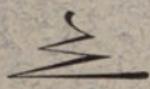


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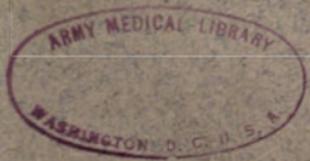
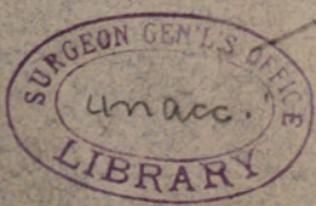
VITAL FORCE

—AND—

MAGNETIC EXCHANGE,

Their Relation to each other and to

LIFE AND HAPPINESS.



Price, 25 Cents.

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MAGNETIC EXCHANGE.

THEIR RELATION TO EACH OTHER AND TO

LIFE AND HAPPINESS.

Followed by a Brief Study of their Agency
upon Conduct and the Phenomena of
Mind Reading and Magnetic Cures.

By ALBERT CHAVANNES, ✓

ADAIR CREEK, E. TENN.



—•••—
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1888.

NOTE.—It is very difficult at the beginning of the study of any new science, to find correct terms to define our meaning. I have tried in this pamphlet to be as accurate as possible, and yet to be understood. Many persons, for instance, will contend that "spiritual substance" is a contradiction of terms, but this very contradiction of accepted beliefs is precisely what I intend to convey. I have also used the word "electricity," when another term may possibly have been more correct, but the idea of electricity is associated in the public mind with certain faculties which I wanted to bring into notice. For the sake of brevity I also use the words intellectual, or emotional, or sexual force, when I mean intellectual, or emotional, or sexual vital force.

CHAPTER I.

SPIRITUAL SUBSTANCE.

If we would clearly understand the functions of vital force, we must first study its evolution from the substance from which it is derived. No thinker of this day, who adopts the theory of the development of simpler combinations to more complex ones as the method of progress, can help recognizing that there was a time in the history of the earth when there was no vital force—as we now see it—in existence.

Whence then does it come? We can no longer account for it on the fiat or creation theory, and must acknowledge that there has been some substance qualified to evolve in that direction.

In the solution of this problem let us first examine the materialistic hypothesis. According to it the inherent motion, attraction and repulsion of the atoms is sufficient to account for all material phenomena. Their attraction and repulsion explain chemical combinations; their agitation in their narrow orbits constitutes heat; the repulsion occasioned by this agitation explains expansion; and the same agitation, if sufficiently intense, may be communicated to the ether, thus creating light.

To this hypothesis two important objections are made. The first is the impossibility, according to its teachings, of establishing the chain of communication between material phenomena and feeling and consciousness. It is possible, for instance, to follow the perception of outside objects by means of the waves of light to our eyes, and from our eyes by means of the optic nerves to the brain, but once there we lose trace of it, and the most learned scientist cannot tell us how this perception affects our consciousness, or why our consciousness should be affected by it. At the end of the material process we reach the domain of feeling, a domain so widely separated from the domain of molecular mechanics, that no bridge has ever been built to span the space between them. And this wide space between the two, the immeasurably great distance which exists between the causes—molecular changes—and the effects—feelings and consciousness—is alone fatal to the material hypothesis.

The other objection is, that it fails to account for the force which moves the atoms.

Let us take A. D. Wurtz's definition of atoms, as found in his work on

"The Atomic Theory." He says: "Atoms are not material points, they possess a sensible dimension, and doubtless a fixed form; they differ in their relative weight, and in the motion with which they are animated. They are indestructible and indivisible by chemical or physical force, for which they act in some manner as points of application."

Here we have the acknowledgment that atoms are controlled by chemical and physical force, to which they serve as points of application. Does that give any clue to the agitation, attraction or repulsion of atoms, which materialists claim to be the cause of all material phenomena?

Take the expansion of iron by heat, for example. How does the materialist account for it? Do the atoms possess in themselves the power of extension? No one claims that they do. Can they repulse one another? Certainly not, if they are points of application for chemical or physical force. The iron expands because heat is injected between the atoms, and heat being the manifestation of the presence of an actual substance, compels the atoms to separate.

I have said enough to show that there are grave objections to the materialistic hypothesis, sufficient to account for its rejection by a large and intelligent part of the community; and that another and more plausible hypothesis must be found to account for material phenomena.

Such a hypothesis I present here, and is the basis of all I shall write upon vital force.

I hold that what we call motion, heat, force, life, knowledge, intelligence, sensation, feeling, consciousness, mind, spirit, soul, are all manifestations of one actual substance, which makes use of atoms to cause what we recognize as material phenomena, and I further believe that this substance is itself subject to the law of evolution; that its combinations are obliged to struggle for existence, and that the test of their adaptation is found in the survival of the fittest.

That is, I claim that the theory of the materialists, that matter alone progresses, and is alone subject to evolution, and the theory of the spiritualists that the spirit controls matter and is perfect, and that the deficiencies of material combinations are due to the resistance of matter, are both erroneous. I believe that matter—atoms—cannot offer any resistance to the spiritual substance, and that this spiritual substance alone can progress, because alone it possesses the elements which make progress possible. But I also firmly believe that this same spiritual substance is undergoing a constant change in every one of its attributes and manifestations.

Thus, in the early stages of this earth, it was manifested almost entirely as motion and heat. The whole mass was superheated to a degree which we can hardly conceive. Of feeling, knowledge, consciousness, we find no trace. As the change progressed heat diminished, and the spiritual substance concentrated sufficiently in certain combinations to become recognized as life. These living combinations strengthened, the amount of spiritual substance increased, they became conscious of feelings, of knowledge; they

stored their knowledge by memory, transmitted it by heredity, and a wonderful change took place upon the face of the globe. Heat almost disappeared, and life, action, knowledge, feelings, consciousness, took its place.

What is the lowest form of this spiritual substance? All new knowledge points to the fluid we call electricity. I believe it to be its first and basic manifestation, and to be the substance from which vital force has been evolved.

Vital force is electricity, concentrated and educated so as to seize upon matter—atoms—to build living organisms.

These organisms may be plants, animals, or men. They may belong to a certain species of plants, a certain species of animals, or a certain species of men, but whatever they may be is not due to their will, but to the direction in which they have been specialized, and their success is largely due to the training of their ancestors.

It is to that fact that is due the immense importance of vital force in the control and success of our lives, and it is to call the attention of progressive persons to this truth, that this pamphlet has been written.

And I insist upon it right here, that in the study of vital force, and of its influence upon our health and happiness, we must not look upon it as one of the factors of human life, but as **THE** factor, the one thing of importance, as the power which builds, maintains and runs the human machine; as the foundation of all health and happiness, of intelligence, of affections, of all sensations, pleasant or unpleasant. And I further believe that the pre-eminent part thus played by vital force can, not only be proven, but that all its workings can be studied, followed and demonstrated; and that the day is not far distant when the mode of operation by which vital force controls men will be investigated, recognized and made use of for the welfare of mankind.

CHAPTER II.

INDIVIDUALITY.

Before I proceed any further I must explain in what consists the difference between the living principle, which was thought to form the basis of life and vital force, as we now recognize it.

The living principle was simply an arbitrary principle whose only function was to explain the difference between the living and the dead. There was no difference, so far as the living principle was concerned, between a plant, an animal, a sick man, or a man in perfect health. They all were alive, and in so far they all differed from the dead.

But it is not so with vital force. It is an actual substance, capable of increase and decrease, and having special functions of its own, clearly defined, and upon which depends our individuality. More than that, it is transferable, while the living principle is not. The vital force we possess has been drawn from other sources, and can be transferred from one being to another.

The living principle utterly defies investigation, Vital force can and is being investigated, and its functions recognized.

A living germ possesses a certain amount of vital force, very small it is true, and which can be easily destroyed, but sufficient to form the nucleus of an organism which may attain considerable proportions.

This vital force possesses two faculties, one identical with all germs, the faculty of increase or growth; the other, peculiar and special to each individual germ, the faculty to increase and grow in only one special direction.

The faculty of growth is due to the power which vital force has to overcome chemical force. Slowly, according to the material placed within its reach, the germ increases and develops and builds up a structure or organism. That this power of growth is due to the presence of vital force is easily proven by the fact that if the vital force is driven away growth will cease and decay will commence. It is also shown by the further fact that although vital force may be present, as well as the matter necessary for growth, if there is but little vitality—vital force—the growth will be languid and slow. In the same way, if vital force is present, matter for growth abundant, but the supply for an increase of vital force deficient, as in plants kept in the dark and away from the sun, the growth will be defective and the structure imperfect.

The faculty of vital force to control the line of growth by which a germ from any one plant will develop in the same kind of plant, or the germ from an animal will develop into the same kind of an animal, each exactly according to its kind, with all its attributes and peculiarities, and which we call heredity, is now acknowledged by the best students of the subject to be specific memory, a wonderful faculty of the germ to recollect and reproduce that which has already taken place. Wonderful as it may seem, the vital force in the germ remembers—or to speak more correctly, has registered in itself—all the past experience of its ancestors, and uses this knowledge to control its own growth, building up exactly according to the teachings of this past experience.

The result of this power is Individuality. Every germ possesses not only the power of growth, but possesses that power in only one well defined direction, which stamps it as an individual differing in a degree more or less marked from all other organisms.

The living organisms are not identical forms, turned out all alike from a common mould, and made with interchangeable parts, like a piece of machinery, but they are separate individualities, with idiosyncracies of

their own; and the special powers or defects of each individual are due to the inherited attributes contained in each allotted portion of vital force possessed by the germ.

The inference we draw from this fact is, that it is upon the amount and quality of the vital force which we possess that depends the success of our lives. We are exactly what the vital force which our original germ possessed has made us, and this vital force is not a blind instrument subject to our will, but it is an intelligent force, working in a well defined direction, and all our efforts must be concentrated in the work of helping it and increasing it. We are not its master, but it is our master, and upon its amount and intelligence depend the structure, the character and the faculties which constitute our individuality.

It is a fact hard to realize, but it is nevertheless true, that our Intelligence and our Consciousness, which we praise so highly, and on account of whose possession man has exalted himself only a little less than the gods, are not the masters or controllers of our lives, but are themselves the instruments of a higher power which we call Vital Force; that long before we possessed conscious intelligence, when the germ was in the first stage of development, this force was building the mechanism which later on evolved conscious intelligence; that vital force keeps up, protects and guides the structure it has built, and that whatever of individuality we possess is not the result of our will nor of our intelligence, but of the amount of vital force embodied in us, and of the faculties transmitted to us through this same vital force.

And in case of accident or sickness, vital force—recognized by physicians under the name of a sound constitution—will mend the structure or fight the disease with much more knowledge and intelligence than the most skillful physician; and in health it will seek to satisfy our desires and control our actions in the pursuit of pleasant sensations much more skillfully than the most intelligent man could do it for us.

If we can realize that this vital force is not a blind force, but that it has an intelligent purpose, and that this purpose is, so far as we are concerned, to build us into strong, healthy, intelligent individualities, fit to overcome the difficulties in our path, and capable of enjoying all the pleasant sensations within our reach, we will cease to use our intelligence to thwart its efforts, and on the contrary, we will help it by all the means in our power. Up to this time, what with the desire of securing eternal bliss at the expense of present success, and on account of the fear of not complying with the standard of living or of education required by the prevailing fashion of our times, we have fought against vital force and have used all our intelligence in helping its enemies in their work of destruction, and the result has been that in the struggle for existence going on around us, vital force has been worsted time and again, and the germs instead of developing into healthy, happy individuals, have been proven unfit, and have been destroyed after a brief and unhappy existence.

CHAPTER III.

MOTION.

It seems very clear to me that it is not necessary to seek for some supernatural force to explain the source of motion and action in man. There are a sufficient number of forms of action to furnish all the propelling power for all living organisms.

The simple fact that man, like anything else, cannot act without using up some material; that living bodies, like dead machines, must have force applied to them in the form of material which is transformed or digested to furnish the moving power, is sufficient to prove that man is a mechanism like any other; more complex, a more perfect combination, but a mechanism all the same.

It is probable that all sources of motion are brought into play in human action. We are subject to gravitation; we are the theatre of both chemical and capillary attraction, and decomposition is all the time going on within us, but it seems that vital force plays an important part in our movements.

Mr. Hinton, in "Life in Nature," bases living action altogether upon the conflict between vital force and chemical force. Vital force holding in equilibrium the material from which we are composed, and chemical force all the time trying to break this equilibrium and release some of the force accumulated. While this theory is very plausible, and probably contains much truth, it fails to account for many of the phenomena of action. In the first place it is the fat, the muscle which thus waste, and it is well known that those parts have no power of action. It is the nerves alone which move. From each nervous ganglion a current of what is called nervous force, is sent along the nerves and thus contracts the muscles and draws them together, and that is the manner in which muscles are moved. Now this so called nervous current is really vital force, and I should incline to the belief that this current is the originator of all motion, and that the breaking of the equilibrium furnishes only the heat necessary to life, and also releases the vital force accumulated in the system, and thus replenishes the supply as fast as exhausted.

It is a very clear proof of the disastrous results upon investigation of the acceptance of a living principle as the originator of force, that while the presence of nervous force, transmitting both knowledge and motion all through the nervous system is freely acknowledged by all physiologists, the origin of this force has never been investigated, and it has been thought sufficient to say that it is the result of the living principle. The living principle has thus been made to fill the place of a first cause, just as God was made a first cause in special creation, and just as free-will in man has

been made to answer as a first cause in controlling his conduct. But science does not acknowledge any first cause; it only knows of an endless round of causes and effects, reaching away backward and forward, entirely beyond the eye of man.

Now, while I may not be able to account for the existence of nervous force, or for motion in the universe, I deny that there is such a thing as a living principle in the sense in which the word is commonly used, and I claim that we can trace this nervous force back to the great universal reservoir of spiritual substance; and I further claim that in the pursuit of this knowledge, we will dispel the existing ignorance on this subject, and thus advance the material welfare of man.

In throwing overboard this living principle as a first cause to action, we open a very interesting and difficult problem. See, for instance, this man driving a fast and high-spirited horse. Look at his hands tightly clutching the reins, at times throwing his whole force upon them, at others, handling them with his gentlest touch. Look at his eyes: keen, alert, taking in every move of the horse, every detail of the road, every possible obstruction. Cease to consider him as a supernatural being, inexplicable and beyond investigation, but look at him as the most complex and beautiful piece of machinery ever evolved, and he becomes not only the most interesting but the most useful of studies. For should his eyes fail him, his hands falter, he will be worsted in the contest and dashed to pieces by the animal he tries to control.

Although the danger may not be so conspicuous, our position, to all of us, is practically the same; we are surrounded by dangers of all kinds, and upon the steadiness of our nerves and the perfect control of our organism depends our failure and our success, and we cannot increase our chances of success except by increasing the control we possess over ourselves.

Whence then comes to this driver the ability to successfully control his actions? Is it due to supernatural causes, or is it the result of ascertainable causes, which once known can be turned to our own special benefit?

Admit the hypothesis which I have presented, that man is the product of vital force, that in fact vital force is the man; that the hands, the eyes, the tongue, the brain, the whole organism is the tool by which vital force works, and the problem, while it remains difficult, is not beyond explanation.

This vital force then, is the source of action, the motive power within the man. One man, the embodiment of a large amount of vital force, is quick, strong, his hands are firm, his eyes resolute, and all his actions impressed with energy; while another man possessed of little vital force is slow, weak, easily overpowered, and all his actions show a fatal want of decision.

If we admit the fact that a certain force transmitted to the nerves causes the muscles to contract, we have a sufficient basis for all living ac-

tion. Just as the weight of the water falling on the wheel, and transmitted to machinery, will weave, grind, print, and supply any number of the requirements of men by the transmission of force used in hundreds of different combinations; so the two movements in man, the contraction and relaxation of the muscles is sufficient to account for every living action, and the relative strength and weakness of these contractions and relaxations, and the greater or lesser complexity of the intricate human mechanism is sufficient to account for all the difference in action which exists between different men.

CHAPTER IV.

SENSATION.

I suppose that by this time my readers understand that I look upon man as a machine. A most complex and wonderful machine, it is true, and endowed with a mind and consciousness, and whose existence may, for all we know, persist beyond the realm of this world, but nevertheless a machine in this, that it works and acts, not in defiance to known laws which control all other matter in this universe, but in accord with these laws; and that just as so much iron and wood may, if brought together in a certain form or combination, make a sewing machine capable only of doing a certain kind of work, and if brought together in another combination will make a mowing machine capable only of doing another kind of work, and that these machines can never be any stronger or more effective than according to the strength and intelligence embodied in them; so, a man can not by any possibility accomplish any more, be any more intelligent or healthy, or strong, than according to the quality of the material from which he is composed, or of the efficacy of the combination from which he is composed.

But if man is a mechanism, he has one faculty developed beyond all other living organisms, and that is the faculty of conscious sensation. This faculty is that which enables him to control his actions in the right direction and the greatest advance which has been made of late toward a better mode of life, is the acknowledgment that man must listen to, and obey his sensations, instead of disregarding them under the plea that however useful they might be in the control of his life in this world, the result would be disastrous so far as the next world is concerned.

Sensation is something which we cannot define; we all recognize sensations when we feel them, and all know the difference between pleasant and unpleasant sensations. The ones we like and try to repeat, the others we

dislike and try to avoid, and this one fact, of little importance as it seems, is that which controls our lives. Our mechanism is so combined that, consciously or unconsciously, we encourage pleasant sensations and discourage unpleasant ones, and from this have grown all the complex forms of conduct and all maxims of morality.

If we can not define sensations, we can to a certain extent recognize their cause, and realize the part that vital force plays in their transmission to our consciousness. Pleasant sensations are felt whenever the human machine works harmoniously in all its parts, and in harmony with all its surroundings. Unpleasant sensations are felt when the machine is out of order, and in discord with its surroundings. Harmony, giving the word its most extensive meaning, is the source of pleasant sensations, and discord the source of unpleasant ones; thus our listening to our love of pleasant sensations is all the time leading us to seek that path which tends to harmony in ourselves and with our surroundings.

If we experience pleasant sensations whenever we are in the right condition, these pleasant feelings which we thus experience are only operative if they reach the seat of our consciousness. But consciousness is not felt all through us, very far from it. There is only one small part of our system which possesses the power of consciousness, and that spot has never yet been perfectly located. What little we know about it points to the base of the brain, or the beginning of the spine; the place where all the nerves center and where all the messages they bring unite in a common spot. Let it be where it may, there seems to be no doubt that there is one place alone where we are conscious of pain or pleasure, and that any sensation which we feel in any part of our system, must be transmitted there to be efficient in the control of our conduct. We may feel the most excruciating pain or the greatest pleasure in our hand or in our limbs, but if communication is cut off from the seat of consciousness, it will not be known by us, and it will not affect our actions.

These pains or pleasures are transmitted by the nerves, and vital force is the agent which transmits them. A constant current is going on all the time through us, and keeps us advised of what is going on in all parts of our organism. How it does it is beyond our knowledge. No one has been able to recognize the difference between a current charged with a message of pain, and one charged with a message of pleasure, no more than a positive or negative electric current can be recognized, except by the result; but that there is a difference, and that the difference can be recognized by our consciousness, cannot be doubted. This current is constant, and by it we are apprised all the time of the sensations which are felt through us, and by it also we are guided in all our actions. We soon learn to recognize the connection between certain actions and unpleasant sensations, and we avoid these actions; and to recognize the connection between certain other actions and pleasant sensations, and we repeat those actions.

In view of this fact it will be easily acknowledged how important these currents or messages are to our happiness, and so far as sensations are concerned, we must recognize that we are a mechanism run by vital force. And as the accuracy of these messages depend largely upon the amount and quality of the vital force within us, it will be seen that the question of its study is sufficiently important, the more so as we possess the double power, both to receive sensations and to repel them, for a strong person can and often does repel unpleasant sensations so strongly as to prevent them from reaching the seat of consciousness. In fact, we all unconsciously exert that power in time of excitement, when we utterly fail to be conscious of blows or wounds which at any other time would cause us the most excruciating pain.

CHAPTER V.

KNOWLEDGE.

Sensations do not tell us what conduct we ought to follow. They only apprise us if we are in the right or wrong course. They point to us the direction in which we would like to go, but they do not teach us the best way to get there. This is done by our intelligence. Intelligence is the ability to foretell results, and that ability is based upon knowledge, which itself is the result of Memory, or registered experience.

Memory results from the working of a mechanism in which vital force plays an important part.

The nervous matter, through which vital force passes, is capable of changes in the relations of its atoms; very slight changes, it is true, but very important in their results. Whenever an impression is received through the perceptive faculties, the part of the nervous system—the brain usually, for the brain is only a continuation of the nervous system, and so greatly preponderates as to receive the greater number of impressions—which receives this impression experiences a slight change. The nerve cells form a new combination. Ever after, whenever the same impression is received the same combination is made, and vice versa, whenever the same combination is made the same impression is received. This power to thus form combinations, each one corresponding to a fact, or an idea, or a feeling, is what constitutes memory, and enables us to register our past experience and make it available for future use. The whole nervous system—the brain especially—is like a book where, by a system of nerve-cell combinations, instead of letters as in the book, we are enabled to write down our knowledge, and by reproducing the same combinations whenever needed, we do make this knowledge available. This

power which we call memory, which cannot be investigated directly, and can only be ascertained by analogy, results, and carefully constructed hypotheses is the most important of our faculties, and being developed in man to an extraordinary degree, is the foundation of the immense difference between the intelligence of man and that of animals. It is purely a mechanical process, as much as writing and printing, and its power and efficacy depend altogether upon the perfection and development attained by the machine.

Now, all these changes and combinations of the nerve-cells are affected by the agency of the vital force messages sent by the perceptive senses. The eye, for instance, is only a mirror, whose work is to reproduce the image of whatever is presented before it, but it has no more power of discrimination than a glass mirror. It is the part of the brain, appointed to the work of receiving and translating the messages sent from the eye, which alone understands and translates the meaning of these messages, and these messages are vital force currents which convey from the eye to the brain knowledge of the picture received by the eye.

But it is not sufficient that the brain should receive messages from all the perceptive senses, as the eye, the ear, the touch, the smell, etc., it is also necessary that these messages should be co-ordinated, that is, that they should be compared with each other, corrected, and made efficient for the special purpose of controlling our conduct in the most favorable direction. For that purpose vital force comes again into play. From each one of the combinations taking place all through our organism, messages are sent to the nervous centers, the most important reaching the center of consciousness, and apprising these nervous centers of the special combinations going on at that time in each of its special departments, and apprising the center of consciousness of that which is going on in the whole. The knowledge of what combinations are taking place in our brain, and their translation into actual knowledge, is the process we call thinking, and is the basis of mind, and is a purely mechanical process, as much as music is the result of mechanical action.

Recapitulated, the process is a very simple one. The perceptive senses telegraph the sensations they receive to the brain, which registers those sensations by placing its nerve-cells in peculiar combinations, each combination answering to one sensation and to no other. Then the brain telegraphs to the center of consciousness the combination—or combinations—it has formed at that special time, and thus we become conscious of the knowledge which is necessary to guide our conduct.

But as the elements of conduct are exceedingly complex, and their results often hard to foresee, we possess the faculty, not only of knowing the sensations we are receiving at the present time, but also of calling back the knowledge previously acquired, so as to take it into consideration and to make it a factor in the control of our conduct, and this faculty is exercised by our ability to reproduce past combinations, and replacing our nerve-

cells in the exact position in which they had once been placed. This power is due to the fact that, just as when we see a horse, a certain combination takes place in our brain, and we are thus apprised that we see a horse, so, whenever that one combination takes place in our brain, we see the horse again just as we saw him before. Upon our ability to reproduce the same combinations *perfectly* depends the ability to see the horse *exactly* as we saw him before.

In this process vital force again plays an important part. Through it all knowledge is conveyed. Should we fail to receive the message correctly, our knowledge would be correspondingly distorted. Insanity in many of its forms is probably due to the inability to receive correct messages; and nervous diseases which so often baffle the skill of the physician, are probably vital force diseases.

As intelligence is the controller of men, and as upon its increase depends their happiness, we have good reason to believe that a greater knowledge of the laws which control vital force would enable us to increase our intelligence and to secure a corresponding advance in the welfare of humanity.

CHAPTER VI.

HEALTH.

There is a very close relation between Vital Force and Health. Health is the result of the perfect working of the machine in all its parts, and vital force is the important factor in the attainment of health.

As I have stated before, vital force is not a blind force, but is intelligent, and has a clearly defined end in view, and that end is the construction of a perfect living machine. This machine may be a horse, or a dog, or a white man, or a negro, either of these results being decided by the past experiences registered in the germ, but whichever it may be, it is expected to be as perfect of its kind as the nature of the case will permit.

If we lived in a world of harmonious relations, the result would always be in accord with the aims of this vital force, but we live in a world of conflict, where the success of the one always entails the failure of many others. Germs, containing vital force and potential faculties, are confronted at the very start by other germs likewise constituted, and all through their existence they strive against each other for mastery. Those of us who succeed in overpowering our enemies of all kinds, are healthy, and wealthy, and happy, and the others fail to attain this desirable state in just so much as they fail to conquer their enemies and are worsted in the struggle.

If it is so, then the question arises: How shall we conduct ourselves to strengthen the vital force within us? Right here our intelligence comes into play. We must recognize that the chief aim of our actions must be to store within us as large a portion of this vital force as possible, and to educate it to our greatest advantage. This world is a world of causes and effects, of action and reaction, and within us these same actions and reactions take place. Vital force creates knowledge, and knowledge helps vital force.

To help Vital Force we must seek all possible sources of supply. They are numerous, in fact they lay all around us. Our food, air, light, the rays of the sun, magnetic emanations from other living creatures, offer to us an extensive store from which we can replenish our own accumulation. But we must not only realize that there is such a store within our reach, but also make use of it and learn how to turn it to our benefit. It is not by indifference and neglect that our own supply will be increased, but we must strive for an increase if we would accomplish it. "Seek and ye shall find," applies with special truth to the pursuit of vital force.

The food must be digested, and must be the right kind, properly prepared and thoroughly masticated. The air must be breathed, for our lungs will only half do their work if we live in a state of inactivity. The sun must shine on us, which it cannot do if we spend our time in the seclusion of our houses. And the benefit we may receive from the magnetic emanations from others, must be sought for, and we must put ourselves in a proper state of receptivity if we would reap any benefit from them.

The important part taken by digestion in renewing the supply of vital force, must especially be recognized, and its true methods ascertained.

Digestion is usually looked upon as a chemical process, but it is really a conflict of vital forces. While we must acknowledge that the statement of the physical process by which digestion is carried on is true, it fails to account for the fact that while the machinery is in each one substantially the same, some persons have a much better digestive power than others. Digestion is with all animals, man included, the first and most important battlefield of the conflicting vital forces.

It is the vital force contained in all organisms which prevents their dissolution and appropriation by others. Life in our food resists the strongest powers of digestion. Living parasites exist in the stomach and intestines of animals, undisturbed by their digestive powers. To be able to overcome the remnant of vitality in our food, we must have enough vital forces of our own to destroy it. It is on that account that we cook and masticate our food. It destroys the cohesiveness of the living organism we want to appropriate to our use. Those persons who have the most vital force, digest their food the most thoroughly, and are the most benefitted by it. Then the first move towards health for those who are deficient in digestive powers is to husband their vital force, and turn as large a portion as possible towards the digestion of food. Health is essential to hap-

piness, a good digestion is the first condition of health, and a good digestion can only be secured by furnishing the digestive organs with all the vital force they need to overcome the vitality contained in the food we eat.

But after all, the supply of vital force is so large, the tendency to the care of self so strong, that it is seldom to a lack of supply that we owe our defeat in the struggle for existence, but to the fact that we do not carefully husband that which we get, and allow ourselves either to spend it or to be robbed of it faster than we can replace it. It is the same with vital force as with property. There are few persons but what gain enough to enable them to accumulate a surplus against the time of need, but there are also very few who know how to store that surplus so as to have something put away for a rainy day. The expenditure of vital force is just as pleasant as the expenditure of property, and it is now just as recklessly spent, so that when we are assailed by the many enemies which are all the time prowling around us, we are found unprepared, and have to succumb in the battle.

To that defect, the only possible remedy is an increase of knowledge of the important part which vital force plays in our lives, and the acknowledgment that it is a real substance, which can be increased or decreased, and which, if lacking, can find no substitute.

In time of disease, when some unseen but real enemy preys upon us, some little spore seeking to live at our expense, vital force holds to our structure with a tenacious grip, and fights the battle for us which no other force can fight. Physicians may help it by furnishing the best conditions for the battle, but our own vitality alone can make those conditions available. Could we see the combatants, we would see vital force calling out all its power, withdrawing from all unassailed parts, prostrating us to inaction by refusing the needed supply to our limbs, that its whole strength may be thrown to the threatened point, and the enemy defeated. This wonderful power has been called a strong constitution, and its mode of fighting called the wise providence of Nature, but better knowledge shows that a strong constitution is nothing more nor less than a large amount of reserve vital force, and that it is not Nature in the abstract which is intelligent, directing the battle from a source of outside knowledge, but that the intelligence is right where it is needed, having perfect knowledge of the nature of the enemy, and of the best means needed to defeat it.

I may have seemed extravagant in my statement, when I said that vital force is an intelligent force, but I believe that any one who will surrender pre-conceived beliefs, and watch carefully that which takes place in the growth of the individual, in the storing of force during life, and of the use of this force against all and every one of his enemies, and especially against internal disease, will acknowledge that there is a force at work which is intelligent, that is, which can foretell results, and use means to ends, even far beyond that which we prize so highly in ourselves—conscious intelligence.

CHAPTER VII.

MAGNETIC EXCHANGE.

So far I have been writing mostly of the function of Vital Force and of the important part it plays in the growth, maintenance and control of the human system. Now I want to speak of a subject only next in importance, the part which magnetism plays in the exchange, between men and men, of sensations and knowledge.

But first I must try to define the special meaning I give to the words Vital Force and Magnetism. So far as I can understand it there is no other difference between Electricity, Vital Force and Magnetism except that which comes from a different function being assigned to parts of the same substance. They are all manifestations of spiritual substance.

I use the word Electricity as the accepted term to designate the immense reservoir of spiritual substance which encompasses the universe, I use this word in a general sense. But out of this substance, a certain part seems to have been set aside for special functions which I have tried to explain in the foregoing articles. That portion has probably special powers, but they are so subtle that they can only be recognized by their results. Seeing what it accomplishes we can conclude that there is a force at work, and that part of spiritual substance engaged in promoting and maintaining life I designate as Vital Force.

But one part of that same force is engaged in carrying messages from one organism to the other, and that part I designate as Magnetism.

In one particular, man has progressed far beyond animals. It is in the process of Exchange. He alone has the power extensively developed of accumulating such products as he needs beyond the wants of the moment, and sufficient knowledge to exchange them for other products conducive to his welfare.

This faculty, the result of a large brain development, is specially conspicuous in the realm of material production. Vast stores of material products are stored away to be sent in every direction and exchanged for other products likewise accumulated. But, if this exchange of material product has attained such considerable proportions as to overshadow all other forms of exchange, yet there are others which, although not recognized, have an important bearing upon our health and happiness. We are all the time exchanging thoughts, knowledge, affection, and sensations, and in this form of exchange magnetism plays a most important part, well worthy of more careful study than it has yet received.

Nothing has struck me with more force, since I have commenced the investigations which have occupied my thoughts in the latter years, than the similarity of the process used by Nature in all its phenomena. One or

two leading principles seem to govern all actions, and if we have a correct knowledge of the process in one case, we can rest assured that the same process will be found at work in all cases, and thus we can add a great deal to our knowledge by the process of analogy. Spencer has given some striking examples of this fact in the parallel he has shown to exist between the internal structure of an individual and the internal structure of a nation.

Now this analogy works perfectly all through the process of exchange, and as we are tolerably well acquainted with the laws which control the exchange of material products, we can draw some useful lessons from this knowledge by applying it to magnetic exchange.

In material products, the first requisite is a large production, cumulating in large accumulations at convenient points, from which the surplus is exchanged. It requires ever perfected means of accumulations, and also freedom to exchange in that market which offers the best returns.

I find the same requisites in magnetic exchange. A large production of vital force, its storage in reservoirs from which it is drawn, ever perfected means of communication, and freedom to exchange wherever we can get the best returns.

We need a strong action from the vital force, so that there may be, not only enough produced to supply all our daily wants, but also enough to store an accumulated supply for exchange with others.

The channels by which magnetism is exchanged have to be opened and improved, for it is a well known fact to all persons who are acquainted with the working of magnetism, that its easy transfer is the result of continual practice, and that it is capable of considerable development.

Perfect freedom is also one of the necessary conditions, the least restraint, mental or physical, being an absolute bar to the flow of magnetism.

These needed conditions are found, more or less, in all men, but as in the exchange of material products, they steadily improve as we reach a higher stage of development, and as a civilized nation attains a stage of production requiring large accumulations, railroads, steamboats, banks and business houses, and chafes more and more against all restraints which prevent a free exchange, so the healthy, active, intellectual men and women accumulate large stores of vital force, train their whole system to a higher degree of efficiency in its transfer, and chafe more and more against all the restraints which prevent its free exchange.

There are within men three separate and different store-houses of vital force, each having an accumulated supply having special functions to perform.

The first is the brain, wherein is stored our intellectual magnetism, and which is the main reservoir of intelligence. From this supply we exchange knowledge and intellectual sensations.

The second is the great nervous center, called the sympathetic nerve,

situated back of the heart. In it is stored the emotional magnetism, and from this supply we exchange emotions and affection.

The third is the genitals, both of men and women, where is stored sexual magnetism or the vital force specially designated to the work of reproduction. From this supply, as I shall try to show, we not only perpetuate our race, but can exchange substances conducive to vitality.

While the same law governs their several exchanges, the great difference in their functions compels me to treat of each separately.

CHAPTER VIII.

INTELLECTUAL MAGNETISM.

A number of years ago, long before I had any knowledge of magnetism, I was living in a small town in New York where the Presbyterian Church patterned after its Puritan founders, had a sermon in the morning and one in the afternoon, with Sabbath school between the two services. The minister, an eloquent man, a native of Virginia, and not so strongly imbued with puritan principles, persuaded his people to give up the afternoon sermon. Speaking to me about his reasons for the change, he said: "I find that if I let out any fire in my morning discourse, I have no life left for my afternoon sermon; one sermon is as much as I can preach well in a day."

What was that fire which had thus to be husbanded to give effect to his sermons? It was not knowledge, he had plenty of subjects for his discourses, and enough ability to speak readily upon any topic. Neither was it strength or health, for he was a healthy man, and did not complain of being wearied of his efforts. It was magnetism. He was a magnetic man, and his discourses were strongly magnetic, and he used up in one discourse the intellectual magnetism which he had accumulated during the time he had been thinking out his sermons.

The brain is a large electric machine. Electricity is, as we all know, produced by friction, and thinking, as I have explained, is due to the formation of nerve-cell combinations. The formation of these combinations produces friction, and hard thinking produces much friction. Hard thinking means thinking of things which we have not yet mastered, and combinations after combinations have to be tried; some of them very difficult, and many entirely new to our brain, and this labor results in the production of a large amount of magnetism which, loaded with all the knowledge of the thoughts of our minds, is stored away in our brain ready for use. When the proper time comes, this force is released, and controlling and

setting to work our organ of speech, if used in the form of a discourse, or the instrument for writing, if used in a letter or essay, it is used up and we feel much relieved.

This is the explanation of a feeling which all persons experience, the desire to tell what we know, or think that we know, and the relief felt when we have thus unburdened ourselves. That which oppressed us was not the knowledge, for that we have not lost nor given away, but the extra amount of electricity generated by the action of the brain, thinking over and over that which occupied our minds.

It is on that account that it is at times so difficult to keep our lips shut. Electricity in the brain, like electricity anywhere else, will escape when the right conductor presents itself and forms connection with it. And by words, the intellectual electricity collected in our brain will be discharged upon any person specially calculated to receive it; and although we may by practice, obtain a great deal of control over it, yet, under certain conditions, words will fly out of our mouth without our being able to repress them, and often, after a long time of self control, this magnetic current will break loose, and the rush of words will be enormous until the accumulation is exhausted. And often, when the conditions are such that words cannot be used, a glance of the eye, or a gesture, will transmit the electric spark and convey all that which the words would have done—sometimes much more.

I cannot here take room to explain all the phenomena which those facts make clear to us. It explains why we feel it so easy to talk to some persons on subjects on which we never expected to open our lips. They are conductors particularly adapted to that special want of ours, and we feel relieved when we have thus unburdened ourselves. It explains also why, in times of irritation, a strong flow of words—or a flow of strong words—leaves us more calm, helps to cool us down, and in the same way, in times of pain, cries and tears will furnish the conductors which carry off the electric force charged with unpleasant sensations.

A great part of these manifestations of intellectual magnetism are magnetic exchanges. It is no satisfaction to us to speak our thoughts to inanimate things or to dumb animals, or even to persons who cannot understand them. The complete satisfaction is only felt when that which we give out is received, and a person in search of knowledge has as much power to draw this magnetism from us as we have to impart it to him. The orator must not only be charged with intellectual magnetism to speak with effect, but he must address a sympathetic audience, one who will receive his magnetism, for otherwise his words will be driven back upon him and he will feel chilled to the very marrow of his bones. Attention, which is nothing more than magnetic receptivity, must be manifested if the ideas would come readily and the words easily flow.

Study the intellectual intercourse of men, and you will find that all the time some are giving and some are receiving, the position ever changing,

but the relation ever the same. A perpetual exchange of intellectual magnetism is ever going on, and to it is due all the pleasure of intellectual intercourse.

To promote this exchange and this pleasure, two things are needed. The first is a large store of knowledge, that is, a willingness to think and to do hard thinking. Thoughts are the material for exchange, and none is possible without a large accumulation of them. As in material production, nothing is exchanged except the overplus of production. Those who produce much more than they need, have large amounts for exchange, and can thus enjoy much satisfaction. A large production is the first condition.

The next is a willingness to exchange, which means willingness to receive as well as to give. The trouble is that after we have done much thinking, we are much more inclined to unburden ourselves upon others than to allow others to unburden themselves upon us. And thus too often hard thinkers make good talkers, but bad listeners, and finally tire their audience. They force their goods on the market faster than there is a demand for them. Their thoughts run only in one direction, they produce only one kind of goods, and long after they have supplied all possible demand, they keep on producing till they have to corner and button-hole any unlucky person who happens to fall in their hands, so as to make a possible customer, somewhat as a book agent forces his goods on his helpless victim.

The pleasures and benefits of intellectual exchange are so great that they are worthy of the best cultivation, and the knowledge of the true nature of that exchange will be the best incentive we can have to an improvement in that direction.

CHAPTER IX.

EMOTIONAL MAGNETISM.

Back of the heart and lungs is an important system of nerves called the Great Sympathetic, which is one of the reservoirs of Vital Force, and from which emanates magnetism which plays a leading part in the conduct of our lives. It is from that source that spring all the feelings which we call emotional.

There is a peculiar feeling for others, which we designate as affection, which greatly influences our actions and which has a great deal to do with our happiness, and this feeling seems to be dependent upon the amount of vital force accumulated in the sympathetic nerves, and upon the ability we possess of transferring to others the overflow of this vitality.

The Great Sympathetic is supposed to control what is called the Organī or Vegetable life, that is, all those organs which act involuntarily and unconsciously, and supply the means of life to the individual. But Nature does not stop at the production only of that which is needed for daily wants, and when the amount of vital force needed for the normal action of these vegetable organisms is supplied, the production of vital force does not stop there, but is continued so as to enable us to labor to accumulate those products which are necessary to the sustenance and enjoyment of life. An when our own wants are filled, the production still goes on, and we produce not only for ourselves, but for those who are near and dear to us.

As I understand it, while Intellectual magnetism controls the direction of our actions, furnishing us with the knowledge necessary to ascertain the conduct best calculated to promote happiness, Emotional Magnetism is the basis of life, the motive power of our actions.

On that account our happiness and misery are more intimately connected with emotional magnetism than with intellectual magnetism, and it has been well said that happiness is of the heart and not of the head. A large supply of vital force in the vegetative organs of man is always productive of a feeling of enjoyment which nothing can check, while a low state of vitality is always productive of gloom and dissatisfaction.

The leading characteristic of the emotional vital force which is stored away in the Great Sympathetic is its steadiness and stability. Deeply seated in the center of the system, its supply is not easily affected by all passing events, nor easily reached by the influence of the perceptive senses. In infancy a supply is accumulated, which, according to its extent, shapes all the organization of the individual, and which, as it is bountiful or meagre, furnishes the back-ground for all his future sensations. I cannot probably explain my meaning better than by comparing the results of this accumulation of vital force to the different results upon our feelings caused by a bright and sunshiny day and a dark and gloomy day. In the first, all things look bright, and even if difficulties arise, they seem slight and easily overcome, while in the other, everything looks dark and dreary, and the most desirable circumstances give us but little enjoyment. In the same way, those persons who have a large amount of vital force stored away in the Great Sympathetic carry sunshine in their hearts wherever they go, and life looks bright to them under all its aspects, while those who are deficient in this respect are plunged into dismal gloom which darkens all their surroundings. The transient events of life, while they make up the picture, do not make up the character, and it will be bright or gloomy according to the general tone of the back-ground, which is furnished by the feelings of the individual himself.

This great supply of vital force leads and impels the individual to action and to production. The steady supply of vital force not only furnishes the motive power for the heart, lungs, stomach, etc., but through them it furnishes the force that works the limbs, hands, etc., and thus is

the source of all production. This ever acting force, by its restless energy, compels an amount of production much greater than the producer can consume, and thus compels him either to exchange the product for others or to bestow them upon those persons by whom he is surrounded.

In connection with the results of magnetic force, one interesting fact must be noticed. While the tendency of intellectual magnetism is to lead the parties to an exchange of thoughts and of knowledge, and the tendency of sexual magnetism leads those who come under its influence to bodily contact, the tendency of emotional magnetism is plainly manifested by leading us to bestow upon others the result of material production. Nothing gives us so much pleasure as giving what we can to, or doing something for, those for whom we have affection, and next to that pleasure is the pleasure of having those we like do something for us. It is of course very possible for all these magnetic influences to exist at the same time, and to enjoy exchange of thoughts, bodily contact, and the bestowal of our possessions at the same time and on the same person, but if we will study our feelings we shall find that they spring from entirely different sources. And in so doing we shall find that there are persons with whom we have no desire for bodily contact, no special pleasure in exchanging thoughts, and yet on whom we find great pleasure in bestowing the surplus of our production, and if we analyze our feelings for those persons, we will find that it is not love we feel for them, but affection.

The affections do sometimes, it is true, lead us to desire both for intellectual exchange and for bodily contact, but it is only when they are deeply stirred, and the feeling does not last very long. It is often felt in full force when friends meet after a long absence, but very quickly the parties return to their normal condition.

This feeling is also experienced very strongly in cases of sickness, and also in the care of young children, but it is due, I believe, that by bodily contact we impart actual vital force which at that time is the product they most urgently need, and we feel strongly impelled to bodily contact, as the most available manner by which the transfer can be made. Thus by holding the hands of sick friends, by holding young children in our arms, we transmit to them, often unconsciously, the force which they stand in need of. That this desire is not due to affection alone is plainly shown by the fact that, when our friends get well, when our children are grown, we lose that desire without our affection for them having diminished. The same force, which would lead us to bestow upon them food or raiment, or any of our possessions in need of which they might stand, leads us to seek to bestow on them by bodily contact, that which they need and which we have to spare.

I believe that investigation will show that I am substantially correct, that emotional magnetism is the motive power of the human organism; that it first builds and controls the vegetative organs; next, that it sets in motion the limbs, hands, etc., and under the control of intellectual mag-

netism it produces all the material helps to health and enjoyment. And that it not only does this work for each individual, but that its overflow leads to the bestowal of our surplus upon those who are deficient.

Benevolence and philanthropy are manifestations of the same form, which, in certain organizations, or under certain conditions, cannot be satisfied with the narrow circle of near relations and friends, but seeks a larger field for its application.

CHAPTER X.

SEXUAL MAGNETISM.

In the normal course of growth, whenever the organism has evolved a sufficient amount of vital force to build up its own structure, and to satisfy its own wants, its powers are turned in the direction of reproduction and accumulations takes place which go to form a new organism. This is the law of all living structures, from plants to men.

In man this new supply of vital force accumulates in the reproductive organs, and there becomes the source of new wants, new desires, new thoughts, which manifest themselves under the influence of what I call Sexual Force. It is sexual force which stamps the man-germ, male and female, with its power of growth, and the inherited power of growth in the direction of the previous growth of its ancestors.

Of the hereditary faculties thus stamped upon the germ, and by which all the experience of its predecessors are made available for its own development, I will not speak here. It has been and is being studied under the name of Heredity, and is beginning to attract the attention it deserves. It is a study in itself, and it is sufficient for me to here acknowledge the fact that this power exists, and is one of the endowments of the vital force used in the reproduction of the race.

Another of the potentialities of this vital force, thus manifested as sexual magnetism, has not received the attention it merits. It is the power it exerts in drawing the sexes together, and inducing bodily contact, or near proximity if no more can be obtained.

One of the faculties of electricity is that manifested by its power to draw together. Thus the magnet draws the iron, and the magnetic current contracts the muscles, and by the exertion of the same power, vital force draws individuals together. As I have before stated, it is by the power which vital force possesses of drawing and holding together, that it wrests the necessary material from chemical force, and builds living structures. But its power goes beyond that of building individualities, it binds individuals together with a tremendous force, and sexual magnetism is the most potent of its manifestations to hold individuals of different sexes together.

To this force alone must be credited the act of coition, for neither in man nor in animals is there, in most cases, any thought or desire for reproduction when it is performed. It is the result, in both male and female, of a blind feeling which draws them together, and possesses them till the overflow of magnetism has taken place. Just as in intellectual or emotional magnetism, so in sexual magnetism, when the supply becomes too large, and more than the individual can retain, there is a strong need of relief from the accumulation, which is best satisfied by contact with persons who are, for the time being, receptive of this magnetism. Just as in knowledge, or in material product we seek to exchange with those who are in need of the excess of our production, or who themselves produce more than they need of that which we lack, so in the exchange of sexual magnetism, each sex is compelled to seek its opposite, and this instinctive desire not only controls our selection in regard to sex, but usually leads us to prefer the society of those of a different temperament to our own.

It would be a mistake to suppose that what I have said applies to coition only, for the exchange of sexual magnetism can take place without actual contact as well as with it. A manly man, or a womanly woman, in good health and in the strength of life, are sexual magnetic batteries, always loaded, and always ready to give off their magnetism. Through the eye, through the voice the exchange is often carried on, and can be made very effectively through kisses, holding of hands and caresses. Dancing and all games in which both sexes join are also very potent in the transfer of sexual magnetism.

But if coition is not necessary to the exchange of sexual magnetism, it is well to understand that all feelings of pleasure experienced by the presence and contact of the other sex, are due to the exchange of sexual magnetism. There is no difference in kind, but only in degree, between the pleasure of the dance, or of a kiss, or even of the mere presence of a person of the opposite sex, and the most exciting feeling of a sexual orgasm, they are all due to the same factor. It is not the sacred emotions of the soul, but it is the overflow of sexual magnetism which gives pleasure as we exchange—consciously or unconsciously—with one of the opposite sex.

The fact that this exchange gives pleasure, has led me gradually to another belief, of which I intend to speak of at length in the next chapter, which is, that the exchange of sexual magnetism in the human family, possesses not only the power of reproduction, but the power to maintain and prolong life, and that the desire we have for exchange of sexual magnetism is an instinctive desire for health and prolongation of life.

The attraction of the sexes for each other in the human family is universal, and increases as they increase in intelligence and knowledge. It is probably the strongest force known, more potent to control actions than the love of wealth or of power. To its efficacy is due the marriage relation, for however great may be the intellectual affinity or affection between two persons of the same sex, they do not leave home, friends or family, to

cleave to each other, as do man and woman when they become husband and wife. Study it in any of its manifestations, and you will find that both men and women will endure more, wait longer, overcome more difficulties, to be able to draw near to each other, than they will for any other purpose; nor will they under the influence of sexual magnetism rest satisfied till they have drawn together as near as possible; while under the influence of intellectual or of emotional magnetism, they will be satisfied with letters, conversation, or mere presence in the same dwelling.

CHAPTER XI.

MAGNETATION.

All reproduction is attended with waste. Thousands of germs are produced which are never impregnated, but decay and return to their original elements without having fulfilled the potentialities of their existence. Of those impregnated, the largest portion succumbs in the early part of their lives, a prey to their enemies or destroyed by adverse elements.

Men fare no better. A large portion of the vital force of both men and women is spent in producing useless germs; besides, the woman has a most complicated apparatus for the nourishment of the fetus and the accretion of the child, which comes into use only for a brief period of her existence, and often not at all, while the extra production of the needed nourishment for her possible offspring is going on during the best part of her life, and is wasted by the discharge of her monthly flow.

Besides that, out of the children that are born, one-half or more die before they have reached the age of usefulness, which means, from the point of view of social economy, that all the vital force embodied in those children, all the products they have consumed, can be looked upon as a pure waste. It may seem heartless to look at it in that light, but it is a fact that many an aged couple who spend their last days in want and are dependent on charity, have buried in silent graves an amount of vital force and of material product which would keep them in health and comfort in their old age.

The tendency of the increased intelligence of man is to diminish this waste. In plants, men so control them that their reproductive powers are principally used for the alimentation of mankind. Thus in Indian corn less than one grain in every two hundred is used for seed. The remainder goes to feed man and domestic animals. This has been accomplished by agriculturists, who have improved the surroundings of the plants and developed the potentialities they possessed.

The horticulturists have progressed in another direction, and have reached a much more striking development. By culture the flowers have lost their reproductive organs, in part or entirely, and have increased the number and beauty of their petals thus producing what are called double flowers.

The same process of turning the reproductive forces in a new and more useful direction, is what I claim can be done for mankind by an intelligent exchange of sexual magnetism, and the general process by which it is accomplished is what I call Magnetation.

Magnetation is a new word, furnished me by Dr. J. Wm. Lloyd, who has felt the need of a new nomenclature for our increased knowledge in sexual science. It is intended to designate all forms of exchange of sexual magnetism made for the benefit of the actors and not for purposes of procreation.

In claiming for magnetation certain special advantages, I do not wish to be understood as rejecting the idea that the exchange of intellectual or of emotional magnetism are not beneficial. On the contrary, I believe all magnetic exchanges are productive of good results. But I also believe that, just as all development is carried on in special directions according to the law of the division of labor, so has vital force developed in special directions and to the sexual force has been delegated the task of the perpetuation or reproduction of life. It is evident that it is sexual force alone which can transmit life from the parent organism to its offspring. It seems then logical that if this force can be used by the parent organism for his own benefit, it will result in the increase of his own life. It must result in an increase of vitality, and probably in the prolongation of life.

Magnetation includes all those actions resulting from a pleasant consciousness of the presence of a person of the opposite sex. This pleasant consciousness is due to the exchange of sexual magnetism and is the incentive to magnetation. A man and a woman may converse about business or politics and there may or may not be magnetation, but they cannot talk about love, or make love to each other without more or less magnetation taking place. Dancing is usually fruitful of magnetation, but not necessarily so. It altogether depends on the feelings entertained by the partners, for magnetation is never present without causing a feeling of attraction, and that feeling is due to the attractive force of sexual magnetism.

The natural, uneducated result of magnetation is procreation. Animals court at times, but when the female is once impregnated magnetation ceases, and they relapse into their normal indifference. Uneducated men act nearly the same. They court, marry, and very soon the care of the family absorbs their energy and little magnetation takes place.

Magnetation leads to procreation, but procreation kills magnetation, and those who wish to reap the benefit offered by the potentialities of magnetation must surrender, in part at least, the pleasures offered in the possession of a large family of children.

It is self-evident that, unconsciously to themselves, there are many persons who realize the benefits of magnetation. The number of married couples who live happily together and yet limit the size of their family is daily increasing. Those persons practice magnetation in some of its forms. Besides, there is an increased tendency to the public mixing of the sexes. The objections of the churches to dancing are steadily losing their force; boys and girls mix in the schools; women attend colleges and universities; they are found in the stores, and in the lawyers' and doctors' offices. The growing popularity of these changes is largely due to the unconscious acknowledgment of the benefit of magnetation.

If I am correct as to the potentialities contained in sexual magnetism, and if these potentialities can be called out by yet more intelligent methods of magnetation, it offers the strongest inducement to a careful and scientific study of the whole subject and adds a new incentive to the investigation of the true nature of vital force. It is not my intention in this pamphlet to branch out in any of the lines of study it opens for consideration, but I hope at some future day to write at length upon Magnetation, its laws and its possibilities.

CHAPTER XII.

NORMAL AND ABNORMAL ACTION.

Man is not the result of chance. He has been evolved for a clearly defined purpose: to take the lead in the work of civilization. This work cannot be accomplished without action, and the sphere of the several magnetisms of which I have been writing, is to promote correct or normal action.

Intellectual force both stimulates and controls action. Emotional force furnishes the motive power for action through the vegetative organs, and its overflow creates affection, while sexual force leads to those actions which bring the sexes together and which causes reproduction.

If men had perfect knowledge, were perfectly healthy, and if the state of society was in perfect harmony with their wants, all actions would be normal actions. While there is often within us a conflict caused by desire resulting from the several vital forces, yet, in that state of ideal perfection these desires would be so nicely balanced, and the control of our intellectual force would be so perfect that harmony would be established and only normal actions performed. But controlled by defective knowledge, with defective health, and surrounded by defective institutions, our actions are as often abnormal as normal.

In earlier times, yet lingering among us, normal or right actions were

those approved of by the religion or morals of the day, regardless of the result upon the happiness of individuals; but now evolutionists call normal or right actions those which lead at once or ultimately, to pleasant sensations—happiness—and call abnormal or wrong actions those which lead to unpleasant sensations.

The subject is one for the study of the sociologist as well as for the physiologist, but these few words of introduction were necessary to explain how it is that we often commit abnormal actions.

Intellectual force both controls and stimulates action. It controls it through its knowledge of the past—memory. If this knowledge is deficient, the control is deficient also, and the result is abnormal action. It also stimulates action, and if this stimulus is too great the actions are too violent and are abnormal actions. A man hits his toe against a stone and flies into a passion—over stimulation—and swears and kicks the stone, which is abnormal action, for it is a pure waste of vital force, and is unfavorable to pleasant sensations. Another man hits the same stone, but instead of being over stimulated and flying in a passion, he picks up the stone and throws it out of the road, which is normal action, as it prevents a recurrence of the same unpleasant sensations. Another man may have hit the same stone and simply passed on his way, it only stimulated him to thought but not action. He may have thought that the stone ought to be removed, that somebody ought to remove it, that he would himself remove it at some more convenient time, but it did not stimulate him to efficient or normal action.

This example is typical of the action of intellectual stimulus upon all men. Some men, usually great brain-workers, are stimulated to useless action. They relieve themselves by useless gestures and passionate language, but not by efficient action. They are the talkers of society, knowing everything and blaming everybody; they pour out their surplus intellectual magnetism—of a poor kind usually—on a patient and long-suffering world. Others cannot be stimulated at all except by actual pressing wants. They never act if they can possibly help it, and never perfect themselves to useful action. They occupy the lower rounds of the social scale, and unless their wants have been provided for by inheritance or in some other way that does not call for exertion, they sink into poverty and want. But there is another class, the most numerous, who are rightly stimulated by intellectual force, it leads them to action. Saying but little, they do not waste their vital force in abnormal action, but use it in normal action. That they are not more successful in achieving success comes from a false knowledge of many things which they think they know, and an absolute ignorance of many other things which they ought to know.

The trouble with the first class is that they are not evenly balanced. Their brain uses more than its proper share of vital force, and the motive power left is not sufficient to carry out the suggestions, so an easier outlet is found in the easy motion of the tongue and in over gesticulation, which

draws off the stimulus and leaves them relieved. The other class lacks in intellectual force. The brain is deficient and fails to stimulate, except when pressed by actual want. These defects can be remedied by proper training. By checking the flow of words—learning self control—the force will be kept for more efficient purposes, and by compelling the brain to work its capacity will be increased by use. Our actual system of education is beneficial to the sluggish, for it develops their brain power, but it is fatal to the success of the large class whose brain power is already too great for their emotional force.

Abnormal action due to emotional force, is not so common. It is well said that the heart seldom leads us wrong. It is only when the strength of our affections is such as to overpower our judgment that we are likely to be misled by them. But if the emotional force usurps the control which rightly belongs to the intellect, we are liable to act in a manner inimical to our happiness. For example, children spoiled by their parents, lovers entering into foolish marriages, or philanthropists deceived by professional beggars and paupers.

In an intelligent state of society sexual force would not often lead us wrong, but under the existing system it is a fruitful cause of abnormal actions. Sexual force is the effective force in reproduction, and reckless reproduction is the greatest cause of misery in society, for it is that which feeds and intensifies the struggle for existence. On that account society has erected barriers to the exchange of sexual magnetism, which although not visible, are not the less efficient, and has tried to turn its current into formal and approved channels.

But magnetism is a force which it is hard to confine and it is always breaking bounds in some unexpected direction. And sexual magnetism being the most under subjugation is the most liable to such rebellious action. With society as it is now constructed, there is probably more abnormal action—action which leads to unpleasant results—caused by sexual magnetism than by the other two combined, and society as usual, instead of blaming its own ignorance, blames the persons who overstep the barriers which have been erected.

The actions of men cannot be rightly understood unless we take into account the reaction of the different forces upon each other. Intellectual force stimulates emotional force, but both emotional and sexual force stimulate the intellectual. The lover will tax his intellect to please his mistress, and the mother to please her child. Intellectual affinity leads to love, and love turns into affection.

Man is a store house of vital force, which, fed by the supplies absorbed by nutrition, is ever compelling him to action. These forces are diffused all through the system, but each has its part to play, though they are often interchangeable in their work. The energy thus imprisoned within us cannot be repressed, but it will *act* and the force must be finally liberated to make room for a new supply. Abnormal action is the safety valve of

the mechanism, only, instead of there being only one, their name is legion.

But bodily action is the best and safest of them, and although when excessive it is abnormal action—many persons working more than is conducive to their health and happiness—yet it is productive of more good and less harm than any other form of abnormal action. Bodily action relieves the brain and quiets the throbbing pulse, it soothes the wounded heart and is the best remedy for disappointed affection; and it enables the sufferer to forget his or her longing desire for sexual affection.

Of one form of abnormal action I want to speak here. There is a class of prudish persons, of the female sex usually, although effeminate men are found among them, who are cruelly severe on all lapses of what they call sexual virtue. Now these persons are usually what are called scandal-mongers. They can smell an illicit connection, and spread the news long before the average individual has even commenced to mistrust. Any sexual story has special interest for them, and while their lips pronounce words of condemnation, their eyes twinkle with suppressed excitement and enjoyment. This is all abnormal action due to sexual force. For causes of divers kinds its most natural outflow has been checked and it has turned its course into an unnatural channel. If they only had more knowledge they would know that they are under the same influence as the persons whom they blame, and that the difference is not in their favor. Their virtue is usually physical weakness, and they enjoy to its full extent the only sexual pleasure within their reach—sexual conversation.

CHAPTER XIII.

ATTRACTION AND REPULSION.

Magnetism both attracts and repulses. A positive and a negative pole are attracted to each other, while two positives are repulsed from one another. This fact is thought by some persons to explain the movement of the earth, and it has been of practical use in the department of mechanics, as for instance in ringing the magnetic bell.

Man, being as I claim a magnetic machine, is influenced by the same force and is both attracted and repulsed by his surroundings. In the more simple manifestations of electricity, it is easy enough to determine the conditions under which attraction and repulsion take place, but in so complex a being as man, in whom electricity becomes vital force and magnetism, and which is so greatly modified by the physical condition of the individual, it is much more difficult to ascertain what are the conditions

by which attraction and repulsion are controlled. The factors are so numerous, and often so contradictory in the same person, that it is often next to impossible to follow them to their several results. And yet the subject is worthy of investigation, for the attraction or repulsion we may feel for some of our fellow beings is one of the important factors in conduct, and plays a large part in controlling our happiness.

I think it may be stated as a fact, which the scientific and inquiring mind is slowly acknowledging, that all love or hate, like or dislike, are due to the presence of magnetism, and to the fact of that magnetism being either sympathetic or antagonistic. Sympathetic or magnetic attraction is the cohesive power of society, and to its influence is due the gregarious character of men. And how to increase the sympathetic feeling and decrease the antagonistic, is really the key of the problem of all social advance.

The increase of sympathy is evidently due to an increase of production. According to the statements I have made under the title of Magnetic Exchange, whenever we produce more than we need we look around to find where we can dispose of our surplus, and when the persons are found we establish such communications with them as lead to sympathetic exchange. This is true of all forms of magnetism. Whenever there is giving or receiving there is sympathy also, and this feeling cannot be prevented, for it is a result, not of the act itself, but of the pressure of magnetism which prompts the act and is as irresistible as the attraction of electricity in the electric bell. The foundation of the attraction is a large production.

But just as in the electric bell, when both poles become positive they cease to be attracted and instead, are repulsed one from the other. So in the human machine, certain conditions arise when sympathy ceases and turns to antagonism.

I believe the same causes affect the man which affect the bell. It is when both parties become positive that they become antagonistic.

I do not hold to the idea that man is positive and woman negative, but I believe that man, woman or child are positive whenever they exert their will, and are negative or receptive when they submit to the will of another. A child or a woman are often very positive, while many men have perfectly negative characters. Positiveness is an assertion of will force in the individual and is not a permanent, but a transient state. We may be intellectually positive, as when we assert some knowledge of our own and impress it upon others, at other times we are intellectually negative, when we receive knowledge from others.

In the perpetual magnetic exchange which is going on, those who give—be it knowledge, affection, sexual love or products—are positive, they assert themselves, use their will force for action. Those who receive are negative, for at the time they hold their will force in subjection.

But whenever two persons who are both positive come in contact, they

become antagonistic for they both assert themselves, and the two wills being different, cannot unite and are repulsed from each other. Could we see it, we would recognize a magnetic current being sent out from each and striving for mastery, trying to penetrate the adversary and take possession of his consciousness so as to control his actions. But if we cannot see it, yet the peculiar feeling is plain to those persons specially susceptible to magnetic influences.

This explains the great complexity of our feelings. Our magnetic states are as unstable as water. We become positive or negative with every change in condition, and are attracted or repulsed in quick succession as the magnetic influences of the individuals who surround us happen to affect us. One minute we are repulsed by the expression of opinions—intellectual magnetism—while next we are attracted by some kind action—emotional magnetism—from the same person, and will hardly be able to decide whether we are attracted or repelled—like or dislike—by that person. Not only the acts of men, women or children thus influence our feelings, but the acts of animals also, and we pet or scold, often in quick succession.

This instability of our feelings, due to the many changes in the magnetic influences, is a great source of discomfort and unhappiness, especially in connection with those with whom we live in close contact, and whose actions and opinions clash with our own. It is impossible for two persons of equal will force to assert themselves daily in opposition to each other without creating an antagonism which will destroy the happiness of their lives, and to this fact are due the numerous failures of married life.

The usual remedy for this trouble has been to advise submission to each others wishes, but submission is either a surrender of our will-force and is a degradation of the individual, or it is hypocrisy, which is worse, for the person submits only in appearance, but is antagonistic all the same. Submission promotes the happiness of one party at the expense of the other, and for these reasons this remedy is not much in favor at this day, and is being replaced by divorce or separation.

But I believe that antagonism can be avoided by the culture of indifference. The only safe rule to prevent dispute in association, either political as in nations, industrial as in partnership or co-operative enterprises, or sexual as in marriage, is for each party to "mind his own business."

When in marriage the husband finds that his will clashes with his wife's will, that at times they are both positive and antagonistic, let him learn to let his wife attend to that portion of the partnership which is hers, and if it is not carried on according to his wishes let him cultivate indifference, not to his wife, but to the results of her conduct in her own department. And the same rule holds good for the wife also. The curse of associated life is the desire every person has to control the conduct of others according to their own wishes, to assert themselves outside of their own departments. This assertion, although it may not be expressed by words or ac-

tions, is yet felt all the same, it always creates a positive magnetic current and always results in active or latent antagonism. We cannot be expected to approve of that which we dislike, we cannot be sympathetic with conduct which brings us unpleasant results, but we can school ourselves to indifference, which is nothing more nor less than a non-conductive magnetic state in which we neither receive impressions nor give out any of our own. To live happily in associated life we must cultivate sympathy—magnetic exchange—whenever we find that we can give or receive from others, and we must cultivate indifference—a non-conductive magnetic state—whenever we feel a tendency to antagonism; or otherwise the result will very quickly be repulsion. Each one must learn to assert himself in his own department, whatever that department may be, and learn to allow others to do the same, and that cannot be done without having cultivated indifference. It may sound harsh and heartless, but it is a fact that too much interest in the conduct of those with whom we live, let it be husband, or wife, or children, leads us to an effort to control their lives in a manner that they will resent if they have any will-force of their own, and it is one of the most fruitful sources of family quarrels and dissensions.

It may seem a paradox, but it is nevertheless a fact, that by learning to mind our own business by cultivating indifference to the actions of others when those actions are displeasing to us, we will lay the best foundation for attraction and suffer the least from the unpleasant feelings caused by repulsion.

CHAPTER XIV.

SLEEP.

Very little is known about sleep, either as to its causes or its results. All that which we really know about it is, that we partly lose consciousness, and that during that time we rest and our strength is renovated.

I do not claim to know much more, yet I believe that the theory of vital force I have explained can help us to some useful knowledge on this subject which can be made of practical advantage.

Several phenomena, such as the mesmeric sleep, show that there is a connection between sleep and magnetism, and I feel confident that there is a close connection between consciousness and magnetism.

The accepted idea is that when the individual sleeps the whole system is asleep, but this is known to be a mistake and the best authorities acknowledge that only the cerebo-spinal system, or that which controls voluntary motion sleeps, while the vegetative or organic system remains in activity.

Dr. Richardson, in an interesting essay, entitled "The Phenomena of Sleep," states that according to experiences of his own "natural sleep is due to a molecular change in the nervous structure of the cerebro-spinal system, and that in perfect sleep the *whole* of the nervous structure is involved in the change—the brain, the chord, the nerves; while in imperfect sleep only *parts* of this nervous matter is influenced." And in speculating on the nature of this change, he says: "But I venture so far as to express what I feel will one day be the accepted fact, that the matter of the wakeful brain is, on going to sleep, changed temporarily into a state of greater solidity; that its molecular parts cease to be moved by external, ordinary influences, by chemical influences, that they in turn cease to communicate impressions, or, in other words, to stimulate the voluntary muscles, and then that there is sleep which lasts until there is a re-solution of the structure, whereupon there is wakefulness from the renewed motion in the brain matter and renewed stimulation of voluntary muscle through nerve."

Now, if my readers will turn to what I have said about knowledge, they will find: "Recapitulated, the process is a very simple one. The perceptive senses telegraph the sensations they receive to the brain, which registers those sensations by placing its nerve-cells in peculiar combinations, each combination answering to one sensation and to no other. Then the brain telegraphs to the centre of consciousness the combination—or combinations—it has formed at that special time, and thus we become conscious of the knowledge which is necessary to guide our conduct."

I think that Dr. Richardson's theory of a hardening of the brain matter in sleep, applied to the theory I have advanced of the function of the brain as a register of knowledge by cell-combinations, and to its further function as a stimulant to action, gives us a satisfactory clue to the phenomena of sleep.

By a change in its physical condition the brain ceases to possess the power to form cell-combinations, and with the loss of the power ceases to send messages to our consciousness, though the consciousness is not lost, but simply remains quiescent till the brain starts again in a state of activity, and we rest because we are no longer stimulated to action.

But this perfect rest is only theoretical. In fact, there are some combinations going on all the time, which give birth to dreams. And there are some unpleasant messages, sent by our defective vegetative organs strong enough to compel the brain to register them, and which give birth to troubled or uneasy sleep. Perfect sleep can only be attained by perfectly healthy persons, and is the lot of none of us.

The function of sleep is undoubtedly to enable vital force to accumulate, and to enable us to sustain the demands made upon it by the active life of the day. The drain of each day is greater than the supply, and a time of rest is obligatory or the supply would soon be exhausted. This idea is clearly expressed by a quotation in Dr. Richardson's essay: "The proxi-

mate cause of sleep is an expenditure of the substance and vital energy of the brain, nerves and voluntary muscles beyond what they receive when awake, and the specific office of sleep is the restoration of what has been wasted by exercise; the most remarkable difference between sleep and exercise being, that during sleep the income exceeds the expenditure, whereas during exercise the expenditure exceeds the income." While this is undoubtedly true, yet it conveys to the popular mind an idea which is entirely false, and that is, that sleep possesses in itself some special restorative powers for health and strength. It possesses no such power, all it can do is to enable vital force to turn its attention from the expenditure of active life to the accumulation of latent energy. If vital force is deficient no amount of sleep will enable it to repair or strengthen the structure.

To this mistake is due one of the most common causes of failure to secure health. Nothing occurs oftener than for persons who are overworking or living a life of excitement than to say that by and by they will make it all up and sleep all they want. Such a course of action will surely fail them if their vegetative system has been impaired by their mode of life. A strong man or woman can probably lose sleep or overwork for a moderate time and make it all up by extra sleep later, but if the system has been impaired, if the vegetative organs have lost their power, sleep will never make them whole again. In sickness, sleep is not the remedial agent which it is believed to be. It is only the process by which vital force is enabled to turn all its forces to the overthrow of the enemy.

And this brings me to the very important question: How shall we secure sound and abundant sleep? Sound, healthy sleep is the result of a perfect equilibrium of the system, and whatever tends to establish that equilibrium tends to healthy sleep. It is because disease has destroyed this equilibrium that sick people spend their nights sleeplessly, and it is when the equilibrium is restored that convalescents enjoy such perfect rest. Mental distress, sorrow, worry, pain, all destroy the equilibrium and helps to destroy sleep.

To enjoy sound sleep we must possess sound bodies. When the vegetative system works with perfect smoothness and ease, it sends no message to the consciousness to awaken it to life. We must also compose our minds, and learn to "possess our souls in peace." If we allow all outside disturbances to affect us we fail to attain the proper equilibrium, and the mind remaining active, sends its magnetic discharges to the consciousness, and either we fail to sleep or our sleep is disturbed by dreams.

Sleep can be cultivated like anything else. We are creatures of habit, which simply means that magnetic currents run easier in established channels and at established periods. And the busy man can so control his thoughts that he can leave all business cares to the period of his business hours. So if we encourage the mental and physical states which are conducive to sleep we shall increase both its length and its benefits.

Live right, think right, and you will sleep right.

It is often said that old people require little sleep. A greater mistake never was made. It is because old people are too often unhealthy that they sleep so little. Old people, like young children, require more rest, and also more sleep. Young children cannot sleep too much, for they not only are very active, but it is the time of growth.

Good sleeping powers are a blessing, they are a sign of health, and people ought to be proud of them instead of being ashamed, as they are now inclined to be.

CHAPTER XV.

MIND READING.

Mind reading, second sight, clairvoyance, have been known from the earliest ages, but have been thought to be due to supernatural powers and have been classed among the miracles. It is only of late that the idea has been advanced that it might be only one of man's natural powers, and that a desire has been manifested to give these phenomena scientific investigation.

The Society for Psychological Research in England, and its branch in this country, has devoted much time and labor to a careful sifting of all occurrences brought to their notice. The result of their work has been published in a book entitled "Mind Reading and Beyond," by Mr. Hovey, of Boston.

It seems clearly proven that there is some means of communication or of transmission of thought which escapes investigation. The thoughts which one person possesses can be transmitted to another by what seems an effort of the will, without any known mode of communication being used or detected. The conditions, as found by the society, are, first: The concentration of thought by one or more persons upon the idea they wish to communicate; and next, a state of perfect passivity or receptivity in the person to whom the idea is to be communicated. Of the mode by which the thought is transmitted the society does not even offer a conjecture. They simply recognize the fact, and prove it to their own satisfaction and to that of any unprejudiced inquirer.

The theory of vital force and of exchange of magnetism which I have tried to formulate in the preceding chapters offers a possible explanation which I will here present to the reader.

I will first call attention to the fact that, while all phenomena take place outside of the seat of consciousness they are not recognized by us have no existence for us, unless certain sensations reach our seat of con-

sciousness, and they can only reach it by being transmitted by magnetic messages, each one charged with the peculiar knowledge impressed upon it by the several brain combinations. For instance, the child who plays at our feet will not be recognized, or we are not conscious of his presence, unless the eye mirrors the picture and the nerve conveys the picture to the brain, and the brain registering the knowledge telegraphs it to the consciousness. Let any of these processes fail, and the child will not exist for us any more than if he had never been born. But on the other hand, let our consciousness receive these messages, and the child will be real to us although he may have no existence whatever, which is what takes place in the phenomena called illusions. It is by those means the painter conveys to us the image of our friends. The picture carries to our consciousness the same sensation—in part—that the living person does, and to that extent is as real to us as the living person. Could the painter endow the picture with the power of speech and of motion the illusion would be so real that it would be difficult for us to discriminate between the sensations caused by seeing the picture or those caused by the original. That which we see, which we feel, which we know, is not necessarily real, but is the result of the sensations received by the seat of consciousness.

In the second place thought, mind, knowledge, are nothing more than the sensations caused by cell-combinations conveyed to our consciousness. Mind reading, or transmission of thought, is the transmission of the knowledge of the cell-combinations going in one or more persons to the consciousness of another person. It is on that account that the experiment is more successful when a certain number of persons combine to think of the same object, or when they agree to think of a specified number, or to hide some selected object. Their brains all form the same cell-combinations, and the message sent is much more effective; it is a series of magnetic batteries concentrated upon one single point. The experiment is also more successful when those who send the message are positive persons, used to impress others, and when the persons who receive the message are receptive—young people or persons of sensitive organizations. The chances of success are also greater when there is bodily contact. Many mind-readers put one hand on the head of the person who is to impress them, others place it at the back of the neck, others again take the hand, or are clasped around the body. Whatever facilitates magnetic currents facilitates the transmission of thought. Another requisite is that the persons to be impressed should be perfectly passive—think of nothing—which means that those persons should not allow any cell-combinations of their own, or at least none to be telegraphed to their consciousness, for the least message from their own brain would be so much more intense than the transmitted message that it would prevent its reception. The persons also who seek to send the message, must think hard, and not allow their thoughts to be diverted from the work they have in hand.

The transmission of knowledge can be carried to great distances. There

are well authenticated cases of persons receiving messages designedly sent to them from distant countries. Impressions of evil, or of accidents happening to friends or relations, announcements of death received at the exact time of the demise, but days before the news could reach by the regular channels, are nothing more than instances of transmission of thought or mind-reading.

This explanation I here give, seems to me plausible, and is in perfect accord with the theory of exchange of Intellectual Magnetism as I have explained it in preceding pages. Mind-reading, in my estimation, is an exchange of intellectual magnetism, taking place by the recipient closing his own consciousness to all the knowledge furnished by his own perceptive senses, or his own recollections, and allowing the perceptions of other persons to be conveyed to him by magnetism. As proof of it, I would point out the fact that impressions from distant friends are usually received while the recipient is asleep, that is, when his own perceptive senses do not receive any impressions; and when the distant friend is in great danger or in death, that is when he is profoundly impressed by some unusual and startling occurrence.

CHAPTER XVI.

MAGNETIC CURES.

I believe I am substantially correct when I state that there are two distinct methods of fighting disease. The first, which is the most ancient, and to which the physicians of the old school cling most tenaciously, is by the use of chemical forces. They assist nature by the agency of chemicals which by their reactions or combinations help it in its efforts to fight disease. The other method is by relying on the vital force to do the work, and concentrating our efforts upon the increase of vital force. This method is the main reliance of the physician of the new school; it is much more reliable and less dangerous than the first, although much less prompt in its results. The first seems to be best adapted to an acute disease, and the second to chronic disease.

Magnetic doctors rely altogether on the second method, and usually furnish the needed increase of vital force out of some unknown supply of their own.

Magnetic cures and mind cures, for they are both manifestations of the same force, have been either looked upon as miraculous, or cried down as charlatanism, but have been so persistent and have so often proved efficacious that they have finally compelled recognition, and at least in the case of magnetic doctors are attributed to the right cause. It is transmis-

sion of vital force, and follows nearly the same law as transmission of thought or any other magnetic exchange. The physician must be positive and the patient receptive, and like all other magnetic manifestations the result will be satisfactory or otherwise, according as are the causes which escape us on account of the great complexity of the conditions.

One phase of magnetic cures is not hard to explain; it is the diagnosis—more or less correct—of the disease, made by the physician on the reception of a letter containing a lock of hair of the patient. It is mind-reading. The lock of hair is used because it is the easiest thing to be sent closely connected with the sick person, and it helps to convey the magnetic message. Beneficent advice, resulting from a correct diagnosis, is also easy enough to understand. The knowledge of the disease gained by the patient being placed *en rapport* with the physician by the agency of the lock of hair, joined to a more or less accurate knowledge of health, enables the physician to give some very sound advice. The physician acts the part of thorough adviser, and if his pupil is sufficiently intelligent to follow the directions, the prospect of a cure is very favorable.

The transmission of actual vital force, by contact or letter, is more difficult to understand. Not so much the transmission as the source of the supply from which this vital force comes. If the magnetic doctors were strong, healthy men, endowed with enormous physical organizations, we might think that they are tremendous machines, who manufacture an inordinate supply of vital force, much beyond their needs, and thus can supply others out of their abundance. But it is not so. They are usually men or women of very sensitive organizations, and appear to have no vital force to spare. For my part, I am much inclined to look upon them in the light of "mediums," that is, of persons peculiarly organized, so as to enable them to receive and dispense some occult—unknown—power or force which is latent in the universe.

Let that be as it may, the knowledge of the possibility of transmission of vital force has a practical value for the ordinary mortal, for it leads directly to the unseen influence exerted on our health by our daily associates. I feel confident that this influence is much greater than is supposed and that in certain surroundings the strongest man or woman will finally lose their health and spirit, while in other surroundings the weakest person will feel the beneficent results; and in case of actual disease, acute or chronic, the good or evil results will quickly show themselves.

Here we find the same law which rules all through nature. As wealth cannot be attained in a poverty-stricken country, so health cannot be attained among the sick and diseased, and all the care which science can direct, or all the remedies which physicians can give, will fail to secure perfect health so long as all the surrounding persons violate the laws of right living. I often think, when the physician is sent for to prescribe for one of the members of a family, that if he knew his vocation, or if the persons who sent for him knew what ailed them, the physician would not only

prescribe for the patient but would put the whole family under treatment; the whole family being deficient in vital force, and the patient being such, simply because he happens to be the weakest member in the family and the scape-goat of all their mistakes. Often have I seen the wife kept in continual ill health by the ignorance of her husband who by worry, carelessness and utter disregard of the laws of health, wasted his own vital force, and every day—or night—drew from her the vital force she had accumulated, and thus kept her deficient as well as himself.

While I have seen again and again this evil result upon husband, wife, or children, I also know too well that there is no possible remedy for it with the actual ignorance of the source of health, and of the transferable nature of vital force. So long as it is not understood that vital force is an actual substance, more precious than gold or silver, to be acquired only by following certain lines of action, not to be bought or sold, so long will it be wasted, and so long will the needy allow themselves to be robbed by those who thus needlessly squander it.

On that account, while undoubtedly there are among the magnetic doctors a number of impostors, and while even with the efficient ones their cures are often transient, the disease returning as soon as the influx of vital force ceases, yet I look upon their increasing numbers as a good omen, for aside from the benefits which they confer, they have a powerful educating influence. People unable to deny their success, will ask themselves what is this force which is thus transmitted? And will be more ready to accept the theory of a vital force.

CHAPTER XVII.

MESMERISM OR HYPNOTISM.

These phenomena which are so closely connected that Hypnotism may be said to be Mesmerism with a new name, have been known and investigated for a century or more, ever since Mesmer called attention to the wonderful power certain persons possess of influencing and subjugating the will of other persons of less will force.

So far as I am acquainted with the subject, no plausible explanation has been given of the nature of this power, nor could any explanation be attempted under the old and accepted theories of the living principle, and the mistaken ideas of the relation of mind and body.

But it will be apparent to any one who has followed my arguments so far, and who has grasped the idea I have tried to explain as to the true nature of vital force and the diversity of its manifestations, that I must look upon these phenomena as simply an extension and further development of powers which we all possess in a greater or lesser degree.

In this world of gradual changes, there is no sudden and abrupt step to progress. The slow and inadequate means of distant communication used by the savage, and the speed and ease of the telegraphic dispatch are connected by a complete chain of ever improving means of sending messages.

Mind-reading is a further development of the power we all possess of learning more or less easily and correctly that which is passing in other persons minds, and that which they are willing to communicate to us. And if the agent used for this transfer of knowledge was better known to us and more commonly used, it would create no more astonishment than the transfer of knowledge by written messages, which so deeply astonishes the savage who cannot understand that ideas can be communicated by the agency of a piece of paper.

In the same way magnetic cures are not effected through some new agent, but are only an extension of the power we all possess to turn the vital forces to our benefit and to the improvement of our health.

Mesmerism also is only an extension of the power we have to control our own conduct, and is due to the special training of certain persons who use this common power for the object of subjugating and controlling the conduct of other persons of weaker will power than their own.

It is not my intention in this chapter to attempt an explanation of these phenomena, but to call attention to the power upon which they are based, and which under certain conditions develops in such strange manifestations.

This power is the faculty we all possess, in a certain degree, of controlling our conduct in advance, and so direct our will that we will strive to accomplish at determined times certain specific actions, and this power is so largely developed in certain persons that they find it very difficult to wander from the prescribed road.

What has excited the greatest wonder in Mesmerism, or Hypnotism, is the power the operator possesses to extend the duration of his control over his patient, beyond the term of the mesmeric trance. It seems natural enough that if one man can gain control over the mind of another, so as to control some of his actions, he must control all his actions while the proper conditions last; but it seems much more incomprehensible that this person should still control certain portions of the patient's conduct after the conditions have passed away. And yet it is that which can be, and is often done.

An interesting example of such a case lately took place in Paris. By an accident, or sickness, a young girl lost the power of speech. All means to restore her to her normal condition failed. Her case was brought to the notice of an eminent physician, and believer in Hypnotism, who undertook to cure her. He induced the mesmeric trance, and when under his control ordered the girl to speak to him, which she did readily. The next time he placed her under his influence he not only ordered her to speak to him, but also bade her converse with him after she came out of the mesmeric trance. She did so, and for a time was in the anomalous

position of being able to speak to her physician, but to no one else. The third time he ordered her to converse with all persons, and the girl obeying was entirely cured.

Prof. Huxley cites, in "Animal Automatism," a case yet more typical and instructive. A young student in Paris had formed a liaison with a young woman, who would often come and spend the night with him. One evening he placed her in a mesmeric trance and ordered her to return home the next morning at five o'clock. The girl, although she had no recollection of the order given, punctually arose the next day at the appointed time, and although she could give no reason for her departure, resisted his entreaties to stay, and returned to her home at that unusual hour.

These examples are very interesting, and seem wonderful, but we all have, at times, set ourselves certain tasks to be accomplished in the future, and have felt impelled to fulfill them, and the principle, or force, or faculty exerted, is precisely the same. We undoubtedly possess the power to so impress ourselves that, like a clock set to strike at a determined time, we must act when the time comes, unless the same force nullifies the work which it had done in the first place.

And this power itself is only an extension of the basic power which controls Heredity. What is Heredity but the power which the parent organism possesses to impress the vital force in the germ, so as to compel its line of development? Two grains of different kinds of plants, planted in the same soil, and subjected to the same atmospheric influences, will develop into two entirely different plants. No explanation of this fact can be given except one, parallel to the explanation which can be given of the conduct of persons strongly impressed by the will of others.

The recognition of this power is important, for it can be used for good as well as for evil, and it enables us to put our conduct more completely under the control of our intelligence, and to withdraw it from the influence of abnormal impulses. And besides it enables us to draw help from others against our weakness to resist temptation.

CHAPTER XVIII.

CONCLUSION.

In all I have written so far I have said little or nothing to prove the existence of the substance I call Vital Force. It is not for lack of proof, but because it is an investigation of its own, and because I am writing for persons who already believe in its existence. My object is to call attention to its importance, not only as a subject of interesting study, but as the foundation of all life and happiness.

By conversation and observations, I find that all persons who have had their attention called to the many phenomena attributed to magnetism, believe that there is such a substance and that it has some very curious manifestations, but they do not realize that its study may have any practical value. To them it is an interesting science, having results like the conjuror's art, useful to enable one to pass away an hour or two in curious experiments or to furnish a subject for interesting conversation.

The medical profession, which comes oftener in contact with this power than any class of people, seems especially slow in acknowledging its presence.

But if that is true of them as a class, there are numerous exceptions. Under the name of Animo-Vital Electricity, Dr. Foote has, in Plain Home Talk and Medical Common Sense, represented it as the fundamental cause of Health and Disease, and since I have written the preceding pages, I have read an essay by Dr. Richardson, entitled "A Theory of Nervous Ether," where, under a different name, the theory of vital force is acknowledged and proof of it given.

If I wanted to prove its existence I could do no better than to embody the whole essay in these pages, but I will only quote some portions to show that in some respects his theory is identical with my own.

"It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animals. I think—and this is the modification I suggest of the older theory—there must be another form of matter present during life; a matter which exists in the condition of vapor or gas, which pervades the whole organism, surrounds as an enveloping atmosphere each molecule of nervous structure, and is the medium of all motion communicated to or from the nervous centres.

"The source of this refined matter within the body, is, I think, the blood. I look upon it as a vapor distilled from the blood, as being persistently formed so long as the blood circulates at the natural temperature, and is being diffused into the nervous matter, to which it gives quality for every function performed by the nervous organization. In the closed cavities containing nervous structures, the cavities of the skull and spinal column, this gaseous matter, or ether, as I have called it, sustains a requisite tension; in all parts of the nervous structure, it surrounds the molecule of nervous matter, separates them from each other, and is yet, between them, a bond and medium of communication.

"When it is once fairly presented to the mind, that during life there is in the animal body a finely diffused form of matter, a vapor filling every part, and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath after it has served its purpose—a new flood of light breaks on the intelligence. Our experience assures us that between ourselves and the outer world there is, while we live, an intercommunicating bond which connects us with the

outer world; which is apart from the gross, visible substance we call flesh, bone, brain, blood; which, in some way, nevertheless, is connected with both heart and brain and organs of sense, which is made in and within our own organism; which produced in over quantity oppresses us; which produced in too small quantity is insufficient for our wants; which is renewed by food and by sleep, exhausted by wakefulness and labor; which receives every vibration and motion from without, and lets the same vibrate into us to be fixed or reflected back, and which conveys the impulse when we will an act and perform it."

And in another place, speaking of the functions of this nervous ether, I find a confirmation of what I have advanced, that this magnetism is the cause of all our sensations and of our consciousness. He says: "The infliction of physical pain is followed by the shriek, the sob, the moan, or the setting of the muscles; more, it is the *outlet* of the evil, the excess of vibration reflected, divided, given forth. The infliction of mental pain is followed by tears, sighs, and other varied forms of grief, these are again the echo and *outlet* of the evil."

The recognition that the shriek, the moan, the tears, etc., are the outlet of the pain joined to the knowledge which we possess that pain is not felt if the means of communication to the consciousness are cut off, is an acknowledgment that the pain exists really in the agent and not in the organism, and can be accounted for only by some such theory as the one I have tried to formulate here.

Have I said anything which can be of benefit to those who will read what I have written? I claim that I have. The waste of vital force in this country is enormous. No people produce so much as the American people, or waste so recklessly as they. It is this waste which changes the rosy cheeked child and the blooming youth into the faded men and women who surround us on every hand. It fills the land with invalids, and supports a host of physicians and of medicine venders.

The waste would not be permitted if the true nature of vital force was known, and while I may have failed to make my meaning sufficiently clear, or to impress my readers with the importance the subject demands, I have done the best I could with the limited space at my command, and the ability I may possess.

And I believe, that if I have failed to convince, yet I have sufficiently proven that Vital Force and Magnetism are not fancy dreams, but are real forces, worthy of the most serious consideration.

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