

PRIMAL MAN;

AND THE

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SCIENCE OF

SELF-CONTROL,

PSYCHOLOGY,

AND

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MESMERISM.

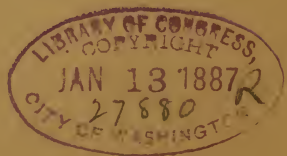
BY

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TO R. J. GIBBONS, M. D.,

BECAUSE OF OUR ACQUAINTANCE AND FRIENDSHIP
FOR THE LAST TWENTY YEARS ;

THE GOOD YOU HAVE DONE

AS A LECTURER UPON, AND A TEACHER OF, THE SUBJECT-MATTER
OF THIS WORK ;

AND THE DEEP INTEREST TAKEN IN ITS PUBLICATION,

TO YOU IT IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

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INTRODUCTION.

IT is not the object of this work to discuss the theories of others in regard to the interesting subjects of physical and mental culture. These subjects have, from time immemorial, been the cause of collisions of earnest thought between the master minds of ages past, as well as those of the progressive present. Nor is it through lack of respect that we refrain from referring to authors upon these and kindred subjects. We prefer to present our thoughts and conclusions untrammelled, and upon their own merits, that the intelligent reader may be able to accept them for what they are worth.

The conclusions arrived at, by years of investigation, study, and practice, will be presented after our own method of thought, with such corroborative evidence as has been obtained from the great laboratory of truth upheld and supported by the Infinite Hand. With such evidence of the truth of our theories, although they are diametrically opposite to the influential teachings of the day, we hope that we shall be able to convince the unbiased and progressive thinker and that we shall perhaps be able, notwithstanding the advance of skepticism, to add to the practical resources of physical, intellectual, and moral progress.

In presenting the relationship sustained by self-con-

trol, as taught by psychology, to physical, mental and Christian progress, we do not desire to attack any particular creed, theory, or denomination, but shall be guided by the inflexible laws which govern the soul and body, as we understand them.

While we consider the subject-matter herein contained, from our standpoint, to approximate truths that are self-evident, we cannot expect such favorable consideration from others, from the fact that it is equally as difficult, in the psychological nature of things, for the reader who has already formed and expressed an opinion from a different standpoint, to sit as an impartial juror and decide at once, from the evidence presented, as it would be for him, under like conditions of mind, to sit as juror and decide the question of life and death between a prisoner at the bar and the State. We hope, however, to awaken a subjective interest in the cultivation of the hitherto neglected but rich fields in the valley of the soul, which now are budding and blooming, fruitfully, with thorns and thistles that prick and sting the hearts of men.

While science has reached its intellectual arm far into the domain of the apparently unknowable, and utilized things heretofore undeveloped in the train of objective usefulness; yet, in the subjective domain of self-culture, comparatively little progress has been made. We travel from place to place with greater ease, pleasure, and rapidity than our fathers. Microscopic improvements reveal to us the infinitesimal wonders of the world. The increased power of the telescope has extended astronomical vision into wider

fields of celestial research ; yet, amid all this progress, Godlike man, subjectively, moves still in paths almost as dark with superstition as those trodden by his fathers.

Facts may perhaps demonstrate the reason of this. In the systematic order of creation the laws by which the electrical system of nature is governed could not have been understood in the utilization of electricity for practical purposes, except by instrumentally experimenting with it. The occult nature of electricity, confounded as it is with light, heat, etc., forbids the successful exercise of any speculative quality of the mind in its investigation. If man had not succeeded in constructing instruments wherewith to penetrate the electrical realm and bring into practical operation the laws which govern there, he could never have utilized electricity for the accomplishment of the great results now obtained by its employment.

We hold that the something in man that reasons and thinks, recognized as the soul, is still farther removed from gross matter, systematically, than electricity. If the electrical laws could not be understood without instrumental experiment, it is not strange that the more occult laws that govern the reasoning, thinking and feeling department in man's economy can be but imperfectly comprehended without experiment.

The constructive wisdom of man being unable to make an instrument with which to penetrate the psychological realm and bring a response to the laws that govern there, science is compelled to avail itself of the

nervous system, which is, in fact, the only instrument that can penetrate the mystic realm of the soul and respond intelligibly. Science must utilize the nervous system in the study of psychological laws, just as electricians do mechanical instruments in the study of electrical laws, if the real object is progress in intellectual and moral life. Able and earnest minds have, in their solitary musings, reconnoitered round the palace which contains the mystic throne of the soul ; but, having no key to practically unlock its doors, have returned with conjectural reports only concerning it and the laws by which it is governed. Until the laws of the soul are comprehended, as are those of other departments of science, Godlike progress is impossible.

The consecutive atomic disturbances of the nerve fluid, or force, within the folds of the nerves and brain, is the only means that can be utilized in obtaining a practical knowledge of the laws that appertain to a truthful and progressive psychology. The theories which have, from time to time, been advanced for the dispositional direction of the race, although they may have been pleasing to the imagination and popular in their day, were practically defective ; else the thorns and thistles in the path of progress would have disappeared and given place to that subjective psychological harmony which should be characteristic of the Godlike nature of man. Hitherto discussions of the operation of the laws that govern the soul have served rather to deepen the mystery of their operations, than to elucidate them. It is our object to

explain the practical teachings of the nervous system, its nature and relation to man's psychological and physical activities, and to show the necessity of obedience to its laws as an indispensable means for the development of the higher nature of man.

We propose to demonstrate, in this work, the following propositions :

First. "There is a natural body and there is a spiritual body."

Second. The natural body is a material entity, or organization, with the brain as its center, and the body its circumference. The spiritual body is a psychological entity, or organization, with the mind as its center, and the soul its circumference.

Third. The nerve force is, systematically, the force and life of the material body, and underlies all its physical activities. Thought force is, systematically, the spirit force and life of the spiritual body, and underlies all mental activities.

Fourth. The soul, or spiritual body, would, in its nature, be as imperfect, inert and motionless, void of its thought or spirit force, as the body would be void of its nerve force.

Fifth. The nerve force is the enabling force of the body, and the thought force is the enabling force of the soul.

Sixth. The constructive blending of the nerve force and thought force into one, is the vital force in man's

economy which mystically unites soul and body into one organization or entity.

Seventh. The thought force, or spirit of the soul, is the positive controlling force ; and the nerve force, or spirit of the body, the negative force.

Eighth. The force of the soul, thought, differs from all other forces, in that it is so subtile in its nature that the presence of an object produces a change in its form without perceptible contact.

Ninth. There is an inflexible law of gravitation which obtains in the realm of the soul, dispositionally, with the same unerring certainty as that which obtains in the realm of matter.

Tenth. Whatever produces, for the time being, the greatest change in the thought or spirit force, controls and directs the feelings and actions of human beings.

Eleventh. Man can never become like his Creator ; but may approximate, finitely, His perfection, in that he may acquire will power of sufficient strength to enable him to produce, subjectively, changes in his own thought, or spirit force, at pleasure, of as marked a character as those often produced upon him, in the daily walks of life, by circumstances.

Twelfth. Original sin, or the fall of man, was the voluntary surrender of the spiritual virtue and strength of the will, and a voluntary effort in accordance with the spirit and example of Him who said, "Get thee behind me," is a necessity in the moral, physical and religious reformation of the human race.

CHAPTER I.

MAN AS A MATERIAL AND PSYCHOLOGICAL ENTITY.

THAT man is the highest manifestation of creative energy, is self-evident. He has a mental and physical organization that is significant of all that is below him. He is, therefore, the most perfect product of the universe. He is a dual being, with two natures, mental and physical; the one a product of the psychological world, the other a product of the material world. The systematic organization of man corresponds to the systematic organization of the universe of which he is a part. His osseous or bony system corresponds to that of the terrestrial or earthy system ; his circulating or fluid system, to that of the aqueous ; his lungs or respiratory system, to that of the atmospheric ; his nervous system to that of the electrical ; and his mental system, to that of the psychological or invisible world. These different systems of man are held intact, nourished and sustained by the corresponding systems of the universe of which they are products.

The waste of the osseous, or bony system, is, in the economy of things, supplied from the constituents of the earthy ; the circulating from the aqueous ; the respiratory from the atmospheric. The nervous system

is just as certainly supplied from the electric, and the mental and spiritual from the psychological. These five systems of man are, therefore, significant of the five systems of the universe upon which man is dependent for his sustenance. The one blending with the other, as they blend in the universe, into one harmonious whole. It is not in the nature of things for the coarser to enter into the finer ; but on through the earthy, the aqueous, the atmospheric, the electric and the psychic or spiritual, the finer constituents of each system permeates and blends with the coarser : hence the omnipresence, in some form, of the electric and psychic spirit throughout the universe in all manifestations of life and power. These are the primordial forces of creation which are organized into the bodies and souls of men, in a finite sense, as their primal forces.

The body of man is an organization with the brain as its central source of life and power, as such it is the highest product of the material world. Just as certainly is the soul, with the mind as its central source of life and power a product of the psychological world. The manifest activities of the primal forces in man—his electric or nerve force, and his thought or spirit force—logically uphold the theory of the duality of his organization. There cannot be a well defined line of distinction drawn between the mind and soul, any more than there can be between the brain and body. The mind is a part of the soul, as the brain is a part of the body. We know that the body could not manifest its great variety of physical activities but

for the brain, its central source of life and power. The thought or spirit force manifests a still greater variety of activities, in the inner life of man, than the nerve force does in the outer. Just as a physical organization is necessary to the manifestation of the body those of the soul could not occur except through a psychological organization. The indications are that just as the body is organized from the constituents of the material world, so the soul is organized from the constituents of the psychological world ; body and soul apparently blended as one.

We may demonstrate, perhaps, by explaining the method by which body and soul are nourished and sustained by the respective systems of the universe. The stomach and lungs are adapted to the reception of food, water and air ; from which sources of nature supplies are drawn to make good the waste of the osseous, circulating, and respiratory systems of the body. There is also provision made for the supply of the nerve waste, and this method of supply, not being generally understood, needs to be fully explained.

Since the extended discoveries in microscopical science, experts in that department of culture inform us that a grain of sand placed upon the surface of the body will cover one hundred and fifty scales, as plainly visible under the microscope as are the scales of a fish to the naked eye. Each scale covers over five hundred little mouths or openings into the body. The expansion and contraction of these little mouths imply that they have a vital function. Since they are too fine in their nature to avail anything as to an

influx of the atmosphere or gases into the body, we must explore a finer element in search of their use. To assert that these myriads of infinitesimal mouths, so marvelously constructed, exist without a vital purpose, would be to ignore, theoretically, the harmony indicated by the adaptation of the lungs and stomach to their corresponding systems in nature, and to leave the sustaining chain of life which links the body to its higher sources of development and recuperation, incomplete. That it is the vital function of these myriads of mouths to inspire the crude electricity of the atmosphere, which is converted into nerve force to supply the nerve waste, is as plain as that the lungs inspire atmosphere.

The brain and spinal column, as well as the nerve centers, have been consulted from time immemorial, by scientists, in their efforts to find from whence the nerve waste was supplied, and how the supply was generated during sleep or repose. The doubt and difference of opinion upon this important subject, is evidence that they have not found a satisfactory answer to their inquiries. Science, however, rests itself upon the conjectural hypothesis that the brain, aided by the spinal column, lungs, and nerve centers, by some mystic process during sleep, generates the nerve supply. The existence of the electrical element is as strongly evidenced in nature by the lightning's flash and the thunder's roar, as is the atmospheric by gales and tornadoes. It exists as a source of sustenance and recuperation just as the other elements in nature do, and scientific research must extend beyond the atmosphere

to find the source of nerve supply. It is true that the water we drink, the food we eat, the air we breathe, are all collateral or general sources of nerve supply; but the crude electricity of the atmosphere, which is inspired by the myriads of infinitesimal mouths of the surface, is the special source.

Experiment has demonstrated the fact that the respiratory system absorbs double the amount of oxygen during the hours when both body and mind are at rest, that it does when both are in a state of activity. It is equally true that the influx of crude electricity into the body through the mouths of the surface, is positive, or more, during sleeping hours or when in a state of self-control when awake; negative, or less, while performing our daily labor or during a state of excitement. Drowsiness, or the desire for sleep, is only a natural hunger for nerve supply, just as the desire for water is the hunger of the circulating system for fluid supply. The mode by which nature administers to the circulating system is very simple, and the conditions demanded for supplying its waste by the administration of fluids, is well understood. The conditions necessary to the administration of the crude electricity of the atmosphere for supplying the nerve waste, are just as simple and easy of comprehension. It is necessary that thought shall retire from the cerebrum or conscious domain, in order that the plus amount of nerve force, attracted to the brain by thought, may distribute itself throughout the body, and open and shut the infinitesimal mouths of the surface; thus enabling them

to inspire the crude electricity which is their natural source of supply.

Many doubt that the nerve fluid is another form of electricity. If it were possible to invent an instrument that would surcharge the atmosphere in which a person was asleep, or in a state of passivity, this electricity, blended as it would be with the atmosphere, might be as easily inspired by the mouths of the surface as the electricity of the atmosphere. It would also be as recuperative a source of supply. Electricity evolved by the chemical action of instruments, and passed directly through flesh, blood, and bones, from the positive to the negative pole, in a concentrated mechanical form, cannot be inspired and converted into nerve force by the nervous system. The body, insulated and charged from an electric machine, gives off, to other bodies that may come in contact with it, the electricity it receives. This shows that the electricity thus received is not converted into nerve force, for after it is so converted it cannot be parted with in this manner.

Some may object to this theory of nerve supply, on the ground that crude electricity and nerve force are not identical. To such objections we would say, neither are the bones and muscles identically the same as the food we eat and the water we drink. Who will deny the digestive and assimilative systems the inherent power to change food into bone and muscle? It would be just as illogical and unscientific to deny that the brain, aided by the spine and nerve centers, has the inherent power to change the crude electricity inspired by the surface into nerve fluid or force. Nerve

force is as certainly another form of crude electricity, as bone and muscle are other forms of the food we eat and the water we drink. As the body would, in the nature of things, be imperfect, inert and motionless without the nerve force, it is plain that it is a part of the body, and that it is systematically its inductive enabling force, or the life force of the body.

The material world from which the body is extracted and sustained, is an organization with the sun as its central source of life and power; so also is the living, material body an organization with the brain as its central source of life and power. As our mother earth is dependent upon the sun's rays for her life and beauty, so is every part of the circumference of the body dependent upon the nerve force, emanating from the brain, for its activity and health. In the electrical system of the universe we find the inductive, enabling force and life of the material world; and in the nervous system, which is fed from the electrical, the enabling and life force of the body. As none of the functions of the brain or body can take place without the co-operative aid of the nerve force—as the mind cannot think without it, the importance of the nervous system in man's economy cannot be too well understood or too highly appreciated. The necessity of obedience to the laws which connect the nervous system with its natural source of nourishment, is essential to human welfare, and cannot be too strongly impressed.

The first garment, then, with which nature environs the soul, and chains it to earth by the law of gravitation, is electricity, in the form of nerve force;

the second, is the brain and nervous system itself; the third, the respiratory system; the fourth, the circulating system; the fifth, the osseous or bony system. The fact that we cannot hold converse with this something in the body which thinks and reasons, except by and through the consecutive atomic disturbances of the nerve fluid within the folds of the brain and nervous system, exists as one of nature's truths, independent of belief or disbelief. For example: If we take a skeleton and strike it, although its atomic particles may be consecutively disturbed from the point of contact with the rod to its center, there is no response, and we find that the soul is not systematically just beyond the osseous or bony system. If the circulating and muscular systems be constructively added to the osseous, and the same experiment be performed again, there is yet no response. If the respiratory system, in turn, be constructively added and the experiment repeated, still there is no response. If the brain and nervous system, in turn, be constructively blended, although the particles of the whole body may be atomically disturbed, from the point pressed or struck, to the center, there is no response still. Therefore, even this infinitesimal agitation of the particles of the body does not reach the residence of the soul. But if the brain and nerves are naturally charged with the nerve fluid or force, then the atomic disturbance of the nerve fluid or force shows a different result. At the moment of physical contact, something responds: I feel! So it is plain that the nerve fluid or force, thus set in motion by physical contact, is the only messen-

ger that can reach the soul and bring from it a response.

That a man thinks and reasons, is as self-evident as that his body moves. In consulting the physical activities, we have found that they could not take place except through an organization or entity having the brain as its center, and that this organization is a perfect counterpart of the material world of which it is a product. If the great variety of physical activities could not occur except through a visible organization, neither could the still greater variety of mental activities occur except through a psychological or invisible organization. The only method by which the finite mind can approximate the comprehension of things infinite, is by comparing them with finite things. The things we see must instruct us truthfully in regard to the things we cannot see. The physical activities of the body declare that there is a more perfect organization or entity blended with the body which is the cause of man's mental activities. This is the spiritual organization of which the mind is the center and the soul the circumference—the spiritual body spoken of by St. Paul—and it is as plain to our mental vision as the material body is to the sense of sight. We are conscious that the presence which looks out from the windows of the soul, is an individualized spiritual entity. We know it, see it, feel it with the psychological senses. We are assured that it is just as much its nature to think and reason, as it is the nature of the muscles of the brain and body to relax and contract. God has placed the soul in a little material world

called the body, through which and with which it manifests its activities as a real psychological entity, and is nourished and sustained by what we shall call the *psychic spirit*.

The universe is full of motional activity and life. As motion implies force, there must be a something in the universe of God so subtile that its very nature is motion. Electricity, which is the most subtile element in the realm of matter, requires extraneous force to put it in motion. It stands poised, as it were, between things material and psychological, requiring but the slightest physical touch, when collected in a leyden jar, to set it going ; but as this touch is necessary, it points to a still more subtile force, having the power of self-motion. Thought changes its form, or is set in motion simply by the presence of an object, without perceptible contact. It does not require even this objective influence, for it has the inherent power of self-motion. The existence of this thought or spirit force in man, indicates the existence of a sustaining source of nourishment for this force. This we have in that subtile source of life, God's omnipresent, emanating spirit ; which, when the necessary conditions are complied with, is incorporated into the system of the soul, as electricity is into the nervous system. This all-per-vading spirit force permeates the universe, underlies and sustains all life, visible and invisible. It is the crowning perfection of all forces, the primordial source of all existences ; for though the lower systems each have their respective systematic sources, all are referable to and dependent upon it. Thus " God is all and

in all," and yet a personal God, the emanations from whose presence prove His existence. Step by step, nature reveals the sustaining sources of individual existence ; step by step, asserts the personality of these existences up to the great All Source of motion, life and power.

The thought, or spirit force, and the nerve force, are the two primal forces in man. The thought force stimulates all the faculties of the mind and soul, just as the nerve force does the organs of the brain and body. The one, the spirit and life of the soul, is the subjective cause, as its source, of all mental and moral manifestations ; the other is the spirit and life of the body, and the subjective cause, as its force, of all physical manifestations. The mystic blending of these two forces unites soul and body in the form of man.

The psychic spirit is the universal, omnipresent spirit, blending with the electrical apparently as one. Being more rarefied and pure than all things else, in accordance with the inflexible law that causes the finer to permeate the coarser, it necessarily blends with, and in some form pervades everything.

This psychic spirit, blending as it does with the electrical, becomes a constituent, in some form, of the food we eat, the water we drink, and the air we breathe. Through the processes of digestion and assimilation, like goes to like : the iron and lime in the food to the osseous system ; the fluids to the circulating system ; the electricity to the nervous system ; and the psychic spirit to the psychic system. Animals, in common with man, eat, drink, breathe, and sleep ; con-

sequently nature administers thus far, in the formula of life, to all her creatures according to the measure of their being. Further than this, the distribution of the spirit force is governed by the psychological development. In animals, the manifestation of the spirit force is called Instinct ; in man, Reason. In both it is derived from the same source, the universal psychic spirit ; but as the soul of man has a larger number of faculties, it necessarily absorbs more psychological life. The mind of man has faculties which enable him to abstract general ideas, to consciously feel and comprehend his individual responsibility. He has the faculties of hope, sublimity and veneration. These higher faculties, when in a positive state of activity, condition him for the influx of the psychic spirit, in a higher and more direct sense than that which is received through the media of the physical alone. Animals being deficient in these higher faculties of the soul, are not, by the nature of their psychological development, adapted to an equal influx of psychological life, with man. Hence, there are no special conditions imposed upon them by which they may obtain it, for the obvious reason that they could have no comprehension of such conditions. The animal formula of sustenance, or that which sustains the existence of man, in common with animals, does not embrace for man the special method by which he is supplied with spirit force. This method is as simple and easy of comprehension as the special method by which, as we have explained, the nerve force is supplied.

In order for man to become the positive recipient of

the psychic spirit, he must keep under subjection his animal nature. This conduct on his part will put into positive activity the higher faculties of the soul, and adapt it to the inspirational influx of the psychic spirit, in a special manner; just as sound refreshing sleep promotes the respiratory influx, in a distinctive sense, of the electric spirit of the atmosphere. As water passing into the thirsty body, by the act of drinking, quiets the thirst and refreshes it; even so does the psychic spirit, by the act of doing good, enter into the soul and impart to it the higher aspirations of manhood, strengthening the spirit of progress, purity, and contentment. Doing evil just as certainly produces a discordant relationship between the soul and its highest source of sustenance; and this condition subjugates the spiritual nature of man in proportion as it exists, and shuts out from him this highest source of soul nurture. It is even possible for a man to so degrade himself, by a constant indulgence in evil, that he may live entirely upon the animal plane of existence. Solomon must have had this condition of the soul in view when he said: "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Just as a deteriorated condition of one or all of the solids in the body, directly vitiates physical life; a deteriorated condition of the electrical and psychological just as certainly weakens the moral stamina, and is followed, in proportion as it exists, by immoral or unhealthy manifestations of soul life. In order to have

healthy souls in healthy bodies, men must understand their relation to things spiritual as clearly as they do their relation to things material, and learn how to obey all the laws that govern their being. Did man ever so understand himself?

CHAPTER II.

PRIMAL MAN.

THE activities of the body prove that it is a material organization, and directly a product of the material world upon which it is dependent for sustenance. The mental activities prove the existence of the psychological world, of which it is directly a product, and upon which it is also dependent for sustenance. The natural body could not exist without the material world; the soul could not be without the psychological world. Man's organization is, of itself, proof of the perfect period of creation that made his evolution possible, because his organization includes all the constituents of the universe.

The theories that reach downward through matter, in an ever-descending scale, for the origin of life, as manifested in man, do violence to a natural instinct, which inclines him to look to a still higher source than himself for his origin. Such theories make it very difficult for him to realize that his soul is an immortal entity. The truths made manifest through scientific research in the realm of matter, cannot be too highly appreciated; but, no matter how seemingly logical the deductions of scientists, man does not, and never can, feel ennobled by a belief in matter as his origin.

Time, as a measured portion of duration, is a something which belongs only to the material domain, and not to the realm of infinity, or the eternity of God. If, however, we regard time in connection with infinite creation, the conclusion is irresistible that the psychological and material universe was not created instantly, but was gradual in its development to its present state of perfection. Gradual development harmonizes with the psychological and material law of innate germinal evolution, as a means by which the world was filled with animated existence; as well as with the manifestations of geological formations. This theory justifies the conclusion that the different classes of animated entities, as well as the geological formations, are indexical of the creative progress of the material and psychological worlds, at the time of their development; Each evolutionary germ respectively producing a species; each species being the representation of a progressive epoch in creation, as perfect in its form and kind, as the direct source of its evolutionary germ could make it, from the lowest order, step by step, up to man; Each species, which have from time to time made their appearance in the material world, representing that state of creative perfection essential for its development and sustenance as such.

The elements of the sustenance adapted to the taste and life of each class of living existences, together with the means provided for the gratification of their instinctive and mental delights, prove conclusively that the lower orders of creation are so many representatives of the state of development of the material

and psychological world at the time of their evolution. In the economy of things, the social boundaries of each class were fixed, over which they cannot step without doing violence to the health and harmony of their kind, and producing the deformities of amalgamation.

To affirm that the higher species of animated existences were originally evolved from the lower, would be to admit that the lesser had the power to produce the greater, or that the effect was greater than the cause.

Such was the rudimentary state of the psychological and material world at the era marked by the evolution of the germ that produced the monkey, that the monkey was the highest type of animated being that these worlds were capable of sustaining, in organized existence, at that period in creation's history. Had man, by some arbitrary act of creation, been called into existence at this time, (during the monkey epoch) he would have failed to find that sustenance from the psychological and material world indicated by his mental and physical nature; and, like a child born before its time, would have perished.

It appears, therefore, that the first pair of each species, from the lowest to the highest, were evolved at different periods in the creative progress of the universe, and that these periods were as distinctive as the species themselves.

In harmony, then, with the theory of epochral evolution, each epoch in the world's creative history being marked by its representative class of animated life, we have, in the creation of man, the highest order of ani-

mated being, and the representative of the most perfect period of creation's history. Each order of beings, indexical of the creative perfection of the material and psychological world, at the time of their evolution, have their faculties perfectly developed. This perfect development, this innate knowledge, called instinct, adapts them to their pathway through life with an unerring precision which often far transcends the acquired knowledge of man. If, therefore, the imperfect creative state of the psychological and material world evolved the lower animals, with faculties approximating inborn perfection, a more perfect creative state of the psychological and material world could not have withheld a corresponding perfection of development from the greater number of faculties which belong to the soul of man.

It is a self-evident truth that animals have no faculties that are not essential to the true measure of their existence. It is equally true that man has no faculties that are not necessary to the true measure of his existence. Here, then, appears a chasm between these in the dispositional endowment of creation. We see the faculties of animals pre-natally developed for their use and protection, while those of man are so far removed from a like condition, that a lifetime only enables him, by education, to approximate the perfection manifested by the animal. We cannot accept this limitation of the creative power—this seeming lack of one round in creation's ladder; hence, we conclude that the primitive state of man was characterized by that condition of physical and dispositional perfection,

corresponding to the perfection of the creative period marked by his evolution. In the light of this theory, the contemplation of man as he is, was, and may become, is a theme as rich in thought as that of creation itself.

If man, in his primitive state, had no more pre-natal education or mental development than he has now, it would have been impossible for him to have extricated himself from this low state of intellection ; because there could have been no circumstantial sources of education from which he could have received instruction. There was nothing superior to himself, and he could have received nothing from the animals beneath him. He could have had, therefore, no more opportunity for intellectual advancement, than a child taken from its mother at birth and reared among the beasts of the forest ; scarcely as much. He could have been nothing but a physical being, dispositionally the creature of circumstances, selfishness, and passion. He could have had no comprehension of any obligation to physical or moral law. Man, the animal, must have remained man, the animal, with no advantage in being man, except in having a greater number of faculties ; and with the disadvantage of having none of them as perfectly developed as those of the animals beneath him.

Existing facts prove a theory directly the reverse of this, and confirm the belief that man has retrograded from his original vital relation to things natural and spiritual, instead of developing to his present state of perfection from the animal plane. There can be no

difference of opinion as to the past or present status of the physical and mental development of animals. They are now, as they ever have been, incapable of violating moral law. Their ratio of faculties is pre-natally developed to a state of perfection which enables them to protect and provide for themselves. It cannot be that man, a being indexical of creation's higher state of perfection at the time of his evolution, should have been created without a similar pre-natal development of his far greater number of faculties. We would not accuse God, nature, or the creative power ascribed to matter, of such partiality ; but are forced to conclude that primitive man had both a mental and physical development approximating perfection.

We have proof of the possibility of man's pre-natal development in the instances which the perfect development of one faculty of the mind, as of music or mathematics, furnish. In many such cases the faculty thus pre-natally educated, is more perfect than it could become by a lifetime of circumstantial education, and the most learned are confounded by its manifestations. From such instances we can form an idea of man, as he came from the hands of God, with a corresponding pre-natal development of all his faculties ; mentally, morally, physically perfected to that state which was his natural starting point toward immortal progress.

This theory, that the birthright of primitive man was, in the order of creation, a perfect physical organization, and a Godlike nature, is not an ideal one. This

birthright heritage would have been transmitted to succeeding generations, had not man voluntarily done violence to the harmony which naturally and originally existed between his soul and the omnipresent spirit of God; had he not thus shut himself off, measurably, from his normal momentum of soul life. In consequence of the inharmonious relationship thus established, man has become physically and morally enfeebled, until he has not the practical use of all his faculties. Animals use, to the utmost, all their faculties for the promotion and protection of their being, as they did in the beginning of their existence on earth; but man has not now the power to utilize his much greater number of faculties as they do their's. The special methods of education, in use for the development of the faculties of the mind and soul, are indicative of man's present need of development. Man has now all the faculties with which he was originally endowed, but they are, more or less, in a latent state; and, notwithstanding all the educational advantages of the present day, the most learned live and die with faculties undeveloped, or, at the best, only partially developed; and, consequently, never have that practical use of them which the Creator intended they should have. All the indications are that man is not now in as harmonious relation to the two worlds of which he is a product, as he was in the beginning, when his soul knew loftier aspirations, more extended and purer enjoyments, and when his body was not subject to disease and premature decay.

Many believe that pain and disease have always been

the common lot of man. The Hon. Horace Mann, years ago, in a lecture at the College of Antioch, said : " According to Biblical history, there was no record of pain or disease for the first thousand of years of human existence, the only remark being, that they lived to a good old age and died full of years ; there was no case of premature decay or death, and no mention made of pain, except in the case of good old Jacob, just before he died. There was no instance of a father having followed his son to the grave." Of course there was no need of hospitals for the sick, or asylums for the insane. Since this period, the conduct and habits of rational beings have been such as to bring about a reversion of this blessed state of things, and now there is urgent need for the many hospitals and asylums that are filled with suffering humanity; while disease, as a rule, is the common lot of all mankind.

The idea that educational impressions underlie the nurture of the mind or soul, in a psychological sense, is without foundation in fact. They exercise the faculties of the mind, and co-operate with the sources of psychological nurture, in their development; just as physical exercise develops and strengthens the muscles of the brain and body. What a man knows, underlies his mental strength and power. Knowledge, according to its extent, presupposes the activity of the faculties corresponding to its nature; and, whether it is inborn or acquired, it is still knowledge. The growth and expansion of the faculties of the mind promote civilization, and improve man's condition from an individual standpoint, also, by enlarging his mental ca-

capacity, and thus making a greater degree of enjoyment possible to him. There are many highly cultured, but wicked men, whose souls are in a discordant relation to things spiritual. There are many illiterate, but good men, who receive a larger amount of soul life than some of the most cultured do. The good man, by the constant exercise of his higher or spiritual faculties, keeps his lower nature in subjection, and thus establishes the harmonious condition necessary to the inspiration of the psychic spirit. A very highly educated man may be jealous, cunning, politic, revengeful, lascivious; while an illiterate man may be charitable, ingenuous, and ever ready to forgive injury. The reverse of this may just as well be true, and when it is, the good intellectual man has the advantage of the good illiterate man, in having within his reach the greater facilities for enjoyment which knowledge gives him. But, as we have seen, something more than the educational impressions that man now receives, through the knowledge imparted at institutions of learning, or by the religious teachings of the day, is necessary to enable him to regain the physical perfection, moral strength and spiritual beauty that characterized his primitive existence. In order for man to reach, even a starting point, toward this restoration, he must be taught how to utilize the forces of his being, by obedience to the laws that govern these forces. This method is practical, and in harmony with the teachings of Christ.

CHAPTER III.

PSYCHIC MAN.

EVERY living entity involuntarily evolves its characteristic emanation. The emanation from the person of a human being may not be as perceptible as that evolved by the rose, yet wild fowl and animals often take cognizance of it, when the person from whom it emanates is still at a considerable distance from them. Every human being evolves a physical emanation from the body, and a spiritual, or psychological emanation from the soul. These emanations are characteristic of that from which they come ; they are healthy and pure, in proportion as the souls and bodies of men are healthy and pure. Abnormal conditions of the body cause it to give off corresponding emanations, which are not only repulsive, but the direct cause of disease in others. An unnatural, or sinful condition of the soul, causes it to evolve characteristic emanations, which influence others for evil. As there can be no effect, however inconsiderable, without a cause, and as the effect of these emanations are self-evident, although the emanations themselves are invisible, they are proven to be veritable realities in the domain of occult science. As such, they leave no

doubt in the mind as to the personality of the organized beings who unconsciously evolve them.

The ever emanating psychic spirit fills all space with spirit, as literally as the atmosphere fills the limited space of a room. This is the psychic spirit that blends with the electrical, even as the electrical blends with the atmosphere. This psychic spirit is the emanating cause of man's existence, and his direct source of spiritual sustenance. It is true, that we have not the same evidence of the infinite emanations from God, as proof of His existence, that we have of the emanations of finite beings, as proof of their existence; but the force in man, by which he moves his body from place to place, and which is influenced and directed without physical contact, is phenomenal evidence of the existence and presence of this emanating spirit. The exalted feelings consequent upon the performance of deeds of charity or kindness, through love, are referable to the influx of this emanating spirit into the soul, through the activity of the higher faculties of man, and are proof of its existence. This omnipresent psychic spirit is incorporated into the soul in the form of thought, whose changes are the source of all the pleasure or pain that man can possibly enjoy or endure.

Thought, the life and power of the soul, is a cause, not an effect, in the sense claimed by science. It is the cause of man's mental activities, and only an effect as a manifestation of the universal spirit force which permeates all things. We do not mean to infer that this emanating spirit force is God, or that God thus

becomes a part of the soul, or the soul a part of God. Nature teaches us that emanations from organized bodies and things, although, in a sense, a part of them, in that the bodies are the source of the emanations, and in that the emanations contain the same properties as the bodies, are yet not the bodies themselves.

The thought force is so subtile that it cannot be confounded with any thing that could have been imparted by nature, and it is not subject to nature's laws. Changes are produced in it by objective influences, but this only shows the adaptation of means to ends, of the natural to the spiritual, and the vital co-operation of the physical and the psychological. The law of equilibrium, the highest that obtains in the realm of nature, cannot touch it; because this something in man that thinks, this spiritual body, is not in any way the result of nature's handiwork. When in the etherial heavens two floating clouds, in different electrical conditions, approach each other, the law of equilibrium commands their equality. Forked lightnings flash the air into flame, the heavens resound with pealing thunder, and the commotion ceases not until this law has manifested its authority, by an equal distribution of the vitality of the atmosphere. Let us question this law in regard to the distribution of spiritual life. If there is nothing that it does not subjugate and control, then it follows that the mystic thinking power in man is a product of the material world, or was evolved from matter.

The living facts, as demonstrated by the activities of man, are, that he has, systematically, two lives; the

physical or material, and the mental or spiritual. If this law of equilibrium controls and directs alike the forces of both these lives, there can be no foundation for the belief that nature proves the immortality of the soul ; for all things subject to nature's laws are mortal and perishable. The amount of knowledge which a man possesses, constitutes the sum total of his intellectual strength. The amount of nerve force he possesses, constitutes the sum total of his physical strength. First, let us, by way of illustration, subject the physical life to the law of equilibrium. If two men, the one having plus, or more, of physical life, the other negative, or less, sleep together night after night, this law will take from the one that has the more and give to the one that has the less, until there is comparative equality between them. During sleep, the body approximates that state of non-resistance, or passivity, which is the natural condition of inanimate bodies. This law must, of course, be understood, to be rationally obeyed ; but, since it is immutable and, in the distribution of the nerve force, is no respecter of persons, the consequences of its violation are visited alike upon the ignorant and the wise. With a knowledge of the positive influence of this law upon the physical system, we should, if we value health, be as careful in the selection of persons with whom we sleep, as we are, from different considerations, in the selection of persons with whom we associate when awake. Those who understand this law, too often disregard it. Strong and healthy persons, and especially children, have their vitality drawn from them by sleep-

ing with the diseased, or infirm, and thus become the victims of premature decay and death. Doctor Sydenham, over one hundred years ago, recognized this means of cure. He says, in his "Theory and Practice," that, in certain forms of nervous debility, he found no remedy so efficacious as for a person thus debilitated, to sleep with persons in robust health. The bodies of human beings are more amenable to this law during sleep. Instances which prove that there is this conditional interchange of vitality between two human bodies lying near each other, as in sleep, are too numerous for the fact to be successfully denied. Skepticism cannot destroy the evidence of cause and effect, so plainly manifested in the unconscious distribution of the physical life of the body.

By this digressive illustration, having demonstrated the fact that the vital enabling force, the highest in the material organization, is subjugated and controlled by this distributing and equalizing law of nature ; just as the electrical force, the highest in the material world, is controlled ; and that this enabling, or nerve force, although organized into the body as its motive power, is, nevertheless, a part and parcel of the material world, and conditionally amenable to its laws, we will, by a like illustration, subject the intellectual life to the influence of this law.

Let two men place themselves in a state of non-resistance to this law of equality, by sleeping together ; suppose one to have a plus amount of intellectual life, and the other less. How long would the one that has more be obliged to sleep with the one that has

less, in order to impart to his less favored brother equal intellectuality with himself? Reason and common sense would at once answer, that this law has no power to lay its hand upon, or distribute the intellectual life of man, as it does his physical life.

A special examination of the laws that control the distribution of intellectual life, discovers to us, clearly, and beyond a reasonable doubt, the fact that they are the opposite of those which govern physical life. A strong and healthy person imparts strength to an enfeebled one during sleep, whether he is willing or not; and by the operation of this law, his own vitality is proportionately deteriorated. Intellectual life can only be imparted by one to another by the action of the will; and although the intellectual life, so imparted, be great, yet the person who possessed the most, finds that, by the act of imparting it, he has decidedly increased his own power of thought; that by imparting new life to another he has gained increased power to himself.

Science has striven by every experimental means, facilitated by the most powerful instrumental adjuncts that human ingenuity could construct, to find the hidden source of life, as manifested through matter. Theory has succeeded theory, as the revelations of the microscope and telescope, the discoveries of chemists, naturalists, and geologists have added to the ever-increasing store of human knowledge. The remarkable conclusion at last arrived at, is, that matter contains within itself the reason of its own existence, and that man is a product therefrom. The soul naturally rebels

against such a source as its origin, and refuses to accept a theory which offers little, if any hope of a future immortal existence, and is glad to learn from nature's laws that all organic existences, having the power of self-motion, move by virtue of the spirit force, which material law cannot direct or control.

Man not only reasons and thinks, but he has an innate craving for an individual immortal existence. From the time of conception, that which relates to the natural body, in the germ, attracts its nourishment and is developed from the substances of the material world ; and that which relates to the soul, in the germ, attracts its nourishment and is developed from the psychological elements of the invisible world. The formation of both soul and body is dependent, from the start, upon the conjunctivity of these two worlds. At the time of birth, both the soul and body have an individuality, the soul bearing the impress of its pre-natal development, and the body having its own physical peculiarities. After birth, the soul, while in the body, or during its earthly existence, is developed and sustained by its adaptive system of sustenance, just as the material body, during fetal life, was developed and sustained by its adaptive system of sustenance. It is no more unreasonable or unnatural to accept the fact that the soul, as an individual spiritual entity, separate from, yet developed with the body, should be born into the psychological world of which it is a product and part, at the death of the body, than that the body, at its germinal maturity, should be born into this world. Nature teaches that at the moment

of conception, the immortal life of man has its individual commencement, and that at the death of the body, when the soul is ushered into direct immortal existence in the spiritual world, it retains its individuality, even as the body, which in utero takes individual form, retains this form throughout its existence as a body.

The soul of man, which is a product of the psychological world, may, like the psychological world, defy mortal vision, the analyzing skill of a chemist, and the dissecting knife of the surgeon; but the existence of law teaches practical lessons. Surely, if physiological law exists for the government of the body, and proves its existence, psychological law, which just as certainly exists, must be for the government of the soul, and proves its existence. The mental activities prove that man has a soul now, a spiritual life co-existent with the physical, a soul that nature's highest law cannot command. They prove that it is a spiritual entity, having an individuality which it will retain when born into the spirit world, and by which it may be known, as men are known in this world. God said to the material world: "Be thou mortal"; and to the psychological world, and all that emanates therefrom. "Be thou immortal"; and it was so.

It is true that many men who pass through life, manifesting no higher aspirations than those which arise from their animal natures, could have no reasonable hope of an individual, immortal existence, were it not for the higher dispositional development which contradistinguishes man from all other animated exis-

tences. Man may live upon the animal plane during his mortal life, and thus retard the subjective growth and progress of his soul, but he still possesses latent faculties, which indicate that if he does not become the recipient of spiritual life here, in a direct sense, he may, at some future stage of soul development hereafter, through the purifying virtues of immortality. Though the souls of men may differ when born into the psychological world, according to the progress made while in the body, as the stars differ in glory, they will still be born to a heritage of eternal life. When we consider the soul as a real entity, that not only lives, but must continue to live, our interest in the investigation of psychological law is greatly enhanced, and our comprehension of man's responsibility enlarged.

Man, with his perceptions enfeebled by the violation of law, vainly tries to comprehend God. We can know Him only as He manifests Himself in his works. We can at best have only a feeble conception of the Great Creator, whose omnipresent spirit pervades and always did pervade all space.

There is a theory that space necessarily existed, in and of itself, from all eternity. The soul shrinks from the attempt to grasp the idea of space without God. Space empty, no life, no motion, no intelligence, no power, no property, nor quality, save extension and duration! To admit this theory would be to concede that space existed always. There would then be two infinite somethings in the realm of the unknowable: the one self-existent space, the other a self-existent

God. But as space was necessary to the purposes of God, rather than God necessary to space, we rationally conclude that there never was such a thing as space empty. Its very existence as the great workshop of God is an evidence of the purpose of its designer. Purpose, and design, therefore, point to it as being a ubiquitous *cosmos*, or out of, from the great bosom of Jehovah. This illimitable creative power transcends human conception, and must satisfy rational thought that God will forever be beyond the comprehension of the finite beings who were created by Him, and who live and must continue to live, sustained by His omnipresent, emanating spirit. Man cannot comprehend God; but he can understand that he is the noblest and most perfect product of creation, made in the image of God, and yet subject to finite law which he has the power to obey or disobey. He can understand that he is personally responsible for the violation of the laws of his being, and that he must suffer the moral and physical penalties consequent upon such violation; and that he attains the highest physical and spiritual perfection possible to him as a finite being, and places himself in the most harmonious relation to the psychological world, which is his ultimate destination, by obedience to these laws.

CHAPTER IV.

GOSPEL OF SELF-CONTROL.

THESE are two systems in the psychological realm which give direction to the thoughts of men ; one, that of self-control, the other that of excitement. The amount of thought force which the mind can change and direct, by the subjective power of the will, and its dispositional influence, constitutes the system of *Self-Control* ; while the amount of thought force which circumstances can change and direct, independent of the will, constitutes that of *Excitement*. These are ever contending for the mastery over the forces of the souls and bodies of men. Therefore, when a person becomes circumstantially, or otherwise, the recipient of any impressional influence which changes and positively directs twenty per cent. of the forces of his being, while the executive functions of his will can only change five or ten per cent., as certainly as an apple falls from a tree to the ground, will his soul, dispositionally, gravitate to the greater influence and be controlled by it.

This is the practical reason why it is no uncommon thing for men to do, impulsively, under the unrestrained, or excitable direction of thought, so many things which they bitterly repent of afterward. Such

persons are guilty of the sin of omission, rather than of commission; because they have neglected to culture the will, and obtain that self-control which would have enabled them to resist excitable impressions. Those who plan with themselves, or conspire with others, for the gratification of their selfish and sinful natures—pressing the executive functions of the will into service—to take from another, either in a private or public capacity, his life, good name, virtue or property, are guilty of a sin of commission, so dark and degrading in its nature, that the sinner himself must shrink from contemplating it.

As the mind and soul are largely dependent upon the health of the body for their well-being and progress, a true system of moral and religious philosophy must necessarily embrace a practical consideration of the harmonious relations of the body to nature. The moral treatment of the soul, as a something not connected with the body, and not co-operatively responsible for its welfare, can never place man in that spiritual relation to things divine, indicated by his nature and the laws of his being. There must be a harmonious fulfilling of all the conditions required by nature, before we can expect full and satisfactory results.

The direct and beneficial influences of self control upon man's physical and moral nature, attest that soul and body are intimately connected, and that the exercise of this Godlike power is requisite to the well-being of both. Psychological economy also recognizes the attainment of the power of self control to be a rational possibility. As such, it is clearly demonstrated in the

teachings and works of Christ; yet, the theories and practice of men place it in the background, or give it no positive place in the list of moral obligations. It is thought easier to allow circumstances to control us, than to teach ourselves to control the influence of circumstances upon us. For this reason, the practical advantages of this Godlike power and privilege have not received from theologians and scientists the attention they demand; although much earnest thought, as well as money, has been expended in other directions, to accomplish the good that might have been achieved through this most potent aid to moral and religious growth.

The will is the executive faculty, or rudder, of the mind and soul, or that something in man which, subjectively, has the power to direct his physical and mental activities. As the thoughts of man are ever subject to the evil, as well as to the good circumstantial influences of life, it is just as necessary that he should use his will to shape his conduct in the way of true manhood, as it is for the captain of a ship at sea to use the rudder to shape its course amidst adverse winds. It is the supreme law of the soul, which is no respecter of persons, that man's conduct is always shaped by the greatest influence exercised over his thoughts, and it is the special business and purpose of the will to prevent the evil influences from dominating. What would become of a Samson as captain of a ship at sea in a storm, with a weak and flimsy rudder? Just what becomes of many intellectual and strong-minded men, who, because of their weak and undeveloped will power,

are wrecked amidst the untoward and evil circumstantial influences of life.

As man has a higher range of faculties than the animal, his will, in contradistinction from the animal, means something more than the ability to move the body at pleasure. That something is the power to combat the influence of evil, and thus to help, in a positive manner, moral and intellectual teachings in the great work of developing a true and progressive manhood. The lack of will power to cope with the influence of circumstances over thought, has entailed upon man a state of discord between the systems of the soul and body, and their respective sources of objective supply and nourishment. This untoward state of things has sown the pathway of man with thorns and thistles, which are ever pricking the soul with sin and unrest, and stinging the body with pain and disease.

The temptation and transgression of Adam, according to popular theory, brought about the present sinful state of man. This theory is remarkably expressive of the influence of evil over thought in shaping the conduct of men now. Place before the mind's eye a human being with a pre-natal development like unto that with a pre-natal development called animal instinct, and with a soul and body whose systems are in perfect harmony with their natural sources of nourishment; and who, consequently, has the will power that would enable him to produce feelings of pleasure or pain, at will, and we see in him a typical Adam, as he came from the hands of his Creator. If

Adam did not originally possess this power of the will, he did not come from the hands of his Creator in a perfect state of manhood ; and it could not have been said of him, truthfully, that he was made in the image of God. That he did have this power, is evidenced by the fact that there are many persons now living, who can, to a greater or less degree, exercise this positive control over their thoughts ; and there are many more who could do so, if they knew how. If Adam was even as perfect as these persons are, in this respect, his power to have prevented the spirit of evil from controlling him, is apparent. If there was a man now living in this perfect primitive condition, and if he should, voluntarily, allow the influence of evil to dominate over his thoughts, he would, as a natural consequence, part with the higher marks of true manhood ; would become the creature of circumstances ; would disrupt the harmonious relationship between soul and body, and their natural sources of nourishment ; and would thus inflict upon himself sin and disease.

If Adam was created so imperfect as to become, irrespective of his will power, the creature of circumstances, he could not have helped yielding to temptation, and, consequently, was not responsible. God would not have held Adam responsible for the violation of a law which he had no power to keep. This is evidence that the voluntary surrender of the will power, which had enabled him to control and direct the forces of his being, was Adam's transgression. He set the ball in motion, and succeeding generations have kept it rolling with accelerated velocity. This being true,

a system which embraces the restoration of this power of self-control to man, must be the best system for the promotion of moral and religious progress. All persons feel that there is a lack of something in them to make them what they should be ; this theory of the fall of man, demonstrates that the something lacking is self-control.

The power to direct the thought force, is what man lost by the fall ; and this loss produced a reversion of the thought force, from his higher to his lower nature, causing him to take more delight in the activities of the latter than the former. The inharmonious condition thus brought about, has been a heritage of sin and disease to succeeding generations, and has shut man out from a perfect prenatal development of his moral and intellectual faculties.

The doctrine of hereditary descent had its birth at the time when man's thoughts, by the voluntary act of his will, strayed from their Godlike pathway. Ever since, the men and women of one generation have suffered, more or less, because of the sins of the generation preceding them. There are thousands now living who are of a scrofulitic, consumptive idiocracy ; other thousands who are lame, insane, deformed, drunkards, with those who are, dispositionally, animals clad in human form, whose abnormal condition is directly and clearly referable to the sins of their ancestors. The law of hereditary descent does not seek to hide itself behind the abnormal acts of ages, or the theories of men. Its manifestations are as plain as the light of noonday. By its effects, as seen in our day

and generation, upon the physical and mental constitutions of men, we may trace its effects, through successive generations, to the primitive existence of man.

The affirmation that human beings of the present day do not suffer in body and soul, because of the transgression of their primal parents, cannot be logically sustained, except upon the theory of the imperfection of man in the beginning. The existence of man, in his primal, or more perfect state, did not, in the nature of things, imply his immortal existence on earth, because his body is of the earth earthy. It did, however, imply a good old age and fullness of years, with the blessings of health, peace, contentment, and progress. This is evident from the practical and conscious fact, that the more control a man has over his thoughts, the more healthy and happy he becomes ; while, on the other hand, a lack of control brings about, as certainly, a corresponding state of unrest, sin, pain, and premature decay. When we think of all the suffering that has been transmitted to this generation, through the violation of moral and physical law, by the preceding ones ; when we think of man as he is, mentally, morally, and physically enfeebled, the question, What shall be done to enable rational beings to regain their lost estate ? presents itself as one of momentous import.

The hand, placed upon the head of a human being, covers the only spot in the universe where there is, or can be, any conscious transgression of moral law, or sin. Sin does not consist in the normal use of the faculties aggregated and organized into the soul of

man, but in the abuse, or abnormal use of them. Philosophy does not, in any of its forms, contend that man, in his primitive state, was the son of God in the sense that Christ was. Unless man had been able to say to the winds and waves, authoritatively, "Peace, be still," and to compel from them obedience, it would be illogical to affirm that he could violate infinite law. Man cannot comprehend infinite law, even in its co-operation with the finite laws that govern his being. Original sin, therefore, consisted in the violation of finite, not infinite law. This violation disrupted the harmony of the systems of man, in their relationship to the systems of the material and psychological world; and, consequently, to the spirit of God. For the laws which govern the soul and body, although finite in their nature, are the laws of God, adapted to the finite nature of man. Man is responsible now to his Creator, and always has been, for the violation of finite law, or for the sin which disrupts the harmonious co-operation of finite and infinite law, which lack of harmony presupposes sin and punishment. Man must be taught to understand his individual responsibility in reference to the laws of his being, and the necessity of obedience thereto, as the one thing needful to insure happiness and progress.

There is a law in man's economy, commanding him to sleep. He understands this law, and can break it, at will, to his own injury; but the infinite law which compels nature, during normal sleep, to supply him with nervo-vital force, and which acts only through the co-operative finite law, is not broken, but remains

unchanged, ready as ever to respect obedience to its demands. When a man offends against the finite law of his being, the condition of his nervous system will soon show what law he has broken. When a man offends against the spiritual law of his being, through which he receives an influx of spiritual life, the effects of this violation upon his moral nature will be equally discernable. Man can shut out the spirit of matter from his body, as he can, in a measure, the omnipresent spirit of God from his soul, by the violation of the finite laws of his own finite being.

Many have concluded, because of man's fallen condition and his disposition to war against the laws of God, that the distempers, pain, and suffering endured by humanity, are judgments sent upon him by an angry God; ignoring the fact that disease and pain are directly, or indirectly, the natural result of the violation of law. Others rest their hopes of future happiness upon the theory that Christ practically takes upon himself their sins, and that they are not, and will not be punished for them. This belief is an outgrowth of the theology which teaches that Christ came into the world, suffered and died to propitiate an angry God, rather than to show man, by his precepts and example, how to regain his lost estate. Such theories are founded upon the mistaken idea that there is such a thing as sin in the abstract, involving the immortal interests of rational beings; and inasmuch as they relieve men of individual responsibility, their influence is non-progressive.

The mere satisfaction which the belief in a theory

affords, is no evidence that the theory is a true one. The psychological constitution is such that we can be as happy in the belief, or under the influence of an error, for the time being, as in the belief of a truth; but not in the after results: because the spirit of truth is progressive, the spirit of error, non-progressive. If we declare our belief in a theory which, in our estimation, is the one best fitted to advance our spiritual welfare; if we live in accordance with this belief, and yet, as the days go by, we manifest no more self-control, and have no higher aspirations than we did when we began to practice this theory; we furnish, in our own experience and example, the evidence that the theory is a mistaken one. Unlike other subjects, it is a matter of no small importance as to whether we take the right or the wrong view of things pertaining to the soul. It cannot be denied that the doubt and skepticism that prevail in the minds of men, are the most formidable clogs to the wheels of physical and moral progress. Something more than theory is necessary to remove doubt, and stop the growth of skepticism. Theory must be supported by practical demonstration; and a theory that men can practically apply to their individual needs, must sooner or later place skepticism in the background.

CHAPTER V .

GOSPEL OF SELF-CONTROL, CONTINUED.

GOD, and His spirit, are the same now as in the beginning. As Christ has performed His mission without changing the laws of the soul or body, we have, as the sources of man's physical and spiritual restoration : First, a God of love ; Second, the Holy Ghost, which is of a truth His emanating, omnipresent Spirit ; Third, the Godly teachings and example of Christ's life and death.

We have, in a former chapter, endeavored to show man's intimate relationship to his Creator, and the urgent necessity that he should use every effort to place himself in a condition to receive His omnipresent, emanating Spirit. As the means to this all important end, we shall now try to impress the necessity of man's emulating the example and obeying the precepts of Christ.

Two magnets, the form of whose forces are dissimilarly directed or conditioned, attract each other, or vice versa. This is the law of attraction and repulsion, in the material world. The law that obtains in the realm of the soul, is the reverse of this. Two persons, who, from circumstances or otherwise, have a like direction of thought, or the force of the soul, sympathize,

more or less, and, are attracted to each other, while those who have an unlike direction of thought, more or less, repel each other. A person whose thoughts take on the religious form or direction of one sect, sympathises more or less with, and is attracted to another, whose thoughts are in a like religious condition. Their attraction and sympathy is as natural, with their mental forces in a like condition, as is the attraction of physical forces, in an unlike condition. Under the ruling of this law we find the impressional cause of the separation of communities into sects, and of the warring and splitting of sects themselves. As the spirit of circumstances led them, men have united in religious bodies for the purpose of impressionally developing the moral and religious nature, or the good in man, to counteract the evil. Yet, in spite of these humane and laudable efforts, century after century, to perfect mankind by this method, unrest, sin, and disease continue to be the rule, instead of the exception.

The various sciences have been consulted, by cultured and consecutive thought, for the means with which to place in the background the influence of the spirit of evil. Descartes, in his researches, came to the conclusion, that if mankind were ever to be perfected, the means to accomplish this end would be found in the medical sciences. With due deference to this opinion, we would ask: What more can ever be found in the medical sciences, to checkmate the influence and effects of evil, than the amelioration of pain and disease? This is, we admit, an indirect help to moral progress, in so far as it improves the physical

condition, and thus places man in a more harmonious relation to nature ; and in so far as the means used for the restoration of the body, condition it for the recuperative influx of objective or surrounding vitality.

The preaching of the doctrine of eternal punishment, and the presentation of God as a wrathful and revengeful being, whom men must serve through fear, may restrain men from the commission of crimes, but can hardly be embraced in the means for making them better by developing their higher nature. The more progressive preaching of the necessity of obedience through love, and to merit the approval of a kind Father, although grateful to men's souls, still lacks a vital something, as is proven by the accumulated results. We would not speak lightly of the great and good men who have labored devoutly, and who have done so much in the name of Christ to improve the moral condition of mankind. The time has come, however, when we must look this matter squarely in the face, in order to ascertain the extent to which these efforts, unaided by the Christlike virtues of the will, have enabled the higher nature of man to dominate over evil, and place the spirit of evil in the background. Is there a state in this Union where the Gospel is preached, where men could live in peace and safety if the laws of the land were abolished ? Which exercises the greater influence, as a whole, over mankind, in this direction, their moral power of restraint, or the fear of punishment ?

Suppose, as an illustration, that any one State in this Union should abrogate all laws, and all punish-

ment for crime or misdemeanors, committed within its boundaries for the space of one year, and should promise future immunity from punishment for crime committed during that time. Although there would be many thousands of good men and women whose moral natures would restrain them from evil, just as they had done under the law, yet what would become of them and their earthly possessions during that short period of time? Would they be safe from harm in their quiet and peaceable homes, at their places of business, on the street, or in any other place? No. Murder, robbery, and other crimes that would put to shame the animals of the forest, would be the order of things, and good men would flee for protection to States whose people were under the restraint of law, as they would flee from a pestilence.

This is the condition of things after centuries of gospel teaching, and it is not referable to any defect or fault in the teachings of Christ, but to a misconstruction of their true significance. The adaptability of things points unerringly, with the finger of science, to the gospel teachings of Christ as the only means within the range of possibility, to bring about a different result. The adaptability of His scheme of salvation to the laws of the soul, is as apt and conclusive as that of any other one thing to another in creation.

Christ knew that there were two methods of impressing, or influencing, the thought or spirit force : the one, by objective impressions, to which method He adapted His preceptive teachings ; the other, subjectively by the will, to which method He adapted the

teachings embraced in His example of practical self-control. His teachings were therefore dual ; otherwise they would not have met the demands of the laws that govern the soul. He utilized the one method as a means for educating and developing the moral and religious nature of man, and enabling him to obey, in spirit and in truth, His precepts ; and the other, as a means for strengthening the will power, and enabling man to emulate His example of self-control.

Though contrary to popular opinion, the teachings of Christ are significant of the salvation of the body from disease and premature decay, in common with the salvation of the soul from unrest and sin. These two methods are embraced in His scheme for the salvation of mankind, in a co-operative and helpful manner. If we rationally consult this scheme of salvation, we shall find that the hunger and thirst of the soul, or unrest and sin, are the result of a lack of the finer constituents of the soul—the psychic spirit—just as the hunger and thirst of the body, are because of the lack of the grosser constituents—food and water. The one means of sustenance, is as necessary to the health of the soul, as the other is to the health of the body. When the teachings of Christ are obeyed and utilized, they bring about a state of accord between man and his higher, as well as his lower objective sources of nourishment and sustenance. This harmonious condition, or state of accord, indicates a subjugation of the lower, or animal, by the higher, or spiritual, nature of man, and promotes the positive influx and influence of the psychic spirit into the soul. The

harmonious condition thus attained is a positive means of restoration, and is the most important factor in the scheme of salvation through Christ. Just in proportion as men are led by the spirit and teachings of Christ out of a state of discord into a state of accord, are they saved from sin, unrest, and disease.

Man is, by nature, a being possessed of will, reasoning power, and a conscious comprehension of right and wrong. Upon this fact rests his moral and physical responsibility. If there is one thing more clear than another in the scheme of salvation by Christ, it is the fact that it teaches that the positive helpfulness of the will is necessary to enable man to adapt the plan of salvation to himself. Practical self-control is, to gospel teaching, what a stone foundation is to a building. Christ taught, by this example, the subjugation and direction of the forces of His being by His will. By using its Godlike executive functions He was able to say to the tempter: "Get thee behind me." Of all the influences operating impressionally upon the physical, social, moral and spiritual constitutions of men, that of example is the greatest. No being ever understood the laws of the soul as Christ did; and, if the impressional moral influence of wholesome verbal and written teachings had been all that was necessary for the salvation of man, there would have been no necessity for Christ to have passed through the trying ordeal that He did. There would have been no need for Him to have put such a strain upon the executive functions of His will, in order to leave behind him the Godlike example of self-control. Christ was subject

to the laws of the soul, as well as Adam or any other man, and had He, on that momentous occasion of His temptation by Satan, permitted the spirit of evil to dominate over His spirit, or thought force, the laws of the soul would have shaped His conduct in the direction of evil, as they did the conduct of the first Adam. This would have been teaching by this example the same doctrine that Adam taught, or the lack of self-control. He could never, in this way, have established the confidence of men in Himself as the Savior of the world, and a teacher of the diviner things of life. It was "good news and glad tidings of great joy" to the world, when Christ as its teacher, demonstrated by His example of self-control, that he possessed the power, by the positive use of His will, to resist temptation amidst the most attractive and potential influences of the spirit of evil.

Some may argue that the power which Christ exercised over himself by His will, does not come within the range of possibility for men and women. Perhaps not; at least the same amount of self-control. But they can manifestly approximate it to a degree that would make this world, comparatively, a paradise to them. Else, what manner of man was Christ to teach that which human beings could neither learn nor utilize, and then command to emulate His example—to follow in his footsteps! Others may imagine that this power of self-control is a special gift. It is not any more a special gift than the faculties of number and music are. It is true, that in the present discordant state of mankind, some have naturally more will power

than others, just as some have a larger musical and mathematical development ; but the will power is as amenable to educational development as the other faculties ; and, as it is by far the most important power of the mind—the directing power, it should receive at least equal facilities for development, at the hands of educators. Unfortunately, this is not the case.

The dual teachings of Christ are to the harvest of the soul, what the rain and gentle dews are to the harvest of the husbandman. No sensible husbandman expects to harvest a crop on which he has bestowed no labor. So Christ teaches men, by precept and example, that they cannot be saved by faith alone. There is nothing on earth that will bestow upon man the positive power of the will to control and direct thought, without his individual effort. Men have faithfully hoped, for centuries, that something outside of themselves would bestow this power upon them ; and yet, mankind, as a rule, have not the ability to-day to think before they speak or act. In proportion, as individuals, by the will, develop and direct their moral powers, as Christ taught them to do, will they acquire a greater and greater influence over their spiritual forces, and be able to enjoy the beauty and blessings of true manhood. Whether we believe in Christ as the Son of God, or as the greatest of good men, the fact remains, that His is the crowning system for man's reformation, because of its perfect adaptation to the laws of the soul. It is both Godlike and impressional, which contradistinguishes it from all other methods, which are, in fact, only impressional. Dispute about

this matter as we may, the fact remains that the present untoward and sinful state of mankind, and the skepticism which obtains, concerning Christ and His teachings, are not because of any imperfection in His scheme of salvation, but because of the great sin of omission, on the part of those who profess to believe in him, in not utilizing the higher virtues of the will as He taught them to do by His example. If religious teachings had embraced this means for man's restoration, even for the past century, the marked improvement in his moral condition would have attested its efficacy. Whereas, now, logic and reason succumb to superstition and fanaticism, men would have been ruled by the spirit of love, and would have been more tolerant and progressive. Whereas, now, thousands of men and women are afraid to do their own thinking, and leave their spiritual direction almost entirely to their religious teachers, they would have been able, under the teaching that included the power to direct thought, to understand their intimate personal relationship to things spiritual, and to comprehend their individual responsibility. This improvement in man's moral condition implies, of course, a corresponding improvement in his physical condition. If this improved state of things could have been attained in one century of the Gospel teaching, which embraced practical self-control as the great factor in Christ's plan of salvation, what might not have been done to improve man's condition, if the same Gospel plan had been taught through all the centuries since Christ lived on earth?

The body has strayed as far from the path of health, as the soul has, from the path of peace. As we have shown, man is a dual being, and the spiritual law that governs the soul acts co-operatively through the physical law that governs the body; the psychic spirit that directly supplies spirit force, blending with the electrical that supplies nerve force. It is plain, therefore, that the physical sciences must include in their teachings the source of nerve supply, and the special method by which Nature administers this vital source of life to the body, before they can assist, in a positive manner, in man's restoration. Had physiology taught the true method of nerve supply, and the vital importance of a practical use of nature's method, even for the last century, the effects of such teaching would have been as plainly marked by the improvement in man's physical condition, as in his moral condition during the same period of obedience to spiritual law. If man, during this time, had understood and obeyed both the spiritual and physical laws, which act co-operatively, his improvement, both moral and physical, would have been correspondingly progressive.

CHAPTER VI.

HOW TO ACQUIRE SELF-CONTROL.

THE sense of feeling is the sympathetic link between the soul and body, whose office it is to acquaint the mind with the changes which occur from any cause in the body. When pressure is made upon any part of the body, it produces a consecutive atomic disturbance of the nerve fluid from the point pressed to the brain ; these disturbances reach the soul, and from it, reactively, manifest the sense of feeling at the point pressed. Those who feel, upon the pressure of their bodies, by themselves or others, nothing but the pressure, are in a negative reactive condition, and cannot, in that state, positively utilize the higher virtues of the will. Those who not only feel the pressure, but also the consecutive atomic disturbances of the nerve fluid—the feeling resembling an electric sensation in its passage to the brain ; are in reactive harmony with the electric system of nature. Such persons can, by the special culture of the will, exercise positive self-control over the forces of their being. This was doubtless the normal condition of the nervous system in primitive ages, which was a protection against disease, and the cause of longevity in those times. This theory is sustained by the fact that there are persons

now living, whose nervous systems approximate this healthy reactive condition.

While investigating this subject, we have personally met a great number of persons whose systems were, more or less, in a condition of harmony ; or, to express it more directly, were naturally electrified by the electric spirit of the universe. These persons felt the atomic disturbance, as well as the pressure. I have made special inquiry, in hundreds of instances, as to the physical condition of these persons, and not one of them could remember having been sick, or having suffered pain from disease. Their nervo-vital condition had resisted disease, and protected them from it, although they had not utilized the will in the positive control of the forces of their being ; because the positive reactive power of the nervous system had, insensibly, discharged the molecular poisons, or causes of disease, which disturb the forces of the body, before they had time to do harm. With persons who feel nothing but the pressure, the negative condition of the nervous system allows the molecular poisons to accumulate, and these accumulations in the body ultimate in painful diseases, and premature death.

There are, therefore, two vital reactive conditions of the nervous system, the positive and the negative, which may be known to the individual by the different effects produced when making pressure upon any part of the body. The positive reactive condition always produces the electric sensation, the negative, only the feeling of the pressure. There is always present

with the positive condition, a soft, flexible feeling of the skin, which is more or less absent with the negative. The negative condition does not necessarily indicate a diseased state of the body, but is one of health in proportion as it approximates the positive condition. The positive condition is necessary, however, to the exercise of the higher executive functions of the will.

When it is found upon trial, that the nervous system is in a positive state, or approximating its full amount of nerve fluid or force, persons thus conditioned, can, by practically observing the following directions, increase their will power so as to be able, at pleasure, to produce positive changes in the thought force, resulting in either pleasure or pain; which changes will be as perceptible to consciousness, as those produced by outside objects or circumstances, against the will.

First subjugate the power of the will by physical pressure, thus: Clasp the left hand with the right, and place the thumb of the right hand in the palm of the left, press the palm with the thumb hard and continuously; close your eyes and you will find that you cannot get them open while the pressure is continued. But, when you stop the pressure, your eyes will open. The will has not yet the power to positively change and control the forces of the body, simply by mental effort. Now put your foot in motion and make pressure in the palm of the hand, as before, and you will find that the pressure continuously made, will keep the foot in motion in despite of your efforts to stop it. When you stop the pressure the foot is again under

the control of the will, as it was before the experiment. As your action at the time corresponded to the objective impressional influence made by the pressure, the experiment shows that the pressure changed and directed a greater amount of thought force than the will did. In order to transfer the amount of influence exercised by the pressure, to the will, so that the will can subjugate this influence, and prevent it from positively directing the force of the soul, the sense of feeling must be brought into practical requisition. To add the positive influence of the pressure to that of the will, place the finger upon the knee, make pressure hard enough to feel it, and will earnestly for the pressure made by the finger to produce pain in the knee. Much as it may surprise you, the pain will be felt, as naturally and really, as pain produced from any other cause; because the same abnormal changes are produced in the forces of the soul and body, by the co-operation of the impressional influence of the pressure, objectively, and that of the will, subjectively.

In the first experiment, where the pressure positively changed and directed, say, fifteen per cent. of the thought force, and the will only about five per cent., it naturally followed, because of the gravitating laws of the soul, which carry thought in the direction of the greater impressional influence, that the will could not, at the time, open the eyes, or arrest the motion of the foot. But, since the last experiment, in which the will succeeded in producing pain, you may close your eyes, and make pressure on the hand as before, but the pressure will not keep your eyes shut, because the

will has gained control of the amount of influence produced by the pressure. Whereas, before, the will could only change and direct five per cent. of the thought force, it can now positively change and direct twenty per cent. This twenty per cent. will enable the person who acquires it, to produce, at will, pleasant or unpleasant changes in his thought force, as perceptible as those produced by outside influences, against the will. Unless a man who has obtained this sovereignty over himself, is subjected to an influence which will put into positive action more than twenty per cent. of his vital force, he could not be controlled in any sense by it, because of the counter change he is able to produce by the power of his will.

In order to perfect this acquired self-control so that it may become constitutional, or a part of the man's nature, it is necessary to practice it until the individual can, at will, produce pleasant or painful feelings in any part of his body. To will the sense of feeling away from the hand, and restore it again; to produce sickness of the stomach, and cure it; in fact almost any physical exercise of the body that may suggest itself, will be useful practice for perfecting and making permanent the sovereignty of the will. The practical exercise of this will power is a most perfect protection against physical pain. As we have said before, it is possible to all persons whose bodies are in a positive reactive state. Such persons are, however, comparatively few in number, but it may be acquired to a greater or less degree by those whose nervous systems are not conditioned for the immediate cultivation of

self-control. For such persons we append the following directions, the practical observance of which, will, sooner or later, enable them to obtain it.

The crude electricity of the atmosphere being the general source of nerve supply, in order to increase the nerve fluid or force, it is necessary to increase the nervo-vital inspiration of this electricity. This can only be done, in a special reactive sense, by controlling thought.

Place the thumb of the right hand upon the pulse at the wrist of the left, or vice versa, or upon any other part of the body preferred; make the pressure just hard enough to feel it, and make an honest and sincere effort to think of nothing but the feeling of the pressure made by the thumb or finger. When you endeavor to do this, you will discern that excitement, or the inability to control thought, will consciously and constantly present to the mind things you have done, or intend to do, until your will, assisted by the pressure, is able to confine thought without wavering, to the feeling of it. Just in proportion as your will, and the pressure you are making, can free the conscious domain from these exciting influences, will the nerve fluid increase in amount and reactive stamina. This is because the excitement of the mind attracts to the brain the subjective nervo-vital force, which would, otherwise, promote the inspiration of the crude electricity of the atmosphere by the surface, and thus increase the nerve force.

An effort of from fifteen to twenty minutes duration once or twice a day, will be sufficient. Any person

who will make this effort to gain self control, with the same earnestness he evinces in the acquisition of wealth, cannot fail, sooner or later, to place his nervous system in the reactive condition necessary to positively control his thought force.

The number of sittings necessary to accomplish this result in any given case, cannot be definitely stated, but will depend greatly upon the condition of the nervous system and mind at the beginning. The sittings should be alone, and in an atmosphere free from dampness, and comfortably warm. If but small effects are produced by many sittings, the person should not be discouraged, as the object in view is of far more value than many other objects, to obtain which men have spent years of toil and patience.

Allowing the nerve fluid or force, in a healthy reactive state of the body, to be one hundred per cent., the average amount in the present enfeebled condition of the nervous system of men is not more than sixty per cent; hence there is a loss of forty per cent., comparatively, and the object of this method is to regain that loss.

You can readily ascertain the progress you are making immediately after each effort or sitting, in this way: Press the back of the left hand with the thumb of the right, or press the finger upon any part of the body, and if you feel nothing but the pressure, although you may have gained nerve fluid or force, you are not yet in a condition to proceed to the direct culture of the will. Some have followed these directions many months before the sense of feeling could recognize the

atomic disturbance of the nerve fluid further than the elbow, and although they could not yet exercise positive self-control, their health and strength have been greatly increased thereby.

After you have succeeded, however, in producing the positive electrical condition, as evidenced by the recognition of the atomic disturbances of the nerve fluid or force, upon pressure, then follow the directions given to those who are in this condition naturally, in order to make self-control permanent and constitutional.

After it has been acquired in this way, it is necessary to continue the sittings daily, until positive self-control is thoroughly established. After having once gained this power, you can easily tell whether the amount gained is departing, or has departed, by ascertaining whether the atomic disturbance of the nerve fluid is perceptible to the sense of feeling, upon pressure. It is always well to follow the teachings of nature, and as many persons in this condition naturally have never known pain or sickness, we cannot recommend the acquisition of this state of the nervous system too highly to suffering humanity.

Having thus obtained the power to direct and control thought force at pleasure, all that is necessary to counteract any influence produced upon an individual, is simply that he *will* it to depart. We have spoken of the virtue of this Godlike supremacy of the will, as a protection to the body against disease and pain; its influence is just as potent in the promotion of the intellectual and moral progress of the race. It is, indeed, the most extraordinary dispositional gift of God to

man. It is symptomatic of the restoration of the electrical and psychological systems of man. By the exercise of this power he can direct his thoughts to the cultivation of his mind, and obtain a rapid acquaintance with any department of art or science, acquiring as much knowledge in three months, as he could without it in twelve.

The creature, by and through his own faithful works, obtains this physical and psychological condition. No other person can confer it upon him; and yet it is not by works alone that this high condition is acquired, but rather by works as a co-operative means, that prepare the creature for the higher inspirational influx of the spirit of matter, which is no respecter of persons, but contributes freely physical and psychological health to any that are ready to receive it. Work and care of one's self, in a physical and psychological sense, is as necessary as is the work of the farmer as a means essential to an abundant harvest. Nature teaches every man plainly, and with mathematical certainty, what is incumbent upon him for his physical and psychological reformation; without which, Godlike harmony can never obtain in man and between men; and without which denominational christianity can never unite as one in the great work of a true and progressive reformation. It does not follow that every man who is possessed of a harmonious physical and psychological nature, and of a will power capable of demonstrating positive changes in his thought force, is, necessarily, possessed with all the Christian graces; but the power of self-control is the rock upon which

Christ built His Church, and against which, when the higher Christian graces are added into it, the gates of hell shall not prevail.

Since the spirituality of man, in his present state, is as far removed from its harmonious relationship to the omnipresent spirit of God, as the vitality of the body is from the spirit of matter ; and, since the one acts through the other as a co-operative means, the restoration of both is necessary to the activity of man's higher nature, to the growth of his spirituality, and to true Christianity. Those who can exercise positive self-control, can easily subjugate the circumstantial influences of evil by counter changes of thought, and thus prevent the dispositional fall in the direction of wrong ; while those who cannot exercise positive self-control, are obliged to rely upon the circumstantial influences for good, as counter impressions to evil, and are, therefore, far more liable to err.

This condition naturally bestows upon those who are so happy as to attain it, that blessed spirit of content which other men seek in vain for, through their lives. As man has not the capacity to be satisfied with, or to love his neighbor, as long as the thorns of discontent prick his own soul, this power of self-control conditions him, not only to love God more, but also to feel a natural and kindly interest in the welfare of others, through a spirit of love, and not for the sake of reward.

Infidelity, in its various forms, may make its converts by thousands ; but nature and the laws of the soul will continue to demand obedience to the example

and spirit of Christ as the only method to a true reformation.

When the Christian minister and missionary shall be able practically to manifest the spirit of self-control, and to add it to his other Christian graces, the greatest difficulty in the conversion of other peoples to the religion of Christ will have been overcome. This power will contradistinguish him from those to whom he may be sent, so that the most ignorant cannot fail to see in him a living example of the religion he teaches ; and this will greatly enlarge his influence, and enable him to persuade men to take upon themselves a yoke so easy, a burden so light.

The law of cause and effect is as inflexible, when applied to things spiritual as to things material. Every good deed performed in a spirit of love, implies the activity of man's higher nature, and all such activity is rewarded by an influx of the spirit of God into the soul ; just as every effort at self-control is rewarded by an influx of the spirit of matter into the body.

Children born of parents who exercise positive self-control, would, necessarily, be born in good health and without the heritage of suffering entailed by the sins of their ancestors, and there would soon be no more occasion to quote the proverb : "The fathers have eaten sour grapes and the children's teeth are set on edge." Each human being born free from hereditary taint, and in a healthy physical condition, would find it more easy to practice self-control than did his parents ; and so successive generations would transmit to their progeny increased will power, until mankind would

gradually regain the long lost heritage of peace and harmony with the spirit of God.

Neither the wars of races nor of nations can assist in bringing about this prospectively happy result ; but to obtain the spirit of self-control, each human being must war with himself. This individual responsibility cannot be too strongly impressed ; for individual effort must lay the foundation for a true and progressive Christian philosophy, which will enable men to rationally comprehend what is meant by Christian perfection or sanctification.

CHAPTER VII.

USE AND ABUSE OF THE POWER OF CONCENTRATION.

THE power of concentration, or the ability to confine thought exclusively to one subject, at will, and to hold it there without intermission, as long as necessary, is an aid to success in every occupation. A man who possesses this power will find that life is better worth the living because he has it, and that it is a material aid toward intellectual and moral progress. Some children are born with this power so well developed that they manifest it early in life. We often see them, when at play, persist in what they are doing with an earnestness that might well put to shame many of their elders, who display comparatively little of it in the prosecution of their business. The power to concentrate thought upon one subject, without wavering, is indicative of the ability to change the direction of thought at pleasure. For this reason, the use of this power does not bring about an unbalanced condition of the forces of the body, but is significant of a state of accord between the nervous system and its outside source of nourishment.

Continuous mental effort, when directed by the will, does not fatigue the body, as does the mental work characterized by the intermittent activities of thought;

because this lack of the power to hold thought to its purpose, is significant of a want of accord between the nervous system and its outside source of sustenance. The power of concentration enables men to search, untiringly, the hidden realms of the unknown, and to bring forth new discoveries that benefit mankind. This is the power of genius, a power possessed by few, but one that it is possible for many to acquire.

Just here it may be well to notice the difference in the effects produced between the action of thought directed exclusively to one subject, by the will, and the action of thought directed to one subject continuously, by circumstances, irrespective of the will. In the one case, the man who has the power to concentrate thought upon any one subject at will, has also the power to change the subject of thought at pleasure; while the man whose thought force is directed continuously to one subject, by circumstances, has not the power to change the subject of thought at pleasure. In the latter case, thought will continue to dwell on the one subject, in spite of the will, except when temporarily directed to other subjects by circumstantial influences. The man thus becomes the creature of the one dominating, absorbing thought, and ultimately it makes him insane. The highest theme of thought is God; but as the law that governs man's thought force is inflexible, even this subject indulged in for too great a length of time, or until thought subjugates the will, must result in insanity. I once saw a man in an asylum, who seemed to be rational except in the belief that he was Jesus Christ. No argument or influ-

ence could change this belief. Such cases of insanity, or monomania, are not uncommon, and are each and all, referable to the lack of power to direct thought, at will. The man who can direct thought at will, will never become insane while he possesses this power.

The same power of the mind that enables one man to climb the heights of genius, may send another to an insane asylum. The only difference being that the man who can direct his power of concentration, becomes a useful member of society ; while the man who allows circumstantial influences to direct it, until his will is subjugated, is sure to become mentally enfeebled or insane. As we have said, the ability to concentrate thought to one subject by the will, is indicative of a more or less harmonious relation of the nervous system to its natural source of sustenance. This being the case, the possessor of this power may strengthen it, and acquire positive control over the forces of his being, by following the directions already given, until he is able, at will, to produce pleasurable or painful impressions upon himself, stronger than those produced by circumstances upon him. Every man must be able to do this before he can have positive self-control.

Many strong-minded men think they have will power. They are very positive that they have. If you should ask any number of such men if they had the power to go to sleep at night, after a day devoted to absorbing business that was still unfinished, and required nice adjustment to bring it to a profitable issue, many would say no, they could not sleep. That they were kept awake by the thought of business that pur-

sued them to their beds and invaded the hours that should have been spent in recuperating the nervous system by sleep. A man may have endurance, perseverance, stubbornness, and concentration, and yet not have self-control. A man may endure pain, he may voluntarily inflict upon himself physical torture ; but unless he also has the power to inflict upon himself, subjectively, the same pain as that which was the result of the physical torture, and to remove this pain at pleasure, he has not the control of the forces of his being, and has not, therefore, positive self-control. This practical will power can be acquired by every rational being, when the necessary conditions exist, and are complied with.

Since a positive and practical use of the will cannot be developed or utilized if a deteriorated condition of the nervous system exists, it is just as necessary that physiology should teach the true method by which the nervous system is sustained and recuperated, as it is that mental philosophy should teach the true method of will culture. No matter how strong the mind may be, mental effort alone will never enable a man to utilize the higher virtues of the will, as long as the nervous system is not in harmony with its outside source of sustenance—the electric spirit of the atmosphere. The moral and intellectual faculties may be, and are, developed by the many educational methods in use for that purpose, and man is thus enabled to utilize them measurably ; but not in a positive manner, unless he has also been taught to practically utilize his will power.

When there is a deficiency of nerve force, both mental and physical labor are more apt to be attended by fatigue or exhaustion, because the nerve waste occasioned by such labor, is greater than the supply. This waste can only be regained by sleep or repose. The fact that this quiescent state of the body increases the vital respiration of the nerves of the surface, may suggest the question: If the normal amount of nerve force was, say one hundred per cent., as indicative of the primal state of accord between the nervous system and its outside source of sustenance, why is it that a lack of this full amount of nerve force, which was lost through the transgressions of preceding generations, is not restored by sleep or repose? If the normal amount of nerve force was one hundred per cent., and the average man is born with only sixty per cent., and there is a waste of ten per cent. of the sixty, occasioned by mental or physical labor, sleep or repose can restore only the ten per cent. thus wasted, and not the lacking forty per cent. The deteriorated condition indicated by the lack of the forty per cent. of nerve force, was not entailed upon man by the conduct of his ancestors, during sleep or repose; but by the conscious and wide-awake violation of the laws that govern the soul and body, or by *conscious excitement*. The forty per cent. can be restored to mankind only by obedience to these laws, or by *conscious self-control*.

Any method that can be pursued while in a conscious state, which will promote a positive influx of the electric spirit by increasing the respiration of the nerves of the surface, and which will, at the same time, equalize

the extra amount thus received, throughout the nervous system, is the proper method to be utilized for the restoration of the lacking forty per cent. of nerve force. This method, of course, must be one which will prevent the subjugation of the will by thought; because, as long as the will is thus subjugated, the nervous system cannot regain the nerve force, or spirit, lost through the fall of man. Some may think that a state of the body which is induced by a mental effort to concentrate and confine thought upon one subject or thing, for a given length of time, is the best means for regaining the lost forty per cent. of nerve force or power. But any method that makes the brain the point of reaction in the system, during the effort to control thought, necessarily draws, more or less, an extra amount of nerve force and blood to the brain. The extra amount of nerve force, or spirit, inspired by concentrating thought in this manner, increases in a degree this overflow to the brain. Consequently, the nerve force thus regained is not equalized through the nervous system, as it is found to be in persons who are in the normal state of accord. Therefore, it is better to use pressure on some part of the body, and, at the same time, to make a mental effort to think of nothing but the feeling of the pressure. The pressure itself assists the will in confining thought to the one subject without wavering. The point of reaction being the part of the body pressed, instead of the brain, the extra amount of nerve force inspired, when this effort to control thought succeeds, is equalized, as it is found to be in the normal state of accord. After a man,

who uses this method to control thought, succeeds in so doing, he thus brings about the harmonious relation between his nervous system and its outside source of nourishment, which is necessary to the inspiration of the electricity of the atmosphere. After this condition of accord is established, the method which includes only the mental effort to control thought by concentration, will not occasion an overflow of blood to the brain, or produce an unequal distribution of the nerve force.

As stated in a previous chapter, a conscious feeling of the atomic disturbance of the nervous system, occasioned by pressure, determines whether the body is in a state of accord or discord. After a man has found, by this test, that he is more or less in a state of accord, as a rule, he will not be able, by mental effort alone, to cause himself to feel pleasure or pain at will, without going through the physical exercises: such as closing his eyes, and performing other experiments upon himself, according to the method given in the previous chapter. Had nothing but mental effort been necessary to develop the positive virtue of the will, many more persons who are naturally in this state of accord and health, would have discovered that they had the power of positive self-control. If any man who finds himself to be naturally in a state of accord, will follow the directions already given, until he can inflict pain upon himself at will, he will find that he can, to a wonderful degree, consciously direct his thoughts in the co-operative and more speedy development of his moral and intellectual nature. The will,

in this state, subjugates thought in proportion as its influence over thought is greater than the influence of circumstances, and a corresponding degree of self-control will be acquired. After having acquired this power, the person possessing it will find that he can not only use it at pleasure for his moral and intellectual welfare, but that his body is in a state of resistance to disease, and his mind in a state of peace and progress.

The assertion that this method of will culture (which embraces these physical exercises as being a necessary means for the restoration of the moral activities) is indicated by the teachings of Christ, may seem to some to be a sort of sacrilege. But this feeling cannot exist with those who will impartially investigate the subject ; because they will then see that the physical exercises are not, of themselves, religious exercises, and as such, an innovation of existing forms and ceremonies. Although, looking at the matter not only from a scientific standpoint, but regarding also its moral significance, it would, indeed, be well if these physical exercises were substituted for some of the popular forms and ceremonies that encourage superstition by their impressional influence. This part of the method of acquiring self-control is a means for developing the will of man and enabling him to emulate the example of Christ ; just as the training of the intellectual powers, is a means for enabling him to understand and obey the precepts of Christ. Earnest faith and honest prayer, influence and direct thought to the higher faculties of the soul, and thus promote the influx of the psychic spirit ; but they do not directly

promote the influx of the electric spirit into the body. It is not remarkable, therefore, that some persons with discordant and diseased bodies, should manifest great religious fervor and intellectual power. It is an undeniable fact, however, that such persons could exercise a much greater influence for good if they had healthy bodies, and the power to direct their moral and intellectual faculties, at will. This theory of will power and self-control is not an ideal one. It can be demonstrated in the most convincing manner by psychological experiments, and yet it is not strange that there are many who will not accept it. We have found persons who were more or less in a state of accord with their outside sources of nourishment, and who, because of this condition, had never known sickness, who were yet skeptical in regard to the fact that the great difference between the vital condition of their bodies and that of others, was referable to this state of the nervous system. If persons in a comparative state of accord were skeptical, it is not strange that those in a state of discord should be.

One deeply interested in metaphysical investigation, and who seeks sincerely and without prejudice for all the information it is possible to obtain, will meet with wonderful and convincing proof of the co-operative existence of physical and psychological law for the government of soul and body. Some few persons, having accidentally discovered that they could control the forces of the body by the positive use of the will, have arrested the action of the heart, and performed other uncommon physical experiments upon themselves,

seemingly, with no better purpose than to show what they could do to astonish and confound scientific thought. Persons who had the power to perform these physical experiments upon themselves, had also the power to control and direct their mental activities, if they had known it; a power that would have been of more value to them than all the treasures of the earth, if they had known how to use it. Such persons are like a child who finds a diamond of rare value, and being pleased with its sparkling beauty, uses it for purposes of play, all unconscious of its real worth.

The difficulty that lies in the way of the restoration of body and soul, is not referable to the lack of the outside means of helpfulness; but to the shrinkage of the nervous system, and the difficulty in confining thought, by the will, to one subject without wavering, for a given length of time. The psychic and electric spirit of the universe, are ever present and ready to supply the nervous system of the body and the psychic system of the soul; but because of the shrinkage of the one, and the discordant condition of the other, mankind will have to labor earnestly and faithfully to bring about a state of accord.

There are from two to four persons in a hundred who, by trying the directions given in the previous chapter, will find that they are more or less in that state of accord which will enable them, measurably, to control their thoughts.

There are from six to twelve in a hundred who, if they would retire to themselves, sit in an easy position, in a pleasant atmosphere, and follow the rule for

cultivating the will for the space of from ten to twenty minutes, once a day, for three or four weeks, would bring about a like state of the body, so that they, too, could manifest more or less control over their thoughts, at will.

There are from twelve to thirty in a hundred who, by following the same directions from six to twelve months, would bring about a state of accord which would enable them, also, to exercise more or less power over their thoughts, at will.

Of the remainder of the one hundred, the state of discord is such, that it might require years to bring about a state of accord that would enable them to approximate the control exercised by the others. Although they might not be able then to manifest the higher virtues of the will, yet, every earnest effort, made by the method given, to control their thoughts, would gradually add to the health and strength of their bodies, and would measurably prevent the unrest and excitement of their minds.

If in any one State in the Union every inhabitant old enough to understand how to make the effort to control thought, would follow the directions, given for this purpose, from ten to twenty minutes, in a place where they would not be disturbed, every day for the space of ten years, at the end of that time, there would be a marked improvement in the moral and physical condition of the inhabitants of this State, and there would be less disease and crime than in any other State in the Union.

Practical experiments in physiology demonstrate,

very conclusively, the existence of the thought force and the nerve force in man ; and that these are the co-operative primal forces that underlie all his physical and mental activities. Practical psychological experiments will demonstrate, just as conclusively, that when these two forces in man are in harmony with their outside sources of sustenance, he is in a condition to use positive self-control. This being the case, the question will arise : Why have not metaphysicians and psychologists taught these facts, so significant of progress in mental philosophy ? A few things in regard to the history of practical psychology, may answer the question. By and through investigating mesmerism, and experimenting with it, more than forty years ago, we discovered that there were persons who had never been subjected to any mesmeric influence, and who did not believe in any such influence, who were naturally in a condition to be controlled against the will. We found by experimenting, that we could take such persons, in a conscious, waking state, and by making impressions upon them, after the same manner that impressions were made upon them by circumstances, that we could control them, just as they were often controlled by circumstances against the will. After this discovery, mesmerism had no further interest for us. We no longer cared to experiment with subjects in an abnormal condition, when we could secure subjects in a natural state, who were conscious of all they did, but could not resist the impressions made by the operator. By experience with these subjects, we found that it was necessary to influence the mental system

by a word, and the physical system by a touch, at the same instant, in order to produce satisfactory experiments. This convinced us of the existence of the co-operative primal forces in man, and that these forces must be more or less in harmony with their natural sources of sustenance, before a subject was in a condition to be controlled. We found comparatively few who were in this harmonious vital condition naturally, and it became necessary, therefore, to use a method to induce this condition in order to secure subjects. Our experience, both as a physician and metaphysician, led to the conclusion, that a mental effort alone, to concentrate thought to one subject, although it might promote an influx of the nerve spirit, would not produce the natural electrical condition; because it made the brain the point of reaction, and produced an unequal distribution of the nerve force. We, therefore, instructed subjects to make pressure upon some part of the body, and to try to concentrate thought, without wavering, upon the feeling of the pressure. After adopting this co-operative method, we found, that in proportion as the subject was able to concentrate thought, at will, that he attained to, or approximated, the necessary condition to be experimented with, and could be controlled in proportion to its extent. By securing subjects in this way, and occasionally finding one in a natural electrical condition, we were able to present to the world the phenomena known as practical psychology, and to demonstrate it by the most convincing physical and mental experiments. The utility of this science, consisted in its

positive demonstration of the fact, that the control of thought increased the nerve force, and was, in this way, conducive to health, and a protection against disease. We experimented with this science, many years, and taught it to many students before its full significance dawned upon us.

A man cannot teach what he does not know. There are many psychologists who have had an earnest desire to use their knowledge of psychology as a science, for the benefit of their fellow men ; but, having only this limited knowledge of the subject, they could teach no more than the physical benefit to be derived by controlling thought, and thereby increasing the amount of nerve force, or spirit of the body. By teaching this phase of the subject only, they were able to do a vast amount of good, and psychology, as it developed years ago, has well deserved a place among the useful sciences.

I will say here, however, that very many men who have studied practical psychology, and have been able to give experiments which demonstrate it, have been actuated by motives which have led them to use it in such a way as to bring it into disrepute. Some, charmed with the amusement the experiments afforded, have used it only for their pleasure. A large number of others have used it to gratify their greed of gain, and, for this purpose, have made the impression that they possessed a superior power to control men, instead of teaching that any other person, who had a proper knowledge of the science, could give the same demon-

strations. Such men have deserved only opprobrium ; and, as a rule, have received it.

After experimenting many years, I discovered a fact, which of course had always existed, that a subject who was in the positive electrical state; could not only be controlled by the operator against his will, but that such a subject had the power to control the forces of his own being, and produce the same mental and physical experiments upon himself, as those produced upon him, if he knew how to do so. I did not, for some time, attach any importance to this discovery, except that it enabled me to illustrate by experiment, that man, when in the positive electrical state, was in a condition to control, at will, the forces of his being.

• A full comprehension of the self-control demonstrated in the example of Christ, first led me to suppose that this state of accord was indicative of a power in man to use positive self-control, and that it was necessary for man to use this power, in order to emulate His example. A psychology that embraces and teaches, by practical demonstration, man's power to control and direct his mental and spiritual activities, as well as his physical, is indeed the science of the soul.

CHAPTER VIII.

METHOD OF WILL CULTURE FOR CHILDREN.

THE most pitiful sight one can ever see in this world is a helpless child, born to a heritage of suffering, because of the sins of its parents and predecessors. In the present discordant state of mankind, or in the present state of depravity (as some would say), children are, as a rule, born with a deficiency of nerve force, or spirit. Consequently they are not, from the start, in a harmonious relation to the laws that govern their being. Because of this condition of things, they are more liable to err when they are old enough to understand the difference between good and evil. The degree of discord that exists at birth can always be traced, directly or indirectly, to parents or predecessors, or to both. With some unfortunate children, the discordant state is so plainly marked, that their condition is indeed pitiable. These helpless little sufferers were, literally, "conceived in sin and brought forth in iniquity." And under the existing state of things, they are also born to perpetuate iniquity, by transmitting it to their offspring.

Many a philanthropist, whose soul has stirred with pity at the sight of an innocent child that, from birth, was compelled to suffer for the sins of its ancestors,

has been led to question the goodness and mercy of God in permitting these things to be. We must not forget that God is the same yesterday, to-day and forever; that His laws are immutable; that violation of law always implies sin, and sin punishment; and that in this, as in all things else, His wisdom is unquestionable. Yet, with a natural pity for these helpless innocents, all good men must devoutly wish that the time may come when children will be born in a condition so harmonious, that they will be compelled to suffer for their own sins only. When parents are able to use positive self-control, and can thus cope with the influence of circumstances over thought—and, this we must remember, implies a condition in which the body is free from disease—they will not transmit to their children a heritage of unrest and disease; and their children, in turn, will have a like immunity from inherited suffering. There is a reasonable and practical way to bring about this much to be desired state of affairs. It cannot be done in a day, it cannot be done soon; but it can be done.

We have given a practical method of will culture for adults, which, if practiced, cannot fail to produce the most satisfactory results. But it is far more important to introduce a method of will culture for children. If children are taught early in life to direct thought by a practical use of the will, they will not have to combat the influence of circumstances over the will, and the good results will be more easily produced. With children, will culture should take the precedence of all other mental culture. It should

begin as soon as the child is old enough to understand what is required of him. If intellectual culture begins first, the impressions made upon the mind, especially if the natural intellectual development is good, puts the brain into positive action, and if great care is not exercised to prevent it, there is danger of increasing the discordant state of the body, and of decreasing what little will power may naturally be possessed. If will culture is begun before the mind is put upon a strain by other educational influences, the direction of thought, by the will, will naturally take the precedence of all other controlling impressions. And when the time arrives for the special development of the intellectual faculties, by educational means, the amount of will power acquired by this early training, will enable children to hold thought to one subject. They will then be able to learn as much in one year as they would in two or three years, without will culture. They will also be able to acquire knowledge without deteriorating in any way the powers of the mind, or the health of the body.

A much greater number of children than adults can acquire positive self-control, because their thoughts have not been subjected to the circumstantial influences of life which so often subjugate the will. Adults have to combat the influence which circumstances have already acquired over the will. Children have not this disadvantage. But even with very young children, there is the same marked difference in the natural ability to acquire positive will power, that there is in adults. This ability is always more or less in propor-

tion to the pre-natal development of the mental faculties, and the state of the physical system at the time of birth. Children who approximate a state of accord at birth, will acquire positive will power, by the use of the methods I shall give, much more readily than others, who are in a more discordant state; and some may not be able to manifest positive results at all, because of their diseased and discordant condition. Mothers, or others who may teach this method of will culture, must not expect greater results than can be obtained with such conditions as may exist. It may be well to say here, that children do not always begin life with the amount of nerve force which they have naturally inherited from comparatively healthy parents; because too much haste is used in separating them after birth from the placenta. By this practice the child is, in a measure, deprived of the vital force which it should receive from the placenta, its fetal source of life and sustenance. The popular practice is to ligate the umbilical cord, and clip it soon after birth; or to wait only a few minutes for the pulsation of the cord to cease. The better way, is to wait until the placenta has cooled off, when there will be no necessity for ligating to prevent hemorrhage. Extreme cases, only, that are rarely encountered, justify haste. As we have shown, children have enough of inherited evil with which to begin the battle of life; let them not also, have the disadvantage of being deprived, by accouchers, of a part of their natural amount of vitality.

As a means for the restoration of the vital enabling force in children, we recommend the following co-op-

erative method of concentrating thought. As soon as children are old enough to be capable of understanding what is required of them, instruct them to sit down in a pleasant atmosphere, away from disturbing influences, and have them close their eyes to shut out from sight external objects. Tell them to make pressure with the thumb of the right hand upon the wrist of the left (this pressure may just as well be made upon any other part of the hand, if it is more convenient); let the pressure be made hard enough to feel it sensibly; instruct them to keep their eyes closed, and try to think of nothing but the feeling of the pressure. Let them follow these directions, from five to twenty minutes, once or twice a day, and as near the same hour each day as possible. When there are several children in a family, they can follow the directions together, if one does not disturb another. They should not follow the directions at any one time longer than is pleasant for them. They should never be compelled to follow the directions against their will, because the excitement induced by resistance would lessen the power of concentration, and defeat the purpose in view. Just in proportion as children who follow these directions, may become able to confine thought exclusively to the feeling of the pressure they make, will they increase the respiratory action of the surface, and promote the direct influx of the electricity of the atmosphere. This will bring about a state of accord on the part of the body, and, in proportion as it does, will enable it to resist disease.

After children have followed these directions for a

week or two, unless their systems are very discordant, they will generally take such pleasure in making the effort to concentrate thought, that merely calling their attention to the time for doing so, will be all that is necessary. It will be more difficult to persuade children who are ten or twelve years old to make the effort to concentrate thought by following these directions, than it will be to persuade younger children to do so. Older children, especially if they are the offspring of parents who are discordant, and who despitefully use them, will, already, have had their thought force directed by circumstantial influences, and must necessarily begin at a disadvantage. But they, in common with the younger children, may be persuaded to follow the directions, and after a time, they, too, will take pleasure in the effort. Sometimes young children, when following the directions, forget to continue the pressure, and fall into a sound recuperative sleep, in which they should not be disturbed, but allowed to awake of their own accord.

This method of developing the power of concentration, is the preparatory method of will culture. It can be used beneficially by all ; but the special method can only be used by those who are more or less in a state of accord. The preparatory method should be used in the training of children, from two to four years, before they are sent to school to be subjected to the special training of the intellectual faculties. It is necessary to commence will culture as early as possible, because it will enable the will to give the first influential direction to thought. This preparatory method

is used for the purpose of placing the body in that state of accord and health which is the necessary condition for special will culture. And its use must be continued, daily, until the children are in a condition to utilize the special method, which we shall give further on.

In order to ascertain, at any time, if the nervous system is in a state of harmony with the electric spirit of the atmosphere, clasp the left hand of the little boy, or girl, with your right hand, and make pressure with your thumb, just above the middle finger, hard enough for him to feel it sensibly ; then ask if he feels anything except the pressure you are making upon the hand. He may reply that he does feel a sensation passing up his arm. In order to ascertain whether he really feels the atomic disturbance of the nervous system, caused by the pressure, or whether he imagines that he feels something strange, instruct him to close his eyes, then say to him: " You cannot open your eyes " (as if you meant it); and at the same instant that you speak these words, make pressure upon his hand with your thumb, as before, continuing to repeat these words quickly (making the pressure at each repetition of them), until you ascertain whether he can or cannot open his eyes. If he cannot open them, say to him: " All right ! " without accompanying the words by the pressure. This will remove the influence, and he will be able to open his eyes at once. Occasionally the impression may be made so strongly that the eyes will not open at the word, and it may take the same amount of influence to open them that it did to close them. When this is the case, make pressure on some part of

the body, and at the same instant say, earnestly: "Now you can open your eyes." This influence will cause him to open them. If, however, nothing were done to occasion him to open them, the influence that closed them would pass away itself, and he would open them naturally after a short time. The teacher should never manifest any anxiety when he is not able to remove the influence immediately, either after this, or any other experiment, as no harm can possibly come from allowing the influence to remain until it passes off naturally. In using this test, it is very necessary to make the pressure at the same instant that the words are spoken; because the thought force which is influenced by a word, and the nerve force which is influenced by a touch, act co-operatively, and must be influenced at the same time. If he is not controlled by the word and the pressure, and opens his eyes, you may know that he imagined that he felt a sensation in his arm, and that he is not yet in the condition necessary to begin using the special method of will culture. If, however, he cannot open his eyes, you may know that his body is, more or less, in a state of accord, and that he is in a condition to commence the individual cultivation and development of the higher powers of the will, to which the following method is especially adapted:

In order to instruct the child how to control himself, have him close his eyes and try to keep them closed by the word and pressure, as you did before, until you find that he cannot open them, and then remove the influence. Now tell him to close his eyes again, and

to make the pressure with his right hand upon the left himself, and to try, at the same instant that he makes the pressure, to open his eyes. You will find, if he makes the mental effort and the pressure at the same instant, that his eyes will remain closed, against his will, just as they did when you made the impression. In other words, that he will have the same power to control himself that you had to control him. Have him practice this experiment upon himself for several days, or until it is perfected.

Now, for the next experiment : Take hold of his left hand with your right, and tell him to commence making a motion with his foot. Make the pressure upon his hand as you did before, and at the same instant say, earnestly, " You cannot stop the motion." Repeat these words in quick succession, making the pressure each time at the same instant in which you repeat them, as long as seems necessary to acquire enough control over him, against his will, to keep the foot in motion. If he cannot stop the motion, under the influence of your words and pressure, you may be sure he is making good progress in the direction of positive will culture ; because it takes a greater amount of vital force to keep the foot in motion than it does to open the eyes. To remove the influence you exercise over him, after each experiment say to him : " All right !" without making the pressure, and this will counteract it. In order to teach him how to exercise the same amount of control over himself, that you have exercised over him by this experiment, instruct him to set the foot in motion and to make the pressure,

himself, and at the same instant that he makes the pressure, to make the mental effort to stop the motion. If he makes the pressure and the mental effort at the same instant, the motion of his foot will continue, against his will, just as it did when you made the impression, until he removes the pressure; then the foot will again be under the control of his will. Let him practice this experiment upon himself, until he is familiar with it before commencing another.

For the next experiment. Let him sit in a chair, make the pressure upon his hand, as you did before, and at the same instant say to him, earnestly, "You cannot get up!" Repeat the words and pressure, simultaneously, as often as may be necessary to keep him in the chair against his will. When you find that he cannot get up, remove the influence, by the directions already given. As it takes a greater amount of vital force to raise the body than it does to move the foot, if you succeed in keeping him in the chair, this will indicate that his system is in a still higher state of accord. Now in order to teach him how to acquire the greater degree of control indicated by this experiment, tell him again to sit in the chair, and to place both hands on his knees, to press his knees hard, and try, at the same instant, to get up. Again, if he makes the pressure at the same instant that he makes the mental effort to rise, he will be kept in the chair against his will, just as he was when you made the impressions upon him. Let him practice this, and the other experiments upon himself, until he can manifest naturally the degree of control indicated by each of them. This last experi-

ment shows that he can control all the activities of his body, by physical pressure, against his will ; and he is now ready to transfer the amount of influence which the pressure exercised over him, to the will. The amount of influence, exercised over him by the pressure, against his will, can only be transferred to the will by experiment. In order to do this, make pressure with the finger upon his knee. At the same instant that you make the pressure, say to him, as if you meant it, "You have pain in your knee." Repeat these words, and make the pressure at the same instant, several times, or as often as may be necessary to produce the impression, against his will, of pain in the knee. After you have succeeded in performing this experiment, you may be assured that he approximates that condition in which the highest control over thought, by the will, may be manifested. Now in order to transfer this influence to the will, tell him to make pressure, himself, upon his knee, and at the same instant, to will with all his might, for the pain in the knee to re-occur ; and if he makes the pressure at the same instant that he makes the will effort, he will feel the pain in the knee, as sensibly as he did when you made the impressions. To remove the pain, instruct him to cease making the pressure, and to will the pain to depart. When he has succeeded thus in inflicting pain upon himself, and removing it, let him practice this experiment until he has become perfect in it ; and then he will have attained the condition in which he will be able to exercise positive self-control over the forces of his being. This will enable him to open his

eyes, to stop the motion of his foot or to rise from the chair in despite of his own influence, or that of any one else. All he will have to do to inflict pain upon any part of the body at any time, is to *will* it to occur. The harmonious condition indicated by this positive will power, will not only protect the body from disease, but will enable him to relieve himself of any pain consequent upon injuries not of a nature to produce death. As this is a condition in which thought is naturally attracted to the higher faculties of the mind, it will enable him to acquire knowledge with astonishing rapidity.

In order to confirm this power of self-control with children, it will be necessary for them to follow the directions given in the preparatory method, at least once a day, until it becomes as natural to them to control their mental activities, as it is for them to move the body.

The number of children of this generation who will be able to acquire this positive self-control will be comparatively few ; but there will be a great many who will be able to acquire a degree of control that will be of great benefit to them, both physically and mentally. The number that will be able to acquire it, in each succeeding generation, will be greater and greater; until, in time, this greatest of all blessings will be bestowed upon all mankind.

We would say to parents and teachers, that this method of will culture is not founded upon theory alone. We have demonstrated upon children, every experiment herein recommended, hundreds of times,

and always with beneficial results. We are, therefore, well assured that this is a practical way to improve the condition of children, morally and physically. This being the case, their helpless condition appeals to us all the more strongly. They have not the power to help themselves ; parents and teachers must help them. After using this method until the will has obtained, more or less, the direction of thought, children will naturally become more obedient, and parents will find it much easier to control them by this means than to compel obedience from them by punishment. If they will remember that the lack of self-control in their children exists because they have transmitted it to them, they will be more patient, and will seek earnestly to counteract the wrong for which they are measurably responsible.

CHAPTER IX.

EXPERIMENTAL PSYCHOLOGY.

SOME so-called psychologists have supposed that their power to control others against their will was a gift. Others have thought that the subjects controlled by them had weaker minds, or less will power than themselves. And yet others have imagined themselves to be positive, and their subjects negative. It is not necessary that a psychologist should have more nerve force or will power than the subject. It is only necessary that the operator should be intelligent enough to understand the science in order to present its phenomena. Further than this, neither his mental nor physical condition have anything to do with his success in experimenting. The influence of the psychologist over his subject is impressional, and is simply a reproduction of the impressions made upon the thought force, by the circumstances of every-day life. If the circumstantial impressions of every-day life did not control persons against their will, it would be impossible for an operator to control his subjects against their will. After a man has acquired positive self-control, neither a psychologist nor any one else, can influence or direct his thought force against his will, because he possesses a greater power to direct it himself.

All the mental activities, of every name and nature, are referable to the thought force. A man's actions will, therefore, correspond to the greatest influence exercised over his thoughts. This inflexible law of the soul fully explains why it is possible for one person to exercise a controlling influence over another. A plus amount of thought force directed, circumstantially, to mirthfulness, makes a man laugh ; just as a plus amount of nerve force directed to the liver causes it to pour out its secretions more abundantly. At the time that a plus amount of thought force is directed to any one faculty of the mind, the other faculties are, more or less, in a state of negative action. In other words, when a man is thoroughly angry, he does not laugh or reason. The psychologist must recognize this law in his efforts to reproduce mental impressions. He can, by directing thought to any one faculty of the mind, make the actions of his subject correspond to the nature of that faculty ; just as circumstantial influences do, in every-day life.

Psychological phenomena, in contradistinction to mesmeric, is always presented when the subject is in the full possession of his senses, in a wide-awake, conscious state. The subject knows all he is doing, but cannot help acting in accordance with the influence exercised over him, because this influence is greater than that of his will power to prevent it. As this is a natural condition, the subject also remembers what he has done, after the influence that produced the experiment is counteracted. In psychological experiments we have, then, a practical manifestation of the law of

the soul, which always makes a man's actions correspond to the greatest impressional influence made upon his thought force.

As we have said, the physical condition of the operator has nothing to do with the success of the experiments. Positive and negative conditions are necessary to the operation of the law that governs matter. Mind is attracted and repelled by impressional influences, only. As circumstances impressionally direct and control thought, whether the nervous system is in a state of accord or discord, the question may be asked : Why is it that a psychologist cannot always present the experimental phenomena ? Why is it that he cannot control another by impressional influence against the will, irrespective of the vital condition, just as circumstances do ? Circumstances in every-day life influence persons against the will, irrespective of the condition of the nervous system ; but an operator cannot reproduce these circumstantial impressions unless the nervous system is in a state of accord. This vital condition of the subject is absolutely necessary, and the success of the operator is dependent upon it. The degree of control which he can exercise over a subject, will always depend upon the more or less harmonious condition of the nervous system ; and the higher experiments can only be given when the subject is in the positive electrical state.

A discordant state of the nervous system indicates, more or less, a lack of nerve force or spirit. This lack must be supplied from the electric spirit of the atmosphere, by the conscious restraint of thought, before a

subject will approximate that harmonious or psychological condition in which a few persons are found to be naturally. As the electric spirit of the atmosphere, irrespective of belief or disbelief, charges the body with *nervo* vitality, conditionally, through the nervous system, it is important that the operator should see that the necessary conditions are complied with. No person in a discordant state can, by the conscious restraint of thought, or by any other means, induce the psychological condition in a room where the electric machine will not give off sparks, or where the atmosphere is damp, or the temperature uncomfortable. The nerve force and thought force are blended apparently as one, and are ever in a relation of helpfulness to each other. The nerve force, co-operatively, helps the thought force in the work of producing the mental activities; and the thought force, in turn, helps the nerve force in producing the physical activities. At the time that the activities of thought are not restrained, the nerve force is more or less attracted to the brain, and, in proportion as this is the case, the respiration of the electricity of the atmosphere, by the surface, becomes less and less. But, when the activities of thought are restrained, the amount of nerve force that was concentrated at the brain, distributes itself equally throughout the nervous system, and the vital respiration of the electricity of the atmosphere is thereby increased. This being the case, the psychologist must, in order to secure his subjects, use the best method for promoting the respiratory influx of the electricity of the atmosphere into the nervous system. The co-operative

method which includes the concentration of thought to the feeling of a pressure made on some part of the body, is the best one for this purpose ; because it makes that part of the body on which the pressure is made, the point of reaction instead of the brain. This part of the subject has been more fully explained in a previous chapter.

To electrify or prepare subjects to be experimented with : Tell them to sit in a comfortable position, either apart from, or with others who may wish to follow the directions, as they may prefer. Instruct them to make pressure, just hard enough to feel it sensibly, with the thumb of the right hand upon the wrist or pulse of the left, to close their eyes, and try to think of nothing but the feeling of the pressure. Let them follow these directions from ten to fifteen minutes. If any who follow the directions have been able to confine thought to the feeling of the pressure for four or five minutes only, you will be able to control them against the will, in proportion as they have done so, and have induced the electrical condition. In order to ascertain if any have electrified themselves sufficiently to be experimented with, take each one by the hand, and make pressure just above the knuckle of the middle finger, with your thumb, hard enough for him to feel it sensibly. If when this pressure is made, he feels a sensation resembling an electrical one, passing from the point pressed up the arm to the elbow, or to the shoulder, or to the brain, as the case may be, you will be able to control him in proportion to the extent of the sensation. While you are making this test with

one, instruct the others to keep their eyes closed and to continue to follow the directions. Some may imagine they feel the electrical sensation. You can readily ascertain whether the atomic disturbance was real or imaginary, by some simple physical experiment. Tell the subject to close his eyes, take his hand and make pressure upon it with your thumb, and at the same instant that you make the pressure, say to him earnestly: "You cannot open your eyes." Repeat these words and the pressure at the same instant, as often as may be necessary to make the impression upon him. If he cannot open his eyes, remove the impression by discontinuing the pressure, and, at the same time, saying, "All right!" when he will open them at once. If you succeed in keeping the eyes closed against the will, you will generally be able to give the other physical experiments. You can keep the feet or the hands in motion, by the word and the pressure. Remove the impression each time as you did with the first experiment. To keep a subject seated in a chair against his will: Tell him to sit down, and to place both hands upon his knees, and to make pressure with the fingers just above the patella. At the same instant in which he makes this pressure, say to him earnestly, and as if you meant it: "You cannot get up; get up if you can!" Repeat these words, with his continuance of the pressure, until you feel assured either that you can, or cannot keep him in the chair against his will. If you can, remove the impression as you did before.

As the character of the experiments depend entirely upon the electrical condition of the subject, and as

the mental phenomena can only be presented when the subject is in the positive electrical condition, or has a plus amount of nerve force, you must not expect to be able to give any but the physical experiments with a subject only partially electrified. If you succeed in keeping a subject seated in a chair, in spite of all the efforts he may make to get up, you may know that you can control all his physical activities. Remember that the thought force and the nerve force act co-operatively, and that all the physical experiments are performed by impressing the thought force by a word, and the nerve force by a pressure made on some part of the body at the same instant that the word is spoken. Remember, also, that the influence of the operator is removed by saying, "all right," and discontinuing the pressure. Always speak and act earnestly, as if you meant all you said. If you can control the physical activities only, you may be able to give a great variety of interesting and convincing experiments, such as may suggest themselves to your mind.

If a subject responds readily to the influence you exercise over him, when giving the physical experiments, this will indicate that his nervous system may be more or less in the positive electrical condition which will enable you to control his mental activities also. You can readily ascertain if this is the case, by the success of the following experiment: Take a cane and hold it before the subject; make pressure upon his hand, and at the same instant say earnestly: "See, here is a snake!" If you are able, by the word and pressure, to make the subject see the cane as a real live snake, you

will usually be able to control all his mental activities.

In order to succeed as a practical experimenter, the psychologist must keep two objective points before the mind : First, that he must be able, without physical contact, to keep his subjects seated in a chair against his will, before he can control his physical activities ; Second, that he must be able to make the subject see a cane as a snake, before he can control his mental activities. If you are so fortunate as to secure a subject who is naturally in the positive electrical condition, you could proceed immediately to influence his mental activities ; but it is generally better to influence his physical activities first, in order to establish your control over him, and in order to establish your confidence in his condition.

The variety of experiments that can be given, with a subject who is thoroughly electrified, will depend upon the mental development and culture of the subject. As the experiments are always a reproduction of mental impressions, the more intelligent the subject the more interesting the experiments will be. An orator, a scholar, a musician in every-day life, will be an orator, a scholar, or a musician, under the influence of the operator, who can reproduce in experiments the degree of culture that may exist, and thus give an entertainment that is unrivalled in interest. As the presentation of mental phenomena always excites the interest of investigation in those who see it, the successful operator in practical psychology will have no trouble in holding the attention of his audience, when

once he has secured a good subject. An almost infinite variety of experiments can be given. The taste of pure water may be changed into wine, or vinegar. Pain may be inflicted on any part of the body. The subject may be made to laugh, sing, dance, or weep; make speeches, or command armies. The scenes of home-life may be reproduced. Give a subject a hat and tell him that it is a baby, and he will act with it as he would in every-day life. If he likes children he will caress it, or try to amuse it, in the most natural manner. You may make him drunk on cold water, and make him sober again in an instant. You can reproduce the impressions photographed on memory, and make him see and speak with absent friends, as naturally as if they were present.

The operator should always be careful to remove the impression made upon the mind of the subject by one experiment, before trying to produce another. If you should, by impressional influence, make a subject deaf, and then by another impression make him blind, and by still another make him lame, he would be deaf, blind and lame all at once, unless you counteracted the influence after each impression, before making the other one. If you should, by impressional influence, make a subject see a tiger near him, and then make him see a lion, without removing the impression of the tiger, he would see both the lion and the tiger, ready to devour him, and it would frighten him just as much as if they were really before him. In order to remove such an impression, you might have to use great earnestness and force. In every-day life, the

effects of violent impressions upon the mind that produce great excitement, are very often followed by injurious results. This is because of the discordant state of the nervous system; but when the nervous system is in a positive vital condition, the impressions made by the experimenter can be followed by no such results, because of its positive reactive state.

Any one who is familiar with the science, will be able to give all the mental experiments by making the mental impressions only, after he has made the subject see a stick as a snake; but it is better for one not used to experimenting to use both the word and the pressure, as long as he may find it necessary. Experience will be the best teacher in this as in many other things relating to this subject. Under the influence of an experimenter in psychology, a man will always act in accordance with his nature and temperament. Some will be more earnest and will manifest deeper feeling than others. If you see that a subject is deeply affected by any mental impression you may make, it is best not to let the impression remain too long. If you give any experiment that you don't want the subject to remember, make the impression upon him that he has not done, or seen, the thing you want him to forget, and he will not remember it as a reality.

As proof that psychological experiments are a reproduction of the impressions made upon the thought force by circumstances, against the will, we give an illustration. If a man who is afraid of snakes, suddenly meets one in his pathway, the action of the heart will

be increased in proportion as he is startled by the presence of the snake. If a psychologist makes the same man see a snake under the same circumstances, subjectively, the man will be startled to the same degree, and the action of the heart increased in a like proportion. His actions will correspond to the impression made upon him in the latter case, just as naturally as they did in the former. That the subjective impression is not imaginary, can be proven by reversing the experiment already given. If the operator, instead of making a cane appear as a snake to the subject, should present to him a living snake, he could just as readily make the snake appear as a cane, and the subject would handle it, if permitted to do so, as he would a cane. No effort of the imagination could produce such an impression upon a man, wide awake, and in the conscious possession of all his senses. Scientific experiment, stripped as it is of all humbuggery, trick, or collusion, must be accepted as proof of the existence of law. If an objective influence impresses thought, no matter to what extent, and an experimenter can succeed in making a greater impression, the greater impression will control thought, every time it is made. Things are seen in the brain, not outside of it, and the mind cannot come from behind the changes that are wrought in its thought force, to see what is really producing them ; it only responds to the greatest influence exercised over this force.

The physical system is also directly influenced by the impressions made upon it by the experimenter,

just as it is by the objective impressions of every-day life. If you tell a subject, who is in the positive electrical state, that he has dust in his eyes, and allow the impression to remain long enough, the eyes will become inflamed and painful to the same extent that they would if he really had dust in them. Such results furnish ample evidence of the reality of the experiments. Acute pain of any kind can be inflicted by the word, and the subject will suffer from it as sensibly as from any other pain, but this suffering will not occasion the nerve waste, and consequent debility, that follows a like degree of pain when the system is in a negative vital condition; because this positive vital condition, which enables the psychologist to perform the experiment, causes the system to react, and recover from the effects of pain. If the operator did not remove the impression at all, the pain would pass off naturally in a short time, without any injurious results.

As a great deal of superstition still exists in regard to everything that seems at all mysterious, there are many persons who will make unjust and unreasonable demand of an experimenter. Not understanding the science, they will expect him to present the phenomena, whether the conditions are favorable or not. He should, therefore, always endeavor, when demonstrating the science publicly, to explain the subject to his audience in words as plain and simple as he is able to use. This necessary explanation should be short, and to the point, so as not to consume the time that is better devoted to the practical illustration of the

subject. The speaker should endeavor to make his audience see the necessity of their co-operation, by making them understand that he is dependent entirely upon them for his subjects. If he gets a good subject, he will be able to demonstrate and explain the science, by experiments, in a manner so convincing, as to create an interest which will lead many to investigate, and study it for themselves. If he tries faithfully, and does not get a subject with whom he can give convincing experiments, he should remember that scientific experiment is dependent upon conditions, and he will not feel discouraged. No psychologist, who has any respect for himself, or the science, will ever demonstrate it with a hired subject. Neither will he travel from place to place with such subjects, although he may know, beyond a doubt, that they are in the positive electrical condition; and that he can, by having them with him, always give good experiments. Such experiments are, of course, real demonstration of the science; but they will rarely be accepted as such, and will have a tendency to increase existing skepticism. The experiments will appear to be tricks that are made possible by collusion, and the operator will be regarded as a charlatan.

A psychologist who explains and demonstrates this subject publicly, may occasionally meet with a man or boy, who, thinking the operator a humbug, will endeavor to humbug him, by "playing off" as a subject. If you have any suspicion of any one who presents himself as a subject, after experimenting with him a short time, close his eyes by the word and pressure;

then, while you continue the pressure and the word, lift one of the eye lids with your thumb and finger. If only the white of the eye presents itself, the subject is an honest one ; but, if the eye is looking at you from the pupil, he is acting. An operator who has not had much experience in experimenting, may be deceived, if a sham subject is a good actor, until he has given all the physical experiments with him. If your suspicion is not aroused until you are giving the mental experiments, test the subject by making him taste red pepper. When you offer him the pepper, say to him : "Eat this sugar !" If he eats it as sugar and it does not burn his mouth, or excite the salivary glands, he is an honest subject, thoroughly electrified. If he refuses to take the pepper, or if he tastes it and it excites the salivary glands as pepper would, he is acting.

We think we have gone over all the ground necessary to make this chapter interesting and instructive to students of practical psychology ; this has been our object in writing it. But, as we have already said, practical experience must teach the student many things, which he can learn in no other way ; and the more practice he has the more interesting the subject will become to him. No two men act alike when subjected to the same circumstantial influence. Each man acts according to his nature or individuality ; so each will act differently under the influence of the experimenter. This will always give novelty to the experiments, and the psychologist can never grow weary of repeating them. The study of practical psychology is like the study of human nature ; the same old human nature that is always new.

CHAPTER X.

MESMERISM AND CLAIRVOYANCE.

MESMERISM, so called from Mesmer, the man who brought it prominently forward, and demonstrated it with experiments that challenged the belief of those who saw them, still holds its place as a subject of deep interest to those fond of unraveling mysteries. Its wonderful phenomena has been closely investigated by scientists, many of whom have become deeply interested in it, and firm believers in its truth. As the many great minds that have, from time to time, investigated it, have arrived at such different conclusions in regard to the cause or causes that produce the mesmeric state, we naturally conclude that a rational solution of the mystery surrounding this state and its phenomena, has not been given. Mesmer flattered himself that he brought about the state that enabled him to give the experiments, by passing a fluid or principle of life from himself into his subjects, through the influence of his will. Hence, it was no unusual thing when a mesmerist passed others on the street, to hear the remark: "Get out of the way and let the fluid pass!" This theory of the mesmeric state caused some to believe that they could charge a stick, or other object, with their own magnetic fluid, and that they

could, with this stick, produce the magnetic state in others. This is one of the many theories that have been presented by mesmerists as a solution of the mystery which they themselves did not understand. The mystery still remains, and the question: "What is the mesmeric state as produced by a mesmerist?" awaits a satisfactory answer.

We propose to present a practical solution of the mystery, by answering the question as briefly as possible. The mesmeric state is an abnormal condition of the mind and body, in some subjects approximating the somnambulic, in others the cataleptic, and in others the trance state. These unnatural conditions of the mind and body have often been induced by undue excitement, or by disease. If they had not been so induced, it would be impossible for the mesmerist to reproduce them in others. Mesmeric influence can, therefore, bring about an abnormal state of the mind and body, like unto that produced by excitement or disease. The mesmeric state is, in this respect, just the reverse of the psychological state. In the one, an abnormal condition of the mind and body; in the other, a normal condition of the mind and body is necessary to the presentation of their respective phenomena. The phenomena presented by the mesmeric state seems, to those who see it, to partake of the supernatural; while the phenomena presented by the psychological state is as natural as nature itself. To confound these two states of mind and body, would be as irrational as to argue that disease and health are one and the same thing.

There are various methods of inducing the mesmeric state. The one in use for a long period was this : The operator would sit in front of the subject, take hold of his hands and press both thumbs of the subject with his thumbs. While looking the subject steadily in the eyes, he would tell the subject to look steadily at him, and make no effort to resist any influence he might feel. They sat and gazed at each other thus, until the operator found that he could not influence the subject, or until the subject gradually passed into a sleep. As soon as the subject slept, the mesmerist would place his hands upon the head of the subject and make passes downward, in quick succession, until the subject lost the sense of feeling. Then the operator, by holding the hands of the subject for a few minutes, would establish a sympathetic relation between himself and the subject ; so that he could, at will, make him see, feel and hear what he himself might see, feel or hear. This is the mesmeric state in which subjects manifest the phenomena of sympathetic clairvoyance. Often when such subjects have been placed en rapport with strangers, the subject would tell them, to their astonishment, not only what they were thinking about then, but could also tell them many circumstances in their past lives, of which they were not thinking at the time.

When the mesmeric state is induced by this method the influence used is two-fold. First, the special influx of nerve force into the subject from the operator ; second, the general influx of electricity from the atmosphere, caused by the concentration of thought on the part of the subject. If the body of the operator should

be in a state of discord, or lacking in nerve force, and the body of the subject in the same negative condition, the effect produced, if any, would be referable to the influx of atmospheric electricity. If, however, the operator should be more or less in a positive vital condition, or in a condition approximating a full momentum of nerve force, and the subject should be lacking in nerve force, the effect produced would be referable both to the influx of nerve force from the operator, and to the influx of the electricity of the atmosphere. This being the case, persons whose bodies are in the positive vital condition make the most successful operators in mesmerism.

There are many methods of producing the mesmeric state. Some experimenters use small coin for the subject to look at. Others place objects in such a position that the eyes of the subject are put upon a strain by looking upward, and backward, until hypnotism is produced; after which the operator manipulates somewhat after the manner of the first method, until he is en rapport with his subject. Whatever method is pursued, if it makes the brain the point of positive action, an extra amount of nerve force and blood are thereby concentrated at the brain, and this produces the abnormal condition in which mesmeric phenomena is presented. The passes that are made by the mesmerist, in order to fully establish the mesmeric state, and to put himself en rapport with his subject, have their precedence in the operation of electrical law. Passing the electro-magnet downward upon a horseshoe magnet, from its center, magnetizes its circumference, or

positive and negative poles. The passes made downward from the brain, by the mesmerist, demagnetizes the brain, more or less, and magnetizes the body. This equalizes the vital state between the brain and the body, and brings about an abnormal condition of both mind and body.

Subjects in the mesmeric state are controlled, most generally, by the will of the operator, and not by verbal impressions. There are, however, some mesmeric subjects, who cannot be influenced by the will of the operator, although they do not recognize the presence or influence of any other person. In these cases the operator performs his experiments upon them by making verbal impressions. This condition appears to approximate the somnambulic state. If an operator tells a subject, in this state, that some other person can control him, the person can do so. The supremacy of the influence of the operator in these abnormal conditions, is one of the marked characteristics of mesmerism. Subjects do not seem to recognize anything else except the operator and his influence. His thoughts appear to be their thoughts. If you speak to them they will not hear you, if you pinch them they will not feel it ; but in some cases if the mesmerist is pinched the sensation produced by the pinch is instantly reproduced in the subject. Some subjects, after being restored to consciousness, will say that they do not remember any of the experiments performed upon them. Others will say that the things they have done, or seen, or felt under the influence of the mesmerist, seem to them like a dream. The former class of subjects ap-

proximate the cataleptic state ; the latter the trance state.

The mesmerist cannot produce these abnormal conditions of mind and body as perfectly as they are often produced by excitement and disease. But he can bring about a condition approximating them, that will enable him to demonstrate with a subject the remarkable spontaneous phenomena of the cataleptic, somnambulic and trance states. This is all that mesmeric experiments can demonstrate, and the phenomena manifested in these spontaneous states is often more wonderful than any that can be presented by the mesmerist.

That one person, in any condition, should think and feel what another thinks and feels, losing his identity, as it were, in that of another, seems inexplicable. The reason why the thoughts and feelings of a mesmerist are instantly reproduced in his subject, can be explained by a close scrutiny of the operation of electrical law. There are finer and more rarefied means of converse between man and man than the atmosphere. One of them is the electric spirit of the universe. The adaptability of the nervous system to this electric spirit of the universe is such, that man cannot think without producing electrical thought waves, that pass from him, any more than he can speak without producing atmospheric word waves, that pass from him. The mind cannot recognize the former medium of converse, as it does the latter, as long as the brain, in a vital sense, is positive or plus in its relation to the body. The positive condition of the nerve force of the brain,

causes it to resist the influence of the thought waves, which are also positive, and prevents one mind from holding intelligible converse with another, through this medium.

The law that governs this more rarefied means of communication between man and man, makes two things, in a like positive state of vital action, repel the influence of each other. The normal vital condition of the brain, in its relation to the body, is plus or more. The construction of the brain indicates that it is a perfect reservoir for the condensation and retention of the electric or nerve spirit. This vital force is stored up in it during sleep or repose, to be used by the mind and body during waking hours. Therefore the brain contains a plus amount of the vital principle of life, as compared with the body. This makes the brain positive, and the body negative. The relative vital condition of the brain and body is different in different persons. Therefore, it is much easier to induce the mesmeric state in some than in others. Any method which is used to induce this state, that will tend to equalize the vital principle between the brain and body, and place the brain in a state of negative action, will also place the brain in a state of non-resistance to the electrical thought waves that are continually flowing from one person to another. In proportion as this condition can be induced in a subject, will the operator be able to manifest, through the subject, the phenomena of sympathetic clairvoyance.

The most remarkable of all the phenomena manifested through abnormal conditions of the brain and

body, is that known as independent clairvoyance. The negative vital condition consequent upon excitement, or disease, has brought about, in some persons the cataleptic, and in others the trance state ; and, while in this condition, they have manifested spontaneously the power to see persons and things miles away. They have been able to say just where the persons were, and what they were doing and saying, at the time they saw them. It has been afterwards proven, conclusively, that the person affected with trance, or catalepsy, did thus see and hear just what was transpiring at the time, although the distance was so great that it was impossible for them to see or hear through the medium of the atmosphere. We cannot deny facts, and if they are mysterious facts, it is natural for us to look for a rational explanation of the mystery surrounding them.

We know that the somnambulist can, in the darkness of the darkest night, with his eyes closed, climb dizzy heights or traverse the brink of dangerous precipices, with perfect safety, as long as he is undisturbed, and the condition that enables him to do so is not interfered with. He will unhesitatingly brave dangers from which he would shrink when in a waking, conscious state. This power which he exhibits, to encounter danger unshrinkingly, and to cope with it unhesitatingly and successfully, is evidence that there is a medium adapted to the sight of the mind, which enables the mind to see things that are beyond the reach of the sense of sight. This medium is the electricity of the atmosphere ; which is hundreds of times finer and more rarefied than the atmosphere itself, the medium

through which the eyes see. All that is necessary to enable the mind to see through the electrical medium, is that the brain shall be in a state of negative vital action. The eyes of the brain are the windows through which the mind looks; the lids are the shutters. When the lids are closed, they shut out from the mind the sight of external objects; but not any more than the plus amount of nerve force at the brain shuts out from the mind the objects or things which it can see only through the electrical medium.

If, when a person lies down at night, and there are subjective causes of any nature, that affects his nervous system in such a way as to bring about the vital, negative condition of the brain which would enable the mind to see through the electric medium, he would see as naturally as he would, when awake, through the medium of the atmosphere. The finer medium adapted to the sight of the mind, enables the somnambulist to see more clearly, and to act with far greater precision than he could when guided by the sense of sight. The condition underlying this insight, or sight of the mind, is what makes the phenomena of independent clairvoyance possible. The condition of the brain which enables the mind to see through the electric medium, will, when it is intensified, enable persons in the trance, or cataleptic state, to see and know what is transpiring at a greater distance. In independent clairvoyance the mind of the subject is not guided by or through those around him, but has the power, like the mind of the somnambulist, to see and know things independent of any influence from those present.

It sometimes happens that a subject who manifests sympathetic clairvoyance, in the mesmeric state, will also manifest independent clairvoyance. The condition induced by the mesmeric methods, is not as perfect as the spontaneous trance or cataleptic states, and, therefore, the phenomena of independent clairvoyance, as manifested by a mesmeric subject, is not as perfect as that manifested by a person in the spontaneous condition. The same spontaneous condition that enables the somnambulist to go from place to place, in the darkness of the night, over perilous roads with perfect safety, has enabled others, when unconscious thought has taken a different direction, to paint pictures, write poems, make speeches, etc.; manifesting in whatever they did, more mental vigor than when awake and conscious.

The phenomena manifested by these abnormal conditions of mind and body are so seemingly mysterious that it has tended to foster superstition. There are hundreds of persons who consult clairvoyants as to the whereabouts of hidden treasure or stolen property. Sometimes the clairvoyant is able to point out the treasure, or to find the property. One who does this is always, more or less, in the sympathetic condition, and receives impressions of the facts from the mind of some one who knows where the treasure or property may be hidden. There are many ways in which a clairvoyant may receive these impressions. He may be put upon the track of inquiry by the thoughts of some one present, or he may receive impressions from some one at a distance. Mind can communicate with

mind, when the conditions are right, irrespective of distance, as can be proven by a great deal of indisputable evidence. There are but few persons who are in the condition to manifest independent clairvoyance, and most of these are more or less sympathetic. There are, however, a large number of persons who profess, or pretend to be clairvoyant.

A few instances have occurred where persons in a natural, conscious state, have discovered that they possessed the power to divine the thoughts of others. They have exhibited their power partly as a matter of business, and partly to astonish the public. Such persons are necessarily in a state of accord and health, or more or less in the normal vital condition. Being in this condition they can, by a mental effort, induce, temporarily, that negative condition of the brain which enables it to receive the electrical thought waves from the minds of others, when in direct communication with them. With this normal vital condition, the brain would naturally react and become positive. Such persons, therefore, are obliged to continue the mental effort; in order to keep the brain in the negative condition long enough to enable them to present the phenomena which is known as mind reading. The condition of the brain that underlies these phenomena, can be induced, at will, by any person who finds himself to be in a state of accord, after he has acquired positive self-control. The cultivation of the will power increases the susceptibility of the mind, and enables it to receive and reproduce the thoughts of others very readily, when the necessary conditions exist; and the

phenomena are much more interesting and convincing when presented by one who can not only reproduce readily the thoughts of others, but has the power, also, to maintain, at will, the negative condition of the brain without apparent effort.

General Rusk, United States Senator from Texas years ago, said that this theory of mind reading explained to him what had heretofore been a mystery. In some tribes of Indians there were squaws who could divine the thoughts of the chiefs, or others of the tribe; and could tell them of things that had occurred in their past lives, which were known only to themselves. The possession of this mysterious power by a squaw, caused the tribe to believe that she was in direct communication with The Great Spirit, and they paid her reverence accordingly. Not understanding the limits of this power, they consulted her in regard to matters of war, and all other things of importance in the government of the tribe. The mystery in which this phenomena was involved, was a fruitful means of fostering superstition among the Indians.

A similar superstition has brought forward and maintained a class of persons known as fortune tellers, who, having the power to divine thought, intentionally create the impression that they have, also, the power to foretell future events. If they can relate some incident in the past life of the person who visits them, they can readily make the person believe that they can foresee, and foretell their future.

The ability to foretell future events is not embraced in the power of the clairvoyant, nor in that of the mind

reader. This power belongs to the faculty of the mind known as prescience. This faculty can only be utilized by man when he is in the highest state of accord and health ; when he has the positive power to direct thought to the higher faculties of the mind ; when his spirit force is in harmony with the omnipresent Spirit of God, and when he has the will power to maintain that harmony.

In all the phenomena, as manifested by the clairvoyant, the mind reader, the somnambulist, or the mesmerist with his subject, we have seen that a negative vital condition of the brain was necessary to the manifestations. The temporary reversion of the forces of the body that accompanies this abnormal condition, as in the case of the mind reader, is not injurious to health, because the mind acts consciously, and the healthy state of the body causes the brain to react and resume its positive vital condition naturally. The mesmeric state should not be induced in persons who are healthy, because the reversion or abnormal condition of the forces of the body thus brought about, disturbs the harmonious relation of these forces, and causes a deteriorated condition of the nervous system. In diseased persons a discordant condition already exists. By placing them in another discordant condition, which renders them perfectly passive, they are in a complete state of non-resistance to the restorative influence of the electricity of the atmosphere. It sometimes happens, therefore, that by inducing the mesmeric state, and allowing a patient to remain in it for hours at a time, a disease that could be reached in

no other way, may be cured. The mesmeric condition, whether induced as a curative agent, or for the purpose of experimenting, can be counteracted by reversing the passes until the subject returns to consciousness. If this does not entirely remove the influence, make a verbal impression upon him, by saying to him : "Wide awake, you know where you are !" and at the same time slapping him on some part of the body. This will generally restore him to a consciousness of his surroundings. If you cannot restore him to consciousness by this method, let him alone, and he will gradually be relieved of the condition, and will return to consciousness naturally.

There is another abnormal condition of the mind and body, which circumstances have occasionally produced, which is entirely different from the mesmeric, cataleptic, somnambule, or trance states. This is a peculiar condition, which may be called the cumulative magnetic state ; a state in which the electricity of the atmosphere is accumulated by the nervous system so rapidly, that it cannot be converted into nerve fluid or force, but is condensed in both brain and body, as electricity, to such a degree as to produce unconsciousness. The body then becomes the central source of raps or sounds which are produced in the room, in the walls, or in the furniture. This phenomena, unusual, and apparently mysterious as it is, has been regarded as supernatural. Some have referred it to the influence of the devil ; others have thought the noises were made by departed spirits. If we examine the cause rationally, we shall find that the effect is far removed from

the supernatural, and that his Satanic majesty had no influence in producing it. When a person is in this condition, if the magnetic needle is placed near him, it will be attracted toward him, as it would be toward an electro-magnet when placed near it. Electricity has a greater affinity for water than for atmosphere. If a person thus affected is immersed in tepid water, the noises in the room will cease ; because the electricity is discharged in the water, and not attracted to surrounding negative objects. If a case should ever occur in which the body of the person thus affected would not attract the magnetic needle, or in which immersing the body in water would not stop the raps or noises, then we would have phenomena that would defy explanation, either by the law of equilibrium, or by the law of attraction and repulsion.

CHAPTER XI.

MATERNAL IMPRESSIONS, AND OTHER MYSTERIES.

Maternal Impressions.

THESE are but few subjects more interesting or more important than the influence of maternal impressions on fetal life. There is, however, comparatively little effort made by those who partially understand this subject, to impress upon mothers the undeniable fact that they are personally more or less responsible for the future of their children, and are, therefore, more or less responsible for the future of humanity. That the power which they have to influence the mental and, conditionally, also the physical development of their children, in utero, is a power greater and more significant of good or evil, than that of any monarch of the earth.

All mothers make more or less impression on the fetal life of their offspring; but all of us have seen or known of some cases in which the maternal impression was made in so marked a manner as to excite special interest. A few years ago *The London Lancet*, which is good authority, published the account of a case which illustrates, in a pointed manner, the influence of mental impressions on fetal life. It says: Before Eli H. was born, his father made a vow to his

mother that if she brought him another daughter, he would never speak to her again. The child was a boy and the father was well pleased at the birth of a son. But this son could never be persuaded to speak to his father, nor to any one except his mother and sisters, until the father died. After the death of his father, the son, who was then thirty-five years old, became as loquacious as any one. In this connection, another case may be referred to as proof of the influence of maternal impressions on fetal life : A young lady was for two years engaged to a young man who was deaf and dumb. At the end of that time she ignored his claims and told him that she could never marry him. His grief and sorrow was such as to make a deep impression upon her mind. She subsequently married another man, who could both speak and hear ; but, strange as it may seem, her first two children were born both deaf and dumb. These and kindred cases leave no doubt as to the positive influence of maternal impression on fetal life.

From time to time, monstrosities in human shape are born into the world ; helpless creatures, so imperfect, and hopelessly deformed, that it seems to those who see them almost a pity that they should draw the breath of life. Some are deformed in body or in feature ; while others, more fortunate, only carry the visible impress of the maternal impression, in a mother's mark, either on the face or some part of the body. There can scarcely be a difference of opinion as to the theory that these deformities are the result of maternal impressions. Further than this, no adequate

cause has been assigned to them. They are spoken of as misfortunes, or providential afflictions, or coincidents, in such a way as to leave the impression that they are among the things that must be accepted as beyond human help.

The maternal impressions, that are so intense as to produce physical deformity, are the exception instead of the rule in reproduction. This being the case, there must be a special condition of the minds and bodies of mothers who unconsciously and unintentionally impress their offspring in this lamentable manner. This condition must be different from that of the large majority of mothers, who impress their children only mentally. We must go back of the impressions, and ascertain the physical and mental conditions that underlie them, before we can find out why it is that only a few mothers deform their children.

We cannot discover any difference in mothers by looking at them, by feeling the pulse, by looking at the tongue, or by ascertaining their temperament. The usual method of diagnosis will not assist us in finding any existing peculiarity of body or of mind, that distinguishes the mothers who deform or mark their children, from other mothers. Again we must use the key that unlocks the psychic realm, and search therein for a solution of the mystery. This key, as we have said, is the sense of feeling, by which we are able to ascertain the different reactive conditions of the nervous system. If you take a person's hand and make pressure upon it with the thumb, you disturb the circulation of the nerve force, or spirit, from the point pressed, through

the whole body. If there is no conscious recognition of this disturbance, no feeling resembling an electric sensation, from the point pressed to the brain, there is a lack of nerve force, and the nervous system is in a negative vital condition. This is the condition of the large majority of mothers. When nothing but the feeling of the pressure is recognized, mothers who are *enceinte* may be frightened; the sight of unpleasant objects, or the impression of unpleasant circumstances, may consciously disturb the mind, and be accompanied by anxiety as to the influence the impression may make upon the child. They may have an inordinate desire for some article of food which they cannot get. These strong impressions, or intense desires, generally leave their impress on the mental development, or influence the subsequent likes and dislikes of the child for certain articles of food, or other things; but when a mother is in this negative vital condition, there is never any material or physical impression made upon fetal life. In other words, where there is a lack of nerve force, which is the vital enabling force of the body that co-operates with the thought force, the mother has not the power to influence the physical development of her child by mental impressions, although such impressions do, more or less, influence the mental development.

The physical activities correspond to, and obey the mental, when directed by the nerve or enabling force. The activities of thought plan a house; the physical activities, directed by thought, and aided by material means, give visible form to the plan. The nerve and

the thought force act co-operatively, and it is this co-operation which causes mothers, conditionally, to influence the physical development of their children, in utero, by the impressions made upon the mind. If a lady who is *enceinte* feels, upon pressure, a disturbance of the nerve fluid from the point pressed to the brain, or even to the shoulder, or the elbow, she is either in the positive vital condition, or approximating that condition, and is likely to impress, in a physical sense, the fetal life of her child. The liability to mark or deform children exists in exact proportion to the extent of the feeling of the atomic disturbance of the nerve fluid, when pressure is made. In comparing one with another, we have always found that the effect has been in proportion to the cause. We have met a few mothers who marked their children indistinctly, who felt nothing but the feeling of the pressure; but with these there was a soft flexible feeling of the skin, which indicated more than ordinary health. With others, if the atomic disturbance was felt only to the elbow, the mother's mark would be visible, but not prominent; if felt to the shoulder, more prominent; if felt to the brain, very prominent. We have never examined one who gave birth to a monstrosity, but the indications are that such mothers were in a state of high accord and health.

Without the power of self-control, even though good health may be maintained, the state of the nervous system undergoes changes, and mothers who mark their children, may mark some more distinctly than others. One lady whom we examined had given birth

to seven children, and had marked them all more or less distinctly. The last child was born with only half of the right ear. The mother knew that this deformity was the result of an impression made upon her mind when she accidentally saw one man cut off the ear of another in a street fight. We could tell her why this impression had resulted in deformity, and we proved to her that her nervous system was in a positive vital condition by keeping her eyes closed against her will. But at that time we did not understand the full significance of this state, and could not tell her how to utilize it, or how to counteract these unavoidable circumstantial impressions, by the positive use of the will.

We do not think we can be mistaken as to the cause of the deformities resulting from maternal impressions. During a long experience, both as a physician and a psychologist, we have given particular attention to the investigation of this subject, and we have never found a mother who marked her children, who was not, more or less, in the positive vital condition. This being the case, it may be argued that the negative vital condition, as to its effect on reproduction, is a blessing to mothers, and to humanity. It might as well be argued that a discordant state of the nervous system, in which mothers are liable to transmit disease of body and unrest of mind to their children, would be a blessing. If the unfortunate mothers who have given birth to deformed children, had understood their condition, and known how to utilize it, they might have given birth to children whose perfection would have been as re-

markable as the imperfection of the others. The positive vital condition is not only one of health, but is also one that implies the power to control and direct thought at will, to prevent and remove the influence of circumstantial impressions upon the mind, and to impress fetal life with both physical and mental strength and beauty.

Some mothers understand that they may develop their children, in utero, in some chosen direction, by the influence of their own mental impressions. For this purpose they devote themselves, during the period of gestation, to the study of art, or literature, or mechanics, or whatever they may desire the child to care most for, and they are often rewarded by the special development of a corresponding talent in the child. The almost universal influence of maternal impressions on mental development, in utero, is proof of the fetal existence of the soul, and its gradual development with the body as a spiritual entity. As we investigate this subject, the responsibility of mothers becomes more strongly impressed upon us. We wish we could make all mothers realize this responsibility for themselves.

Mothers who are in a negative vital condition have the power, as we have already seen, to impressionally develop the mental faculties of their children, in utero. Such mothers would greatly enlarge this power, by following the directions already given for placing the nervous system in a state of accord. Even if the existing state of discord was so great that they might not be able, by this method, to place themselves in that high state of accord which is necessary to the direc-

tion of thought, at will, they would greatly improve their vital condition ; and every conscious effort made in this direction would give them more and more moral force and power, and place them in a condition to make good impressions on fetal life. Mothers who may find themselves to be already in the positive vital condition, which implies the power to direct thought at will, can, by acquiring positive self-control, by the method given, so enlarge the capabilities of motherhood that they would justly feel proud of their children, and of the good they might do through their children.

Some one has said : "If men make the laws, women make the men." Woman's power lies in her influence upon her offspring, both before and after birth ; and, although her power is but partially recognized, even by the most civilized nations of the earth, she always has and always will continue to wield it. When she herself shall understand the full significance of this power, and shall become more and more careful as to the nature of the impressions that she makes upon the plastic souls that are committed to her influence, she will be able to impress fetal life with more and more health, beauty and power ; and through her own love and wisdom, new sources of joy will be opened up to her.

The state of accord and health in which some are found to be, naturally, and which can be acquired, more or less, by others, is hopefully indicative of a time to come when mothers will possess the will power to free themselves, at pleasure, from the pains and difficulties now consequent upon reproduction.

The Mind Cure.

One of the mysteries that is interesting a great many people at the present time, is the curing of disease by a method known as *The Mind Cure*. There is no question as to the fact that invalids are sometimes restored to health by this means. As the method used is so simple, and the conditions that underlie the cures not well understood, the man who practices it, seems, to the sufferers who seek his help, to be invested with a sort of supernatural power.

Hopeful impressions upon the mind quicken the activities of the nervous system. Any impression that can be made upon the mind, which will direct the activities of thought in the way of faith and hope, and will cause the nervous system to take in a plus amount of electric life from the electricity of the atmosphere, and convert it into nerve force, will have either an instantaneous, or gradual effect in curing disease. The effect will depend upon the vital condition of the patient, and the degree to which the vitality can be increased. Most of those who practice this method of cure do not understand why or how the cure is effected, any further than to recognize the influence of mental impressions as a curative agent. Why the mental impressions are followed by such wonderful results, is a mystery which they have little interest in solving, since it is the mystery that makes the business profitable. Disease is cured just as readily in this way, without the doctor as with him, if the patient has sufficient faith in the remedy, or if the impression made upon thought

is strong enough to counteract the pain, and act powerfully upon the nervous system. Keeping a buckeye in the pocket has been known to cure hemorrhoids. Shutting a live spider up in a thimble, and wearing it tied about the neck, has cured chills and fever. At one time this was quite a favorite remedy among the negroes of the South, and, as they are a race given to a belief in the mysterious, it was very efficacious. The belief was, that as the spider died, the disease would gradually die or disappear, and it usually did. Hundreds of cases of real disease have been cured by impressions, or counter impressions. Placing the hand of a corpse on a malignant tumor has been the means of causing it to disappear. The sight of a dentist's instrument has often stopped the throbbing pain in a diseased tooth. The most acute pain may be cured by a counter impression, if it is only strong enough to induce a co-operation of the thought force and nerve force, so that the thought force may act through the nerve force, in directing the mind away from the pain.

Some who practice the mind cure method, profess to be able to cure patients at a distance. They write and tell them to go regularly, at a certain hour every day, into a room where they will not be disturbed ; to be passive, and let nothing occupy their mind but the desire to be cured. They promise the patient to co-operate with him every day, and that this combined effort will effect a cure. Strange as it may seem, the cure is sometimes effected. In such cases the pretended co-operation of the mind cure doctor, has nothing whatever to do with the effect produced, any

further than that he inspires the patient with faith enough to make him follow the directions regularly. The directions given are good, in so far as they induce a passive state of mind, and thus promote an influx of nerve life, and an increase of vital power, that places the nervous system, more or less, in a state of accord, and enables it to throw off the disease. If such patients would go regularly every day to some quiet place, and for the same length of time, utilize the co-operative method of acquiring self-control by the concentration of thought, with the same earnestness and confidence with which they follow the directions of the mind cure doctor, many more cures would be effected. This method would also enable the patient to understand himself, and the laws that govern his being, and a knowledge of how and why the cure was made, would destroy the mystery and superstition that accompanies it.

The Faith Cure.

This is another method by which the same result is brought about. Those who have practiced the faith cure have had a larger following than those who have practiced the mind cure, for the reason that the faith cure method appeals to the spiritual nature of man, and inspires in him a faith that help will come, through prayer, from the Direct Source of all help. And, in a sense, it does so come, if it comes at all ; and yet it comes through the direct co-operation of natural and spiritual law. As we have said before, earnest faith and honest prayer direct the activities of thought to

the higher faculties of the mind. By this means, the sympathetic activities of the thought or spirit force are transferred from the body to the mind, in such a way as to promote an inspirational influx of the omnipresent psychic spirit into the soul. This influx imparts additional activity to the nervous system, and promotes, in a positive manner, the influx of the electric spirit of the atmosphere into the body. This influx of the primal spirit forces, into both soul and body, imparts new life and vigor, and results in the remarkable cures which may be performed by this method. No matter what the means used, the result will always be the same, if the means will but establish a harmonious relationship between the nervous system and its outside source of nourishment, long enough for the system to take in a sufficient amount of lacking vitality.

Opiates and sedatives are, for this reason, an essential help in curing disease, by the administration of medicine, if they are used for this object, and not used to excess. They quiet the disturbed state of the mind that is caused by pain, and, in this way, bring about that condition of the body which enables it to expel the morbid and molecular causes of disease. By quieting excitement, they place the skin and nervous system in a condition to receive an influx of nerve life from without. Any medicine that will quiet excitement, stimulate the absorbents and exhalents, and relieve congestion, will promote reaction in the nervous vital respiratory system, and cure disease. The law that links man to the electrical department of nature, must be regarded in the treatment of disease; and any

method which does not directly, or indirectly, include the means by which to bring this law into operation, can yield but partial and unsatisfactory results. The cures that have been made through the wise administration of medicine, have often been as wonderful as those made by impressional methods ; but they have not been so regarded, because there was nothing apparently mysterious connected with them. The means used could be seen, handled and tasted. The method is better understood, and is regarded as a science, and there is nothing in its use to appeal to superstitious thought, and, therefore, such cures have passed unnoticed.

Curing Disease by the Laying on of Hands.

The curing of disease by the touch, or by the laying on of hands, has been practiced for many centuries and in many lands. Cures that have been effected by this means, have always been regarded as more or less wonderful. In more remote times, such cures were looked upon as miracles. In the present day they are passed over as unexplained mysteries. There seems to be nothing really worthy of notice in the simple method used by those who attempt to cure disease in this way. They place their hands upon the sick, and perhaps speak some words of incantation, of hope, or of prayer, and the disease yields, seemingly, to the wish of the healer. But this method, simple as it may seem, embraces a two-fold means of restoration, which brings into active co-operation two different modes of increasing the nervo vitality. The first, is the impressional

influence, which, by inspiring faith and hope, places the nervous system in a condition to receive an influx of electric life from the electricity of the atmosphere. The second, is the supply of nerve force, which the enfeebled patient receives, through the operation of the law of equilibrium, from the healer.

Those who succeed best in curing disease by the laying on of hands, are in the positive vital condition. Having a plus amount of nerve force, they can impart it to those who are deficient in it. Those who are in the negative vital condition may use this method and succeed with it sometimes ; but when they do, the cause is referable entirely to the impression that is made upon the mind of the patient. Any one who recognizes the atomic disturbance of the nerve fluid, when pressure is made on some part of the body, is in the positive vital condition, as compared with one who feels nothing but the pressure. If A has a plus amount of nerve vitality, and B less, A is in a condition to impart to B a supply of nerve force, that is already prepared for his use. For example : If A, who has eighty per cent. of the vital principle, places his hands upon B, who has only fifty per cent., the law of equilibrium will pass the vital principle from A to B ; and, in proportion as it does, B will receive from A additional vitality. If those who are skeptical as to this means of imparting or distributing the vital force, will place themselves in the positive vital condition, and put their hands in the palms of one who is in the negative vital condition, they will soon be convinced of the operation of this law. They will sensibly feel

the loss of the vital principle, which has been taken from them and imparted to another, in the debility which will result from the experiment.

There was living in the State of Iowa, some years ago, an unlettered man, who labored for his daily bread. This man accidentally discovered that he could, by applying his hands to the bodies of persons who were sick and in pain, relieve or cure them. The cures he performed in this way attracted so many patients to him that he gave up his business, and did nothing but attend to the sick. His fame, as a healer, increased, and he removed to a city and erected a hotel for the accommodation of the patients who came to him, not only from the States, but also from foreign lands. After a few years his power to heal by this means began to fail, and he died prematurely, from the loss of the vitality which he, from time to time, had imparted to others.

This man, when he was in a condition to heal the sick by this method, was also in a condition to acquire positive self-control. If he had understood his condition, and known how to utilize it, he would have been much more successful in effecting cures, and could have used this method without exhausting his own nerve supply. He could have maintained his positive vital condition, by following the directions for controlling thought, regularly once a day. By this means he would have promoted an influx of the electricity of the atmosphere, to supply the nerve waste, and thus could have kept up his full momentum of nerve force. As he had no more control over the forces of his being

than others have, the nerve force was not regained, and he died from nervous exhaustion.

The operation of this law, in the distribution of nervo vitality, is so certain, that a person who only approximates the state of accord, can, by placing his hands on the head of another, who has not so much nervo vitality, and keeping them there a few minutes, relieve the headache. Pain in any other part of the body can be relieved or assuaged by holding the hands over the pain for a few minutes, and then making passes downward, in quick succession, over the body. On the other hand, if the person who makes the passes is lacking in nervo vitality, as compared with the person upon whom they are made, the effect will be to increase the pain, rather than to allay it.

If persons who find themselves to be in a high state of accord, would possess themselves of positive self-control, they would to-day—if they were actuated by the same desire to do good—perform cures as wonderful as many of those performed by the apostles. The same natural and spiritual law which enabled them to go about doing good, will enable others who labor under like favorable conditions, to do good also. The law remains unchanged, and the same conditions, and like motives, will bring it into operation, with the same result.

How Departed Spirits are Seen.

Even in this enlightened age there is a belief that departed spirits do sometimes revisit the earth. The strange phenomena which is occasionally presented by the reproduction of the impressions that have been

made upon memory is, no doubt, the cause of this belief. Memory is to the intelligible development and activity of the other faculties of the mind, what the stomach is to the growth and activity of the other organs of the body. The persons and things that we see impress their image upon memory. These images remain photographed, as it were, upon this faculty of the mind, although we may be unconscious of their existence for years at a time. Some circumstance may then recall them, and they are brought again to our recognition. We have the power to bring these impressions forward negatively, by mental effort, so that we are able to describe the image thus placed before us. We cannot, however, see the image thus recalled by mental effort, as plainly as we can see it when it is recalled by the presence of the person or thing that first impressed it.

Occasionally, the forces of the mind and body assume a condition that causes thought, unconsciously, to bring forward these images photographed on memory, in a positive manner, so that we can see them as plainly as if the person or thing that first made the impression was actually present. The impression thus reproduced has seemed so lifelike and real, that the person recalling the image, thus unconsciously, has believed he saw before him, as a reality, the thing recalled. The image thus presented is usually that of some absent or departed friend. Friends long dead have been seen in this way, as plainly as they were seen when living, and the superstitious have sincerely believed that the dead could revisit the earth and

hold communion with them. This reproduction, through the power of unconscious thought, of the impressions that have been made upon memory, no doubt underlies the belief in ghosts or spirits. That this is the true theory of this odd phenomena can be demonstrated. Any person who possesses the power of positive self-control can, at will, reproduce consciously from memory, the image of any friend at a distance, or the image of a friend long dead, and can see them as plainly as if they were really yresent. This theory has been demonstrated many times by psychological experiment. We have had many subjects, who in a conscious, waking, natural state, have thus seen distant and departed friends, and conversed with them as naturally as if they were really before them.

Psychic law, in its co-operation with natural law, will, sooner or later, explain all mysteries, and undermine all superstitions, if we will but investigate it earnestly and patiently. If, through this little book, we shall have succeeded in creating an interest in its investigation ; or, if we shall have succeeded in making this investigation easier for those already interested, we shall feel repaid for writing it.

THE END.

PRIMAL MAN;
AND THE
SCIENCE OF
SELF-CONTROL,
PSYCHOLOGY,
AND
MESMERISM.

BY
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