or are antagonistic to, an operation.

4. We generally never think, and often lose sight, of the

first links or earlier and *minor* causes of effects, and most frequently are only led to take cognizance of the greater and proximate antecedents of events, all of which are of course produced by the concurrence of co-operating agents. Thus we are led to forget that every *product* is the result of a succession or chain of different, though, in fact, connected causes. For instance, the carbon of the fuel must be united to the oxygen of the air, before the production of heat; and this heat, or caloric, must be applied to water, before obtaining the steam, and its contained electricity, which latter, as it acts on the machinery of the engine, puts it in motion, to perform the thousands of operations executed or produced every hour through its agency. Great results are often effected by the combined action of many units or trifling occurrences,—the first point of commencing the operations being sometimes at a great distance. Thus when the mine is fired, by a long train, each tittle of the trail becomes an agent of communion; and when the powder blows up, *every granule* of the explosive mass lends its quota of energy towards effecting the terrible result. The extensive fermentation set up in a large vat of wort, could have been produced by touching with yeast a single atom of the malted fluid; which infected point, acting on those adjacent to it, the influence spreads to the next series, and so the whole mass of sweet wort becomes inoculated. It is the union of many minor streams which produces the wide and rapid river. And it was innumerable magnetic and electric agents that wound up in the mighty earthquake.

5. No individual, who is capable of reasoning, at the present day, can be found, who would attempt to maintain the doctrine of *absolute free-will*, especially when he reflects that it would be perfectly impossible to employ his *will-energy* successfully, in opposition to any one of the laws of nature. All philosophers know that every portion of the material

world, whether joined to the life-principle or otherwise, must succumb to their dominion. The question may be here asked, How can that which is *influenced* be in any way free, whilst being subjected to any kind of controlling or impelling energy?

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

6. Further, every point or monad in existence bears upon it the impressions or the effects of the operations wrought on its surface in past ages, which has also had, and will have in all coming time, a minute sway or delicate hold upon it. And all these engraved influences could be pointed out by the far and near discerning Deity.

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

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

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

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

9. There is a self-evident law appertaining to nature which pervades all the existences that surround us, and this economy reveals the fact "that action and reaction must ever be equal and opposite." Therefore, that which acts, must in return be acted upon, whether ponderable bodies or imponderable elements are the subjects of operation.

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

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

The apparent freedom of our progression on the earth's surface is not real; could we increase it in size, to the magnitude of the sun, we should then find, that however we exerted ourselves to move forwards by means of the *will-energy*, we should fail to do so. Again, if placed on the surface of the moon, we must creep along like insects, by reason, that if the same efforts, which produce or develop walking on this globe, were there made use of, they would

cause us to rebound upwards, like an elastic body, when thrown to the ground. Thus, our capability to progress, and react on the earth and its motion, is adapted to its quantity, or capacity of attraction.

11. The sun draws the earth and its contained atoms, and our globe attracts, according to its mass, the sun and its constituents; and, of course, all the molecules of the two spheres, act and react on each other. *Distance* makes no difference as to the *quantity* of attraction, it is the *intensity* or *energy* alone that alters, which is made evident when bodies are approaching each other, and in the planetary system, produces the reactive agency, termed the centrifugal quality, or the effort to recede or fly off or to proceed in a straight line. These facts lead us to conclude that there can be no freedom of action, or motion, appertaining to any substance, or its associated principles and qualities. To establish this condition, reaction of any kind must not take place between bodies and their attendant undulatory elements, or where is the freedom?

12. We would here *reiterate*, that all things and beings, even to the atoms of which they are composed, have stamped upon them the influences they have been under in periods long past. Some of these impressions, of course, preceded their *now* characteristic condition, and even form.* Effects once set up or marked out in or upon bodies or their constituents, never cease their *quota of action*, though their directive qualities *may* become *modified* as they journey on-

* Every atom or molecule of matter has its history—or, as Dean Swift would say, has had its “adventures”—and these are all recorded, and, to Deity's perception, legibly written on each corpuscle's surface. In fact, every occurrence or experience to which each atom has been subjected, has become a part or property of what it *now* is; and without these acquired qualities, the atoms constituting the bodies as they are at this time presented to us would not be what they are, or that which the great First Cause perceives them to be.

wards through lapsing time.* Further, these produced results might be perceived, and their history related, earlier or later, had we—like Deity—the capacity to follow onwards and retrace backwards the processes capable of being worked out or developed by ever-acting and reacting nature. Impressions made upon bodies—or, rather the results of those impressions—though subjected to different experiences, are never destroyed. You may as you *imagine* annihilate or alter the substance, but its history and the *effects* wrought upon its every atom, when associated with a given form, are imprinted for ever in or over its *then* surroundings,—after the manner of the so-called photographic pictures or images, which are made of certain objects on the silvered iodized daguerreotype plates,—and these impressions can be retraced and repainted by certain clairvoyants, with all their passing, particular, and relative *associated* events.†

* A single ray of light never yet played upon a substance, without producing a change in it ; as may be observed by the continued alterations in the shades and colours of all things, from the dyed fabrics to the flowers and plants of the fields, and the trees and foliage of the forest. Again, if we bring a certain malformed plant, which has been shooting and growing in some dark chamber, we might not perhaps be able to recognise to what class or family it belonged, from its appearance and form ; but if we let the sun play upon it, if only for an instant, and then return it to its former locality, it will be perceived, after this influence, to vary daily, and in time assume or put on the character, in a degree, of its parent stock.

† We have known clairvoyants relate or describe to an interrogator all the incidents that an ancient ring, or other article of adornment, and their different owners, had passed through. Also the events a piece of furniture may have been subjected to in different localities. That the descriptions of the things in question were correct have often been proved, by the parties making the inquiries, learning *subsequently through research*, that many of the facts related by the clairvoyants were correct. Again, a chip or fragment from a mastodon's or megatherium's tooth, or other parts of the animal's body, have been found sufficient to place the clair-

13. When effects are once set up or established in bodies, they never entirely cease their action, but travel onwards, changing here and waking up results there, after the following manner:—The reactive consequences, from the percussion of substances, do not cease with their motion. The sequents are merely apparently arrested. This may be exemplified as follows:—Suppose two cannon balls, of equal weight, to be in like motion, and progressing through the air in opposite directions, meeting and striking each other in their exact centres. After contact, these missiles would fall in a right line from their point of meeting to the earth, which by its attraction causes them to descend; and here many persons might suppose that there was an end to the consequence of their motion by apposition. But if a thermometer were inserted between them, upon the surface of contiguity, it would be found that that which was lost in *motion* became employed in generating a proportionate amount of heat, which would be according to the intensity of the concussion. This heat would be conveyed to the earth, to the adjacent bodies, or to the air; and thence proceeding onwards, it would produce effects in all it went through or over, exciting into activity electricity here, and magnetism there, &c.

But to return to our subject of Free-will.

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

14. If we could create the sources, or be the causes of the circumstances which shall surround us, we might then be supposed to have something like freedom of action. But here, unless we could form our own organisations, and regulate the operations set up in them, by our momentarily changing surroundings, we should still be minus the capability to govern our thoughts and feelings, out of which spring our pursuits, and even the acts we accomplish. Now as we cannot before-hand determine how much the passing events presented to ourselves may influence us, how shall we calculate the extent to which we may be carried, when *per force* we *must react* on the people, things, and their associations, which shall circumscribe us? Why do we not will—if free to exert such a capacity—to recede or turn back towards youth, instead of growing old? Why, when in pain do we not by the quality of our *will-energy* cause our torments to cease? Why, if we have the ability, do we not will ourselves to feel again the *positive* pleasure which possessed us, as each new event awoke up our senses to enjoy them for the first time? Experience answers these questions, and convinces us that we cannot will away former impressions, and tells us that we must submit to all the cloying effects time has produced. It is well, perhaps, that we cannot drink of the river of forgetfulness, for without our bygone experiences we should be minus the perception of the educative circumstances that have been with us in the past periods of our lives. It might be asked with advantage, For what conditions and possessions would we barter, or what adequate benefit could we receive in exchange for the *instructions* we have reaped in journeying on through the path of our existence? There is positively nothing that could be attained in reciprocation for the *capability* and *confidence* which *knowledge* has given to us. But who that reflects *wisely* could ever wish to retrace his life, wherein,

for one hour's true happiness, he has reaped months of disappointment? We should answer, that among learned thinkers, not one could be found.

15. But to return more particularly to our subject. It would be as legitimate to suppose that we were at liberty to cause the sun to become stationary, or to will it to cease its action on the universe, as to conclude that we have dominion over the most simple atom of matter, or the principles which surround it. We have not the slightest influence over a single particle of the food we daily swallow.* Each atom of it, like those of the fluids and drugs partaken of, go to the tissue by which it is attracted or elected, and is by us ungovernable. In fact, the molecules of the aliments swallowed are controlled as they were before entering the stomach — namely, by the common and general laws of nature.

16. When an individual puts forth his arm in order to gesticulate, he is enabled so to do from various uncontrollable causes. (*a*) One of them is the having consumed or burnt a certain portion of carbon or charcoal in the capillary blood-vessels of the lungs, through the process of breathing. This latter function he is compelled to perform through an irrepressible necessity, by reason that no person in the normal condition is capable of holding his breath beyond a given period. (*b*) Through the process of respi-

* If we have no control over a single point of our ingesta or edibles, how can we possibly suppose that we have dominion over our bodies, as a whole? It may be suggested, that the mind can influence our systems as an aggregate or total. Allowing this to be the case, still the inner-man or spirit must be reacted and reoperated upon in return by our material bodies; and the recoil or retro-action must vary with its ever-altering condition, thus annulling the freedom of the action of the mind. Further, if we had dominion over an atom, we should have sway over a world. The same laws which govern the particle of the rock rule over the mountain.

ration an electrical or magnetic energy is generated. This latter result is likewise employed to excite the muscles into action that raised the before-mentioned arm, in order, we may suggest, to demonstrate how *freely* (?) the feat might be performed. But the experimenter forgets, at the moment he is calling the attention of the observer to the freedom of the procedure, that the incitor to the action is immediately before him, and was the *bonâ fide* stimulator to the fulfilment of the manœuvre or object. (c) Again: if the nerve which obeys the functional ability called forth in the brain, through the motion and energy there set up by certain occurrences, be divided, we may *will* to move the limb in question, but it must remain at rest in spite of all efforts to change its position.

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

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

18. How *varied* is the intensity of feeling which is

excited into action by the same circumstances when experienced by *dissimilar* individuals! This difference in the character of the sensations depends, of course, upon the organisation, and its condition at the time of receiving the impression.

Again: What a contrast is presented by our various emotions, and sometimes consequent acts emanating from them, at distinct periods of our lives, when exposed to the same phases or emergencies. Thus: those occurrences which threw us into a state of *ecstasy* when young, scarcely call forth the *common attention* of the *old* man, much less his *pathetic emotions*.

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

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

20. In considering the experiences of life from this point of view, we hold that persons in general ought not to be held responsible for the proceedings or deeds they may

have enacted. It has been recognised in our courts of law, that when a person is crazy or insane, or rather when he acts under the influence of one particular organ,* to the exclusion of the general or proper use and employment of the functions of his other developments, he is said not to be a *free agent*.

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

Again: From non-development or deficient organisation of the idiot, which renders him incapable, by the absence of those instruments or developments through which he could imbibe that knowledge which excites into action, and consequent enlargement, the reflective faculties, he is deemed unblamable for his pursuits by Phrenologists, and is also held scathless for his exploits by the public, because he is supposed to be *minus* the implements or organs which regulate them.

22. The condition of the above characters compels us to enquire, Where is, or what has become of, their *Free-will*? Can the thickening of a membrane, the enlargement of an

* A man is often *impelled* to act under the incitement of one cerebral development, from its being inordinately enlarged, which renders it easily impressionable; or an augmented organ may become active in a person possessing a quick temperament, as well as being the subject of disorder. Again: the erroneous transactions or proceedings of an individual may arise from disease, as where a certain portion of the sensorium is affected by chronic inflammation. A person's conduct may also be the result of delirium from an acute attack of the brain.

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

23. No doubt the developments of our brains are capable of being played upon like the keys of an instrument. The touching of the one calling forth *life-facts*, whilst the fingering of the other produces varied undulatory sounds. This result, as applied to the sensorium, has been exemplified by hundreds of Animal-Magnetisers whilst displaying human *Phrenotiptics*, where, through the application of the operator's finger to any distinct organ, he could cause it to exhibit its propensity. Thus he, the manipulator, can cause a patient to laugh, fight, steal, and to exercise his Self-esteem and Attachment; and he can as easily call forth their opposites by touching other known parts of the head of the subject under experiment. The Electro-biologist *displays by the mere effort of his will-energy* the same sequents.

24. Now let us exchange this Will-ability and *finger-con-*

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

These latter facts lead us to reiterate that those things and occurrences which are *influenced* or *governed* in the slightest degree—even by the shadow of a shade—cannot be in a state of freedom, not even for a second. Therefore it must be impossible, in any sense, for our thoughts, feelings, and acts to be at liberty. In fact, there can be nothing exempt, or in a state of freedom, neither matter, its principles, nor even Deity, who, if he acts, must be reacted upon. To be true to His law He must be ruled by the law; therefore inevitable necessity presides in and over every state and stage of being.

APPENDIX.

FREE-WILL, OR UNLIMITED LIBERTY OF THE MIND.

1. Some Phrenologists assert that each lobe or portion of the brain possesses an innate bias towards certain outward things, and that the peculiar *tendency* which these lobes exhibit in different individuals is the base of the varied characters presented to us. If this assertion be true, then what is called *self-government* can be in reality nothing more than these *organs acting upon and governing each other*; and if each of these faculties possess a *different* essence, *distinct from and inherent in each*, it follows, that *varied inclinations* must result, and the *tenor* of these will be of course according to the nature of the essence or quality that is willing or acting; for the *same* function of the brain cannot *incline* and *decline* (as no one essence can of itself act against or contrary to its nature), neither can it change or modify itself by its own capabilities.

2. Phrenologists inform us that we ought to *control* our faculties. If by this is meant that the organs of our brain are to govern each other, the injunction is futile, because they are by *their very nature* NECESSITATED to do so; the most energetic *essences* or capabilities *will* govern the weaker.

3. A person may say, "I can act against my inclination;" but this is not the case; our *passions* may incite one mode of action, and our *reason* another; but if our judgment is STRONGER than our *affections*, the former will conquer; therefore we do not act against the *whole* of our inclinations, but

contrary to some of them; the *strongest governs*, and that is the inclination.

4. Phrenologists sometimes assert, "You have a certain organ too *energetically*, and another too *weakly* developed; you must *strengthen* the weak ones, and keep down, or only *moderately* excite the strong organs." To this I simply ask how the *strong* can make *itself weak*, and *vice versa*.*

5. A celebrated phrenologist once told a lady that her organ of Comparison was too small; hence she would be incapable of judging *correctly* of anything. He then added, "You must be careful to come to *accurate* conclusions!" If the organ of Comparison were so small as to be *incapable* of judging accurately, how could it *give itself* the ability to judge rightly?

* No person has the direct and immediate capacity of altering—nor, perhaps, correcting—any of his own organs, though external circumstances, by exciting his developments, may, and do often, enlarge them, as exercise increases the size of our muscles—which, when disused, rapidly diminish, as observed in illness, and where the limbs become fractured. That the organs of the brain can be enlarged will be readily recognised from the following experiments:—During our phrenological pursuits we became acquainted with a gentleman whose youthful son was, unfortunately, both a purloiner of articles which did not belong to him and also an utterer of untruths. It happily occurred that the father of this lad met with a phrenological physiologist, who directed and showed the parent how to act with regard to the case in question. They first took a cast of the boy's head, which, on examination, displayed large Acquisitiveness and Secretiveness, but Conscientiousness was small. The gentleman in question and his phrenological friend agreed to so surround the youth that he should have no place for the concealment of anything he should wish to purloin. Thus, all the boy's clothes were made very large, and without pockets. The room he occupied had no cupboards, and scarcely any furniture. The father now accustomed himself, when remonstrating with his son, to do so in an affectionate manner. He avoided very carefully the usual mode of treatment—namely, beating and scolding—and daily, when he took the youth's hand, he appealed to his feelings, by soliciting him to leave off his

6. Phrenologists also say "you must *exercise* your weak developments," but we cannot exercise them without *inclination* to do so, and to will this, either an outward *circumstance* must be *more powerful* than the organ or organs it addresses (and so governs), or the *internal will* must *control the outward*.

7. If a *lover* of mine desired me to exercise some particular mental organ, that outward circumstance might be

sad propensities, in order that he might promote the happiness of his parents. In this way the father worked upon the boy's Conscientiousness. After this mode, by perseverance, the gentleman, in the course of twelve months, succeeded in curing the boy of his bad habits. Now he took another cast of the boy's head, which, on examination, showed that Conscientiousness was enlarged, and that the *pilfering* and *story-telling* organs were *greatly* diminished.

Similar cases—relative to the enlarging and diminishing of organs—have often been observed, as shown when persons' heads have been modelled before and after their entering upon a certain occupation, as that of being employed in making and using machinery, or the study of mathematics (as was the result with Dr. Elliotson). In these cases the cranium was elevated over the organs of Conscientiousness and Calculation. The opposite of this effect ensues when organs are allowed to lie dormant—as where a musician has been for a long period so situated that he could not hear or use any tuneful instrument. In such a case the organs of Melody and Time would become diminished.

The question may be asked, how the hard bone yields to the soft brain. In answer to such a question, it must be remembered that the contents of the head are very active, and the skull almost perfectly passive. It should also be recollected that in the course of every two or three months the whole of the body has been changed, and that not an atom of its old material form after this period remains, as before explained. Further, the delicate *active* plant† can lift, when growing, a very heavy inert piece of rock; and the fungi vegetating in a cellar have been known to lift the cask off its trestle, or wooden support.

† The wild vines of the Indies disintegrate and gradually throw down the great temples of the different districts, by piercing and undermining these massive buildings. The roots and stems of these grape-bearing trees also often work into the most solid granite, and in silence cleave the rocky mountain in twain.

more commanding than my *original* inclination ; but if an *indifferent* person entreated me, perhaps, most likely the *inward* circumstance of my dislike would *rule* the outward action. But as long as the circumstances (both external and internal) remain *equally balanced*, we must remain without sufficient stimulus to execute the proposed action.

8. The true nature of control appears to me to be the inward and outward circumstances, or *internal* organisation, and *external* vibrations, acting and re-acting on each other. And according to the *kind* of outward circumstances moving a particular organ or organs, and its or their sympathy with it or otherwise, so will that external thing govern the *internal*, or the native (natural or inborn) rule the *outward* circumstance ; in either case the strongest must act.

9. There is an important question embodied in the doctrine of *libertarian* phrenology which, perhaps, has not *occurred* to the professors of that theory. If we *all* have (as Phrenologists assert) the requisite organs for perfection, and that we *can* exercise them for good, *why* do we *not* do so? These theorists say that each organ of the brain is *intended* for good. "Combativeness," for instance, is to produce an energetic spirit to battle for *truth*. "Destructiveness," to destroy evil, &c., and that to fight and kill are the *abuses* of these organs ; but if we have *free-will* (in the usual acceptation of the term) what makes us abuse these natures? "Our evil inclinations"? How can "good tendencies" produce evil inclinations, or *why do we not* (if we *can*, be our organisation what it may), *incline for good*? when we are daily *ruining* the *consequences* of our evil deeds! From these reflections it appears that a *logical* and *consistent* Phrenologist must either believe in the doctrine of Necessity, or give up phrenology altogether.—(EMILINE, *Zoist*.)

10. Every thought, feeling, and will-effort are merely cerebral actions. When we *will*, this operation of the brain

results of *necessity* from something which is sufficient to excite it into action. Everything that occurs in nature has a cause, and every incident or effect results of *necessity* from the cause in the circumstances. *We cannot will without a cause*, and this cause produces the result, and makes us to will of *necessity*. When we control an inclination of our brain, some stronger motive of necessity excited in the cerebral organs by some causes, makes us of *necessity* to will to control it, or to resist it, and the stronger wish succeeds. Our inclinations depend in health both upon the excitability and strength of the respective portions of the brain; and from external training, and also upon the influence which they experience at the time from external causes of excitement; and in disease, upon all the causes of diseases that can act upon the sensorium. People imagine that they have absolute will—that they can will because they choose so to do: effect thus occurring without a cause. But it (the will) being a portion of nature, and therefore subject to nature's universal law of cause and effect, some cause, when it wills, must make it will; just as much so must be the case with the brain when it wills; so that the spurners of the truth of Necessity gain nothing in this respect by their fancy.

The truth of Necessity should be argued on perfectly independent grounds. In all circumstances, a noble nature will aim at doing all that is right, not to avoid punishment, or gain reward, here or hereafter, but because his mature convictions satisfy him it is right so to do. The doctrine of Necessity is delightful, as far as it is merely true; for the contemplation of unembarrassed truth is always charming. But the moral good is incalculable, for the result of truth always must be pleasant and truly desirable. These truths teach us to be humble, however excellent our natures may be; for, not having created ourselves, we perceive that we act and think according to inevitable laws, and if our nature

is bad and we act ill, though we may feel that we deserve pity, we do not the less perceive that we are miserable human specimens of vessels of clay, and not of gold. They teach us compassion and forgiveness, for we perceive that bad original constitutions and bad external circumstances are the causes of the wicked being baneful. There is no reason that we should not reprove the vicious in order to excite them to virtue, but we should, for their good, *reprove them gently*, and, if possible, *affectionately*. There is no absolute reason that we should subject ourselves to repetitions of ill-treatment by associating with the evilly-disposed (life is too short for much of this misery); but these truths make us anxious to urge upon mankind the duty of intermarrying among healthy and virtuous individuals, and of endeavouring to enlighten the understandings and reform the circumstances of individuals and society at large, in order to insure happier results.—(JOHN ELLIOTSON, *Zoist*.)

DIALOGUE.

II. A.—There is a battery firing near us, are you at liberty to hear or not to hear it?

B.—There can be no doubt relative to your question, I *cannot help* hearing it.

A.—Do you wish the ball to decapitate you, or carry away the heads of your wife and daughter who are walking with you?

B.—What a question! I *could not desire* such a thing while in my senses; it would be *impossible*.

A.—Well, you hear the cannon, of necessity, and you are of *necessity* unwilling that you and your family should be shot whilst you are walking.

B.—That must be self-evident to every one.

A.—Therefore you have walked aside to be out of the missile's range, you had the ability to accompany me so as to escape it.

B.—That is equally correct.

A.—If you had been paralytic you could not have avoided exposure to the projectile, *you would not have been capable* of saving yourself; you must of *necessity* have heard the cannon, received the shot, and of *necessity* been killed.

B.—Nothing can be more certain.

A.—In what then does your liberty consist but the ability which you have exercised of doing that which your will required of *absolute necessity*?

B.—Liberty, then, is only the capability of doing what I wish.

A.—Consider; and see if liberty can be understood in any other sense.

B.—In that case my dog has the same degree of liberty that I have, for he necessarily has a wish to run when he sees a hare, and the ability to run unless he is crippled. I am therefore not above my dog, you reduce me to the condition of the brute.

A.—Such are the sophisms or fallacious arguments of the wretched professors of philosophy who educated you. You are quite hurt at possessing liberty like your dog. Do you not eat, drink, sleep, and breathe, &c., like him? Do you desire to smell otherwise than with your nose? Why do you wish to possess liberty in a manner different from your dog?

B.—I *have a soul* which reasons very much, and my dog scarcely reflects at all. He has only simple ideas. I have a thousand metaphysical thoughts.

A.—Well, then, you are a thousand times more free than he; that is to say, you have a thousand times more ability

to think than he ; but you do not possess liberty differently from him.

B.—What ! Am I not at liberty to will what I choose.

A.—What do you mean by that ?

B.—I mean what all the world means. Do not people always say wills are free ?

A.—A proverb is not a reason, explain yourself better.

B.—I mean that I am free to will as I choose.

A.—With your leave, that is not sense. Do you not perceive that it is ridiculous to say, I choose to will, I *will* to will. You *will necessarily*, in consequence of the ideas which are presented to you. Do you wish to marry or not ?

B.—I told you I wished neither the one nor the other.

A.—That is answering like the man who said, "Some believe Cardinal Mazarin to be dead, others alive ; but I believe neither the one thing nor the other."

B.—Well, then, I wish to be married.

A.—That is an answer. Why do you wish to be married ?

B.—Because I am in love with a young girl, handsome, amiable, well educated, rich, who sings well, whose parents are refined, and I flatter myself I am loved by her, and am very well received by her friends.

A.—That is a reason. You perceive, therefore, that you cannot wish without a reason.

B.—But once more, am I not free ?

A.—Your will is not free, nor your actions. You are only free to act when circumstances allow you the capability of acting.

Liberty being only the capability of acting, what is this capability ?

It is the effect of the system and present condition of our organs.

When is it that a young man can master the violence of his passion?

When a stronger feeling determines the play of his abilities in an opposite direction.

What! Have animals, then, the same liberty, the same capabilities?

Why not? they possess senses, memory, perceptions, affections, as well as ourselves; they act of their own accord as we do; they must possess, like us, the ability of acting in virtue of their perceptions, in accordance with the play of their organs. People exclaim, "If that is the case everything is a mere machine, every thing and circumstance in the universe is subjected to eternal laws." Well, would you have every event placed at the mercy of a million blind caprices? Either everything results from the necessity of the nature of circumstances, or from the eternal order of an absolute master; and in either case we are but the wheels of the machine of the world. It is vain jesting or commonplace to say that without the pretended freedom of the will or mind, punishments and rewards are useless. Reason, and you will come to a perfectly opposite conclusion. If at the execution of a brigand his accomplice, who witnesses the execution, has not sufficient sensitiveness to be dismayed at the sight (his will determining itself), he will leave the scaffold before him to go and assassinate on the highway; but if his organs, struck with terror, cause him an insurmountable fear, he will not steal again. The punishment of his companion may *apparently* be of use to him. Liberty, then, is, and can be nothing more than the seeming *ability* to do what we will. This is all that philosophy teaches us. Locke was perhaps the first who, without having the arrogance of announcing the general principle, examined human nature by analysis. It has been disputed for thousands of years whether the will—a quality of the mind—is free or

not. Locke shows that the question is absurd, and that liberty cannot belong to the will any more than colour and motion. What is meant by the expression, "to be free"? It signifies power or ability, or rather it has no sense at all. To say that the will *can* is in itself as ridiculous as if we said that it is yellow, or blue, round or square. Will is will, and liberty is the ability to do. Let us gradually examine the chain of what passes within us, without confusing our minds with any scholastic terms, or antecedent principle.

It is proposed to you to ride on horseback, it is absolutely necessary for you to make a choice, for it is clear that you must either go or not; there is no medium, you must absolutely do the one or the other. So far it is demonstrated that the will is not free. You will get on horseback. Why? "Because I will do so," some ignoramus will say. The reply is an absurdity, nothing can be done without a reason or cause. Your will, then, is caused by what? The agreeable idea which is presented to your brain, the predominant or determined thought. "But," you will say, "cannot I resist an idea which predominates over me?" No, for what would be the cause of your resistance? An idea by which your mind is swayed still more despotically. You receive your ideas, and therefore *receive your will*. You *will* then necessarily, consequently the word liberty belongs not to will in any sense. You ask me how thought and will are formed within you. I answer that I know nothing about the *cause*. I can no more conceive how ideas are created than discern how the world was formed. We are only allowed to grope in the dark with reference to all that inspires our incomprehensible organization.

Will, then, is not a faculty which can be called free. Free-will is a word absolutely void of sense, and that which scholars have called indifference—that is to say, will without cause is a chimera unworthy to be combated. Liberty,

then, on which so many volumes have been written, reduced to its proper sense, is only the ability of acting.

In what sense must the expression, "This man is free" be spoken?

In the same sense in which we use the words, health, strength, and happiness. Man is not always strong, healthy, and happy. A great passion, a great obstacle, may deprive him of his liberty, or the ability to act.

The words liberty and free-will are, then, abstractions, general terms, like beauty, goodness, justice. These terms do not signify that man is always handsome, good, and just; neither is he always free.

Further, liberty being only the capability of acting, what is that ability or influence?

It is the effect of the constitution and the actual state of our organs.

Leibnitz would solve a problem of geometry; but falls into an apoplexy when he certainly has no longer the ability to solve his problem. Locke, then, is very right in calling liberty, capacity.

When can an individual abstain from a certain given passion of the mind?—When a stronger idea or feeling shall determine the springs (or organs of the brain) through the soul to the contrary.—(*Voltaire.*)

12. If man is a free being, then the Eternal's infinite wisdom, foreknowledge, and influence (which is believed to extend over every thing or entity with directive or impulsive ability), becomes a nullity with regard to the human race; for if we are to be acted upon, or are liable to a guiding energy, then the idea of our presumed freedom is an erroneous one.

13. Our ideas rise from without. What is an idea, or thought? What is a sensation? A volition, &c.?—It is myself perceiving myself, feeling myself, willing myself. An

idea is not a real thing no more than motion is, though there are bodies that are moved.—(*Voltaire. Philosophical Dictionary*, vol. ii. p. 28.)

We are unable to give ourselves sensations or thoughts, nor can we imagine any beyond those which we have actually experienced.—(*Ibid.*, vol. ii. p. 29.)

Thoughts come in my sleep and often when I am awake. I have ideas contrary to, or at least in spite of, my will. These ideas, long forgotten, long past away, and vanished in the lumber-room of my brain, issue from it without any effort or volition, and suddenly present themselves to my memory, which had perhaps previously made various vain attempts to recall them.—(*Ibid.*, vol. ii. p. 44.)

As ideas come independently in our sleep, they must be produced in the same way as when awake.—(*Ibid.*, vol. ii. p. 47.)

14. Touching the subject of the mind being free to act, we would place before the reader, for his profound consideration, a few cases of *disease* and excessive development of given organs of the brain; and further, we would ask if punishment is a *just* and *proper remedy* for certain misdeeds which follow from this unsoundness of the system or inordinate enlargement of particular cerebral developments?

Perhaps the question may with propriety be asked, Why do we not treat irregularities of the mind in the same way as physical disorders, namely, by confining ourselves solely to an attempt to cure the patient? Why do we talk of punishment when we are considering a case of morbid action of the brain any more than when we are deliberating upon a case of diseased action of the heart, lungs, or any other organ?

15. To hang a man for murder, or any other atrocity (it being his fate or destiny to commit the act), is as bad as destroying a fellow-creature for having inflammation of the

brain, an irritable disposition, or a large development of Destructiveness, which all ensue through the law of necessity.* We would further add, that those persons who advocate the measure of destroying a human being, as before observed, should at least *be compelled to execute the deed*, since we have no right, in any sense, to call upon another to *do that which would debase ourselves*. If it is intended, by hanging and shooting others, to get them out of the way, as we should destroy some dangerous or offending beast, why, so be it; but, at the same time, do not let us hide our purpose under the false name of *Justice*, rather call it by its deserved name, *legal murder*, and say *boldly* it was done to satisfy the feeling of *public revenge*, and also from *despicable fear*.

This killing of our fellow-beings may be the saving of trouble, but not of expense; for, by the convict's judicious and useful labour, he could have produced ten times the value of his food and raiment. But best of all would it be to employ a little of the "labour of love" in reforming the criminal. Such a procedure as that of effecting a cure of the mind and body would be of incalculable value to the nation, as an example of what kind humanity and benevolence could accomplish or effect.

* Ignorance of the real condition of our fellow-men lays very often the foundation for suspicion and hatred. When in the future we progress in *wisdom*, we shall discover that the hatred of even the evil-doers comes from ignorance of the causes which impel them to deeds that are quite as natural results of their conditions as are those which we realise as higher and better acts. Ignorance leads to revenge, and to the desire of punishing our fellow-beings, forgetting the great fact that nature's laws govern in the universe of matter and mind, and that from the smallest material atom to the largest orb in space, each and all are under the everlasting and irrevocable grasp and control of fixed and unalterable law, from which nothing can escape, not even the human soul, nor the Deity who rides upon the wings of eternal development.

16. Mr. M. B. Samson, in his work treating of Criminal Jurisprudence, quotes from Mr. Woodward (of the Lunatic Asylum, Massachusetts) on Disease of the Moral Abilities, wherein he states that "there is sometimes a dominant Insane IMPULSE,* which is an uncontrollable propensity, *as transitory as it is sudden*, by which an act is committed without one moment's reflection or premeditation, the individual being sometimes perfectly conscious of what he is doing, and at other periods apparently not at all so. The mind in such a case may be under the influence of a delusion or it may not; even when the delusion exists, it does not always impel to the deed of outrage, nor has it in many cases, as far as can be discovered, any connection with it on the mind." In illustration of the fact that a person may be fully convinced that he is doing wrong, and yet be unable to resist the tendency, Mr. W. further says:—"To establish moral insanity, it is not necessary that the subject of it should be wholly reckless and regardless of consequences. Many individuals are constantly under the influence of an *uncontrollable* propensity, and, at the same time, are conscious that they are not doing right. Such instances are daily presented to us: they violate, and repent, and resolve to do better, and in a moment violate again! This is as often seen in acts of petty mischief as in high-handed crime and misdemeanour." †

* Feelings never reason; that process is accomplished by the reflective developments, as before stated; hence certain propensities lead us onwards to commit errors of life, misdemeanours, and even crimes.—*See The Will*, section 67, p. 61.

† Georget mentions a case of a woman who consulted him, and who was evidently healthy and rational, whose irresistible propensity it was to murder her children. She abhorred herself for the feeling, and avoided windows and sharp instruments, and often fled the house to get out of their way. Gall relates the case of a man at Vienna, who, after witnessing an execution, was seized with a desire to kill. He wept

When a man commits a crime, it is the custom to exclaim, that "he ought to have known better." Now, if he were, from natural deficiency of the reasoning or moral abilities, unable to perceive that he was doing wrong, it cannot be disputed that he was of unsound or partially idiotic mind. If, on the other hand, he did possess the ability to perceive the right course, and yet was unable to act up to his convictions, it is evident that he possessed a brain of such irregular formation that the higher mental capabilities bore no sufficient relation to the lower propensities, which it is their duty to control; and that the latter, when roused by the presentiment of their own stimuli, possessed a strength so disproportionate as to overpower the former. If, while in this state, a man commit a crime, he will exclaim, that he "could not help it," or that the devil (that is, the cerebral organ of the offending propensity) was too strong for him. His judgment, in fact, was capable enough, under ordinary circumstances, to teach him the erroneous tendency of his passions, but it was not strong enough to prevent his falling into error when those passions,

bitterly, struck his head, wrung his hands, and cried to his friends to take care that he did no injury to himself or others. Pinel speaks of a person exhibiting no unsoundness of intellect, who confessed that he had a propensity to kill. He nearly murdered his wife, and he frequently attempted self-destruction. It was recently mentioned in the *London Medical Gazette* that in 1805 a man was tried in Norwich for wounding his wife and cutting his child's throat. He had been known to tie himself with ropes for a week together, to prevent his doing any rash act. A man exposed to a sudden reverse of fortune was heard to exclaim—"Do, for God's sake, get me confined, for if I am at liberty I shall destroy myself and my wife! I shall do it, unless all means of destruction are removed; and, therefore, do have me put under restraint. Something above tells me I shall do it, and I am sure I shall."*

* Where was the freedom of the will in these cases?

always disposed to disproportionate action, became suddenly excited by some external cause.

One point at all events should never be forgotten by those who condemn him, and that is, that if at birth they had received a brain of a quality and formation similar to that which the unfortunate criminal received at *his* birth, they would, if they had been subsequently surrounded by the same external influences, have acted precisely in a similar manner. It is vain to say that he may have brought his present passion and position upon himself by giving way to temptation, and by associating with evil companions in his youth. Whence arose the reason of his soliciting such companions? Let us, in answer, suppose the case of two youths of equal temperament, similarly educated, and subjected to the same circumstances of external conditions, and placed in the midst of the most depraved society—one gives way to the temptations which are held out to him, while the other looks upon them with disdain, and finally rejects them altogether. The difference of conduct between the two boys arises solely from the contrast of their cerebral organisation as transmitted to them at birth. If the two youths could have changed heads, the conduct of each would have been reversed. He, therefore, who pursues the upright course, has no cause for self-pride, and *no claim* for reward, since he reaps his recompense in the innate sensations of pleasure which such a course alone can generate; and has no cause for self-esteem, since, had he been originally similarly circumstanced in all respects with his less fortunate companion, he would then have fallen into a similar *fate*.

17. Jeremy Taylor states that—"If a man be exalted by reason of any excellence in his soul, he may please to remember that *all souls are equal*, and their differing operations are because their *instrument* is in better tune, and their body is healthful or better organised, and consequently

better tempered ; which is no more praise to him than it is that he was born in Italy or elsewhere." On the other hand, if his course entitle him to no reward in this world beyond the inevitable happiness of mind which nature has decreed to be the consequence of its physical health, so it is but just to allow that the opposite course can merit no *punishment* beyond the inevitable pain which nature has decreed to be the consequence of its physical derangement. If the argument is good for anything, it must tell both ways with equal force.

18. Suicide (*Times* paper)—Thomas Pepper, 14 years of age, potboy, committed self-destruction by hanging himself. His master stated that the lad was clever, cruel, fond of tormenting children and animals. When ten years of age, his mother offended him, after which he attempted self-destruction, and would have died from strangulation, had not his parents discovered him. The verdict was the usual one of *temporary insanity*.*

This case is a forcible illustration of the necessity of early measures of prevention and cure,† and the duty which exists on the part of society to see them enforced. The conduct of this boy, even up to the time of his death, and in its mode of execution, *continued in accordance with his previous* capabilities and habits. He was fond of suspending animals by the neck, and burning flies' wings in the fire. He appeared to have no fear of death.‡

19. Those who will take the trouble to refer to any

* The use of this phrase shows that people believe in the action of a particular organ, namely, Destructiveness ; which, of course, prevents the capabilities of the opposing energies or organs, Benevolence and Love of Life, from coming into operation.

† See Section 16.

‡ We all measure the fear of death by our own feelings. How different is the murderer's sensation, with his large organ of Destructiveness from that of the man possessing a great development of Benevolence.

considerable number of cases of murder, will be struck by the remarkable fact that the homicidal is almost invariably accompanied by the *suicidal* tendency; and hence, that persons who are in a state of mind which renders them capable of attempting the destruction of a fellow-creature, are usually at the same time *desirous* of self-destruction. In a proportion of at least two out of three cases, this peculiarity is evidenced, either by the circumstance that the individual has attempted suicide previous to the perpetration of the murder, that he has destroyed himself immediately afterwards, that he has given himself up to justice, expressing at the same time a desire to be hanged, or, by his conduct prior to the offence has evinced the absence of any wish to escape from its consequences. Now it is doubtless a startling assertion that the punishment of death, by ministering to the suicidal propensity, operates as a stimulant to the perpetration of the very crime it is intended to repress.*

20. It is recorded of Caligula that his reign commenced with great mildness; but at the end of the first year, *after a violent fit of illness*, he entered upon the practice of cruelties of the most capricious and revolting kind, slaughtering the noblest men of Rome, and hunting the spectators of a public show into the Tiber. A man, who had suddenly killed his wife whilst standing behind her with a large stake, often during his confinement spoke of her amiable disposition. He declared that no idea of committing the deed had entered his head, until the impulse came upon him, and that it

* The spectacle of an execution (as before noticed), or even the expectation of its advent, is to those with full sized Benevolence painful, and again, with sympathetic persons the witnessing of such a scene would be torture; whilst, on the contrary, in the case of those with low foreheads and large Destructiveness, or, like Caligula, afflicted with chronic inflammation of this latter organ, such an exhibition would give them infinite gratification, and incite them to go and do likewise.

was sudden and wholly irresistible. He also spoke of his having made many attempts previously to commit *suicide*.

21. One of Richelieu's severest and least politic laws was that which made duelling a capital crime. Never was the punishment of this offence more relentlessly enforced, and *never were duels so desperate and numerous.** Executions always excite the destructive impulse when large and coupled with *imitative* tendency, which is, in a greater or less degree, inherent in every human mind. M. L. M. Moreau Christophe, Inspector-General of Prisons, relates that under the Empire a soldier killed himself in a particular sentry-box, and immediately many others acquired the suicidal monomania, and selected this box for the scene of self-destruction. The box, in consequence, was burned, and the imitation at once ceased. Again, an invalided soldier hanged himself at a particular door—in a fortnight after twelve other invalids chose the same door for a like purpose. The gate was then walled up, and the hanging ceased to be an epidemic in the hospital.

22. "There are many instances on record," says Dr. James Johnson, "where the monomaniac lacks courage to commit suicide, or cannot *make up his mind*† as to the means of accomplishing it, under which circumstances *he has committed*

* Punishment never prevents crime, but on the contrary always increases the evil.—See Will, Sec. 65.

† We employ this word, *mind*, in very vague senses. It appears (as to fixed meanings) as negative in character as a weather-cock which adapts itself to every wind. This mind seems to purpose anything, everything, something, and nothing. Thus we say, he is out of his mind or mindless, it has escaped his mind, or he is capable and not capable of making up his mind, or, he has a mind to do or not to do this or that. Again, he is said to have a bad, good, or indifferent mind, or only half a mind, and sometimes no mind at all, &c. In fact, the mind is called in question in a hundred different ways. It would appear to be used by non-phrenologists for the secondary *action* of the

capital crimes with the view of being capitally punished. Among the cases quoted, there are several in which the prospect of this punishment appears to have operated as the sole motive to the crime.

23. Some years ago, a clergyman preached a discourse to his parishioners on suicide. There had been no case occurring to induce him to choose such a subject for his sermon; yet within three weeks afterwards several of his hearers cut their throats. This may be called the madness of *habit*, or *imitation*.

24. In Tuscany, where there were no capital punishments, different organs of the brain, through which the mind or soul only can communicate with its surroundings, or receive intelligence and consequent education, by them (its begirding influences) from without. Of course, the working of the mind from within, and the intuition received by the spirit or soul from without, must be modified as to character and capability according to the formation of the developments of the sensorium, like the exercise of the *elasticity* of the spring of the watch and the office of the *magnetic attraction* of the earth for the weights of the clock, are varied as to the results of their operation accordingly as they are employed in acting upon or through the good or bad works of these time-tellers. In fact, all reflective persons must perceive that it is through these principles or qualities (the elasticity and attraction) that the works are kept in motion; and they will acknowledge that the results of their action* must be regular or irregular conformably to the perfection or imperfection of the instrument they are influencing. In other words, the operating capabilities are the same, whether acting through or upon defective or perfect mechanism. It might be here pointed out that the mind or soul of the idiot and that of the philosopher are composed of similar *spirit-matter*, and though, through defective organisation or disease, the imbecile could not be educated and consequently developed on this earth, yet it will be most positively found in the hereafter that the simpleton and madman will, in the course of time, be made perfect; because the obstructions to the obtaining knowledge and wisdom *must* in a future existence be removed.

* *Action* is power, *motion* is force, or, in other words, this so called power or force is the result of the *operation* of certain elements, as heat, electricity, and magnetism, which call into being some particular kind of effective motion.

there were but four murders in 25 years, while in Rome there were twelve times that number in a single year, death being the penalty.

25. If all crimes were acknowledged to result from mental disorder, we should not hear so frequently of those who are anxious to blazon and boast of their misdeeds, any more than we now hear of persons who are desirous of attracting public attention to any other physical infirmity.

26. The advantage which would attend the recognition of the fact that criminal acts result only from an ill-conditioned brain, would be found in the ready aid which the relatives and best friends of the criminal would offer to the operation of the law. Under the present system there are few persons who, in the case of crimes committed by a husband or wife, a father or brother, would not attempt to stand between the culprit and vengeance which awaited him in the shape of capital punishment, while, if his crime were recognised to arise from a disorder, which, unless it should be speedily mitigated, must lead to more fearful results, they would at once use all their efforts to place the unhappy subject of their care in a position where alone this object could be effected.

27. Suicides among Dragoon Guards are five times more numerous than among civilians. These men are trained to a life the duty of which consists chiefly in the exhibition of the destructive propensity.

28. Many lawyers have declared "that the plea of insanity is dangerous; that it leads to encourage simulation, and defraud justice, and in this light they would hang all madmen." Had these persons been aware that, by the multiplication of public executions, they increased the personal danger of every member of society, by stimulating and fostering the destructive tendency: had they also known that their own liability to an accession of mania was by no means so limited as they had been accustomed to suppose,

since the growth of a spicula of bone, pressing upon a certain part of the brain, might induce in their own minds the tendency to similar acts: had they known that disordered liver, exposure to cold, intemperance, or emptiness of the blood-vessels, a blow on the head, over-exercise of the mental abilities, sun stroke, old age, &c., might lead to similar results either in themselves or their children: that the effect of sudden terror, or other violent emotion, occurring to women during gestation, frequently leads to the most fatal tendency of mind in their offspring, and that the advocates of the indiscriminate infliction of death might, from these causes, themselves become, at some future day, the parents of those who might exhibit "criminal madness,"—it is probable that these considerations, coming home to their feelings and *selfish* regard, would have operated so as to produce a more benevolent view of the duties of the law. When mankind—actuated, as unfortunately is the case, by a predominance of personal and selfish emotions—shall become more fully acquainted with the causes of mental unsoundness, and shall learn to regard the infliction as one to which all persons are more or less liable, and when each man shall consider that there is no human mind, not even his own, or that of any of his dearest friends, which may not, by some of the accidental causes enumerated, become suddenly affected, even to the most frightful extent of maniacal fury, we shall become more anxious that the subject should be rightly considered, and that care should be taken never to inflict additional torture upon those who ought only to be the objects of our *sincerest pity*. The true object of all criminal laws should be simply to remove offenders from the capability of gratifying the special tendencies from the action of which their errors of conduct may have arisen, and, at the same time, to stimulate those faculties which have hitherto lain dormant and inefficient.

29. Active resistance to the law implies the use of violence, and the cause or object of improvement has never yet been aided by this means. The advancement of mankind is observed to result from the increasing ascendancy of the moral propensities over the animal passions, which are merely supported by brute energy. The enemies of those who would advance the condition of the race are the class who seek to maintain their dominion by the agency of the latter; and an attempt to meet them with their own weapons must always prove abortive. If the reform can only be effected by means of physical force, it is a sure sign that a preponderating amount of the social mind is not yet upon its side; and, consequently, that society has not advanced to that stage of civilisation to which the form is adapted.

30. "Those persons who, under any circumstances, would have recourse to violence, show a want of confidence in the final strength of reason and morality treasonable to the cause of truth; and perhaps the worst enemy to human interests is the man who would endeavour to *impel* a law, even good in itself, upon a society that had not become sufficiently advanced to be prepared for its reception."—*Sampson*.

31. The penitentiary professes to be a place whence all punishment is discarded; but the amount of solitude to which the prisoners are subjected is the greatest infliction, and is tainted with the feeling of revenge. It appears entirely unnecessary and *cruel*, and is employed to save the trouble of *proper education*, and of exercising benevolent appeals in language, gesture, and deeds.

THE PHILOSOPHY OF MORAL FREEDOM.

32. Is man a Free-agent? It is impossible to calculate the innumerable evil consequences which have proceeded from an *affirmative*, or the good that may flow from a *negative*

decision of the question under consideration. It lies at the foundation of social reorganisation. It is a fundamental and indispensable question in theology; and we are perfectly aware that the whole Christian superstructure is suspended or sustained by the confidently asserted and supposed truth that *man is a free agent*.

It is maintained that original sin is a consequence of man's personable freedom; hence the great sustaining pillars of the Christian religion—Original Sin, Atonement, and Regeneration—stand upon the alleged truth of man's individual moral freedom. Acknowledging the truthfulness of this theological hypothesis, parsons teach their congregations that each individual possesses the ability to decide upon, and eternally fix, his future position and character; that he can choose between good or evil—follow God or Baal; tread the broad road or narrow path, and secure to himself a permanent residence in hell or heaven, as he wills. Upon the foundation of individual free-agency also rests the entire system of past and present jurisprudence—the system of merit or demerit, praise or blame, rewards and punishments.

Impanelled juries render their verdicts, statesmen legislate their rules of government, and kings command their subjects, upon the supposed truth of the freedom of the human will. Thus it is evident that a vast variety of relations and proceedings have their support and justification only on the assumption that the human will is unqualifiedly free and unrestrained. The profoundest and most spiritually-illuminated minds have gravely affirmed and argumentatively defended this question. It is astonishing to trace through human history the mighty phalanx of intellects which have rallied their forces in defence of what they conceived to be the truth of individual freedom. But, notwithstanding this formidable array of Oriental authorities

and of scholastic disquisitions and decisions upon the cardinal question in canonical theology, we are, nevertheless, impressed to enter the field against them, and demonstrate the fallacy of their decisions by proving (as far as a negative is susceptible of proof) that man is in every possible sense a being of Necessity—a depending and necessary part of the universal whole.

33. Man enjoys a twofold relation to the universe ; there exists a *physical* and *spiritual* relation : the physical relation is the connection which subsists between the *body* and *external* nature, to *elements and objects, time and space*; and the *spiritual* relation is the conjunction which subsists between the *mind* and *internal* nature—or to *Purity, to Truth, to Justice, and to Deity*.

34. We will now examine the question. Is man physically a free-agent? Unconsulted, unsolicited, and unable to change or improve itself, the human organization is introduced to physical nature ; and by the provisions of parental love it is nourished and developed : but without food, air, light, heat, and exercise, the individual would disorganise and cease to exist as a physical being. This statement is self-evidently true and incontrovertible. The question under investigation commences at this point. We presume that it is distinctly evident to every philosophical intellect, that if the individual is a *free-agent*, his freedom would exist prior to his natural birth. If the mind is intrinsically free—if it is totally independent, unrestrained, uninfluenced, untrammelled by any object, element, or circumstance in physical nature, then would the individual be qualified to select from the vast system of nature his own anatomy, his own cerebral structure, his own temperament, and organic capabilities. But is this truth? Nay, there is an infinite contrariety of physical organization, each representing the various elements, objects, and influences which have acted

upon, or entered *into*, and diversified the respective constitutions of their immediate progenitors. We think it will be conceded that no being is possessed of the ability or liberty to direct the formation of his own body, and consequently that at least in this respect, *man is a creature of Necessity*.

35. The beautiful and acknowledged sciences of anatomy, physiology, and phrenology, demonstrate the absolute *dependence* of the body upon surrounding elements and circumstances. If man were physically in a state of freedom, it would be absurd for any individual to remain with a black skin, with a defective skull, with a weak physiological structure; because he could, and probably would, change and improve these peculiarities of his organization, when and as he desired; and he would not, supposing him to be in a state of physical freedom, be under the necessity of breathing the air to sustain life, of eating material substances to preserve bodily strength, of reposing to refresh and restore organic and muscular vigour; but he could, by simply willing to do so, exist without breathing, eating, or sleeping. Surely all this is plain truth and simple.

36. Probably the impression that *man* exists in a state of *freedom* has arisen from a highly superficial and unphilosophical view of his apparent independence of nature, and also from the incontrovertible fact that he is very superior to every other organization which is related to the subordinate kingdoms of the material creation. With regard to man's independence of nature, we feel impressed to remark that he is as much, but no more independent of the vast organization of matter and mind which constitutes nature, than are the birds of the air, the fish in the sea, the animals on the earth, and the electrical elements of the universe, which *seemingly* play at *will* in the firmament. The discerning mind cannot but acknowledge that the four temperaments—the nervous, bilious, sanguine, and lymphatic, give

to different individuals various and distinctive peculiarities, and that some organizations are influenced pleasurably by heat, others unpleasantly ; some persons are strengthened and gladdened by cold, while others are by the same influences, physically debilitated and mentally depressed. In truth, when considered with reference to his physical relations to universal nature, it is impossible to escape the conviction, that man is constantly subjected to material influences, over which he can exercise no absolute control. Hence the conclusion is legitimate and inevitable, that man is dependent upon all nature for his subsistence, and that he is perpetually and reciprocally, so to speak, both the subject and *master* of the various objects, elements, and causes, by which he is constantly surrounded.

37. There is a kind of independence, based upon, or growing out of human individuality, and, in this sense (which is at best abstract), everything—atom, flower, man, and nature—enjoys a species of personality and independence ; but abstract reasoning and observation are quite unwarrantable, because they are not in accordance with the views which nature everywhere presents. Nature never unfolds one thing as independent of all other things. No, there is not a pebble, a plant, an animal, nor a human being, which has not had parents and relations. Nature represents herself as *one great inseparable whole*, which whole is composed of innumerable parts and particles, which parts are essential to and dependent upon one another ; and throughout this stupendous, inseparable whole, there is no absolute independence. Yet the parts give rise to what we term *individuality*, first, from their peculiar or particular constitution ; secondly, from the quality and magnitude of the influence they are discovered to exert upon other parts and personalities. For instance, there are manifest *individuality* and apparent *independence* in the male and female structure—

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the dissimilarity between the two structures is the cause of the personality ; and their personality is determined by their different actions and influence, but they cannot exist independent of one another, nor of the innumerable elements and means of nourishment which surround them in nature.

38. The laws of gravitation, of attraction, of cohesion, will never change ; and, notwithstanding the alleged freedom of the human will, a man or an apple *will alike fall* should they be suddenly disengaged from any elevated position above the earth's surface. And it is coming to be seen and acknowledged, that that which is *physically and scientifically true*, cannot be morally and theologically false—that is to say, in truth there is no antagonism, for God is Truth and unchangeable ! But there proceeds from the *individuality* and influence of everything existing, a kind of responsibility or *expectation* ; and this responsibility or expectation is summed up in the simple statement, that we expect or require of everything a continual manifestation or representation of its characteristic abilities. Thus we expect (and therefore require) certain odours from the violet, the rose, the strawberry, &c., and this is the kind of responsibility which all individualities should be expected to sustain ; but when we come to man we are seldom disposed to manifest the same degree of rationality and justice. Owing to the erroneous assumptions of theologians on the freedom of man, the Church and State hold every individual almost equally responsible for his actions. In order to illustrate the different degrees of physical freedom, and consequent responsibility, we desire to direct the reader's attention to the simple measurement of physical strength, as illustrative of the great dissimilarity of personal capacity.

39. John, in consequence of defective arrangement in his temperamental and organic systems, can raise from the earth only *fifty pounds*, and should he *will* to raise more

than the above weight, it nevertheless would be impossible for him to do so. James, in consequence of having inherited a more perfect muscular and organic system, can raise from the earth *one hundred pounds*. But neither of these individuals are capable of raising a greater weight, though they should strive to exercise what the unphilosophical class of minds term *Free-will*. The discerning intellect will readily perceive, that John deserves no more *blame* for having a weak body than does James deserve *praise* for the possession of a strong one. They neither of them directed the formation of their own organization, nor the bestowment of that physical strength, the measure of which is thus determined. Hence we should expect from each one just that which is ascertained to be his constitutional ability, and nothing more, on the fallacious supposition that the mind is endowed with a perfectly free-will. The truth is simply this : man did not make his own organization, temperament, or vital abilities ; and consequently, in this relation at least, we think it will be conceded that man is not a *creator* but a creature ; that he is not a *master*, but a *circumstance*. Therefore just in proportion to man's constitutional abilities and qualifications, is he capable of thinking, acting, and influencing; and we think the generous and expansive intellect will perceive and acknowledge that man naturally and spontaneously requires of *Nature* what she seems to *expect* from him—thus making their dependence and *responsibility* equally a matter of unqualified necessity. For instance, John can lift from the earth no more than *fifty* pounds, which describes and measures his sphere or circle of comparative freedom, and hence he *requires* of nature a continual contribution of air, water, heat, nourishment, &c., just in proportion to his constitutional ability to reciprocate the favour. On the other hand, James can raise from the earth *one hundred* pounds, which also describes and measures his sphere or circle of

comparative free agency, and he also requires of nature a corresponding supply of air, nourishment, and other means of subsistence. In still plainer language, every man should be expected to fill the measure of *his own* capacity; and every man should give to, and require of nature (and mankind as a part of nature), physical support in proportion to his constitutional wants and abilities. It will be seen that James can perform more than John, and consequently the former *requires* more in return; but both individuals are equally *creatures*, causes, and circumstances; and there will ever be a correspondence between the effects, which intrinsic and extrinsic causes produce upon them, and the effects which they develop upon and among the individuals and circumstances by which they are surrounded.

40. We come now to consider the free-agency of the human mind in its superior relations,—that is, as we have already said, its relations to Purity, Truth, Justice, and Deity.

It has been shown that man, as a physical being, has no absolute and unconditional freedom in his *will* or *movements*; and we are fully persuaded that the philosophical understanding will readily and cheerfully concede the proposition before made, *that that which is physically and scientifically true cannot be spiritually and theologically false*; for the universe is one inseparable *whole*, without antagonisms, without contradiction, and without the least possible shade of actual inconsistency.

Concerning the term "Free-agent" a few remarks are deemed necessary. On reflection, we think it will appear evident to the reader's mind that the term involves a positive contradiction. According to the highest and most popular authorities in philological research, whose definitions of words are usually received as correct, the term "Agency" cannot be employed consistently in connection with the word "Free," as these terms are used by theolo-

gians. Sir Wm. Blaxton understands the term "Agency" as appropriate to the position of any individual who acts or performs business for another; hence it is proper to apply the term to the occupation of a factor, deputy, a minister, or to the profession of an attorney; but it is a positive absurdity to employ the term "Free" in the same connection. If an individual is an *agent*, if he holds an agency, he is necessarily transacting business for another; and it certainly will appear evident that, should a man be thus engaged, he is not a free but a *bound agent*; such a man is acting for another, and not for himself. Inasmuch, therefore, as these terms are inconsistent with an understanding and solution of the question under present examination, it is proper to investigate and analyse the proposition in a new and more philosophical form, namely—*Is it true that man has absolute freedom of the will?* By *freedom of the will*, theologians, and all who are devoted to the mythological theology of modern days, understand that an individual has, from the moment he arrives at the age* of discretion and responsibility, concentrated in himself an ability whereby he can become the supreme ruler of his own instincts, propensities, impulses, and movements; that he can love or hate, act or rest, preserve and destroy, just as he internally wills to do; and that he can develop good or evil, truth or falsehood, paradise or perdition, as, when, and where he desires. We trust no earnest disciple of mythological

* Age cannot in any way make a difference as to physical or mental freedom. If there be such an ability as absolute independence or liberty, it must exist equally when the man was a mere point or spermatozoan as when he becomes fully developed. The laws that govern the vesicles from which may spring a flower, an animal, or a human being, do not alter, whatever may be gathered to or round these cellules in their after existence. The portion of carbonate of lime, when it was the commencing nucleus of the mountain, was possessed of the same governing principles as when surrounded by its after associations.

theology (such as is proclaimed from popular pulpits) will venture to accuse us of misrepresenting their definition of free-agency; because it cannot be denied that clergymen suppose the human soul invested with the ability of selecting at any time whom it will follow—God or the Devil! We have already said that the supposed truthfulness of the theological assertion, that man has an absolute “free-will,” is the *thread* by which the whole unphilosophical theology is suspended in the sacerdotal atmosphere. In other words, it is the only foundation whereon rests the entire theological superstructure, whose towering turrets are visible, sending their discordant proportions high up in the air, shutting out (so to speak) the broad light of reason from the soul’s aspiring gaze.

The intelligent reader—he who does not consult superficial and popular authorities, but the sublime and everlasting teachings of Nature, Reason, and Intuition—such a reader need not be informed that all these cardinal principles in theology are wholly and unqualifiedly erroneous.

41. Swedenbörg asserts man’s moral freedom, and, at the same time, fixes him in a position between two mighty invisible attractions—one hell, the other heaven—a class of *good* and a class of *evil* spirits on either side, ready to impart whatever *thought*, doctrine, passion, or *error* the individual feels disposed to entertain! Now, in the face of this statement, the reasonable intellect inquires—How is it possible for man to be “free” while pent up between two contending energies, between such positive attractions? Is an object that is *braced* on all sides in a state of freedom? Reason, the soul’s prime minister, replies unequivocally in the negative; because man, materially and spiritually, possesses universal affinities which he did not create, which he cannot control, which he cannot destroy; but he is compelled to *act as he is acted upon*, and to manifest character

according to his constitutional capacity and social situation. Thus, even admitting the affirmations of Swedenborg, that man is introduced into the world between two great eternal antagonisms, heaven and perdition, it is distinctly obvious that man would not, because he could not, be in a state of absolute moral freedom.

42. Inasmuch as man is both an *actor* and a *circumstance*, both a *cause* and an *effect*, he should be treated, not as a being having the *will* and *ability* to do what he desires when and where he pleases, but he should be *born, educated, situated, rewarded, and punished*; and in one sense he may be likened to a TREE which is capable of yielding an abundance of *good fruit*, only when it is properly organised and correspondingly conditioned in GOOD SOIL!

43. The doctrine of free-will or agency of the soul is positively contradicted by everything in nature and man. Every thought, every motive, every deed and motion that is wrought in the human constitution, arises from the operation of the interior laws and essences, and from the combination of the physical and mental economy; and these laws are irresistible and unchangeable. The *comparative* freedom which man seemingly inherits coevally with his individuality is *easily* illustrated by all the independence which a gold-fish is perceived to enjoy in the globe of water. The fish may be at liberty to swim in any direction it desires, nevertheless it is dependent on the water, this upon the glass globe, this upon the wall of the building, this upon the earth, this upon the sun; and thus there is an *unbroken chain of dependence from the fish to the Deity!* So with man. He is apparently free, physically, to move about upon this globe of earth, but he cannot live without the perpetual contributions of food, air, light, &c., which flow into him from nature; and he is spiritually (or morally) free to move about *within* the circle described by the capacity and

degree of development, but beyond this circle he has no more freedom than the fish, as above described. Pope sacrificed philosophy to theology when he affirmed that God, in

“Binding nature fast to fate,
Left free the human will.”

It would be as consistent and as true to affirm that an artizan made a watch *complete* and united in all its parts, yet *left free the middle wheel* ! It is not possible for God to bind nature fast, and leave uncircumscribed the freedom of the soul ; for man is part of nature, and he is designed ultimately to move as harmoniously in the great whole as the heart in the human body. The laws of nature we cannot alter ; and notwithstanding that thousands of clergymen, commentators, and magistrates, believe and teach, and act, and punish, blame and praise, upon the supposed truth of man’s “free moral agency,” yet the stupendous panorama of the universe will move on in its sublime and harmonious ORDER, and TRUTH will live unchanged for ever. Thus the poet was right in affirming that—

“We will, and act, and talk of liberty
And all our wills, and all our doings, both
Are (now) limited within this little life ;
Free-will is but NECESSITY in play—
The chatterings of the golden reins which guide
The *purposes* of Nature in their goal.”

This conception of man’s moral state is an unfailing source of consolation and happiness. It removes at once all doubts as to the ultimate issue of this life ; it satisfies the soul that “God reigneth” ; it makes the Deity the great Moral Sovereign Ruler of all human and angelic hosts ; and it especially points to the *reconstruction of society*, to new methods of educating and reforming—not *punishing*—the human race. We would impress the reader that this philosophy of human motives and movements develops distribu-

tive justice—the spirit of compassion—the law of love to man, and the glorious morality of universal benevolence ; and we may add that it may open the reader's love and wisdom to a better and higher perception and appreciation of the nature of man, of the goodness and justice of God, and the beauties of His material and spiritual universe.—

A. F. Davis.

44. All our moral and intellectual dispositions are innate ; none of our propensities, talents, or even understanding and will, can manifest themselves independently of our organization. Man has no part in endowing himself with the faculties proper to his species.

45. Man is obliged to acknowledge the most powerful and most determinate influence of a multitude of things on his happiness or misery, and even on his whole conduct without being able, of his own will, to add to or diminish this influence. No one can call himself into being—no one can choose the period, the climate, the nation where he shall see the light of day ; no one can fix the manners, the customs, laws, and prejudices with which he shall be surrounded. No one can say, " I will be servant or master " ; no one can say, " I will have robust or feeble health " ; that I will be a man of genius or an ordinary individual, of a sweet or peevish temper, brave or cowardly ; no man can determine the prudence or folly of his instructions, future events, the influence which external things shall have on him, or the sources of the irritation which his passions and desires shall experience. So far as the five senses to external objects, so far as the number and the functions of the viscera and the limbs have been fixed in an immutable manner ; so far is nature the source of our inclinations, sentiments, and faculties. Their reciprocal influence, their relations with external objects, have been universally determined by the laws of our organization.

46. As it does not depend on us to hear and see, when objects strike our eyes and ears, so our judgments are necessary results of the laws of thought. Judgment is independent of the will in this sense—that when we perceive a real relation between two of our perceptions, we are not free to feel it otherwise than as it is, or as it must appear to us by virtue of our organization; and it would be alike perceptible to all beings organized as ourselves, if placed precisely in the same position. It is thus necessity which is essential to the certainty and reality of all our knowledge. For if it depended on our fancy to be affected by a large thing as if it were small, by a good thing as if it were bad, by a true thing as if false, there would no longer exist any reality in the world—at least for us. There would be neither largeness nor smallness, good or evil, falsehood or truth: our fancy alone would be everything. Such an order of things cannot be conceived, and implies inconsistency. Since the primitive organization, the sex, age, and temperament, education,* climate, form of government, religion, prejudices, superstitions, &c., exercise the most decided

* We often obey the influences of certain impressions that were engraved or received in or upon our systems, in the earlier years of our existence, whilst gliding through the path of our then surrounding circumstances. These *soul-stamped* images may be forgotten by us, until some passing event or economy awake them up again into positive action, and thus recall them back to the memory. How different are our thoughts and actions to the wild Indians! how dissimilar are our *dreams* to his! Whilst sleeping we never have passing fancies of spearing and arrowing the buffalo, scalping an enemy, leading a forest-life, or living in a hut. No; our slumbering images are of the experiences to which we have been subjected; pointing out to us that much of our inner and outer life is the effect of previous impressions and education, which should teach us to reflect that some of our thoughts, night phantoms, and performances are the result, not of *will*, but of the *far past* incidents and facts to which we have been exposed during our earthly pilgrimage.

influence on our sensations, ideas, judgments, and the determinations of our will, on the nature and ability of our propensities and talents, and consequently on the primary motives of our actions ; we must confess that man is subjected to the decrees of destiny, which sometimes fix him to a rock, like the inert shell-fish, and sometimes raise him in the whirlwind like the dust.

47. "A ball," says Hammel, "placed on a board, allows itself to be moved backward and forward, to the right and left. If the board is at rest and horizontal, the ball remains motionless. If this ball had consciousness of its motion, and not of the cause, it would believe that it moved voluntarily." Leibnitz compares liberty to a magnetic needle, which should have pleasure in pointing to the north. "In this case," says he, "it would imagine that it moved freely and independently of any other cause ; for it would not perceive the subtle movements of the magnetic fluid."

48. Bad propensities and moral evil are inherent in human nature, notwithstanding the efforts which some men think it their duty to make to conceal their true origin. The brain, the source of the moral qualities and intellectual faculties, is essentially the same in all well constituted men ; but the various integrant parts of the brain, or the different organs, are not equally developed in all persons. The relations of these developments are infinitely varied. Hence the great variety in the moral and intellectual character of the human race.

49. Some philosophers have attributed to man *unlimited liberty*, but this unlimited liberty would imply that man created his own nature, that he is himself the author of his desires and faculties, that he governs himself independently of all law. As man has not unlimited command over his birth, nor over the duration of his existence, nor over his own sex or temperament, nor over the influence of external

things, such a liberty is completely in contradiction to his nature. All that can be said in favour of this boastful opinion must be reduced to emphatic declamation, void of sense and truth.

50. We have the feeling of liberty, solely because we do not discover the secret threads which connect causes with effects, and incline us towards different objects.

51. Each organ, when put in action, gives an individual a sensation, a propensity, a succession of ideas ; and in this respect he has no empire over himself. As it is impossible for him not to feel hunger when his stomach acts in a certain particular manner, so it is impossible for him to avoid feeling certain desires for good or for evil when the organs of these propensities are in a state of excitement. It would, therefore, be unjust to render man responsible for the existence of these sensations and desires, and for him to make of them a personal merit or demerit.

52. Gall in his works (vol. iv., p. 70) relates numerous cases of the intense *periodical* propensity against the will of certain persons to commit murder, wherein the parties so affected have prayed to their acquaintances to be put under efficient restraint. Gall otherwise mentions many cases of natural thieves, where particular children have been known to rob the severest of fathers, wives their husbands, sometimes of the most useless trifles.

53. We ourselves remember the cases of two madmen at Hanwell Asylum, who, when they had the chance, were night and day occupied in stealing and secreting any and everything they could lay their hands upon. Their hoards consisted chiefly of the most useless rubbish. On a certain day one of these individuals discovered the secret deposits of the other plagiarist, which he purloined and appropriated with the greatest satisfaction to himself.

54. Men of all denominations have been known to steal

and hide their own household properties, and the chattels of their guests—as was the custom with a certain great banker in the City. Persons of all ranks and callings have been known to be addicted to pilfering—as physicians, statesmen, bishops, noblemen, &c. ; also the wise philosopher as well as the simple peasant or artizan. Reflection told many of these individuals what a very grave error this propensity was, and many of them have no doubt often attempted to resist the inclination ; but the action of the organ of Acquisitiveness became too predominant for their will-ability to overcome.

55. *Reason* is to the intellect or understanding what the *will* is to the propensities. Desire, inclination, and passion are different degrees of activity of each fundamental ability. Oftentimes man is incapable of controlling the violent action of some one of his organs, in which case the desire, propensity, and passion that result are involuntary, as far as he is concerned ; and thus arise temptations, which are the first conditions of vice and virtue ; because while we only *desire*, we deserve neither punishment nor reward ; generally brutes have only desire without will ; and the same is the case with man in a state of idiocy or insanity, or where the organs are unusually active. It is only when the will is apparently exercised that our actions are said to be subject to merit or blame. It is not the impulse that results from the activity of a single organ, or, as authors term it, the feeling of a desire, that constitutes the will. That man might not be confined to desiring merely, but might also *will*, the concurrent action of many of the higher intellectual faculties is required. Motives must be weighed, compared, and judged.

The decision resulting from this operation is called *will*. There are many kinds of desires and propensities, as well as fundamental abilities. There is but one apparent *will*.

The desires, propensities, and passions are the result of the action of isolated fundamental abilities. The *will* is the consequence of the simultaneous action of the higher intellectual abilities, and supposes attention, reflection, comparison, and judgment. The *will* or mind in man is often in direct opposition to the desires, propensities, and passions. Hence the desires and passions will prevail in a rough uncultivated person: the will or soul triumphs with the refined and educated. The brute, the violently excited person, the idiot, and the maniac have ardent desires and passions, but not always *will-ability*.* The actions of those who are solely guided by the desires and passions are easy to foresee and calculate, however little we may know of their organization. The decisions of the will, however, cannot be foreseen with certainty, but by the means of a profound examination of the nature of all the motives, which are furnished in part by the organization, and in part by the external world, by circumstances of convenience, morality, religion, legislation, social order, and the good of society.

These remarks are sufficient to establish the difference between the desires, propensities, passions, and the will or liberty; and to convince the reader that there can exist no particular organ of the will or free-will. Every fundamental faculty, accompanied by a clear notion of its existence through reflection, is intellect or intelligence. Each individual intelligence has therefore its proper organ; but reason supposes the concerted action of the higher faculties.

It is reason that distinguishes man from the brute; intellect they have in common to a certain degree. There are many intelligent men, but *very few reasoners*. Nature pro-

* Or, in other words, these latter cannot exercise their minds or souls correctly or distinctly, because hampered by imperfections, arising from want of efficient development of certain organs, or irregularity in the action of those they have.

duces an intelligent man, but a happy organisation cultivated by experience and reflection alone forms the reasoning individual. As *will* and reason suggest the existence of fundamental abilities, and as the latter are founded in organization, it is obvious, as we have already proved by other arguments, that *will* and *reason* are not in themselves indefinite abilities, independent of organization, and consequently there cannot be such a thing as unlimited and absolute liberty. It is clear, too, that by reason of his nobler organization, man is susceptible of moral motives, which he can weigh, compare, and judge; and according to the comparison made and judgment given, he is permitted to determine in consequence; or in other words, he is endowed with moral liberty, consequently his actions are meritorious or blameable, moral or immoral.

56. The propensities and sentiments cannot be excited into activity directly by the mere act of the will. For example, we cannot conjure up the emotions of fear, compassion, and veneration, by merely willing to experience them. These faculties, however, may enter into action from an internal excitement of the organs, and then the desire or emotion which each produces will be experienced, whether we wish to feel it or not. Thus the cerebellum (small brain) being active from internal causes, produces the attendant feeling, and this cannot be avoided if the organ be excited. The case is the same with the organs of fear or *caution*, Hope and Veneration, and also with other developments. There are times when we feel involuntary emotions of fear, of hope, of awe, arising in us, for which we cannot account; such feelings depend upon the internal activity of the organs of these sentiments.

We cannot nature by our wishes rule,
Nor at our will her warm emotions cool.

—Crabbe.

These faculties may be called into action independent of the will, by the presentment of the external objects fitted by nature to excite them. When an object of distress comes before us, the faculty of Benevolence starts into activity and produces the feelings dependent on it. When danger is presented, Cautiousness gives an instantaneous emotion of fear. And when lovely objects are recognised, Ideality inspires us with the sensation of beauty. In all these cases the quality of feeling or not feeling is independent of the will.—*Combe's Phrenology*, p. 129.

57. The act of swallowing is itself involuntary, and may be even made to take place against the will. The movement by which the food is carried back beneath the arch of the palate into the throat is under control; but when it has arrived there, it is laid hold of, as it were, by the muscles of the pharynx, and is then carried down involuntarily.

58. The movements of the eye are all guided by the sensations received through the retina by means of light; and hence from habit no one can perform them with definiteness in complete darkness. Thus persons born blind never have any other than an unsteady rolling of the eyes, which they cannot fix by any voluntary effort. Thus we see that the will can only act upon the muscular system through education, or when a guiding sensation accompanies the effort.—*Dr. Carpenter's Animal Physiology*, p. 406.

59. The sense of fatigue, which comes on after prolonged muscular action, is really dependent upon a change in the brain, though usually referred by us to the muscles that have been exercised; for it is felt after *voluntary* motions only, and the very same muscles may be kept in *reflex* action for a much longer time, without any fatigue being experienced. Thus we never feel tired of breathing, and yet a forced voluntary action of the muscles of respiration soon causes fatigue. The voluntary use of the muscles of our limbs, in

walking or running, soon causes weariness; but similar muscles are used by birds and insects for very prolonged flights without apparent fatigue, and as we find, the actions of flight may be performed after the brain, or the ganglia which correspond to it in insects, have been removed.*

—*Carpenter's Animal Physiology*, p. 442.

A certain sensation produces an *emotion* which prompts a particular muscular movement, and may even cause it to take place against the *will*—as when a powerful sense of the ludicrous produces laughter,† in spite of our strong desire (owing to the unfitness of the time and place) to restrain it.

—*Carpenter's Animal Physiology*.

60. If we could conceive a being born into the world endowed with a perfect brain and every mental faculty complete, but all the inlets of sensation closed, there would be no mental *operation*, for it is *sensation* which is the necessary stimulus to any change in the mental condition, and without this stimulus the being would remain in a torpid state, like a man in profound sleep, possessing faculties, yet wanting the ability of using them; just as the seed buried deep in the soil possesses vitality, but does not germinate, because withdrawn from the influence of the requisite stimuli. But when the mind has been once aroused by sensation, it is rendered permanently active, for the sensation does not produce a merely transient change, but is like the spring, by

* Fowls will often fly some distance after having their heads chopped off.

† We must per-necessity obey the action set up in the developments of the brain by external agents*; and as here noticed, where the organ of Mirth, which governs the risible muscles, being excited into motion, gives rise to the uncontrollable laughter. There is no natural function of the body we can will to be developed or arrested during its evolution.

* Speech, like singing, is the result of certain experiences, as education. No amount of willing can enable the dumb to speak, or the untaught—as the savage—to accomplish melodious modulation.

touching which we can set a complex machine in operation. The sensation is retained, and may be reproduced by the act of conception at any remote time, or it may spontaneously recur to the mind; and thus all actions to which it gives rise may be in appearance spontaneous, whilst they are in reality as dependent upon sensations felt or remembered as are those of a reflex nature. Voluntary motions are executed only as means to a certain end which the mind has in view. In other words, we throw a certain set of muscles into action in order to accomplish a certain determinate object. In the reflex and instinctive actions, on the other hand, there is no perception of the object or choice of means. But there is this remarkable peculiarity about voluntary motions, we *will* to perform a certain movement, but we do not determine by the will the muscles which are to execute the movements. We must have the end or purpose of the operation in our minds to constitute it a voluntary movement; but the immediate influence on the muscles is something different from the will, and approaches more the character of an intuitive direction. We shall take for illustration the case of the musical operation concerned in the production of vocal sounds or musical tones. A little consideration makes us aware that we cannot *voluntarily* utter a given sound or tone without in the first instance *conceiving* it (however transiently) in our minds, and the particular operation upon the muscles necessary to produce it is certainly not voluntary, for our *judgment* could not always select the precise strain on each which is requisite to produce the combined effect. But an *emotional* cry is performed from the mere instinctive tendency, without any such previous conception.

61. We believe that all persons whose organs of voice are naturally formed can at once execute any tone of which they form a definite conception; for singing out of tune is

well known to be due to a defect in the organ of Melody, which renders that conception weak or indefinite.

62. Belief, disbelief, or judgment, cannot be affected by the will or mind-energy; these feelings, with the *wise* and *reflective*, depend upon reason, or spring from given or distinct *evidences*; but with the *simple*, *ignorant*, and *unthinking*, they too often ensue from the *persuasive influence*, or obtain from certain vague *instructional experiences*. Many people adopt a belief or opinion from *interest*, *passion*, or *routine*, and regard all who oppose their conceptions as ignorant adversaries, unworthy of consideration. Further, certain unenlightened individuals readily believe that which is agreeable to their wishes and feelings, and often the learned too, frequently elect those opinions which appear consonant to their anticipations. Again, relative to belief, and will or mind-ability, how much depends upon the circumstances to which we have been exposed whilst progressing through our life-path, especially noticeable when the cerebral developments vary in character. Thus, for instance, the brain of the infant (aside from its ancestral origin) may perhaps be likened, in a degree, relative to its receptive capabilities of impressions, to a sheet of pure white paper, on which when manhood supervenes will be found the impressions that education and experience have engraved or mapped out upon it, and through or by which the belief and will-ability, or soul-potency becomes modified in its quality as to bearings or operations.

63. Many of the actions, as well as numbers of the moral judgments of mankind, proceed on an *assumption* of the voluntary nature of belief; therefore it would appear of practical moment to ascertain how far the assumption is founded on truth. First, there are a great number of facts and propositions in regard to our belief of which it is universally allowed that the will-ability or mind-energy can have no

influence, and motives no efficacy. A mathematical axiom, for instance, cannot be doubted by any man who comprehends the terms in which it is expressed, however ardent may be his desire to disbelieve it. Threats and tortures would be employed in vain to compel a geometrician to dissent from a proposition in Euclid. He might be *compelled* to assert the falsity of the proposition, but all the efforts in the universe could not make him *believe* his assertion. In the same manner, no hopes or fears, menaces or allurements, could at all effect a man's belief in a matter of fact which happened under his own observation. The remark is also correct of innumerable truths which we have received on the *testimony of others*. That there have been such men as Cæsar and Newton, and that there are at present such cities as Rome and Paris, it is impossible to disbelieve by any effort of the will or energy of the soul.

64. It may perhaps be generally granted that decided belief or determined disbelief, when once engendered, cannot be affected by the volition of the mind. This influence is generally placed in the middle region of suspense and doubt, and it is supposed that when the understanding is in a state of fluctuation between two opinions, it is in the power of the will or mind to determine the decision. The state of doubt, however, will be found to be no more subject to our spirit-will than any other state of the intellect. All the various degrees of belief and unbelief, from the fullest conviction to doubt, and from doubt to absolute incredulity, correspond to the evidence or nature of the considerations presented to the mind. To be in doubt, is to want that degree or kind of *evidence* which produces belief; and while the evidence remains the same, without addition or diminution, the mind must continue in doubt.

65. In the examination of any subject, certain ideas will arise independently of the will, or rather mind; and as long

as we fix our attention on that subject, we cannot avoid the consequent suggestion, nor single out any one part and forget the rest. We may, perhaps, by the help of external means, or internal effort, attempt to dismiss a subject from our thoughts; we may probably get rid of it by turning our attention to something else; but while we continue to reflect upon it, we cannot prevent it from suggesting those ideas which, from the habits, character, and constitution of our minds, or rather organization, it is calculated to excite. Since the same considerations presented to the mind invariably produce the same belief, *doubt*, or disbelief; and since volition can neither introduce any additional consideration or dismiss those which are already present, the will or mind-action can have no influence on belief; or, in other words, belief, doubt, and disbelief are involuntary states of the intellect. But the proof of the involuntary nature of belief depends not on the justness of any metaphysical argument. Every one may bring the question to the test of experiment; he may appeal to his own consciousness, and try whether, in any conceivable case, he can at pleasure change his opinion, and he will soon become sensible of the inefficacy of the attempt. The understanding being passive as to the impressions made upon it, if you wish to change those impressions, you must change the cause which produces them. You can alter perceptions only by altering the thing perceived. Every man's reflective faculties must tell him that the will or mind can no more modify the effect of an argument on the understanding or perception than it can change the taste of sugar to the palate, or the fragrance of the rose to the olfactory nerves of the nose, and that nothing can weaken its force as apprehended by the intellect but another argument opposed to it. We have not the ability to judge according to inclination. The decision is carried along necessarily by the evidence, real or seeming, which appears

to us at the time. The judgment remains in suspense until it is inclined on one side or the other by reasons and arguments.

66. Touching our sensibilities, no one by any innate effort of the will-energy or mind-potency can call into being a passion or feeling, such as hate, love, or friendship; these depend upon a personal experience. Further, no person can recall by any exercise of the inner-man a past impression that once lived with him in the bygone hours of his existence. But they sometimes burst upon the delicately-impressionable unbidden, when one of life's links is touched by some circumstance of association, and then the past runs along the lengthening chain of our being, and wakes up in an instant—either to vivid joy or mournful sadness—the sleeping memory.

67. It has been somewhere remarked, that in the soaring of a bird there is a contest between its muscular ability and the quality of gravitation, and that although the former always overcomes the latter when the bird chooses, by some impelling economy, to exert it, yet the action of gravity is sure to prevail in the end, and bring the wearied pinions to the ground. Thus it is with associations which have laid firm hold of the mind in early youth, which have mixed themselves with every incident, and wound themselves round every object. The mind may frequently rise above, despise, and leave them at an infinite distance; but it is still held by the fine and invisible attraction of its bygone feelings and opinions which, whenever its vigour relaxes, draws it back into the limits from which it had burst away in the plenitude of its abilities.

We may again remark that there are moments when old associations are revived by very trivial events or circumstances. Byron has described (in his "*Childe Harold*") such periods with great felicity. That which the poet author

so pointedly reveals of sorrowful emotions may be extended, with little qualification, to almost every passion of the soul:

“But ever and anon of griefs subdued,
There comes a token like a scorpion's sting,
Scarce seen but with fresh bitterness imbued;
And slight withal may be the things which bring
Back on the mind the weight which it would fling
Aside for ever; it may be a sound—
A tone of music—summer's eve—or spring—
A flower—the wind—the ocean—which shall wound,
Striking the electric chain wherewith we are darkly bound,
And how and why we know not, nor can trace
Home to its cloud this lightning of the mind,
But feel the shock renewed, nor can efface
The blight and blackening which it leaves behind,
Which out of things familiar, undesigned,
When least we deem of such, calls up to view
The spectres whom no exorcism can bind,
The cold—the changed—perchance the dead—anew;
The mourned—the loved—the lost—too many!
Yet how few!”

It is generally very difficult, and even impracticable, to recall at will the particular emotions which have affected us at some distant period of life; because, though we may remember circumstances wherein we were placed, they no longer operate on our sensibility in the same way. We may *recollect* our joy or our sorrow, but we cannot reproduce in ourselves the same affections. What, however, we are unable purposely to effect is frequently accomplished by a few notes on some instrument, by the fragrance of a blossoming plant, the song of a bird, the sigh or laugh of a pleasing woman. These light circumstances have the ability of awakening emotions which have been dormant for years, and calling up the images, the impressions, the associations of some almost forgotten moments of past life, with all the vividness which they originally possessed. Our recollection seizes

from oblivion the very hue which everything then wore around us. Our spirit catches the very tone which then expressed it. A sudden gleam of renovated feeling rescues one spot from the surrounding darkness of the past.

68. It has always been remarked by the observing, that we possess little, if any, capability or freedom of directly influencing the actions effected through our nervous system. Thus the expression of the human countenance is in a great measure involuntary, as with the blush which mantles the cheek of the sensitive. Again, with the expression of anger, indignation, pity, happiness, mirth, &c., which are plainly pictured in the face; these portrayments of mental emotions are all beyond our control, though their instinctive aspect may remain, and bear evidence of consciousness, when no voluntary or sensorial signs of perception are left.

69. May it not be asked with good reason, who amongst us in civilised association is free? Are not the usages, the customs of society, and the laws of a country, so many clogs upon our exercise of absolute free-will? Undoubtedly they are; who can deny it? Nay, they are all especially ordained and designed or brought about by Fate or Necessity to curb man in the exercise of this vaunted free condition. Again, will not a few grains of tartar-emetic deprive a man of his free-will or mind-control? Let him, after swallowing the chemical, try to restrain its action by the effort of his Will-ability or Soul-energy, and he becomes speedily convinced that he has no freedom or choice in the matter.

70. Further, concerning the Will-ability. Our knowledge that the will-capacity or mind-energy acts on matter, yet our ignorance of how it acts, should prepare us to receive, without a dogmatic denial, at least, proofs of an extension in its capabilities and its sphere. If, in some mysterious way, I actuate or impel another, it is scarcely more wonderful than that I actuate or incite myself. It is true that

the latter comes within the range of everyday experience; but can I any more *comprehend* it? How great an ability the will or mind possesses may be almost measured off to our senses in a very simple manner. Let two covered vessels, precisely alike, the one empty, the other full of leaden bullets, be placed before a person. Let him first lift the full vessel, then be told to raise the empty one, with an understanding that it is of equal weight with the first. The person doing this will put into the action so much unnecessary energy, from the expectation above-mentioned, that the baffled vigour will, in its re-action, cause quite a painful concussion in the muscles of the arm. Now, could that nervous ability which, as it were, returns upon itself, be directed outwards, it is plain that it might produce a very energetic and effective action in the *media* wherewith we are surrounded. And wherefore not directed outwards? This, at least, we know, that the will or mind is really the *primary agent* which enables us to move all bodies foreign to and apart from ourselves. In these cases, indeed, it acts through intermediate agencies, which are visible to us. But there is nothing whatever to render it impossible that the mind should act sometimes by unseen, yet even more potent intermediaries than the accustomed. The philosopher knows that we are not in real *contact* with anything that we appear to touch; that there is always something invisible between us and the object which we handle.—*Rev. C. H. Townsend*, p. 447.

71. *The actions of the human race necessarily result from their organic constitution, and the circumstances which surround them at any stated period.* The evolution of thought is a vital phenomenon, the necessary sequence of a certain combination of atoms assuming a particular form and arrangement, and of having received the requisite stimuli. Thus, then, the production of thought, or the manifestation of

feeling, by a brain, and the effect to be produced by any external cause on the same brain are governed by invariable and immutable laws.

“What is man, viewed philosophically by the aid of the doctrine of Necessity? A mere link in the chain of causation, connected with innumerable links before his existence, and with the future chain *ad infinitum*; the consequences of his existence being endless; calling, probably, numberless beings into life by the same necessary law by which he himself began to be. A mere atom in the mass of sensitive creation, pressed into existence without any choice on his part, and moved by influences over which he has no more control than an atom of matter over attraction or repulsion, or whatever laws it may be constituted to obey. He, an atom of the great body of mankind, bearing the same relation to it as a single atom of the human body does to the whole; the atom is introduced into the system by the laws of nature, it passes through the several stages of assimilation, becomes capable, perhaps, of exciting feeling, and again passes away; so does man from the great body of society, the external receptacle of youth, beauty, and delight.

“Man cannot resist the necessity which governs all his functions. If he is compelled to submit to a surgical operation, he has not the power to avoid the necessary result of the infliction of the wound—namely, pain. He cannot prevent his spinal chord performing its function, nor its branches from receiving or conveying external impressions. He cannot apportion the amount of stimulus to be transmitted, nor the intensity of the impression when it is communicated. As regards these laws, he is obliged to continue such as nature from the first necessitated him. In no precession and immutability do the laws of thought differ from other laws. Is man free to think or not to think? To believe or disbelieve? To love or hate? To detest virtue

and embrace vice? Has he the choice not to believe his dearest friend guilty of the basest crime, when a certain amount of evidence is produced? Has he the ability to choose to be born of certain parents, and in a particular country? Has he the capability to avoid the result of impressions conveyed to him in his infancy by an injudicious and ignorant teacher? Can he prevent his brain from fulfilling the numerous functions; or with healthy external senses has he the power to resist the thoughts which unceasingly result after the several stimuli have been conveyed to them? Man has no more immediate control over the function of cerebration, to be free to think or not to think, than he has dominion over the function of common sensation, to be free to feel or not to feel. By education and judicious training, his cerebral organism may be improved, but still he is not free to command healthy thought from a diseased organism, or mature cogitation from an untrained brain, nor is he able to resist reflections and feelings which are the *necessary consequences* of cerebral movements."

72. In glancing at what is to be accomplished to perfect the science of phrenology, we may almost venture the assertion that cerebral analysis has yet to be commenced. The mapping out of cerebral physiology, with the exception of a few additions, was accomplished by Gall; but the exploration of the several cerebral divisions, that which we would designate cerebral analysis, must be carried out by ourselves. The doctrine of Necessity will stimulate us to make the required exertions. When the cause of every thought and every action is sought for in man's cerebral organism, then will be the commencement of a more strict and accurate investigation, then will man be convinced that he has the ability to promote and carry out changes in the civilisation of his race; then will he strive to re-model, combine, and recombine the numerous organic elements at present existing

in the great family of mankind. The astronomer calculates the return of a comet, and from repeated observation and the severest mathematical induction, he is correct in his prediction. But suppose he is wrong by a few hours or a day, does he in despair give up his investigations? Does he conclude that the causes of his failure are beyond his reach? No! he recognises unascertained causes in action, and is certain that more extended investigation, and more rigid and careful calculation will unveil the mystery, and render manifest the apparent anomaly. The history of astronomical science proves this statement. The chemist is not satisfied until he can reduce a substance to its supposed elementary constituents, and is able to declare with precision the quality and quantity of each portion. He adopts the most perfect analysis, and what victories he has achieved! Let us follow the example. When we meet with difficulties let us not have recourse to existing dogmas, let us not cloak our ignorance by the assumption of an air of mystery and the parade of unintelligible theories. Let us not imagine an unexpected phenomenon to be the result of a species of effervescence, between an essence and cerebral matter—in the language of Mr. Combe the result “of the compound existence of mind, which act constantly together”; let us not rush for relief to the doctrine of Free-will, to that administrator to man’s pride; rather, let us recognise the existence of ascertained causes, of unappropriated organic elements, which, when discovered, will perfect our machinery and increase our ability to scrutinize character.

73. Of the nature of the influence which, passing along the nerves, excites motion, and the manner in which this motion is set up, would appear to be apparently unknown. Through some nerves an influence can be transmitted by the will or mind, and the muscles supplied with these are called voluntary; through others the will has no influence in sending

this excitement to motion, and the involuntary muscles to which it passes are entirely removed from any connexion with the mind, except in the excitement of violent passions.

“Whatever stimulus is applied to the motor nerves the same effect is produced, whether it be the stimulus of the will or of any mechanical, chemical, or electrical application the same muscular contraction, varying only in degree is produced. The mind alone has the capability of determining apparently the strength and extent of muscular contraction, and this it effects by an operation which it scarcely appreciates, for even one who *knows accurately* the position and the mode of action of each muscle, *cannot* order or govern the act of a *single* muscle; but to produce a certain kind or strength of motion is obliged to exert coincidently all the muscles that can minister to that motion. Thus there are two muscles at least that bend the forearm, and no person can make one of them act while the other remains quiescent; the will here can only determine certain effects, but it cannot choose the muscles by which they shall be accomplished.”

74. Anatomists, Phrenologists, and Physiologists, in their annotations on the human body, often allude to this subject, yet they never ascribe any one particular action as being exercised by the internal presiding spirit-mover of man relative to its governing capabilities in the economy of his system. With most Physiologists it is generally all brain and nerves, or a certain amount of indefinite *will-energy* which effects every process appertaining to the human organization.

FATE, DESTINY, OR ETERNAL NECESSITY.

DEDICATED TO POSTERITY.

"Coming events cast their shadows before."—*Campbell*.

"Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres."—*Horace*.

"With equal foot, impartial Fate,
Knocks at the palace as the cottage gate."

THE inevitable consequences of all events and occurrences are unavoidable ; hence there can be no escape from them, whether they happen among *living* corporal substances and their governing essences, or appertain to *inanimate*, solid, fluid and aerial bodies, with their accompanying imponderable elements. It is then *written* on the surface of every existing thing, and intermingled with all principles, that each distinct entity belonging to nature is overruled and guided or subjected to an unavoidable doom.

1. Destiny was called by the Romans, Fate, and by the Greeks, Necessity, as if this latter were a connecting consequence or necessary series of whatever is indissolubly linked together.

2. The Stoics understood by Destiny a certain concatenation of things, which from all eternity follow each other of absolute necessity, there being no possible ability in anything to interrupt their connections.

3. Necessity has been defined as that process which represents all human *actions* and *feelings* as links in a chain of

causation, determined by laws in every respect analogous to those by which the physical universe is governed.

4. The inductive method of research applied by Bacon and his contemporaries to the phenomena of nature, led to the adoption of a similar method in reference to the phenomena of mind.

5. The discovery of Hobbes of the law of association and the ready solution which it offered of states of consciousness, which without it would have seemed capricious and unaccountable, encouraged many philosophers to attempt its application to every province of the mind.

6. Necessity in metaphysics* is that quality of a thing without which it cannot be, or whereby it cannot be otherwise than it is.

7. If by any means, either through the instinct of animals,† the capabilities of the human mind, or the supreme energies of the far and near seeing Deity, coming events can be foretold or prophesied, then Necessity, or the inevitability of every circumstance, must be a determined fact, in relation to all things and occurrences.

8. Confucius (who taught his disciples "to act towards others according to the treatment which they themselves would desire at their hands") had a leaning towards Fatalism and fortune-telling, or predicting events by the mystical lines of Fo-shee.

9. In reflecting upon physical phenomena and events, and tracing their causes by the process of reason, we become

* Metaphysics. This term signifies that which is after, or according to nature, or to the science which regards the ultimate grounds of being as distinguished from its phenomenal modifications.

† The same functions are exercised in animals as in man. Nutrition, assimilation, growth, secretions, and excretions, &c., are performed in them equally through the laws of organization by a blind necessity, without perception, consciousness, and will.—*Call.* v. 1, p. 72.

more and more convinced of the truth of the ancient doctrine that the abilities inherent in matter, and those which govern the moral world, exercise their action under the control of *primordial* (existing from the beginning) necessity, and in accordance with movements occurring periodically after longer or shorter intervals.—*Humboldt's Cosmos*, v. p. 30.

10. In illustration of the ability of foreknowing the transpiration of circumstances, and the capability of predicting or prophesying concerning coming events, we place before the reader the following facts:—

11. *Verification of a Dream*.—The apprentice of a Hamburg locksmith one morning informed his master (Claude Soller) that on the previous night he dreamed that he had been assassinated on the road to Bergsdorff. The master laughed at the young man's credulity, and insisted upon sending him to B. with 140 rix dollars for his brother-in-law. The apprentice, after in vain imploring his master to change his intention, was compelled at last to go. On arriving near B., he recollected his dream with terror, and telling the bailie of a village on the road concerning it and the money, asked him to allow one of his men to accompany him, for protection, across a small wood which lay in his way. The request was granted. The next day the corpse of the apprentice was conveyed back to the bailie, along with a reaping-hook, which was found by the side of the body. This instrument had been given by the bailie to the workman who had been the apprentice's guide. The workman confessed the crime, adding, that the recital of the dream had alone prompted him to commit the act. The assassin, previously to the murder, had always borne an irreproachable character.—*Mrs. Crowe's "Night Side of Nature,"* v. 1, p. 129.

12. The life of the great Harvey was saved by the Governor of Dover refusing to allow him to embark for the conti-

nent with his friends. The vessel was lost, with all on board, and the governor confessed to him that he had detained him in consequence of an injunction he had received in a dream so to do.

13. Cardinal Polignac speaks of men who were fated to be born wicked, and to whom crime is delightful. "Why should a criminal," he asks, "who does not consider himself wicked, repent?"

It has often been observed that the greatest criminals do not commonly think themselves guilty, and therefore cannot have, or feel, any remorse through, or by means of, their organization and education.

15. Napoleon used to illustrate through anecdotes his favourite doctrine of Fatality. Thus, speaking of Lasalle, he says, "He wrote to me in the middle of the night from bivouac on the battle-field of Wagram, to ask me to sign immediately the decree for the transmission of his title and his *majorat* of Count to his wife's son, because he felt that he should fall in battle on the ensuing day; and the unfortunate man was right." Speaking of Ceroni, Napoleon relates, "He stood near me at Eckmühl, and now faced cannon for the first time since the war in Italy; he said to me, 'Sire, you wrote to me stating that the Cross of the Legion of Honour was only to be won by soldiers in the presence of the enemy. I have arrived here from Marseilles which I loved so well, but this is my last day.' A quarter of an hour afterwards, a ball carried away his head.

16. Various cases have been recorded—by authors—of different persons having dreamed, or rather, by a kind of *prevoyance*, read in *clairvoyant-sleep* their grave-stone or monumental inscriptions, whereon was inscribed the dreamer's age and day of death; which, in the unfolding of passing events, became actually verified. Such cases are additional facts which go to prove the *inevitability* of the

occurrences that attend upon, or happen to us, whilst progressing along the path of our existence.

17. We may, perhaps, with advantage to our subject, associate with the above certain reported cases where the purport and sentences of various documents and letters were foretold and described, previously to the papers or billets being written or dictated. We will, with the reader's permission, give the details of two instances where this capability was verified in our own experience after the following manner:—Some years ago we were holding an evening *séance*, at which was our old friend, Major Buckley, who, among other statements, related to us he had in the course of the morning heard Signor Puzzi announce that Madame Grisi would be in town on a given day. After this communication, we were rather surprised to hear one of the clairvoyants present (Ellen Dawson) suddenly exclaim, No, she won't be in London at the time you mention, for I perceive that certain circumstances will prevent the lady from complying with her first intention, and to-morrow she will dictate the following note, which will be forwarded to the gentleman expecting her arrival. Here she repeated the contents of the letter that was afterwards received. I should mention that, in order to test whether the statement would be fulfilled and prove correct, Major B., some days after the prediction, called on Mr. Lumly, the lessee of the opera, to enquire of him concerning the clairvoyant's statement, and he found that the prognostication was accurately verified in every particular.

18. The second case we shall notice took place in connection with one of our patients, and occurred in the following manner:—We were, on a certain occasion, again occupied in conversing with Ellen Dawson, when a Mr. Best was announced and shown into our presence. He stated that he had called to inform me that Sir C. L. would arrive in

G. Square on a particular day. After receiving this message, the clairvoyant E. D. startled us by abruptly, and in a most positive manner, contradicting the statement made by Mr. B.; at the same time declaring that she intuitively knew that Sir C. L. had altered his arrangements, and that he was gone further into Scotland, and would write to our informant, Mr. B., on arriving at his destination. The contents of this letter she repeated to us. A few days after this occurrence, Mr. B. called upon us to show the epistle that confirmed the sentences and circumstances exactly as foretold. Subsequently, on relating this subject to E. D., she exclaimed—"Ah! you doubted my statement; but you see I was correct in all I said."

19. To further illustrate that every event must of *necessity* take place, and that they can often be felt or foreseen, we shall relate the following case, which occurred under our own observation:—We were one Sunday *evening*—November 17, 1872—suddenly summoned to 30 St. Peter's Square, Hammersmith, to attend a Miss Price, who had fallen to the ground and fractured the neck of the thigh bone, from catching her feet in the carpet. After examining the lady in question, our attention was arrested by an observation made by a Miss Colville—a friend of the patient—that "Miss P. had, on the morning of the day on which the accident took place, suddenly risen from her chair and gone across the room to the maid, and stated to her, in an emphatic manner, that on that day week, at seven o'clock in the *evening*, all would be over with herself—or, in other words, that she should cease to exist on the seventh day from that period. On the following Sunday we saw Miss P. several times in the course of the day, the last visit being made near seven o'clock in the evening of November 22, at which time the prediction as to the finality of her life's *fate* was fulfilled, for just as the clock announced the prognosti-

cated hour Miss Price's last inhalation took place, at the age of 92.

20. We recall to memory another case, where the death of an individual was accurately foretold, the prediction being fulfilled after the following manner:—

In the year 1847, whilst residing in London, and in attendance on a Miss Flower, of 26 Duke Street, Grosvenor Square, she would sometimes speak of the sad state her brother was in from certain internal maladies. On one of these occasions, after alluding to his complaint, she solicited that we would some day lead one of our clairvoyants to mentally examine her brother's case. To gratify our patient's wish, we one evening requested the induced somnambule, Ellen Dawson, to make an effort and try if she could discover the residence of Miss Flower's brother. This object was quickly effected by the clairvoyant, through means of a glove that belonged to the sick man, which served the purpose of bringing her *en rapport* with the gentleman in question, who was at the time we speak of some miles away from our domicile. After a few moments' contemplative silence, E. D. exclaimed, "I am at the bed-room door of the invalid." We responded to this observation by saying, "Very well, let us go in and see him"—(we ourselves were, of course, only there in imagination). After another pause, E. D. exclaimed, "Yes, he is in that room." Again we solicited our somnambule to go into the chamber, and report to us what were the ailments of the tenant thereof. E. D. ejaculated, "I do not like to enter his bed-room." We then proposed to visit him together, stating, at the same time, that perhaps we might be able to render him some service. E. D. assented, and after being mentally in the sufferer's presence for a short period, she, with a very sad countenance, proclaimed that she was contemplating the diseased person. We now requested Ellen to remove the

patient's night-cap, which she, in imagination, did, and then cried out in surprise, "Why, his head is quite bald." Through this observation we were satisfied that Helen was regarding the brother of Miss Flower, who had on a former occasion described him as being in consumption, and without any hair. Ellen now, after a few moments' examination of the case, exclaimed, "This poor gentleman will die, but not of the complaint his sister suspects." We now requested to know what would cause his death. The somnambule stated that, after a time, the large bowel on the left side would finally close up from disease, and cause a stoppage, from which malady the patient would sink.

After this announcement the clairvoyant proceeded to describe the horrid sufferings the poor invalid would have to go through before dissolution. Subsequently we learned from the sister that all the symptoms detailed actually ensued during the illness and before the death of her brother. But to return. When E. D. had finished her examination and observations concerning the sick man's case, we wished to learn if she could tell us when he would die. Her answer to our question was, that she could not discern at that present time, but she would be able to inform us on the following Tuesday. On the day mentioned, when drawing Ellen's attention to the subject in question, she exclaimed, "He will cease to exist when the moon dies!" We asked her what she implied by the death of the moon. Her answer was, that he would breathe his last when the moon was at its darkest phase. We then requested to know if she could inform us on what day and at which hour Mr. Flower would expire. The reply was, that she could not gratify our wishes then, but that she would be able so to do on the coming Thursday. In the evening of that day, immediately after passing from her *deep sleep* into the *sleep-waking* state, she suddenly exclaimed,

"Mother* (we were always so addressed by her when in the somnambulistic condition), that gentleman will die at half-past five o'clock on the morning of the 11th (we quote from memory) of November!" On meeting Miss F. after this *séance*, we related to her the prediction of the clairvoyant. Subsequently we were informed by the relations of the young man in question that he died after much suffering *exactly at the time foretold*. We may here remark that E. D. stated at the time of her prophecy concerning this case, "that many people ceased to exist when the moon was at her darkest period."

21. We have in our possession a prophetic manuscript, written by one of the parties concerned, whilst being dictated by a clairvoyant lady-patient of ours. In this mental horoscope are predictions which detailed the most predominant events and experiences that were to appertain to two gentlemen who happened to be present at one of our *séances*. Upwards of twenty-five years have now elapsed revealing to us the facts, that all the announced presages were fulfilled after the manner prognosticated. We would ask, How could these life occurrences have been foretold if Fate did not ride upon the wings of time?

22. We may, perhaps, associate the preceding with the *fortune-telling* capabilities of particular *gifted* individuals, also the horoscope faculty of *astrologers*, and likewise the capacity of the different kinds of *divinators* who exercised their art in

* This peculiarity of address was used by every one of our many somnambules; in fact, none of them in their sleep ever addressed us by our personal name, though they readily distinguished and knew everything belonging to us—as our books, dress, &c. We always, without exception, assumed to our clairvoyant's perception the character of their crony or confidant. Thus Mary Dawson (the sister of Ellen) continually appealed to us as if to her father. These appellations being always used even when both their own parents were in the room with us during the *séance*.

ancient times. We would illustrate one of these endowments by reciting—from among a number of cases related *viva voce* to us—the following predictions, which were uttered by a sibyl belonging to the Gipsy tribe:—Some years ago, whilst attending a Mrs. Frances—who can verify our statement—she one day, after conversing on the above subjects, repeated to us certain prefigured life-experiences which occurred to herself in early life. The related circumstances were, that when a girl, and residing at Blackheath, she became acquainted with one of those dark-eyed women, who mostly dwell in tents by the road side. It would appear that shortly after meeting each other, Mrs. F. discovered that the soothsaying female was approaching her time of confinement. This condition of the woman, combined with surrounding circumstances, rather interested our informant, and incited her to request that the poor woman might lie-in over the laundry belonging to her mother. This solicitation was acceded to, and the *enciente* stranger was admitted to the desired chamber. Mrs. F. further related to us, that after the accouchement the grateful mother one day exclaimed to her, that she was possessed with a feeling which impelled her to relate some of the occurrences which were to befall or be experienced by her befriending visitor in the course of the life through which she was to pass. The gipsy-pytheness then proceeded to prognosticate that her attentive sympathiser would, as time unfolded, become attached to a *naval* officer, and that after a time she would be clandestinely united to him. The sibyl further prophesied that Mrs. F. would become the mother of three children, and then her husband, after much ill-treatment, was to forsake her, and subsequently she would hear of his *accidental* death. In continuation the gipsy stated, that at a subsequent period sickness would visit the three children, all of whom she would lose within a few days of each other. Now, be it

known, that all these prefigured events came to pass. Mrs. F. was united to a nautical gentleman without her mother's knowledge. He, after a time, ill-used and then deserted her, and she subsequently heard that he was accidentally killed. Mrs. F. also had three children, and was deprived of them all within the space of a fortnight through diphtheria, or putrid sore throat. The oracular fortune-teller further prophesied that Mrs. F. would marry again ; but, while relating to us this predicted phase in her existence, she *emphatically* exclaimed, "but that shall never be, the horrid life I went through with my husband forms an eternal barrier to, and precludes my ever appearing at the hymeneal altar again." Some years after the utterance of this resolution, strange to relate, we read in the *Times'* paper, among the list of the married, the name of the identical Mrs. Frances, who was there stated to have been united to a Barrister of the Temple. After the perusal of the foregoing statements, we are urged by our reasoning faculties to positively *decide* that every coming incident or occurrence *must* be foreshadowed or pictured after many modes upon something, nay, upon every object that surrounds us, so that each approaching circumstance can be deciphered and predicted earlier or later by certain foreseeing, and fore-knowing, capable minds. In fact, we are *impelled* to conclude that there must be an inevitable *Fate*, which *fashions* the unfolding of all the phases of Nature's laws, and an inevitable destiny, that *carves* out, so to speak, each elemental event which happens, and also every contingency that living beings may experience whilst passing down earth's life-stream into the great spirit-ocean of eternity.

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