

# THE ASCENT OF LIFE;

. OR .

THE PSYCHIC LAWS AND FORCES

IN NATURE.

. BY .

STINSON JARVIS,

Author of "Oriental Travels," "Doctor Perdue," "Geoffrey Hampstead."



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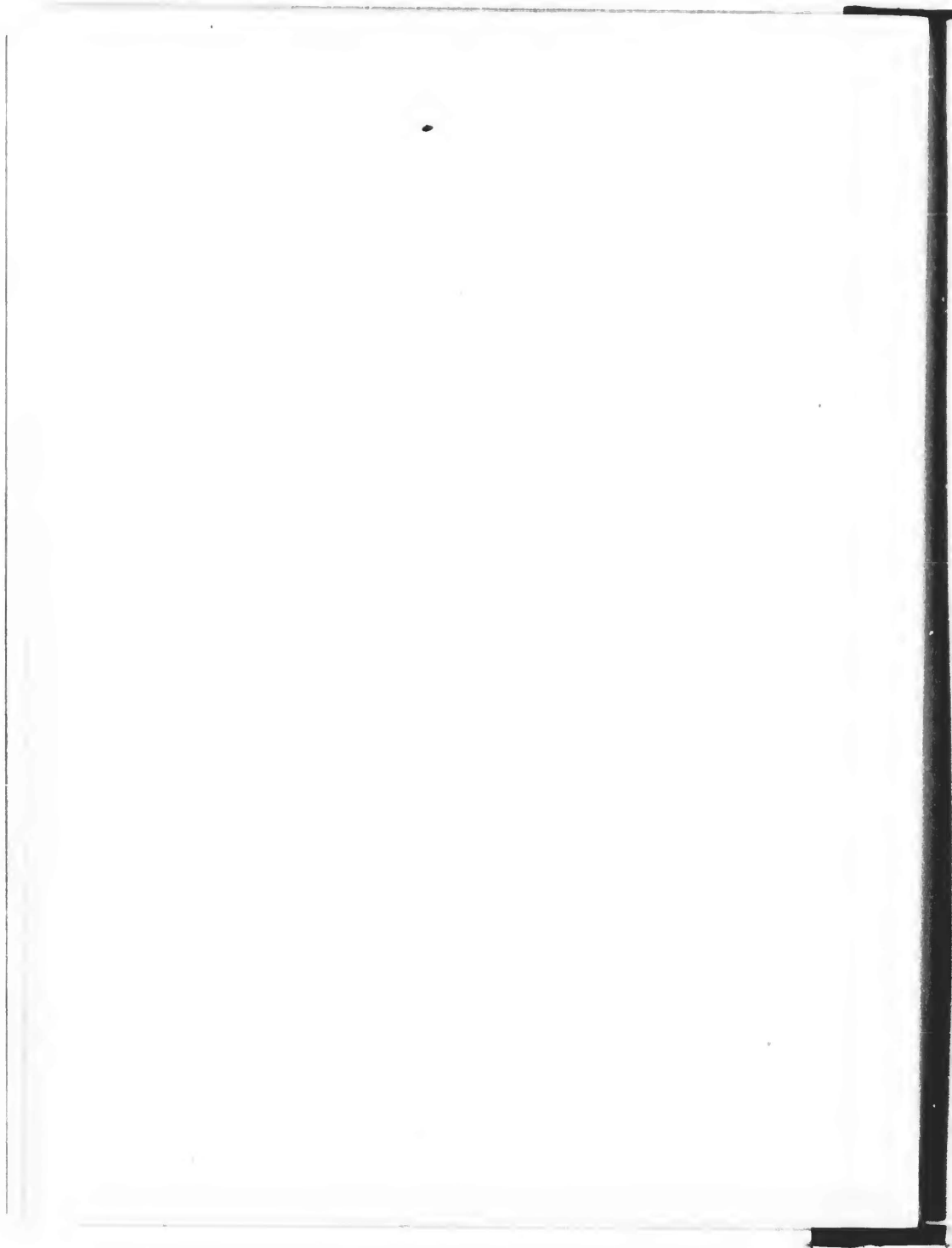




Frederick  
Stinson Jarvis

This Work which so often refers to the effects of  
Mental Impressions  
is by permission dedicated to  
Ellen Terry  
who has unconsciously taught the beauty  
of her own nature while making a  
world rich with lovely ideals.

New York: October, 1892.  
Boston: March, 1892.



## PREFACE.

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Before this work was first printed as a series of articles in *The Arena Magazine*, it was stated that, with the exception of the facts given in reference to the mesmeric experiments, the text was intended to be put interrogatively. While supplying such proofs as were at the time available, or indicating the sources from which they might be procured, the author desired to bring forward important subjects for discussion, and that for this search in an unmapped region the reader should join both as companion and critic.

In response to this, a large number of people have communicated assisting facts. Their letters show that in all parts of the United States and Canada individuals have, to some extent, gained a personal knowledge of the extraordinary human faculties here referred to. Only three of these narratives are reproduced here (Appendix "C"), because they merely reiterate experiences or experiments already dealt with in the text; but the receipt of all this corroboration has done much to suggest that in the present condition of modern thought this work is not ill-timed. The second publication of it is therefore issued to the public under the same terms as the first.

*New York, May, 1894.*



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(Reference to pages 44, 50, and others.)

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## APPENDIX "B."

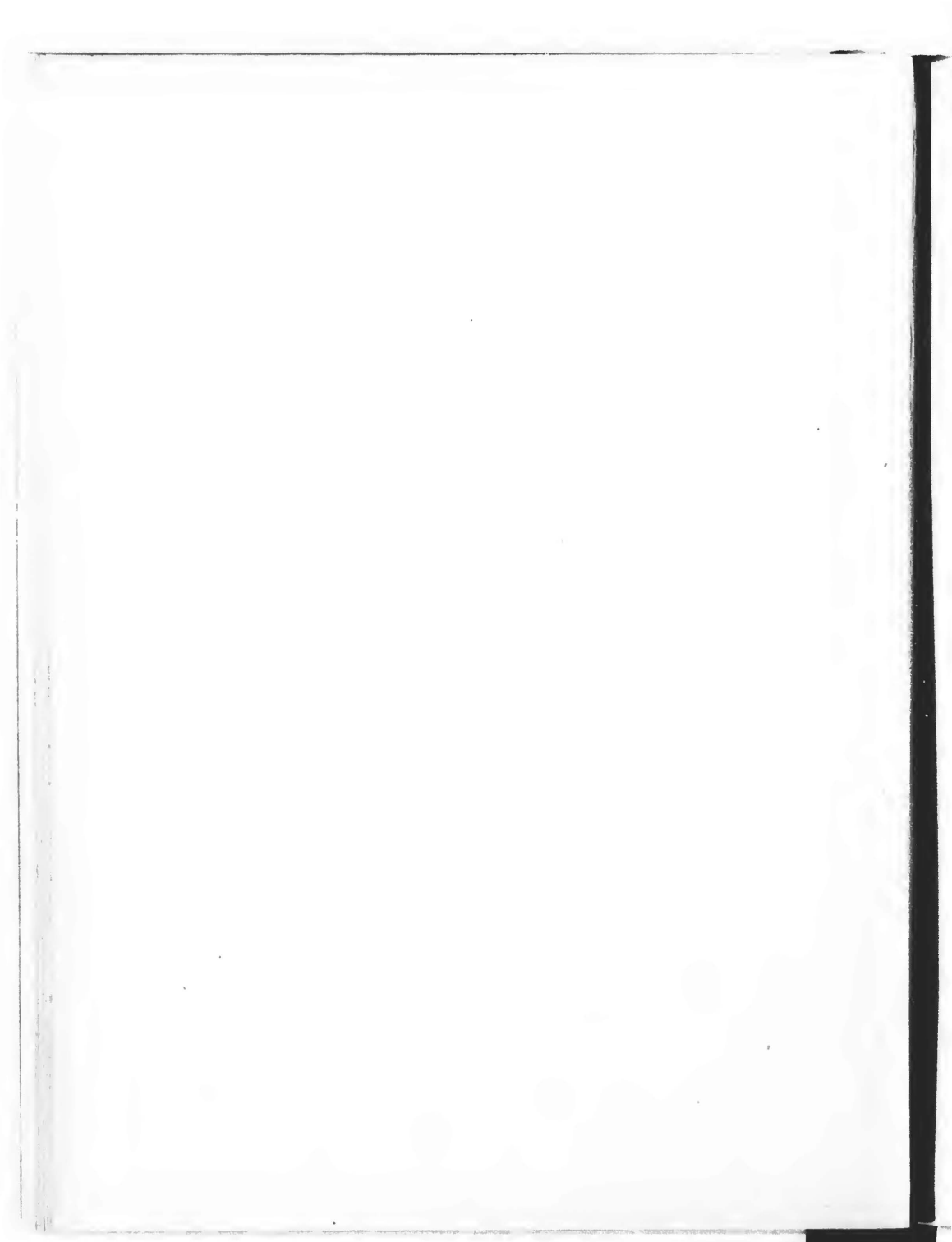
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Cases cited where dreams were subsequently enacted during the waking state. References to Chapter VII. concerning the soul's ability to foresee coming events.

## APPENDIX "C."

Accounts of personal experiments in mesmerism, and as to the clairvoyance of mesmerized patients selected from those sent in to the author by unknown correspondents, since the first publication of this work in the *Arena Magazine*.





## CHAPTER I.

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ONE truth is apparent, that life, from its lowest to its highest, is a succession of ascents, a succession of grades or plateaux, each one intermingling with its commencing edges in the plane below and with its later or upper edges merged in the plane that is next above it.

To students of natural history, this is already sufficiently clear. The advances from the fish to the amphibian, and from this to the animal, and later on to man, besides others too numerous to mention, all indicate the continuity of the principle of improvement.

The question therefore arises : Is nature to be expected to cease its order and sequence as soon as it has produced the human grade? If man remained exclusively an animal in all his instincts and passions, the necessity for the question would not be so apparent. But when we find in human beings evidences of still higher planes of existence — which alter, control, and eradicate the animal disposition — then we have to consider whether nature will proceed with the same sequence and order which she has exhibited throughout.

What, then, is the next higher plane of life that is found in us side by side with the animal? What is this in us which is neither fish, flesh, nor fowl? Nature keeps every one interested. She has developed her silvery fish, her

myriad iridescent birds and beetles, her monstrous winged lizards, her huge animals, her inquisitive monkeys, and then the student of herself, with a searching brain—a thing that looks for God. The question arises: Is she giving him that which he looks for, or at least the next advance towards what he seeks? We find that no living thing of nature has ever instinctively craved for anything unless it was proper for it to do so; and the fact is suggestive while we seek an answer to the question. There are indications that nature has, for our own world, produced enough of swimming, crawling, flying, leaping things—has dealt sufficiently with materials, and is now allowing man to see, partly, how her processes deal with essences. Wherever there has been life, she has, from the earliest times, dealt with these. But now the indications are that she is passing, with us, to the grades wherein she has less use for cumbersome machinery.

Man's place in nature is therefore at an interesting stage. As he progresses from the physical plane into the next higher grade of existence, it is clear that nature intends to increase continually in beauty and charm as she leads him delightedly on.

Most people, whether educated or not, believe in their possession of souls. This belief is brought home as a truth in many ways. Some seem to hold it on mere hearsay. Others refuse it for equally unsubstantial reasons.

Those who claim that the soul's existence is "not proven" have a right, for themselves, to say so. This means that it has not been proved to them. The agnostic must be taken at his word. When he says he is ignorant in regard to certain questions it must be accepted that he is so. On this question, some people seem to have possessed, from childhood upwards, such a lucidity of intelligence (coupled with natural purity) that they have never doubted their intuitions. But no one can be expected to form his life on other people's intuitions; and the agnostic is, in a way, a general assistance when he refuses to believe in any postulate, the truth of which has neither been realized by his intuitions nor scientifically proved by experiment.

Science has not produced this proof. The reason is clear. So far as it has yet advanced, science is confined by its own methods to the material. It is true that its best thinking has tried to explain thought and memory. But in all its

approaches to the immaterial it has signally failed, and must of necessity fail as long as it is limited to its present methods.

This inability of learned men to assist and affirm nature's best developments by their scientific thought and processes has had results that were both beneficial and disastrous. By producing the mental attrition of the age it has led to enormously valuable results; but, on the other hand, it has been exactly what criminals desired. Although science has not denied some fundamental truths of religion, its agnosticism has given opportunity to low-grade men to jump to the conclusion that no higher world than the animal one existed. The truth is that, with its present apparatus, science has been almost as unequal to proving the higher grades of existence as the criminals themselves were. Further lamentable results followed when the above-mentioned failure divorced many best of men from that which had been formerly a part of their highest happiness.

Science makes sure as it goes. Nothing in the history of the world has been more useful than its inexorable demand for certainty. But there are other methods of gaining certainty besides those which science has hitherto utilized. Circumstantial evidence, when complete, removes doubt quite as thoroughly as direct proof. He who knows of no soul has a right to demand that its existence be proved. But, in the ordinary course of nature, soul (meaning its sympathies and range) is only appreciable by soul. The difficulty has been to make soul appreciable to intellect. This can, to some limited extent, be done. The existence of the soul, and also some of its powers, can be proved with all the certainty which science requires. For the material intellect to understand, when unassisted, the range, sympathies, and peculiarities of a higher plane of nature is not to be expected. It would be like expecting a fish to understand an amphibian. The amphibian, being partly fish, might explain as best he could, but his land experiences must remain a complete blank to the fish, except in the form of almost incredible hearsay.

If, then, soul can be known to soul, why has science not discovered some of the powers of one soul upon another? That some individualities influence others is believed by many, and to be expected by all. But how to place the soul

in position to subject it to scientific examination has been a difficulty. The strangely grotesque visions of the lighter forms of sleep cannot be classified because we do not understand the extent to which the soul, with its marvellous powers for knowing, is being liberated. The vagaries produced by automatic brain sensations during incomplete sleep are evidently of no importance, and merely resemble or reproduce with exaggeration the more prevalent thoughts of waking moments. But there is a depth of sleep at which, when reached, strange things happen. Perhaps all people have had sufficient personal experience of this to provoke inquiry. If, therefore, the deepest of all sleeps can be artificially produced, we then have the human soul in such a condition that at least some of its powers may be scientifically inquired into. It must tell of itself through the mouth of its possessor.

There have already been many investigations into phenomena of this kind. But, except in France, the results have been unsatisfactory. There are at least three grades of mesmeric sleep; and while a patient may converse readily, he may be in one of the less profound degrees of sleep, in which the greatest intelligence is not shown. In the presence of a party of curious and perhaps talkative scientists with whom the patient had no habit of sympathy, he would naturally retain certain degrees of that protective alertness which in the lighter grades of sleep is ready to awake us when anything unusual occurs. This alertness during sleep is present and on watch, with human beings, especially women, and with all animals, especially the more timid, when the faculty has not been obscured by overeating or the like. In experiments such as above mentioned it might, in cases where women are the patients, prove a barrier to the most successful results when sympathies and confidences have not been established.

Any results from experiment which are more instructive than those obtainable in crowded drawingrooms can only be arrived at when the patient has unlimited confidence in the actuator and is entirely willing to trust him with soul, will, and even life itself. In such case the interior protective alertness is dispensed with by the will of the patient. But the slightest timidity, or what is called "nervousness," at the presence of unknown strangers and antipathetic indi-

vidualities, would, I imagine, have its effect. Consequently the actuator may produce a grade of sleep and control thought and remove the appearance of being awake, and yet —end at this. Thus he does not produce in the patient that deeper grade of sleep in which the soul with its wonderful attributes may be inquired into. And this condition cannot be arrived at unless both the body and its immaterial keeper are completely in the power of the actuator.

Space is here devoted to explaining why some scientists have failed to discover in mesmerism as much as has been claimed for it; though it must be remembered that most of the phenomena mentioned in this work have for years been known to the scientists of Paris. An investigation was held at Edinburgh, and the men engaged in it were skilled in scientific and material methods. The class of experiments were of the simplest, such as beginners try, and in their report they in some way attributed what they saw to the effect of "suggestion" on the mind of the patient. Any one who has gone far in mesmeric experiments must regret that these investigations were not more satisfactory.

But what is this process in nature called mesmerism or hypnotism? To say it is the effect of soul upon soul or mind upon mind tells but little. We find it in every condition of human intercourse. In business, in preaching, in the social life, and throughout the animal kingdom it is everywhere present. We are all mesmerizers; though the majorities are better adapted, through comparative weakness of individuality, to be patients rather than performers. Those who are powerful of will and soul rule, in a wordless but thoroughly compelling way. The majorities know their superiors and are ruled.

One paragraph on drawingroom phenomena may be inserted, even though the reader may have witnessed them often. Two people of strong will-power secretly prearrange some simple act for the patient to perform. They then place their hands on the shoulders of a third person who is quite ready to submit to the silent influence. If the two performers concentrate their will-power in coercing the patient towards doing what was prearranged, she will soon move forward as if of her own volition and obey the silent direction. This simple experiment is mentioned because it illustrates the first uses of a power which, if increased, will

produce what appears to be sleep, and all grades of sleep, even to the trance. It is also mentioned because it places before those who know nothing of mesmerism a simple form of it, regarding which all parties can satisfy themselves by trial. And it is of importance that everybody should be convinced of the reality of at least a few effects of will-power, because without some acquaintance with its subtle and silent influences the largest part of human life is inexplicable and chaotic. Julius Cæsar, Bonaparte, Bismarck — no commander of men can be understood without it. The necessity of the knowledge, for personal safety, and in unnumbered other ways, cannot be too strongly urged; and this little drawingroom performance scientifically proves a great truth — that human beings may be coerced into performing an infinite number of acts by the unspoken direction and command of other people's wills.

And if the experiment be carried a stage further, that is to say, after the vibratory sympathies are thus first thoroughly established and the mind of the patient has become entirely submissive and trustful, then the performers, or rather the actuators, may find that they can exercise their wills with the same effects on the patient from a distance.

It will be seen that no attempt is made to explain these things at this stage of the work. Some facts, effects, and results must first be given, and then the reader can see the deductions to be made therefrom.

Such words as "mesmerism" and others are used merely to explain intended meanings to readers. Except for this purpose, they are misapplied. It has been proved that the power here referred to has nothing to do with magnets or magnetizing, which words originated in one of Mesmer's impostures. Yet the word "mesmerism" is used, instead of hypnotism, etc., because it gives more people an idea of what is meant. Unusual words make difficult reading, and the attempt here is to render the subject as clear as possible. So much will be difficult to believe, that to impose an unnecessary tax would be a mistake. Readers are invited to come as fellow searchers into a region which is so trackless and so little reduced to the geography of thought that it is here approached with diffidence and sense of solitude. It is probable that those who have experienced a lifelong hunger for knowledge will agree that the urgency of our necessities

prevents us from much considering the source of our knowledge so long as knowledge comes. Except as to the facts of the writer's experiments, this work must be understood to be put interrogatively, and solely as an appeal to the reader's sense of the probable. That which leaps into the heart as a truth will there create its own dogma; and this is the only kind of dogma which is desired.

No one regards the teachings of science regarding man, together with his religions, the histories of his developing moralities and the progress of civilization, without being oppressed, at the end of it all, by the sense of how little one knows. Except by the scientists of Paris, hypnotism has been so denounced as a delusion that this chapter must face a great deal of prejudice. All that can be said is that if any one practises the same experiments as here shown he, too, will necessarily have sufficient faith to remove at least his own mountains of prejudice.

It has taken the writer many years to muster sufficient courage to face in public print this overwhelming prejudice. He has not been exceedingly brave over it. Ever since the first discoveries the knowledge has been continually added to — not by further experiments (except in one case), but owing to the fact that an insight into some of the more or less hidden processes of nature explains an extraordinarily large number of human affairs, and has thus assisted in revealing many peculiarities of life which are elsewhere referred to in this work.

Another impediment to earlier publication will be readily understood. The experiments were chiefly impromptu — resulting, usually, from conversation on the subject and the curiosity of the patient leading towards a desire for trial. Excepting the masculine patients, these were ladies of refinement and social position; so that the writer felt unable to produce testimony in support of his own. The inability to give the names of patients might, to outsiders, suggest deception. This, however, has been in part remedied by late correspondence. If satisfied that it is in any way necessary for scientific reasons, one, and perhaps two, who assisted towards the most advanced phenomena will corroborate the statements as to the experiments, over their own signatures. This is mentioned merely to show that, if necessary, further proof can be given.



While understanding this difficulty, the reader will also glean that there is much force in the desire to give the results of these experiments. The extraordinary truths involved in the discoveries have urged an evasion of obstacles which would block progress to the desired end.

The following recital of the author's experiments will be made in the first person. It will sound too egoistic ; but to deal with many pages of experiment in any other way would seem strained.

Among my first experiments was that one in which a certain law clerk was the patient. He was of a kind disposition, very honest, and possessing a taste for music. He was writing, one day, about eight feet from me. I sat behind him and partly to one side. The idea came to me to see what could be accomplished without contact. I concentrated my will on making him stop writing. After a good deal of effort on my part he laid his pen down before him and sat looking at the paper. He did it so naturally—as if he were tired writing—that I thought it a mere coincidence. Then I silently ordered him to continue writing. He did so. And then I seesawed him, each way, half a dozen times, until there could be no doubt he was obeying me, though slowly. I afterwards explained what I had been doing, and he was interested.

Subsequently we had a number of different trials. Apparently he never passed into the deepest sleep, though not remaining fully awake. His eyes usually remained partly open, and he seemed to be in one of those half-way conditions such as those to which I have previously referred. In this phase he readily took the impressions of my own mind and could witness any scene I memorized. In one of the upper rooms of the offices we met, by appointment, on Sunday afternoon. Here, when he was under the influence, I would show him various scenes in foreign countries. I took him through Egypt, Syria, Athens, Rome, etc.

As to this patient, I have no means of knowing whether or not he was actually clairvoyant as in the cases of other patients. My method was simply to say, "What do you see?" repeatedly, until he commenced to describe the scene I had fixed my mind on. And yet he often saw more than I saw or was thinking of. For instance, when I was bring-

ing to his view the obelisk in front of St. Peter's, at Rome, he commenced with a description of the great oval arcade of pillars which surrounds the piazza in front of the cathedral. I was struck by this, because I was not thinking of these pillars but only of the obelisk itself. However, my mind may, unconsciously to myself, have taken in the pillars also: just as a spectator *in situ* would while viewing the obelisk almost necessarily include some of these in his view.

It was interesting for both of us. I had a quantity of photographs with me, and when I roused him after each experiment he would run over the pictures until he came to the scene he had witnessed, when he would immediately recognize it and hand it to me. It will be recollected that there were no words used on my part except my one question, "What do you see?"

In early boyhood I was much taxed by that biblical story of Christ being taken to an exceeding high mountain by the devil and being shown all the kingdoms of the earth. But now I found that I could do something similar myself. My patients were almost as pleased as if I had taken them bodily to the foreign scenes. I devised the experiments with the photographs in order to provide a certain amount of proof of what the patient saw; because, until then, I could not be sure that he was not describing scenes in words that my own concentration in some way forced. His recognition, afterwards, of the photographs cleared any doubt on this point; though, as to this particular patient, I am not prepared to say that he witnessed anything more than was in my own mind. He may not have been in a sufficiently deep sleep to be what is called clairvoyant, but perhaps merely in that condition in which minds can be read. The phase was evidently similar to that exhibited by the widely known and proved experiments of Mr. Stuart Cumberland, who possessed the faculty of putting himself, while awake, into a condition in which he discerned the whereabouts of an object upon which a spectator fixed his mind.

But whether the clerk was or was not clairvoyant (in ways subsequently described), matters little for this experiment. That is to say, whether he saw the actual scenes or whether he saw them only in my memory, a marvellous fact is disclosed—namely, that there is a power within us which is capable of knowing not only the wishes of others but

also of viewing any scene which is in the actuator's mind ; also, that this power is capable of establishing a mental correspondence between human beings in which words are unnecessary.

Now the reader will see, after a moment's thought, that the necessary outcomes of this extraordinary fact are infinite. It proves what materialists refuse to believe, namely, that we have within us a faculty for acquiring intelligence from without. I cannot give names to these existences, because to me they seem unnamable ; but, for want of better language, it may be said that the soul or mind of one person can be invaded by other souls or minds, and be taught and uplifted in a way that really enforces a teaching and elevation beyond the patient's power of resistance. The assistance and confirmation which religion may gain from similar proofs is immeasurable ; and it explains, among many other things, how we always feel uplifted and strengthened when in the society of the best of human beings.

The fact must be emphasized that any man of some will power and concentration can, with a suitable patient, arrive at the same results. To give any one the idea that the powers described were peculiar to myself would do much to nullify the effect of my work. Readers will sympathize with the desire to publish the phenomena without incurring the imputation of being, or pretending to be, peculiar. When an experimenter of the above kind shows a suitable patient "all the kingdoms of the earth," it is not necessary for him to be the devil — but merely acquainted with some powers which all men possess, though ignorantly.

This power in men which is capable of influencing others without bodily contact and without their knowledge of it, and which possesses the abilities here described, is a purely natural existence. That is to say, with every human being it is just as much part of himself as his foot is.

If one wishes to understand life as it is, and also the deductions which follow from the showings of mesmerism, one must keep the last-mentioned fact in view. Without the teachings of mesmerism, human existence is almost a chaos. With this knowledge, and the extensions of it, all life becomes one marvellous uniformity. Before the reader has completed the perusal of this work he will see that the principles of nature here dealt with are not confined to

human life,—but that they exist in all grades which are lower than the human one, and that their promise is that they will continue on in similar unbroken sequence of development until after LIFE has ceased to be regarded chiefly with reference to its humanness. For, in the consideration of LIFE as a whole, it will be gleaned that its human hour is but a stage in its development.

*Par parenthese*, a word must be inserted here to remove any impression, which the second-above paragraph might give, that this work is produced from a materialistic standpoint. It will be quite clear before the last page is reached that this is not the case. Yet first impressions are lasting; and I do not wish the reader, whether he be religious or materialistic, to become prejudiced as we go along, but to leave his opinions in abeyance. Opinions prove nothing—facts are what we need. In our present development there is no religion without some materialism, and it may be guessed that there are few materialists without some religion. Similarly, in this work there is as much materialism as nature insists upon, but also as much spiritism as nature may be proved to contain.

On the other hand, materialists must not say, "Oh, if he's going to talk about spirit life, that ends my reading!" Unprejudiced students of human nature (if there are any) have no doubt been intensely materialistic at some times, and at other times have believed in the spiritualities. This is natural, and not for the sake of knowledge to be deplored. Without the necessary materialism, wrong religion may grow wild. Without religion, materialism may grow brutal. Both, unless intermingled, have sometimes run to the absurd. As to the word "spirit," which I have been unwilling to use at this stage of this work, I will say, that if my materialist friends can explain my experiments, or their own similar ones, without a belief in the human spirit, then this word may be removed from our mental vocabularies forever.

I do not here relate the experiments in the order in which they came to me, but rather in the sequence which, proceeding by degrees, will least tax the credulity of the reader. Doubtless some of the minor ones have been forgotten, and as to the more important, I will only mention one or two of each class, because one perfect proof is as convincing (if belief be at all accorded), as many wearisome repetitions.

A large number of minor matters were tested, which went no further towards proof of the existence of soul than the abilities of the law clerk as above described. For instance, one patient was peculiarly quick at naming and describing objects which I had closed in boxes, jars, or other receptacles which may be found in drawingrooms. When the patients were in the deep sleep they sat up in the same attitude in which they had been conversing, though sometimes they rested partly against the back of their chairs. During the experiments, when they were intently searching with their interior faculties, the head was always inclined somewhat forward, as people generally sit during mental effort.

The attitude was nearly always that of a person trying to read a book that is held at a distance. Generally the eyes were lightly closed, or half closed; but sometimes, when all will-force was being applied to compel towards the search for something difficult to find, the eyes would open in a wide, unseeing way. At these times they focused on nothing in the room. There was no intelligence in them, and of course no sight, for the body was so bereft of sensation during the trance-like condition that I have no doubt it could have been cut to pieces without pain to the patient.

The appearance of the wide eyes was inclined to be slightly alarming at first. Yet there was no resemblance to insanity in their appearance. They were simply a blank; and perhaps only opened because the eye muscles obeyed the command to "look and see." Then sometimes the face would strain forward slightly, the eyebrows pucker, and the eyes open blindly—all, no doubt, as part of the bodily habit of the effort to see. Any stranger coming into the room could not have known, except by the eyes, that the patient's condition was peculiar. If his entry did not disturb the condition (and I do not know what the effect of this would be) he would have found them conversing in an ordinary tone of voice, sometimes a little wearily, as if they were tired of their own effort; and at other times with interest in what they saw, and with a rapid precision of speech and a wealth of detail which could leave no doubt that they actually saw what they described. It was as if one person standing in a room explained to a blind man that which was going on in the street outside—with this difference, that the patient, besides seeing all the details of

motions and costumes, etc., could know also the thoughts of the people she was describing. But when I write this last sentence I am getting on too fast.

Of course we soon tired of all the experiments with secreted articles. Anything I picked up in the drawingroom and secreted in books, boxes, or jars would be described—sometimes so instantaneously that I could almost believe that the patient had watched what I was doing and was playing a trick. The patient I now speak of sometimes went into the deepest of sleeps in a moment—certainly in less than four seconds, possibly in less than two—when she was anxious for a successful experiment. Very often I could not believe that she had passed into the trance.

Marvellous as they are, we soon thought very little of these minor experiments, because the patient might be simply reading my own knowledge concerning the secreted articles. She, however, denied that this was so, and claimed that she saw into the box. No doubt this was correct, for she described more than I knew—for instance, the position of the object in the box, which, after I had shaken it, I did not know. I wished to devise some way to test her sight as to the appearance of an object I was unacquainted with.

I will relate only one experiment of the following class. To me it was a great triumph; for it proved that she did not acquire her knowledge by reading my mind. In the city I saw a friend handling some coins. I asked him to lend me an old one with its date still clear, and to hand it to me wrapped in paper so that I could not know the date. He did so, and on that day I called on the patient and told her what I proposed to do. She saw the importance of the idea. I laid the coin, still wrapped in its paper, on a table apart from both of us. She was so interested that when I turned and said, "Now go off and tell me the date," she replied almost instantaneously. Yet in that moment she had passed into a deep sleep. I think her reply was "Seventeen ninety-five." I thought she was merely guessing, and was still awake: because she replied as soon as I spoke my direction. But I had to command her waking before she resumed the normal state again. Then I unwrapped the paper, which I wished her to see me do. As I did so, her interest in the experiment seemed very slight. She knew—she took it for granted, that her reply

had been right. She knew she had seen the coin. Before an experiment she often doubted her powers. After an experiment, and while still partly sleepy, she evidently took it for granted that the power within her could not go wrong. The date on the coin was the one she stated. After the lapse of so many years I cannot be certain of the date that was on that particular coin. I think it was 1795, but this is immaterial—whatever it was, she told it right.

This was a simple experiment, but it was the first one which could be connected in no way with my own knowledge. It was my first absolute proof to myself of the existence of a soul. I should mention that this proof, which to me had such unlimited meaning, and which in its method was so scientific and conclusive, was taken by the patient as a matter of course. She seemed to experience no surprise. With her, in her extreme purity and refinement, the reliance on soul intuitions seemed to be an every-day occurrence; though apparently she thought no more of it than I would of taking an umbrella with me when the atmosphere promised rain. For instance, several times when I was proceeding towards her home to make an unexpected call I have met her on the way. When I spoke of the meeting being lucky, she saw no element of chance about it. She would say, "I knew you were coming, so I put on my hat to come out and meet you."

"But how did you know?" I would ask.

"I cannot explain. It came to me that you were just crossing ——— Square, and that you were coming to call. So here I am. I knew just because I knew!"

Now these last words, which thousands of men have heard from thousands of women, contain the truth of the soul knowledge. She "knew just because she knew." This is the kind of statement that science abominates, and which makes men look blankly interrogative, and which women appreciate. Unless their animal nature has been built up till their souls are, as it were, walled in, women use their soul knowledge more frequently than they use their teeth for eating. It is so simple, so correct, so entirely independent of education; it makes so many who are called common women so beautiful.

But this is a wide subject. Let us return before it lures us too far from the straight line of our task.

There were many interesting mind voyages taken, and described in minute detail, by my patients; but as I could not afterward prove what people were doing—say, in Europe, at a certain hour—I do not set out these here because I could not verify them. Yet although these are useless for the purposes of this treatise (being without proof), I may mention one or two, merely to show the methods I adopted and the oddness of the results.

When I wished to ask regarding any friend who was travelling in Europe I would first send the patient to the sleep. To do this I never used “passes,” having regarded them as a foolish survival of Mesmer’s charlatanries; although they may perhaps assist in rendering the mind of a patient submissive, by giving him the idea of force being exerted. I simply sat quiet and “willed” the patient to perform some little action, such as to open or shut the eyes, or turn the head sideways. If I could not soon procure obedience, I ceased trying, because the continued strain tired me. Sometimes the patient, without obeying as to the shutting of the eyes, would pass into the sleep first. But let us take the one I am now thinking of and suppose, as in her case, that she had gone into the sleep immediately. I describe the search for one person, then in Europe—an old friend.

I would say, repeatedly, “Do you see her? Where is she? Look for her!”

Then the patient would perhaps lean forward with a searching look on her face and say slowly, “I can’t see her. I can’t see her anywhere!”

“But you must see her. You must. Look for her!”  
(Pause.)

“No! I see faces—multitudes of faces, and strange shapes—but not her! What strange shapes!—all misty!”

“Well, for whom are you looking?”

“Why, for Dorothea Brooke, of course. She is the one you wish me to see.”

(The patient would always name the right person, though his or her name had not been mentioned or referred to.)

Then, after a while, and after much effort, she would see the person sought for, and say: “Oh, yes! now I see her. She is sitting in the window of a large house. It is a hotel, I think. There is an awning outside the window. She is looking down into the street below. Such an odd town!—



houses so queerly built! There's a long, narrow street below. And I suppose those are cab-drivers, aren't they? What wretched horses they have!"

"And what is Dorothea thinking of?"

"She is thinking about whether she will go out for a walk, and about a new cloak she has. Oh, there is her mother!" (The patient had not, if I recollect rightly, ever seen "Dorothea's" mother; but she described her as accurately as if she saw her in the ordinary way.)

"Her mother is talking to her about going out for the walk. Now her mother is moving away from her. She has gone into another room."

The whole scene would, in the way this recital indicates, be described calmly, and with interest, if anything interesting was to be seen, and with amusement if the people said anything funny. Sometimes I could make a guess at the city, by the way it was said to be built, or otherwise.

My patients had some European and oriental travel at exceedingly small expense, though as to the whereabouts of acquaintances in those regions I was never able to verify. The intentness of the patient on the scene and her vivid description did much to suggest that she saw all she described. As to picturing my acquaintances whom she had not before seen she never made a mistake. In one case it took a long time to find a certain man. But, when found, her confidence was absolute. "He is on a railway train," she said. "The train is now going over a bridge." She then described the progress of the train, and what it was passing, with as much calm and uninterested certainty as could be found in any brakeman on board the train. I only half proved this case, so I will not mention it further. My friend was travelling between Chicago and New York about that time, but could not remember the exact day.

As I have said before, I gave up these experiments years ago, for a number of reasons; chiefly because I thought it was the exercise of an undue power, partly because I never could be entirely certain that in every case it was safe for the mind of the patient, and partly because I had proved all I could think of. So, to take the teachings in their order of advance, but not in their order of time, I pass now to my latest experiment, which took place two years ago, and will then return to the earlier ones.

In June, 1891, I was rather anxious about a friend who at that time was living in one of the most remote of the United States. The distance was, I think, between two and three thousand miles. But distance makes no difference for these experiments. I was sitting talking to a clever woman one evening, and, as the conversation swung around to some point that suggested the idea, I asked her if she would tell me how my friend was. I explained, and she consented readily. I did not think she would prove a satisfactory patient, because she possessed so much personal force and individuality; but she contributed, by her own will, towards submission. It was the first and only time I ever mesmerized her, and the results were astonishing—even to me.

It took her a long time, after passing into the sleep, to find the friend; and then the same certainty, as before described, reigned. She seemed to first approach the house over the town, because the locality struck her as being an unpleasant place to live in, and she described it. Then her account of what she saw was like this:—

"She is sitting at a table writing a letter. It's to you, I think. Wait!—yes!—it's to you! I can see over her shoulder. It is addressed to you. She has her back to me. I am at the window. Such a wind blowing through the room! Oh, my, such a wind! It is blowing her dress, and making the light almost go out. Now she hears her sister coming in. Oh, what a bright, clever face that sister has! So bright and full of fun. She is telling a joke—wait!" Here the patient stopped and laughed quite heartily. She had never seen the sister, but described her most accurately. At the time, no recollection of the sister was with me, and in any case my mind was merely receptive. I simply sat and listened—not having to ask any questions, for the patient's usual eloquence and curiosity were with her as much as ever, and she missed nothing, apparently.

"Oh, I do like that sister!" she continued. "Very tall, isn't she? Not pretty—at least not very so—but a nice, good, humorous face—so clever! Now they are both laughing together."

The patient described it all fully, and then grew weary and said her head ached. Other patients have also spoken of their "heads growing tired," when the trance is prolonged. I always woke them and ended the trial when they

said this. I did not know what this headache might mean, and I wished to be on the safe side. I was working, at these times, in a trackless region—feeling confident of myself and of the patients as long as they did everything happily; but when their pleasure in witnessing the strange scenes began to end, I always woke them up. I told this patient to remember all she saw, because unless this is done they forget when they awake what they have seen. She was in the deepest of sleeps, and as I did not hurry her waking, it took her some time to do so. At first she had no remembrance of what she had seen; but gradually I suggested parts of her vision to her, and then she recalled the whole of it distinctly.

This experiment is not put forward because it contains proof, because it does not. It is mentioned in this place because it leads up in some ways to the final and conclusive proofs. The reader will understand that, beyond writing one letter in this case asking questions to verify, I really cared very little for verification, because at that time I knew from the proved experiments and from the demeanor of the patient that she could be making no mistake. When a patient is not to be relied on, her own doubt, as shown in her answers, will be apparent. But when she is in the deepest sleep, and finds the person searched for, there is an intense vividness and lucidity about all she describes which I think could leave no doubt in the mind of any observer.

I have thrown the explanations of methods used and appearances produced, etc., into previous experiments, so as to leave the conclusive proofs short and unsurrounded by the verbiage which may distract attention from the main point. I give only two of these. They were very simple, but they left me without any desire for further proof.

It may be that both the experiments I now relate were on the same day. I remember that they were both on the afternoon of Sunday, which day was usually chosen because I was at leisure. I preferred the daytime for these experiments. In the first of them I asked a patient as to what a certain friend of mine was doing who lived with another friend. These two usually took a walk on Sunday afternoon, and I expected to have them both described as passing along some country road. But the patient said, when she found him:—

"He is reclining on a sofa, smoking a pipe, in a room, and talking to —."

I knew by her accurate mention of all the furniture that she was describing their private sitting-room. These two men were great friends, and the patient was evidently amused at the expression of their faces, or what they said.

As in other cases, the conversation was not repeated fully, though evidently heard. On such occasions, the amusement of the patients indicated this; though in their desire to tell things in their own way, they did not usually repeat the phrases which for the moment provoked a smile. At such times the patients apparently did not realize the importance of repeating the words heard. It was exactly the same as if they looked through the window and did not think the talk worth repeating. A silence sometimes ensued while the patients listened. The reader may imagine how strange it seemed to me to watch the patients, in all such cases as this, listening to conversations that were being held, sometimes two miles, sometimes several thousand miles away.

On the evening of the same day I called on one of these men, and found that they had not taken their walk, but had remained in the sitting-room as mentioned. They had also worn the coats described. Their positions in the room were also as depicted—one of my friends in an armchair, and the other reclining on the sofa, smoking a pipe. The interior of the apartment had never been seen by the patient.

The single experiment which I shall now give is as conclusive as if I gave many. They could be easily multiplied so as to produce weariness. On that day I had dined with my parents. At dinner, after church, I heard my father say that a certain banker would call for him at three o'clock to take a walk; so that, later in the afternoon, perhaps about four o'clock, I felt sure that he would be described in the experiment as walking with this banker along some street or country road. However, this was not so. When the patient found him there was no doubt in her tone:—

"He is sitting in a large armchair, asleep. The chair is a reddish one."

"Can you see anything more to describe?"

"No, nothing, except that there is a newspaper lying across his knee."

This seemed to be all there was to ask, so I inquired about my mother. When she was found the patient said:—

"She is standing at a long window which reaches almost to the floor. Outside, there is a veranda and trees growing. She is looking through the trees."

"And of what is she thinking?"

It took some time to force an answer to this, for the patient asserted that she could not tell. But finally she issued the answer with haste:—

"She is thinking of Harry."

Now, Harry was a young uncle of mine whom the patient had never seen. Very likely I had mentioned him before, but beyond that she knew nothing of him. He had died within two months of that time, and the mention of his name almost startled me, for he had been a lifelong friend. I ceased the experiment, and inquired as soon as possible of my mother.

I discovered that Mr. Y——, the banker, had not called, and that my father had slept all the afternoon in a large crimson armchair which was his favorite. In answer to my further question, my mother said:—

"Yes, he was reading a newspaper as he fell asleep, and I remember that it rested on his knee during the time he slept."

She also remembered standing, about the time mentioned, at one of the front French windows (in which case she would be facing trees) and thinking over the lawsuit which at that time was causing trouble in reference to her brother's will.

It was no slight matter with me to find that I had proved beyond the possibility of doubt the existence of a soul.

Since about that time there have been no more experiments—except the one in New York in 1891. I have not since thought of any methods which could be more conclusive or more entirely scientific. There could be none. Perhaps I cannot expect that all strangers will believe. If any are incredulous it is to their loss. To all such I say, "Go and do as I have done, and then disbelief will be impossible." Nature has, happily, given no man a monopoly. Every one who possesses earnestness of purpose and self-control can prove these things for himself, with a suitable patient. Yet I am far from suggesting that every one

should try. There are times when fright or loss of self-control in the actuator might (as I imagine) have disastrous results on the patient, whose soul, whose whole existence, is delivered into his keeping. This is the opinion of the French school, and it is probably correct. Unless a man be confident in his own interior calm, even in the presence of shock and surprise, I think he should not try. Still further am I from suggesting that any should consent to be patients, unless the intuitions tell them that the actuator will prove sufficient and be honorable. It must be remembered that the patient, when under full control, has no will but that of the actuator.

The next question which arises is this: Is the soul, when acquiring knowledge at a distance, projected through space by the will of the actuator? Or is it a faculty unexplained, for "knowing simply because it knows," similar to that which we were taught to regard as the omniscience possessed by the Deity? In other words: Does the faculty travel, or is it continuously resident in the patient? Some results of my experiments seem to answer affirmatively to the first question, and others to the latter. The abilities suggested in the second question would, if present, dispense with those referred to in the first. There were several peculiarities which suggested that the seeing quality travelled. For instance, when great distances were required to be overcome there was always a delay of one, two, three, or perhaps more, minutes, during which the patient would be apparently making effort of her own. During these times she would converse in a contemplative sort of way: "No, I don't see him [or her]. I can only see faces, strange faces, many of them—strange shapes intermingling." At this period of search the patient often expressed her doubt and inability. Then, suddenly, she would say, "Oh, yes, now I see her." And from that moment all doubt ended, and the person searched for was described with certainty, rapidity, and precision.

This seemed to indicate a period of flight, whereas in telling the date of the unknown coin which was close at hand, the answer was instantaneous. Again, in the New York experiment mentioned on page 17, the seeing quality of patient apparently passed over the town in the distant state before entering the house where the person searched for

resided. She paused, evidently curious, and remarked in the most matter-of-fact way as to the streets and their general desolation. Her explanations as to her own position in the room were the same during her vision as they were after I waked her, when we talked it over. The patients always spoke as if they were actually present in the body at the distant scene.

The New York patient made this clear. She explained, during the vision, and also afterwards, to this effect: "I was at the window, standing behind her [the person searched for]. I did not see her face—at least only a part of it—though of course I knew her by her figure and by her voice when she spoke to the sister. I could see the address on the letter over her shoulder, or around her arm."

The patient considered that she was present in her own person, and that she occupied a certain spot in the room while she watched. This opposes the idea that the seeing quality is a resident one, which might be expected to view all sides of the person searched for. The fact that she always said, "*I stood there*," and "*I see the sister*," etc., suggests that the individuality, that is to say the soul-ego, of the patient did the work. There was no exception as to this in any experiments.

These peculiarities, which lead to much delusion, are dealt with in the next chapter.

As to the ability of a customary patient to resist the influence: this, I fancy, depends on many things—on the varying will strength of the actuator, on the extent of the patient's susceptibility and habit of submission, etc. In one case a patient came as far as the door of the room where I was, and then laughingly defied me to make her come in. I stood against the opposite wall and did my best. She derided my efforts and vowed antagonism. The combat lasted a long time, certainly for half an hour, and just when I was thoroughly exhausted, I saw her face lose expression, and she turned and went away. I thought she had won the struggle, but I walked after her and found her, three rooms off, lying on a sofa, in the heaviest mesmeric sleep. It was like the trance of the East Indian fakirs, and, while not hurrying, it took perhaps five minutes to effect the awakening. It was to this patient that I succeeded in conveying my commands from a distance. When she did not

know I was in the house I have brought her into my presence by will power. Then I would ask her why she came. She has replied, "I was at my sewing [or other occupation], and suddenly I felt that you were here and wished me to come." This occurred two or three times. On other occasions, though, the attempt failed. Unless the patient was at some occupation like sewing, which leaves the mind almost a blank and readily susceptible to impression, the effort did not succeed.

Before concluding this chapter I must relate a case with which I had nothing to do except as spectator. The particulars of it would no doubt be corroborated, if necessary, by my mother, my sister, and my brother-in-law. I do not bring it forward in proof of anything set out in this book, because I object to mentioning the work of professional clairvoyants. In the meantime the reader will not object to hearing an account which may be amply authenticated.

My mother's sister, who then lived in Chicago, was rather fond at one time of consulting clairvoyantes. When my aunt visited us, somewhere about 1877, she said her clairvoyante in Chicago could tell the fate of one of my brother-in-law's vessels, which was then three months overdue on a return voyage from some South American port. When she returned home she consulted the woman, and I was present when my mother read the report as to the vessel, contained in aunt's letter. I can almost give it in the words I then heard: "The vessel is not lost. The delay has been occasioned by an accident. When in shallow water, the ship struck her keel against the bottom and received an injury. However, she is all safe, and has arrived in port, but will have to go into dry dock for repairs."

My brother-in-law, the owner of the "Edward Blake," was present at the reading of the letter. I saw him growing intensely interested. When it was finished he drew from his pocket a letter which he had that morning received from the captain of his ship, giving precisely the same information. His letter was from Glasgow. When seeking shelter in some obscure South American harbor, the "Edward Blake" had struck the bar. The captain had for a long time been afraid to proceed on the voyage because he could not tell the extent of the damage. The letter went on to



say that the vessel was just going into dry dock for repairs.

I have tested the work of professional clairvoyantes. It is always unreliable, but not always incorrect. Some have a faculty for putting themselves, at will, into a condition of light sleep. It is not the deep, almost fathomless sleep which sets free the soul in the way I have described. But it deadens the influences of the body to some extent, and thus gives the interior faculties a better chance to become cognizant of truth than in the more waking state. There is nothing peculiar about this. Thousands of women, in all ages, have been reported to possess "second sight." It is merely an ability to partly remove the effects produced by the body and its sensations in "walling in" the soul. If these people could remove the bodily wall sufficiently they would arrive at absolute truth.

The truest saying ever known has not been generally known in the whole of its truth, namely, that "Truth lies at the bottom of the well." It comes to us through the old Arabic, and doubtless had its origin in the ancient oriental occultisms. Absolute knowledge lies at the bottom of the well of the human being—that is to say, in this soul's correspondence with the all-knowledge. Remove its enclouding envelope and it knows with certainty. Because clairvoyantes, mind readers, second-sight people, etc., only commence in a small degree to do this, their "revelations" are not more reliable than those in the lighter kind of dreams. Besides this they are, when in this condition, very susceptible to impressions that are prominent in the mind of the person who inquires. For instance, people who are crazed with jealousy rush off to a clairvoyante, and seldom fail to get some further conviction as to the correctness of their absorbing idea. Clairvoyance is an unquestionable fact. It is entirely a question of the depth of the sleep. In the deepest and most complete trance of mesmerism, when all bodily sensation is dead, the soul, with its unexplained completeness of knowledge, is set free. And in any of the approaches to this deepest sleep the interior faculties are more or less freed. Clairvoyantes, if honest, have a perfect right to make their money as they do—only this, that no one should ever rely on them. The one who told about the "Edward Blake" was doubtless in a deep sleep. She

honestly earned her five dollars. But with the next patron she might be almost awake, and then her answers would be most likely useless and full of absurdities.

People say these things are too marvellous to be believed. Not at all! In the study of the soul they cease to be marvels—at least, the surprise of them ceases. Probably every one has composed music and uttered lines of poetry in sleep. When I have been anxious about important law cases it has been said that my addresses to imaginary juries and judges were more rapidly delivered in my sleep than they were in court. This accorded with what I recollected of my dreams. Of course everybody is in similar case. The interior faculties are liberated by the sleep of the body. All these small matters point in but one way. They tell some people more than is dreamt of in their philosophy. The real wonder is that any one should doubt.

But it is in their application to the understanding of LIFE that the knowledges are useful.

## CHAPTER II.

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THE foregoing experiments prove that we have within us a faculty for acquiring from without a knowledge that is independent of either words or sound. Patients regard this as an ability of the *ego*, the individuality. We also learn that this individuality is so susceptible to the influence of other individualities that it can by our consent be taken possession of by others, and absolutely mastered for either good or evil. They also indicate that this faculty in acquiring its knowledge in any part of this world is not affected by distance.

It has been said that if all cables and wires were connected, an electric message would circle the world instantaneously — that is to say, if an operator telegraphed from his right hand to his left, with the whole world between, the letters of the message would come in from the east as soon as they are sent out to the west. We have here a natural fact as to annihilation of distance. Yet it is not suggested that the soul in acquiring knowledge at a distance is a current. Nor is it suggested that electricity is a current. Evidently it is one of the life principles. A telegraph line, when in use, is a wire vivified — that is to say, it is throughout its length permeated by an immaterial essence possessing a capacity for such inconceivably rapid vibration that a shock or alteration in one spot is immediately felt along the whole wire. In other words, it is as sensitive in its entirety as in its part. One spot cannot suffer anything unfelt by the whole at the same moment. This is sympathy sublimated — sensitiveness carried to a superlative degree. It is a power of nature. We can make it — or rather educe it — while still ignorant of what it is.

Similarly the soul, which is a higher, or more extensive, existence than electricity, may be expected to contain among its qualities some peculiarities of that principle with which we are best acquainted. It seems probable that the soul or life of man also possesses, in a similar way, a capacity for inconceivably rapid vibration. But there is no vivified wire or other material channel of communication between the soul of a mesmerized patient and a person inquired about, say in San Francisco. And if the patient's soul knows enough to discover the presence of the San Franciscan, and how at the same time to report of him fully in New York, it surely knows enough to stay at home and do its work as a resident. In other words, the abilities required in order to make the flight would be more extensive than a resident intelligence would require, and the economy of nature does not favor any unnecessary power, people, or entity.

The facts and reports of patients which tend to support the theory of "flight" are given at some length, because it is interesting to see what grounds orientals and others have had for believing that some part of the human makeup was projected through space. The usual explanations of patients almost necessarily lead to some theory of this kind. Yet it is to be understood that the person whose interior faculties are witnessing a distant scene could speak in no other way than in the first person. The theory of the resident intelligence accounts for all the facts, so that there seems to be no sufficient reason for suggesting any such further peculiarity as is asserted in oriental systems. The reader may, therefore, so far as this work is concerned, divest his mind of Buddhistic suggestions as to "astral bodies," etc. People who have not grasped the most deep-set truth of nature have imagined different existences to explain such phenomena as are here exhibited.

What, then, is this intelligence which is resident in man, and which is possessed of these fearful and wonderful, and yet most peaceful and natural, powers? On the way to an answer, a few *dicta* of celebrated men may be considered. Let us go first to the region of material science. Here, Mr. Herbert Spencer indicates that all human study and research finally bring us to the one absolute certainty — "that we are in the presence of an Infinite and Eternal Energy, from which all things proceed." The above is not the voice of

uneducated religion, or of any kind of dogma, but is the ultimatum of the most material and scientific methods of research. Let Mr. Spencer continue: —

Historical evidence shows that the religious consciousness began among primitive men with a belief in a double belonging to each individual, which, *capable of wandering away from him during life*, becomes his ghost or spirit after death; and that from this idea being eventually distinguished as supernatural, there developed, in course of time, the ideas of supernatural beings of all orders up to the highest.

Let us now take a definition of Professor Max Müller, and then combine the different sayings and ask a few questions. He says, "Religion is the faculty for realizing the Infinite." What we understand from his remark is that "There is in man a faculty for realizing the Infinite, of which the outcome is religion." No one seems to mention that this faculty for partly realizing the Infinite will also comprehend the finite, as the greater includes the less. Yet it is of importance to understand that the same faculty which, with its marvellous and wordless knowledge, may be conscious of great truths and aspirations, is also capable of comprehending the smallest and most trivial things. To suppose that the faculty only apprehends great matters, and not small ones, would be placing an unnecessary limitation on it.

Now what gave rise to this "consciousness which began among primitive men with a belief in a double belonging to each individual, that is capable of wandering away from him during life"? What gave rise to the Buddhist belief that some part of the human makeup could be projected through space to acquire knowledge at a distance? The answer is a simple one, though it requires further explanation. It is merely this, that "Truth lies at the bottom of the well," — that the internal depths are in unity with an all-pervading knowledge which simply knows because it knows. Whenever a savage or a civilized man (and in questions of soul science there is no separation), has been in a deep sleep, and his soul has apprehended some facts that were occurring at a distance, he has, very naturally, thought he possessed a double, which "wandered away from him during life." Similarly, in the East Indian methods for producing trance, the soul is divested of the bodily sensations and passions, and thus may without difficulty be made to witness distant

affairs. Consequently they all think that a spiritual double of the human body is projected to remote localities. The mass of information collected by Mr. Herbert Spencer and his assistants incidentally includes this point; Professor Huxley has also assisted; all the religious literature of the world has more or less contributed. In fact, the stories of vision at death and vision during sleep, no matter where they come from, turn on this same point.

Now consider Max Müller's statement, which (with not improper alteration) reads thus: "There is in man a faculty for correspondence with the Infinite, of which the outcome is religion." Clearly, religion is only one outcome of this faculty, for it is the medium through which every living thing is assisted towards living as it should, and towards acquiring its own necessities. The Controller of evolution has not produced an infinity of living creatures while cutting off all *media* for communication. To suppose so would be to suggest that everything had been left to chance.

But, in nature itself, what do we find? Every child's book on natural history teems with anecdotes regarding the instinct and peculiar traits of animals. Not only do these stories refer to the instincts which are assisted by heredity, but they point to the exercise of faculties which are outside of heredity. How are those creatures in Texas made aware that if they seek and eat a certain plant they will be cured after being bitten by rattlesnakes? In this case there can be no heredity, and not even, as a rule, any previous experience. And supposing previous practice had existed, through their having been previously bitten, how was the practice first learned? Now the fact is, that, in unnumbered cases of the above kind, the reason of man has been entirely halted; no explanation has been given. The high priests of science are silent. Those who are not brave enough to say they do not know, take refuge in the idea of heredity. They might as well explain it by astrology.

Again, why does the hunter who is lost on the prairie drop the reins on his horse's neck, so that the beast may take him back to the encampment? The horse knows no more than the hunter about the proper direction to take; but a certain faculty in him *does*. Who ever heard of a full-blooded American Indian, of the older times, being lost in the woods? Enclose your dog in a box, and after sending

him a hundred miles by rail, loose him, and see how soon he will return to his home.

An Irish fisherman had a tame seal—an affectionate thing—which became rather a nuisance about the cottage. He sent it away for long distances on board ship, but it always came back. Then he, or some other men, tried a fiendish experiment. They put out the creature's eyes and shipped it on a sailing vessel. When half way across the Atlantic the seal was thrown overboard. It was now unable to procure food, being blind. But it reached home; and one morning was found dead of starvation at the door of the cottage.

Now, what explains all this? You may call it the "homing instinct," or give it any other absurd name. Of what use is "homing instinct" to a blind seal in trackless waters? or even to a seal that sees? The answer is simply this, that fish, bird, and animal, can in the pressure of their necessities make draughts upon the all-knowledge that assists evolution. Instances of the same truth can be multiplied. The migration of fish, birds, and animals; their methods of defence, escape, and attack; the ability of the condor and other carrion birds to reach the distant carcass; the knowledge of the desert camel that a pool is within a day's journey—nearly all the strange records of natural history are explained by the fact of the correspondence between the animal soul and the all-knowledge. These things are precisely the same on the lower planes of life as the correspondences artificially utilized by the mesmerist, when he makes the soul of his patient describe with certainty events which are happening elsewhere. Throughout animal nature, these processes seem to be brought into action solely as a result of necessity. Glutted animals lose that alertness which the correspondences demand. Everywhere is found necessity, in countless forms, begetting that which nature and all achievement demand, namely, effort.

If the French school, whose experiments corroborate those here given, succeeds in convincing the public of the utility of mesmerism, it may be applied in a number of ways. For instance, any one who can fully mesmerize a blind person can make him see more than one sees with ordinary sight; for the actuator can show him all he remembers, and, indeed, any part of the world which he has never seen, or, apparently,

anything else. To the blind, the joy of this would be inconceivable. We wait for science to do this — for men do not know how they may help each other.

Again, it may be used in reducing public expenditure in criminal trials. After the usual trouble and delay over them, we are not always free from a doubt as to their correct termination. There should be no uncertainty. Of course the liberty of the individual will not be readily tampered with, but there seems to be no reason, when a large amount of condemnatory evidence is taken at the preliminary examination, why the accused should not be made to tell as to his guilt or innocence. It remains to be proved as to whether anæsthetics can produce the sleep of body which liberates the interior faculties. If, in this way, as by the mesmeric processes, the accused can harmlessly be placed in the condition here described, he can be forced by will power to tell everything. He then would give every detail, and say where he buried or secreted the *corpora delicti*, etc. The truth of all these details could be ascertained at once by reliable persons. Then the culprit could be immediately tried and this evidence of these persons taken. After this, the condemned one could be sent at once to the chair, and there could be no uncertainty as to the justice of the result. It was stated in the newspapers that this process was lately utilized by the Parisian scientists in the case of the murderer Eyraud. They mesmerized his accomplice, Gabrielle Bompard, and she told the story of the murder with every detail. When Eyraud went to the guillotine there was no doubt of his guilt.

The other channels in which the faculty may be used are infinite — for instance, among shipwrecked people, in a boat at sea, or on a desert island. If the man of strongest will can mesmerize the most submissive woman, she will tell what ships or lands are near, the proper direction to steer, or any other knowledge of the like kind. It must always be recollected that where you have a human being you have a machine which can transmit to you all the knowledge you require in any such case. And if there be a woman present, especially a maiden, you will discover in your scientific process that you have with you a very wonderful being. If she brings men to a knowledge of the wonderful alliances that are within her, she will be only fulfilling part of her mission in life.



The following anecdote is believed to be true. James Doyle, formerly a foremast sailor on the Canadian Lakes, had a wife and family living in Hamilton, Canada, where probably they still remain. Doyle was coming down Lake Erie one night on a sailing vessel. He went below at eight bells, and while in his bunk thought that he was at his home in Hamilton. In his wife's room his child was dying. A doctor, who was a stranger to Doyle, was attending the child. The wife and several of Doyle's acquaintances were there; also several people he did not know. He woke in a fright and rushed on deck in an excited way. The captain told him not to be a fool, and sent him below. I think Doyle said that on returning to his bunk the vision appeared again. When he reached the Welland Canal he got paid off and took the train home. He found that his child had died on the night of the vision, and that every person had been in the room as he saw them, including the strange doctor, whom he visited and recognized as the one he had witnessed in the vision. Doyle had felt the loss of his child. He spoke of the occurrence with difficulty. It was not a matter about which a father would conjure up a lie. He was a sailor on the yacht of the writer's uncle, and was for many years known as an honest fellow.

When the wife and the assembled people, and perhaps the dying child, were all lamenting the father's absence at such a time, what a strange effect it had upon his soul while he slept! Here was a case which almost necessitated a belief in a double. Mr. Herbert Spencer's collection of data on this subject show that these visions have occurred in all ages and among all peoples, both savage and civilized. There may have been some imposture, but large baskets of fish are undoubtedly caught, in spite of the frequency of exaggerated stories. If any one doubts that visions have occurred, let him experiment on these lines; and he will find that he can artificially produce as strange visions as ever were related. Not only will he produce them himself, but he will see how simple and apparent is the explanation of all the others.

### CHAPTER III.

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PROBABLY most people are tired of attempted reconciliations between religion and science. There is here no desire to contribute another of such attempts. We need fewer opinions and apologies; we want facts, and the only facts are in nature. One might think, from the appearances of late years, that science and religion would continue to run as parallel lines and never meet. And if science does not extend its own methods into the region of the immaterial life, they will, evidently, remain as strangers. But, as George Eliot's old innkeeper continually told his quarreling guests, — "The truth lies atween ye, gentlemen, the truth lies atween ye!" La Rochefoucauld said, "*Les querelles ne dureraient pas longtemps si le tort n'était que d'un cote,*" and the trouble between science and religion is that they are both wrong; or, rather, as the old innkeeper oracularly said, "Ye're both right and ye're both wrong — the truth lies atween ye, gentlemen!"

Huxley says: —

By the term "science," I understand all that knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions; and if any one is able to make good the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me that such theology must take its place as a part of science.

It will remain for the reader himself to experiment, and then say whether his knowledge thereby gained "rests upon evidence of like character to that which claims our assent to ordinary scientific propositions." If the methods are of this character, they are sufficiently scientific to gain a hearing; and although it is not suggested that one man's evidence (even when corroborated by French scientists), is of the kind which may be accepted as "valid" (in the sense of all-sufficient), one may still hope that the truth here produced may at least lead others to the same channels of inquiry and proof.

If any acquiescence of readers has been accorded, they will, of their own motion, go further, and think out for themselves a number of corroborative facts which could not be included in a short treatise of this kind. They will see that this work is chiefly addressed to those who have made at least some study of the laws and history of evolution, because without this study people are at sea regarding comprehension of life; and it must be assumed that readers possess some knowledge of material evolution before an attempt can be made to describe nature's advance into its spiritual grades.

What we require most is unity of conception. In life there is such infinite variety of phenomena and such infinite complexity of relation, that what we require most is great simplicity of law. In this work we are not concerned to prove that either science or religion is right. No personal opinion, nor any centuries of opinions, are worth a rush unless these seem to leap into the heart as truths. Yet no one will attempt to undervalue the enormous accretions of data which have become ranged at the sides of both religion and science. These are the powers which, by pressing on both sides, finally squeeze the truth out from between them.

The aspirations, incentives, and confidences of all the hosts of religious men, together with their clinging to "the evidences of things not seen" which were to them realities, will never be lost, and their value will never be denied — because they were right, in the main. Yet their "right" was so pervaded with unnecessary *et ceteras*, and they all so insisted on the necessity of these *et ceteras*, that many thousands of the best and most educated men have turned away feeling sore.

On the other hand, the aspirations, incentives, arduous researches, and successes of all the scientific and carefully thinking men who clung to the evidence of things *that are seen* — men who starved spirit rather than accept untruth — the work and the downright honesty of these persons will never be lost, and their value will never be denied — because they were right, so far as they went. Yet their "right" was so hedged with unnecessary limits, and they so insisted on these limits, that many thousands of the best and most religious of men turned away feeling sore.

It will be seen, though, that in the present state of things there can be no reconciliation between science and religion. One clings to the true and intangible, and the other clings to the true and tangible. The only solution of the difficulty, therefore, seems to be for both to emigrate to a new region in which both parties may retain some of their most cherished principles. It is the endeavor of this work to show where that region is. To reach it, the advocate of science must extend his limitations and the religionist must drop some of his *et ceteras*. This will be no reconciliation. It will be a new land to which emigrants pass because truth has its abode there. The inhabitants will care nothing for the previous opinions of the new immigrants, and the whole region is governed by law and truth. The simple name of the region is "the future"; its legal code is the same eternal law of evolution, with further volumes added concerning the spirit life; and its God is the God of nature, who insists upon things being done in His way and not in the ways set up by priests of either science or sect.

No matter what our beliefs or unbeliefs may be, we all have to face one great truth, and the sooner we face it the better. It is this — that the only possible God is the God of nature. Many religious people will say that they have always admitted this. In a way—yes. But they have been continually apologizing for nature, criticising nature, and hating some parts of it. For instance, when Paul advises against marriage, he is flatly opposed to the God of nature; that is to say, he opposes and is evidently ignorant of those processes which God uses to teach the majorities of men. No fact of nature is opposed to religion, and any religious idea which cannot be made to fit in with nature is *ipso facto* wrong. Paul, therefore, while right as to himself, did more than most men to make Christianity in some respects the most stupendous critic of God that the world has known. All teachings which are out of harmony with the bulk of humanity require adjustment. Teachings which are quite proper, and a necessity, for those on the highest human planes, are of little use to those who know next to nothing of the spiritual life. Indeed, for the vast majorities who are in the lower grades, the teachings do harm, in creating despair. Proper study of nature cures all these things. In the region of the future they are understood.

It sounds almost childish to speak of the future being direct successor to the present, and of the present being the lineal descendant of the past. Yet, apparent in their truth as these statements are, it may be doubted whether people will, as a rule, pay much heed to what they suggest. People are apparently unwilling to believe that that which has continually ruled in the past and present will continue to rule in the future. We have with us the modern ages of the present, and behind us we have a past which resembles an eternity. We are able to see that throughout the whole of this time the same principles of law for progress have been at work. And yet most people think that man is so important that in his case nature will make a jump, and land him after death in some blissful abode of purity and refinement for which, clearly, he is not fitted. The conceit and improbability involved in this idea become apparent by ascertaining how free from "jumps" nature has been.

Nothing so impresses a student as the solidity of nature. When a law of nature teaches of itself, its power for producing conviction is like the silent and resistless force of a tide. We gain such a complete sense of its reality that any infringement of it seems absurd. Infringement is generally called sin; but it is also absurdity, even when coupled with unspeakable tragedy. Indeed, it is a wide thought that there is nothing in nature but nature. In different terms, some religions express the same idea, when saying, "There is nothing in nature but God." And the material scientist comes very near the same thing if he says, "We know of nothing in nature but law." All these expressions are merely the various attempts to give verbal expression to the existence of that which all opposing parties are agreed upon. Therefore in the region of the future one speaks of nature or law or God when one refers to that existence regarding which there is no dispute. For the purposes of this work these terms are usually employed as if they were synonymous.

Taking, then, the subject matter of this consensus of opinion, we ask, What is this nature, or God, or law? Appalled by the magnitude of the question, the first answer is that we know nothing. But this is wrong. We *do* know something. Where, then, is the knowledge? We turn inquiringly to science. Science answers that it knows of laws and effects, and nothing more. We then turn to

religion. Here we find countless works of honorable men of all recorded ages who agree on one point. They may contend with each other about trifles and *et ceteras*, but they are, one and all, agreed on one point — that we have within us an inward monitor which guides our life correctly. In other words, they agree that the human soul is capable of being in correspondence with some all-knowledge which is continually present; also that the intuitive impressions received in these correspondences, whether for prohibition, incentive, aspiration, or otherwise, are always right. The belief is that this outside all-knowledge is never wrong.

Now the universal agreement of all the hosts of religious men is, to say the least of it, very singular. One would think that they might have fought over this point as they have over every other. But so far as the facts appear, they never have. Material science looks on, and says: "This belief, to these religious men, seems to be a great reality; but it is not contained in our system for research." Then the religious very properly reply: "The spiritual man has as good a right to tell of the spiritual world as material science has to speak of the material world." To this, Professor Huxley, speaking for science, gives a limited consent. In effect, he says that science has always been willing to discuss and profit by any proofs that the religious could bring forward. He says that "If any one is able to make good the assertion that this belief about the soul rests upon valid evidence and sound reasoning, then it appears to me that the soul and the study and knowledge of soul must take a place as a part of science." (In the last sentence, which is quoted correctly near the commencement of this chapter, the word "theology" is removed, and words concerning "soul" substituted, so as to extend the professor's meaning to our point — and in a way he would not, presumably, object to.)

The trouble is, however, that the religious have not been able to produce such proofs of the existence of soul as are recognized by material science. For many years there has seemed to be no hope that the religious would be able to prove a reality which to them was only present in the intuitions. And in the meantime the whole educated world has been divided into two classes — those who acknowledge the spiritual world and those who do not.

At this juncture an experimenter says: "If you deal with a suitable human patient in the ways described, you can prove for yourself, beyond all doubt, that the belief of religious people is correct when they say that the human soul is capable of being in correspondence with some outside knowledge which apparently knows everything, and which is continually present." This experimenter gives the details of his experiments. He is not ignorant of the values or worthlessness attaching to human testimony. He, however, asks for no further credence beyond that which will place other students in such courses of inquiry as will exhibit to them the same truths. If others thus accomplish similar results, and publish them truthfully, then the whole field of natural religion must "take its place as a part of science." As religion is gradually shown to be a scientific necessity and a proved reality, the resulting gain to the world will be seen to be so immeasurable that others will also feel it their duty to publish assisting facts.

## CHAPTER IV

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THERE is one word which may soon be erased from our mental dictionaries — the word “supernatural.” We have so little further use for it. When we prove to ourselves, by scientific method, the existence of spirit and some of its powers in human beings — when we utilize it by artificial means and find that mesmerized patients can acquire knowledge through it as freely as water from a public tap — then we appreciate that spirit is as much a part of our makeup as our limbs are, — in fact, a more essential portion, for the limbs can be parted with, but that which is the life in us is the power of resisting death.

With even this much insight, the word supernatural begins to lose its meaning ; but if we continue our studies into the lower animal world, and in other directions, it seems to lose its meaning altogether. And this, because almost everything we have called supernatural is merely natural.

Every-day matters become explained. If we take a dog, or cat, or any other animal, and tame it, train it, live with it, teach it confidence, fearlessness, and love, we know what processes are being utilized. Our will is continually imprinting itself on the animal soul which is submissive, till at last the correspondences become so complete that both master and beast understand each other in a really marvellous but perfectly natural way. In every grade of life we find these spirit processes. Wherever there is brain, even in the poorest creature whose sensorium is represented by the most primitive ganglion, there are the media to receive such impressions from the all-knowledge as will be necessary for its proper existence. Although in a different grade, the lizard, in his daily existence, is as near to God as the archbishop of Canterbury.



Let us keep before us the opening words of this work, that "Life, from its lowest forms to its highest spiritual existences, is a succession of grades or plateaux, each one intermingling with its commencing edges in the plane below, and with its later edges merged in the plane that is next above it." Life, in the animal grades, may be compared in an unsatisfactory way to a wide stair-carpet, woven of innumerable threads, passing up to and along its different plateaux, joining all together, and of one piece from beginning to end.

Now, why should life ascend? Let us imagine that all orders of living things were placed here by sudden creation, and then let us ask, "Why should they ascend?" Darwin's great answer as to the "survival of the fittest" covers an enormous field. But how did "the fittest" acquire their superlative fitness? The answer from soul-science is — simply by wanting it. How did the chimpanzee described by Darwin learn to crack a nut with a stone? No one taught him. He could not crack it with his teeth, and being hungry he brooded over his necessity. He so desired and yearned for success that at last he drew wordless enlightenment from the all-knowledge with which his animal soul was in correspondence.

This may sound absurd. But regard every kind of invention in man. What is invention? Will any quantity of "stored sensation" in the brain produce a new thing or a new idea? Will any apparatus give out more than it receives? To imagine a man bereft of his soul-powers recalls the case of the chicken running about without its head. Ask any inventor how he invents, and he will say, "I just brooded over it, night and day, until at last it all came to me." This is the truth. It was the same with the chimpanzee. No doubt he banged the nut against the stone in the usual method till he was tired, and then in a happy moment of inspiration banged the stone against the nut. The gaining of knowledge through the correspondences of the soul need not be accompanied by any sensation of holiness. Instances are subsequently given where the motive was entirely unworthy and even wicked.

To return. How did Darwin's "fittest" acquire their superlative fitness? The answer of material science is, "By the continual breeding among those fittest who survive

in the combat for existence." But how, with the same size bullet-mould, can you produce one bullet that will be larger than the rest? How with a pair of full-sized animals can you acquire offspring which will be larger than either its parents or ancestors? How in the continued breeding of bulldogs for a special object can you produce one with a more prognathous jaw than any of its family? These developments have often been accomplished with animals. But without the power as explained by soul science, this result would be as impossible as to turn out a large bullet from a small matrix.

This opens the subject of the power of spirit and ideals to alter form. This is too apparent in every-day life to require much comment. During earliest infancy, man turns towards his future with a face almost as blank as a new sheet of note paper. He writes his life on his face. As certain animalities become prominent in his nature, these are necessarily written in his countenance. Different creatures of nature are the material types of the passions and powers and weaknesses. Consequently any following of the same instincts as these creatures possess must necessarily produce countenances which will conform to nature's set types. If the babe in his subsequent life gives priority in himself to those passions which are typified in animal form, then he must necessarily take some of their likeness. If he becomes a lowest-grade lawyer, he will resemble the ravening wolf or the wily fox. If he be continually poised for some swoop, financial or otherwise, he will resemble a hawk. If he becomes a newspaper reporter who lives on the social garbage of unhappy homes, he will resemble the slinking scavenger dogs of oriental cities. If he becomes one of those creatures who haunt the lowest slums of all great cities, he will issue at night like his counterpart, the hyena, and like his terrible animal type he will be gaunt, fierce, cowardly, slinking, suspicious, restless, murderous, and inaccessible to the improvement of kind spiritual influences. The grown hyena is untamable.\* He is the type of terrible and irredeemable qualities; he lives in ways from which other animals recoil. And the dough-faced baby may become a human hyena.

\* In a late article, Sir Edwin Arnold claims that even the hyena is not untamable. But the sole instance he gives is rather amusing. While in India, he took home two new-born hyena cubs and brought them up. He says that they were "docile," but that both came to a violent end, having developed, with their molar teeth, an unfortunate taste for native babies.

There is virtually no limit to the extent to which spirit alters countenance. Some dog's faces are to human ones as Hyperion to a satyr. Some of them are so stamped with high qualities that no artistic picture of Christ could afford to entirely ignore them. For true love is there — that which has no background of passion; love so perfect that it idealizes submission; the love which beautifies and sanctifies the grandest and most womanly of women. Petty people dislike the suggestion that best love has in it some of the unlimited trust of a quadruped; and few understand how much better it would be if some sublimities of a dog's soul could be more often found in the masses of mankind. They do not know of the courage, reverence, readiness for hardship, readiness for anything, which a dog's love for a human contains. "Ouida" says: "Yes! a great love is a great holiness. It does not of necessity imply a great intelligence, but it must spring from a great nature."

While walking in crowded streets this soul's moulding of the countenance is continually before us. The effects produced in this way are familiar to all. Why is it that no one ever fails to recognize a thoroughly good and kind woman by her countenance? But men who have desired to be considered truly scientific have not, as a rule, attributed these effects to "soul" — the existence of which science is not yet quite prepared to admit. Every one knows how the same man's face may, even on the same day, resemble different animal types. But not every one is aware of what is going on while allowing himself to be swept away and altered by different passions. Nor do people pay much regard to the effects of spirit upon generation. Every one notices how a man's face grows swinish from overeating; but few understand that children will be born with this or other appearances when either of the generators is in the spiritual phase which can only reproduce in nature's set forms. Some children who are born with these unfortunate appearances afterwards outgrow the first effects of parental ignorance and perhaps temporary animality. Twins are alike because both receive the same spiritual formation. But the other children of the same parents, conceived at different times, may differ greatly.

Similarly, as an example of spirit formativeness, a genius is the offspring of parents who loved each other. Nature's

proofs are its results. Shakespeare created because his mind possessed the faculty of verifying itself in the truth abysses. He could run the whole gamut, from a hyena to a Hamlet, and he delighted a world because he was the spokesman of that which gives delight, namely, nature. That he was a child of love is proved even without the written records, because the greatest are produced when the conditions for reproduction are most complete. The most complete conditions necessarily include love, because love is nature's elevating principle, which she teaches through the sexual passions in order to lift human beings to the higher spiritual planes.

The more we study animal form, the more we see how it is moulded by the spirit formative powers. We see how the hind runs until caught, and how elegance of form and the requisites for speed are imparted to the offspring. Nay, one may take much of Darwin's work and understand further paragraphs to each chapter. Where he with infinite patience formulates great laws, they will seem insufficient. To take an imaginary case, he might ascribe development of the ant-eater's proboscis to the fact that those with the longest proboscis could procure food when others could not. This is so far reasonable. But to suppose that any elongation of the proboscis could arrive without further assistance seems absurd. He is right in showing that the snout grows longer in continuous breeding, but he utterly fails to show the reason for its elongation. He does not say that the animal's life-long desire and necessity to reach in through the ant-holes imprints itself on the shape of its offspring; or that this necessity is being continually experienced by the mother during the period of gestation.

Darwin failed to answer the question of this chapter (which was also the scientific question of his life), namely, "Why does life ascend, instead of always remaining at the same level?" He did not see, or failed to mention, two of the greatest laws of nature: First, That whenever a creature's sensorium experiences an urgent want, then its mind or mental essence receives from the all-knowledge such enlightenment as it is capable of requiring. And second, Where such a desire is the outcome of the creature's daily necessity (in procuring food, or otherwise) then such continuous desire is imprinted during the embryotic stages on the form of its offspring, thus accommodating its shape to the necessities of

its coming existence; also that embryotic alterations result from the presence of ideals which are vivid in the parental mind.†

The influence of the mind and ideals upon the embryo is exhibited in many ways. The children by a second husband often resemble the first husband. The fright of the mother, or the witnessing of some terrible deformity, or her being bitten by a dog, have (among vast numbers of other cases) produced lamentable results on offspring.\* The prevalence of the desire for beauty produces all the human beauty we see, and nothing is better capable of proof than that the highest ideals produce the highest beauty. No people possess beauty which suggests any higher ideals than their own. In England, where exalted virtues, propriety of life and love for all that is beautiful in art and literature combine to form the ideals of the refined classes, we witness a type of high-minded beauty that is rarely found elsewhere. Individual cases of it may be seen in Boston and Canada. But one may walk for weeks in Paris without discovering a single instance of it. Some few distinguished faces there are, but none that altogether transcend Parisian ideals. Paris is in them all. In New York it is the same; though the faces, on the average, are somewhat more moral than in Paris. Elegance and prettiness abound in New York: but as art and literature are almost entirely absent, and as the local ideals are almost entirely confined to love of money, elegance, and pleasure, the faces of course show no more than that which is sought after. The New York countenances become fine in those who are fairly well on in years, and who have loved and suffered and won the high beauty by virtue of their spirits' development and supremacy.

It would be easy to show that in every country the same rule holds good—that people are simply that which they wish, that which they idealize and seek. The whole of it is a self-evident proof of the spirit formativeness.

The following line of thought will assist toward indicating reasons for these embryotic alterations. Let us first consider the creation of increased human beauty resulting from the presence of ideals and images of beauty in the parental minds. Science sufficiently shows that the brain is the product of sensation—an animal production which increases as sensation multiplies, and by continued use develops in

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\* † Vide Appendix (A).

size, somewhat like the bodily muscles. It represents all the animal desires, needs, and sensations, which continually multiply as man evolves.

Apparently the brain is vivified by the life principle, which brings to it vibratory conditions possessing peculiarities analogous to those we notice in electricity. But we find all animal life surrounded by some principle of nature which has attributes of omniscience; and it is evidently the life's alliances with this knowledge-principle that produce in this combination the consciousness of personal identity. The brain registers its sensations on the ego, and the ego makes known to the brain the knowledge which is obtained through its correspondences. These correspondences are, as already proved, capable of being complete with other egos. We have shown that the mind of one person may be totally in the possession of the mind of another. And this result is quite certain, namely, that the ego may acquire knowledge in three ways:—First, through its bodily brain sensations; or second, from other egos, through the silent vibratory mesmeric processes; or third, by the same vibratory processes drawing knowledge from the knowledge-principle of nature.

An animal's knowledge, therefore, primarily came, and still comes, through the force of the animal desires compelling the spiritual part of the mind to acquire information through its correspondences and alliances with the knowledge principle. (While saying this, the author has no wish to seem in antagonism with the Buddhistic theory, that that which is here called the knowledge-principle of nature is a remote ability for omniscience which is latent in every human soul. Both researches are agreed as to the soul's alliance with an all-knowledge principle; and, at this early stage, it matters little in results whether this reality be a latent quality of the soul or an all-pervading principle of nature. The author finds it necessary to hold to the results of his own studies, because the Buddhist theory does not extend itself to the lowest forms of animal life and consequently fails to explain the earlier evolutions.) The above is only another way (though a very different way) of repeating what religion has always said—that the animal receives that which is necessary for it.

Therefore the ego may fairly be called the total of a man's sensations and impressions; and this, whether the

impressions come from the lower animal side, or from other egos, or be gained by mental effort or otherwise from the knowledge-principle of nature. Thus, when one lives among beautiful people and the highest art, these supply, by the mechanism of the eye and otherwise, a large proportion of this total which is the real man; and as all the life in nature reproduces itself, it follows that this total, this entirety of the man, must reproduce, to an uncertain extent, those impressions which form so large a part of itself.

Witness the fact that in criminal and low-lived districts the increase of beauty is hardly traceable. Both the women and the men who image each other in the soul are of low types, and must forever reproduce themselves as they are, and also animalities of all kinds, until they in some ways intermingle with or become assisted by the refinement of a human aristocracy. Nature points to an aristocracy that rules, and inferiors who are ruled. One will fruitlessly search both the Five Points and Seven Dials for any one showing the slim spiritual refinement and helpful loveliness of, say, a Canova statue. Yet where low-lived people with countenances no better than a Kalmuck's have become rich, we see, even in two generations, an almost miraculous difference, after the children have been led towards higher ideals (even if only social ones) and have travelled and employed their faculty for imaging among those things which refine, both in art and literature.

Under the law of Lycurgus, certain Greeks surrounded their child-bearing wives with beautiful pictures, images and statues which reproduced the highest ideals of human symmetry, activity and grace. The custom was enforced, and the result of this, and many other artistic influences, was that a people were produced whose beauty and elegance have never been surpassed. These early influences are still markedly noticeable among the modern Greeks, wherever the brutalizing influences of Turks and other invaders and foreigners have not since been at work.

We need not say that God produces lovely children. It is the god in man. The process contains neither miracle nor chance; it is evidently as certain as arithmetic. Thus it was said that the children of the painter Millais were, in early life at least, singularly beautiful. How could they be otherwise, after Millais had idealized and imaged beauty during

all his life? — though in this case we must not forget that their mother was the person copied into that picture called "The Huguenots," — a face that has created a lovely ideal for millions.

This faculty for imaging which has so much to do with a human ego, when this is considered as the record and total of a man's impressions, must be noticed when the question of embryotic alterations is before us. It is, of course, present in the animals; and in man indicates, often in the most trivial ways, its stupendous issues and possibilities. There would be no art or religion without it. The painter and actor live upon the visualizing faculty. It may be the most dangerous or the most uplifting faculty in the human makeup. When intense and true to nature it is genius; when too intense and untrue it is insanity. It has brought man his best creations, as well as his hallucinations. As he idealized virtue or vice, this imaging faculty has swept him on, realizing for him the pictures which delighted him, whether of good or evil. When urged on the one hand by drink, drugs, perfumes, and hasheesh, or, on the other hand, by prayer, fasting, and concentration, it shows the extent of man's range. Sometimes it is the best of all servants; but with the opium, etc., it is a master which pretends to be a slave. With actors, who often assume the characters of other people more easily than exhibit any of their own, it is especially dangerous, for facts have shown that when one of these idealizes a vice, his faculty for imaging sweeps him away.

As in the little drawing-room experiments in mesmerism, these processes, which also have such unending issues, show themselves in every-day trivialities. An advertisement appeared for a long time on the back of the London *Graphic*. In a red disc, the letters of the name "Pears" appeared in white. You looked at it for some time, then closed your eyes tightly, and afterwards the letters vividly appeared to mind's sight in other colors. Somebody explained about the red color exciting the optic nerves, and the letters reproducing themselves through reflex action in supplemental colors. The explanation, whatever it was, sounded more learned than satisfactory. For what is "sight"? Are there two kinds of sight, or only one? My mesmerized patients, while asleep and with eyes closed, saw everything I saw or told them to see. Then, also, there is the sight of



the eyes. But are there two kinds of sight? I think not. The system of nerves and lenses called the eyes seem like some delicate photographic apparatus to convey sensation or suggestion to the interior faculty, which, in both above cases, does the seeing.

In this advertisement for the selling of a soap, we see a trivial manifestation of a great scheme of nature, that is, moreover, as truly a vision in a small way as the appearing of the Virgin at Lourdes. While regarding sight solely as an internal faculty produced by the vibratory effects of mesmerism or those of the optic apparatus, we understand how real some unrealities may appear. In this small experiment the effect is of course rather transient; yet it indicates the processes and how sights which produce excitement and shock may be almost indelible and may be endlessly reproduced until they form a large part, and perhaps an insanely large part, of a human being's total of impressions. With the lover of nature and of the beautiful, it will lead to the highest good, and with the vicious, just the opposite. This is why sensitive people instinctively avoid the sight of hideous things and deformities, unless they nerve themselves for the occasion, like a hospital nurse. Without knowing why, the effects thus produced are dreaded, especially as a surprise, though the spirit when strung can endure anything of the kind. Yet the aversion is intense — this being nature's safeguard from effects which may be so disastrous, especially to young girls and those about to become mothers.

This faculty for imaging can only be suggested here in a few words. Readers will follow the points and easily satisfy themselves with facts as they go along. This, and the presence of predominant ideals and desires, with all their registrations, both pictorial and otherwise, and whether helpful or hurtful, go to make that total of a human being's impressions, which must, to an uncertain extent, reproduce itself in the creation of offspring. For what is there of a man apart from his total of impressions? Absolutely nothing. The human soul holds its registrations. It is either sensitized to the higher spiritual grades, or it is not. As the seat of memory, it never forgets. This is shown under certain conditions, as in cases of almost complete drowning, when men see the whole of their lives spread out before them, including all those things which had been forgotten.

Exhaust or impair or live out the vital strength, and memory wanes or disappears for a time. But no man by growing old loses his memory. He only loses the animal passions and the force which they use to make the soul do its work. Thus old men approach death "babbling o' green fields," or of the most vivid impressions of early youth, such as hunting, which are so often the last to disappear because the remnant of animal virility keeps them in evidence to the last. Yet it often happens that old men in an access of anger, or under stimulant, will remember things which, as their families suppose, have been for long years forgotten. Or, on their deathbeds, when their bodies have already grown cold, and are virtually dead, their souls acquire moments of such astonishing lucidity that every one is frightened. He who has been imbecile for years suddenly knows all his past, and shows his knowledge at once, though often too weak for speech. But there is here no reason for fright. In the study of soul, all these things cease to be phenomena, and take their place as that which must be expected and prepared for. It is simply the same truth which this work many times reiterates—that when the body is numbed to the point where its sensation ceases, there may be an internal illumination which transcends all the comprehensions exhibited at any other time. It is only by studying mesmerism that we gain a knowledge of what those last wonderful looks of the dying mean.

Darwin's great theory of "natural selection" is part of the answer supplied by him and science to the question of this chapter: "Why do the orders of life ascend?" Readers are aware of the arguments of this theory. It is said that in the animal kingdom males will be selected who are most competent to defend or provide for their mates—that the brightest-colored birds and best-conditioned animals will be preferred, etc. The facts shown in support of this theory are no doubt correct; and yet they explain no reason for improvement or ascent. No two parents will produce offspring more developed than themselves, unless spirit formativeness, through desire or mental ideals, is at work.

The answers intended to be made to the question put as above have in the foregoing paragraphs become sufficiently clear. The experiments of mesmerism show how the whole animal kingdom may receive such enlightenment as will

serve to protect, guide, and provide. So far, and by virtue of this law only, there may not be much reason for ascent, because animals will not seek more enlightenment than their own necessities call for. But the proof of the formativeness of mind or spirit upon embryo, and even upon adult, can be multiplied *ad infinitum*. And when once this power is admitted, the development and ascent of animal life not only becomes possible, but also that which must of necessity occur. Once perceive that the longings, ideals, and mental pictures regarding daily necessities and of sexual passion have an effect upon the embryo, and then it will be seen that progression must necessarily occur, even without being consciously sought. It will be discerned that in the contests of nature the victors would be pervaded with convictions as to their own strength and size exaggerated by the sexual vanity which is everywhere present. These ideals, and all the qualities which delight an animal according to his instincts, such as cunning, speed, power, agility, etc., would be often transmitted in increased degree to the offspring.\* At the time of breeding, the sexual vanities are always at their highest. The result of all this is that everything in nature seems to be perfect of its kind. There is no cause for wonder that the elephant, the type of power, should be as large as he is. The real wonder is that he is not much larger — as, indeed, the mammoth formerly was.

This being the case, it will be noted that as soon as the earliest animal humans began to recognize their ingenuity, it would not take a great many generations to create a vast difference between them and the rest of creation. It is clear that no animal advantage would multiply itself and create supremacy so rapidly as brain power; and when this fact is realized, the large difference between man and ape sinks to nothingness as an objection to the reality of evolution. If the present chimpanzees and other apes, with their marvellous comprehensions and almost human bodies, did not exist, our own origin might for a while have been missed; but, as it is, no one can scientifically study these modern apes without feeling sure that an accidental discovery could also produce with them an advantage which, with their well-known imitativeness, could in the wild state lift them far from their neighbors.

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\* See Appendix (A).

The reference made elsewhere to the chimpanzee breaking the nut with a stone was rather insulting to his intelligence, because chimpanzees and some other monkeys seem to understand this without tuition. Their passage from their present use of this tool to the use of a piece of wood as a club seems no great advance; yet what a supremacy this would give to the discoverer's tribe, which would imitate him! And if the club were a broken branch, with a sharp end, how soon its power to wound would lead to the use of the spear! It was a liberal education to watch "Mr. Crowley," late of the Central Park Museum, unroll a caramel, eat it, and afterwards take a tooth-pick from the keeper and solemnly pick all his teeth. He was exceedingly like some Irishmen in countenance, and was as concentrated a student of man as man was of him. When he held his hands, one at a time, through the bars and insisted upon having his finger-nails cleaned by the keeper's penknife, he almost ceased to be anything but human.\* Some Hindoos who live among the sacred baboons say, with perhaps unconscious sarcasm, that these creatures could talk if they liked, and only refrain from speech "because they are wise."

Now in this showing how the different orders of life in nature progress and ascend by virtue of the two laws which are disclosed in mesmerism and in other ways, it would be a simple method to adopt the earlier idea, and say, "God made all these creatures." But it is quite evident that it has taken time almost like eternities to move from fish to amphibian and from reptile to beast, and this argues that there was some impediment to rapid progression. Science has not explained the ascent, nor has religion explained the great delay; but the two laws, as here given, explain both. The first one shows that although all living things have been in correspondence with the all-knowledge, they apparently only acquired information as their brain-structures were able to be cognizant of a necessity.

Because the soul of the mesmerized patient can make draughts upon the all-knowledge, it need not necessarily follow that there is any stream of instruction proceeding without demand from the all-knowledge to the individual. This

\* I did not see the performance myself, but since the above was written, his former keeper and other men about the menagerie have assured me that Crowley would sit in a chair and eat his meals at a table with his keeper—handling his spoon as well as any child.

is what explains the enormous time occupied in producing the animal forms; because if a God had, without demand, been continually communicating the proper course to take, the whole of the forms would be produced in a short time. This, in fact, would be but little different from a slow method of direct creation. And yet it is beyond question that the creature receives assistance by knowledge imparted when (in a manner) demanded as a necessity. No amount of hereditary instinct will guide a blind seal, or even a seeing one, across the ocean to his home on land. So far as our own proof goes, we have nothing before us to show that the all-knowledge is not always passive, except when some information is being drawn from it. This view of its passivity accords with much of what we know of nature. It also accords with the religious view that God in all cases requires individual effort for progression.

The principle, or power, or law, or God, from which this knowledge is derived, is here called the all-knowledge. This may sound a little absurd till the ear becomes accustomed to it; but when nothing more is discerned of it except that it apparently knows everything, it is well to confine ourselves to our proof. For so far as we can as yet prove, this all-knowledge may be merely a principle of nature which has been utilized by every living thing towards slow progression. At the same time it would be unwise to assume that no inspiration comes unasked. This work confines itself to tracing the medium of communication, and, in a dim way, describing how knowledge is obtained. Yet it must not be supposed that the quantity of records concerning unasked-for inspiration and vision is here ignored. As to these, we are silent because proof is unavailable for this work. Every one will take his own view. The Bible teems with these records. When subsequent experimenting mesmerists find that they themselves can produce vision so easily, they will regard recorded cases with further light.

## CHAPTER V.

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THE French experiments show that after marriage patients who have previously been instructive lose their susceptibility to the mesmerist's power. As subsequently explained, marriage develops. The ego then refuses to submit to outside influence. Until the human individuality rises to a position in society which is similarly assured it lacks strength. It then becomes more of a power than a patient. Before this happens, it is but little more than an undesignated capacity for sensation. And, in every grade of life, when the female instinct for submission is present, susceptible material for the world's mesmerism is provided.

We use the term "world's mesmerism" to hint at the universality of the vibratory effects. Social intercourse is made up of them. Communion of any kind, from the lowest animal to a spiritual (and doubtless to the highest spiritual) condition is part of the processes of the same principles. The unity of marriage, friendship, home life, and all the happiness which in any way arises through intercourse with other souls, and whether the happiness be of birds, animals, or that of the human spiritual planes, is all a part of the operation of the same system. Let us understand this a little better. If the reader will glance over the following synopses, ideas will be gleaned that will save words:—

Whatever else life may be, one of its most prominent and noticeable characteristics is capacity for vibration.

Mesmerism is one process for producing unity of vibration.

Pleasant social intercourse and friendship are approaches to unity of vibration.

Sexual passion is unity of vibration in the animal grades.

Love is unity of vibration on the spiritual planes.

Music is the language of the world of vibration, and produces and alters the soul-phases by establishing unities of vibration.

Unhappiness, of which the proper name is *discord*, is lack of unity of vibration.

Health, both physical and spiritual, means "in tune."

Sympathy (active) is the attempt to produce unity of vibration.

No system which proposes to deal with life, whether it be religious or scientific, can be satisfactory or correct unless it be equally applicable to the whole of life, from the lowest animal grades to the highest spiritual ones. Many systems have been distinctly advantageous to a few, but outsiders who seemed to lose heaven by not being included in these schemes have found them somewhat lacking in scope.

While the above headings are being read we must not be understood to say that life is nothing but vibration, because, except perhaps in plant life, it is also consciousness. It must not be concluded that man's future existence is suggested to be that of a vibrating essence and nothing more.

People attend a scientific lecture and then forget the facts of it. After dinner, it is sometimes difficult to be interested in the statement that the universe which lies outside the processes of digestion is alive with vibration. It is mentioned that light travels at over 192,000 miles a second and at a rate which could encircle the earth in one eighth of a second; and listeners raise the eyebrows in polite and slightly interrogative indifference. The scientific informant adds that this is *vibration*, "proceeding through the ether which fills all space and pervades all material bodies, occupying the intervals between their molecules,"\* and then listeners yawn. By the time it is explained how heat and electricity are also vibration, the tired listener goes away with a dim idea that all life is vibration.

Well, is not this right? Remove either the heat or the electricity from a man and he is dead. Therefore life, no matter what else it is, includes these two, which are both vibration. We know, too, that we could not have a sensation, either pleasurable or the reverse, and that the brain could never have been built, except for vibration along the nerve-pulp. We know that every thread of the vast nervous system is vivified by the life, so that it is in exactly similar condition to a vivified telegraph wire. If, then, the scientific theory regarding ether be correct (which may be ques-

\* Brande, p. 667.

tioned) we may say that we are visited by light and pervaded by at least three other essences (?) all of which annihilate distance.

In view of these facts it does not seem peculiar to speak of the pervading all-knowledge of which the presence is as capable of proof as the others. We are confronted by the fact that we have within us a faculty which, when educed, also annihilates distance and possesses itself of knowledge regarding facts occurring at a distance (and possibly any other knowledge — though this is not here proved).

Now we have always had to face the question as to whether we were mere automata, or something more. Necessarily we had to be one of the two. Science, in trying to show an exclusively material production, would, if it had succeeded, have proved us to be automata, and in that case the almost deified intellect would have been our nearest idea of a God. But, as things are, we find in us a faculty which in its marvellous correspondences might almost be considered to be extra-human; and we have to arrange our views so as to properly value the fact.

The two greatest teachers of the world, although living, so far as we know, in different countries, have come to conclusions which, if not the same as to outlooks and rewards, produced almost precisely similar effects upon man's efforts to improve himself. The results in both cases were to make him seek to reduce the body's power for obscuring the internal faculties, and to increase every refinement of the individuality so as to prepare it for its condition subsequent to human death. Since those years, man has improved to a wonderful extent, in spite of the centuries in which his credulity was utilized to stagnate everything except priestly power. In both systems the same soul virtues were advocated. These are the truths which every right-living man of the present day, whether agnostic or religious, forms his life upon, because they leap into the heart as truth. Buddha, who disclaimed being otherwise than ordinarily human, preached that these are the truths which any man can ascertain for himself. Men found it impossible to resist the force of teachings which the soul pronounced to be correct and proper; and, in their readiness to accept them, accepted also the mass of myth and legend which had accumulated about each system. Thirty-four marked coincidences occur in the legends regarding the



two teachers ; and, as they were divided in point of time by five and a half centuries, it is quite clear that the myths regarding the first were attached also to the second.

The virtues of the Buddhist and Christian systems need not be catalogued, because they are known sufficiently well ; and it will be seen that preparation for any further world has always consisted in making the best of this one.

The aim of all men is happiness. Without the possibility of happiness life would be a cruelty as well as an absurdity. All have been in search for it ; but not all have accepted that which could be found. Every one who has fairly tested life and its alleged channels of happiness, has necessarily come to the conclusion that the requisite of happiness is that we "live outside ourselves," — to use a phrase that will be best understood. This discovery is not peculiar to any dogmatic religion. Agnostics know it to be a truth as well, and often better, than the followers of religious systems. This natural law has made itself felt at those modern times when man commenced to transmit to posterity the verbal, and subsequently written, records of his beliefs — and, doubtless, for ages before. Old Greek words combine to give us our word "ecstasy" with a meaning which is best rendered in the common expression "jumping out of one's skin." The word is suggestive.

Nothing is more to be expected than that happiness will be sought for widely by those who are bold. The result of all selfish efforts in this search is invariably a foregone conclusion. From Solomon, down to the egoistic melancholia of the present, there has been one long wail issuing from those who have tried to find happiness in different forms of egoism. The lees of the cup of self are bitter and cause death. One of the most appropriate names ever applied to God or nature was produced by the North American Indians. They called Him the "Great Medicine." And the only cure for the tortures and diseases of the self-inverted ego which gnaws itself to death, is in the healing waters of nature. The Abana and Pharpar of self are useless ; every fetid drain of Damascus pours into them.

Inveterate materialists prove this truth for themselves. The law which regulates souls ordains that every one is a necessary part of the great chord, and that our one small note shall not vibrate by itself. The spiritual disease of the

ego which consists in continuously sounding its own note produces madness; and indeed the monotony of it almost lunatizes others also.

This assistance which the non-religious side of life supplies to religious truth is valuable. It helps to convince that love for the sympathies, compassions, and unities of the spiritual planes is no delusion of religious leanings. We see, in fact, that to live outside of self is an absolute necessity for happiness; and also that the degrees of gladness which arise in working for others seem graduated in proportion to the distance at which one leaves self behind. Although this is the rule in any human life, the truth of it is not discerned until one has sought for knowledge in one's interior faculties. Neither the rule itself nor the extension of it into the far-reaching altruism of spiritual people is a part of the animal world. It belongs to some plane of existence different from the animal one, in which self-interest is always a first consideration, except where mating and breeding produce unities.

We repeat the words of the last line — "except where mating and breeding produce unities." They contain a world of tuition. They hold one secret as to nature's methods of altering the animal world to the spiritual one.

Let us get at this point slowly but surely.

The best thing Madame de Staël said was that "Love is an egoism for two." She was deep in her woman's heart when she said this. She of course referred to marriage love; and the words contain the commencing idea of a great truth, namely, that marriage, the great sacrament of nature, is also a great alterative process.

Man enters life as an animal, and desiring that which is animal. He leaves life yearning for God. Now how did this spiritual longing come into him? What is this which has happened between the cradle and the deathbed?

Except in the case of some few fine beings, who are owing much to heredity, youth is almost utterly selfish. We love youth so much that we do not notice this, for we know how natural it is. But the selfishness of youth and its longings for natural pleasures indicate the plane on which man appears. The ordinary lusty boy cares but little for catechism, looks askance at the catalogue of Christian virtues, secretly discredits the story of Jonah, but likes those who give him

what he desires. His instincts are to be a man before becoming a saint. Nature insists upon this. Saintship is wearisome to him. Then comes the period in which perhaps every one acts in a different way; some run wild, and some do not. But the great necessity of a young man's existence is to retain his faith in the purity and sanctity of some girls and women. If he loses this during the period in which more or less riot is frequent he has sustained a terrible loss, for it is in the heart of the good girl he believes in and marries that he learns more than all the holy books will teach him. Nature led men to spiritual grades in the sacrament of marriage long before holy books were commenced, and any heaven which depended on printer's work would surely be a precarious affair. Nothing has more obscured nature's methods for making men spiritual than this supposed necessity for books and priests; in fact, there is something humorous in the idea. As to absence of limit, the only rival to the infinity of God is the vanity of man.

Perhaps the truest and most beautiful lines that Tennyson ever wrote are in "Locksley Hall":—

Love took up the harp of Life and smote on all the  
chords with might;  
Smote the chord of Self which, trembling, passed in  
music out of sight.

And it is, as we have already explained, because self is altered and merged in other self that marriage is happy. It is the first forcible education in that community of interchange which belongs to the spiritual condition. With some people who at first marry for some other reason than love, marriage may not commence or it may not end happily; but sooner or later, and perhaps after it has concluded, there will be realization of the fact that during the love life was holy. For those who begin and continue marriage in love, it will not cease, though it may sometimes appear to do so; that is to say, the effects of love will remain although the person who elicited it may prove unworthy. But there are those who are so irredeemably selfish in their perverted, or rather inverted, wills that they never in any whole-hearted way abandon their intense egoism, and consequently remain on the animal plane, unmoved by the tendernesses extended in the love of the other party. In these cases there is of course no unity, and in fact no marriage; for on one side it

is attempted holiness, and, on the other, something quite different.

But, putting aside the consideration of all the unhappy ones who for many reasons fail to find marriage a complete success, it still must be seen, when the subject is studied, that it is the most alternative process of nature's laboratory. And it by no means follows that the spiritual gain of marriage is lost because the faults of the other party terminate the unities which have for years continued. Because the human soul is governed by a nature's law which forbids descents, and when it has become accustomed to the spiritual plane to which love carried it, there will be no possibility of entirely returning to the animal grade.

For this reason : Love's great song, which consists of all the harmonies of life — love's rarefactions, the innumerable little self-sacrifices, delicacies, and refinements, the thousand tendernesses, thoughtfulnesses, and caresses are all registered in the soul, which is the storehouse of memory, so that the human being is really like a wonderfully-developed phonograph in which the great song which told of God and holiness is continually being repeated. These living registrations of the spiritual gladnesses, such as sympathy, compassion, consciousness of the holiness of giving one's best, the sacred moments of devotion, never cease from sounding when once they have been received into the soul after "Love took up the harp of life."

The faculty of the soul for registering its own sensations must, like all the registrations of bodily sensation be attributed to vibration.

Life, as a whole, cannot be understood without a comprehension of the differences between masculine and feminine passion. And as nature always tries to teach first through delight, the search for her leading powers must always be the search for her delights (though her retributive processes, which are different, are as a rule equally instructive). Now, throughout nature, the delight of the male is to possess and overcome; that of the female is a passion for submission. Consequently every assistance is given to the general plan of nature which insists on producing the unities of vibration which create happiness, whether these be on the lowest or highest grades. Without this knowledge, the comprehension of life is chaotic.

All grades of sympathy, in order to be pleasurable, must, like an agreeable chord of music, be unity of vibration. And in perfect marriage, which is the gift of soul to soul, the spiritual interchange is complete; so that when the above-mentioned powers for producing unities are present, then married love, in its consciousness of holiness, sensitizes the animal human ego into unity with the more excessive vibration of the spiritual planes. The human ego which has always been partly spiritual must be brought into unity with a higher spiritual region. This is a religious truth which has always been prominent; and nature's chief process is a sensitization of the human soul which those who love invariably recognize from the first to be holy. The instincts in this matter are universally the same, and too vivid to allow any doubt as to their spiritual origin and intention.

Now one peculiarity and a proof of the efficacy of this plan is that people who have fairly attained and have known the refined gladness of a life passed more or less on a spiritual plane, cannot, without suffering, try to leave the high grade to which they have been elevated. When nature has sensitized animal man to a plane which has sympathies like those of a Buddha, his newly-attuned individuality demands continuation or advance of the conditions here found. After being thrilled up, vibrated up, into unison and tune with the more excessive vibrations of a higher existence, then the happiness created by becoming part of the varied music of this region demands continuation or increase of similar melodies and cannot do without them. When either of two parties to a love marriage has tried to descend again to the animal plane, it has been found that ideas of gladness still belonged to the higher life, and that attractions which had been or might have been sufficient at a previous time seemed empty. When the living registrations of the higher joys continually urge such persons back by sounding their great song, then nature is exerting that force by which descents are forbidden.

The natural purity and ideal refinements of love have not been attributed to nature; thus rules have been made and objections taken to coerce natural laws which have created much unhappiness. Yet it can be seen that highest love and the whole spiritual life is as much a part of nature as the lowest passion. It is all a question of grade; one is holy and the other is intended to be holy. There is nothing

obscene in nature; the only obscenities are the production of advanced animal mind, in men and monkeys. If man's mind had never developed he would still be regulated like other creatures; but the mind, the storehouse of sensation, being so much a natural production, is capable of resisting any promptings towards spirituality; and it is not until this mind (this combination of brain and its spirit essence) becomes sensitized into unison with the higher planes of life that man can realize their joys and gladnesses.

And here arises the difficulty of explaining the wide compassions and sympathies of the spiritual life to the unspiritual. Writers may strain and words may picture, but no one understands the conditions of a plane of existence higher than his own. No one really thrills in heartfelt comprehension with another who transcends his limits — because they exist in different degrees of vibration. It is like the nurse-girl, limited to her lullabies, not being able to unify with the music of Beethoven. As we said before, it is a parallel case to the amphibian returning to the water and telling the fish of his land experiences. It is quite natural for the fish to think the amphibian to be either a fool or a liar. At the present stage of development no man is more than an amphibian; oscillating, as of old, between land and water, between the firm and the unfirm, between the spiritual and the evanescent. But, query! was that earlier amphibian justified in thinking that he represented the highest possible form of development?

It is at this point that men insist on such a barrier and gap between the animal and spiritual planes as will need some assistance or belief to bridge over. There is no gap, and the teaching regarding it has done harm in creating despair. Nature is continuously waiting and urging human beings to learn of love and the spiritual life through marriage, and through the wisdom supplied to mental demands.

It must be understood that the process above referred to for elevating man is only one way — nature's chief but not sole way. Another is man's way, in which his brain's passionate desire-force can compel the ego to seek in the all-knowledge an enlightenment by which he becomes able to realize and accept the joys and gladnesses of the spiritual life. Nature invariably knows best; and nature will tell. Its chief teacher is gladness — in all grades — from the

breeding of the lizard to the nursing of the sick. Acquiescence is a song; prohibition produces a dirge; refusal means discord, despair, madness.

Any system or belief which fails to comprehend nature's chief plan for development into spirituality is incomplete. Any system endeavoring to create a barrier or gap between animal man and spiritual man is not sufficiently informed. The two exist side by side. It is true that when man refuses nature's laws for development and confines himself to the animal plane he divorces himself from happiness, and, as the Bible says, "does not and cannot know God." But if he follows kind nature, he does.

This is where priests have made their great mistake, and have filled the lunatic asylums of the world with unfortunate victims who suffer from dementia arising from perverted or suppressed nature. This is one of the most terrible facts of human life. Examination of the causes of madness will show what many centuries of priestly teachings and terrors have done. Indeed it is much to be doubted whether Christ, with his extraordinary soul discernments, ever gave support to the ideas which have produced these dreadful effects.

However, there is hope for increased safety in the fact that the world is properly becoming more obstinate in refusing any teachings which may be let alone. The two great systems became widespread because they both contained teachings which could not be ignored. Thus many agnostics lead a partly spiritual life. They accept what they must, and they repudiate what they must. In refusing creeds, though, they are often unhappily separated from those they love. They have suffered much — just as the martyrs of old died for the same truths, which at that time included unnecessary *etceteras*. It is full of both tragedy and absurdity that the best of men should be separated when their instincts are the same. Agnostics will never say that they believe Christ was born of a virgin; yet one must remember that there have been difficulties on both sides, and that a man is not without honor when his love for truth is so great that in fear of having no truth he coerces himself in regard to some falsities. No one has been always right. Even Christ did things which his own system denounced. Happily there is one point on which all educated men are agreed, namely, that it is becoming and necessary to give our best thought and

intuitions to the question of our present and future condition, and that this world, whatever its purpose, did not appear for absurdity's sake but is a portion of the grand sequence of eternal truth and law.

Christ and Buddha have taught, in different ways, one truth. We give it in the more familiar words regarding the later teacher: "He that hath the Son hath eternal life." Now what does this mean? An answer is found in studying the effects produced upon those who have sought spiritual paths and to enjoy spiritual guidance. And we find these people in possession of virtues which belong universally to the higher planes of human life. We find the best Buddhists, Jews, Hindoos, and others all in possession of the same high qualities, all sharing the same confidence in spirit alliance, and all conscious of being a part of the spirit life. The answer, arising out of the general comparison, is clear, and it makes the line read thus: "He who is on the spiritual planes with Christ hath (the beginnings of) eternal life."

They are all enjoying the same sympathies, gladnesses, and purities as the Christians, and Euclid told us that things which are equal to the same thing are equal to each other. It is one fraternity, individualized by many eccentricities, but producing only one set of results. The number of agnostics in it, considering their supposed disadvantages, is peculiar—agnostics who tried to understand God with their brains, till they found that the mind of the double-first collegian can know little more of God than that of a savage. Many have dropped argument, and have become conscious that their loves for their wives and children, and their compassions for those who suffer are in some way better than all talk, either for or against creeds. In a rather bored sort of way they sometimes attend the church where they hear that they are lost souls. But somehow the organist seems to contradict this when the reverential refrain tells in the spirit speech of music of something beyond—something that is perfect, holy, unspeakable. Sometimes the good wife weeps because one of these agnostics is not certain that he is "saved." Dry your tears, madame! your husband has dimly realized that his way to know God is to love you!



## CHAPTER VI.

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THERE are evidently higher conditions with which the human soul becomes unified. In unification with the vibratory conditions of a higher plane, participation in the beginnings of the spiritual life is enjoyed. Thus an alliance with a higher and more sensitive existence necessitates further sensitization in the human being. Other grades of similar processes are in operation when animals are domesticated, and through many generations are taught, handled, mesmerized, sensitized, and rendered much more capable of both gladness and suffering.

The division of completed man as understood by the Buddhist soul science may here be given; not because its correctness or incorrectness is suggested, but because it is interesting to consider the conclusions arrived at by others. Their statement is that a perfected man would possess, or in the course of his individuality's completion would have previously possessed, in all, the following elements: (1) the body; (2) the vitality; (3) the astral body; (4) the animal soul; (5) the human soul; (6) the spiritual soul; (7) spirit.

Their explanations of the fourth, fifth, and sixth principles are partly in accordance with the conclusions suggested by the mesmeric experiments, namely, that they are not divisible into separate entities but develop upwards. The terms merely suggest the grades of improvement of the same ego. The advance is partly illustrated in the development from the animal or the lowest savage to the highest existing man. It is said that the fourth principle, the animal soul, is the seat of the passions, and of that will-force which is utilized in the mesmeric experiments. The fifth principle,

the *manas*, is spoken of as the seat of the reason and memory. The claim is that this fifth principle is not yet fully developed in ordinary man, and consequently that the sixth principle is embryotic. Yet it is also said that from this sixth principle the human soul gains those enlightenments which arrive to the searcher of wisdom, because it is asserted that this sixth principle contains attributes of omniscience more or less latent within it.

In this small treatise the author has preferred to confine himself solely to those deductions which his own experiments seem to insist upon. To those interested in their own advance it can matter little whether it is their sixth principle which assists them or the all-knowledge with which we find the human soul to be in correspondence. It is evident that the sixth principle, which is said to contain the attributes of omniscience, could only gain its powers from the all-knowledge of the seventh principle, and consequently its introduction may unnecessarily complicate ideas.

An objection to this division arises because it seems to place the power for receiving spiritual guidance too far off in the scale to accommodate itself to the fact that the lowest of the animal creation receives the guidance its sensorium requires as it becomes capable of experiencing needs. If this truth has been considered by the Buddhists, it has not, apparently, been set forth; and, as we said before, any acceptable system must fit in with all life from the lowest to the highest. The great desideratum is simplicity of law; and the Buddhists are so wedded to their favorite number seven that they seem even to create worlds, human principles, etc., in order to accord with the seven notes of music, the seven colors of the spectrum, etc. They may, perhaps, be right. But in the meantime we shall feel better satisfied to confine ourselves to our proofs, so far as they go.

As to the third principle, the "astral body," the writer has found no knowledge of it in his patients, and therefore declines, until further proof, to believe in its existence. Mesmerism proves sufficient to cover all the facts in a short way, namely, that when the soul is disencumbered of all bodily sensation, it is found to be in correspondence with some existence which is apparently omniscient. This is the royal fact so far as our knowledge now extends.

The theory which is here advanced, that all sensation of happiness is caused by vibration and its unities, and that all advance of happiness implies increased capacity for increased vibration, meets with support in many directions. It is suggested by the effect of the emotions on the body itself. The more refined and sensitive a being is, the more it seems to vibrate when influenced by the intenser feelings; whereas in those who are living a dull and heavy existence these effects can be but little noticed. After excesses, the human being feels removed from possibility of unity with high and refined companionship and aspirations. The intenser and higher vibrations do not belong to the low plane with which he unwisely becomes unified.

While considering the theory, it is impossible to ignore the interpretation by music of all aspects of life. Music is the counterpart of life in spirit-speech. Animal life, bird life, etc., evidently represent the passions and vanities in form. Music reproduces all these and the moods in sound. People are, for the most part, in one or other of the many phases which affect human life. These phases are the general sweeps or tendencies of the soul. If a soul could have an attitude, we would call them the attitudes of the soul. They influence mentality. Opinions fall into line with the prevailing one, and nearly every action is colored by it. It adapts an individual's life to itself. It is like the general water-shed of a territory. The rivers in it may meander, but their general direction is certain. When a prolonged phase changes, the whole landscape seems to tilt up, and then the currents of opinion alter their courses. Phases are more noticeable in women than in men. They have their religious phase, their icy phase, that in which they mourn, their moral, or passionate, or dutiful, or love phase, the intellectual, the revengeful, the light-hearted, — the phase which in continually craving sympathy exhausts everybody; or the self-sacrificing phase which assists everybody, — together with the opposites of these, and others.

Now every phase has its own music. Not only this, but the separate phases can be produced and created in the human being by music — by leading the individual into an accord and unity with those vibrations which are the spirit speech of the particular phase. Gaiety, melancholy, love for war and victory, love for dancing (which of itself

interprets different grades of passion) tendernesses, love-making, despair, reverence, worship, can all, by turn, be given in music; and the sensitive human is mentally altered by each one, in succession. A musician can lead up to a finely conceived but terrible discord that will make the unhappy fear for their own sanity. Or he can take the same people and bring peace to their souls like the caress of a mother. There is no limit to it. It is the reproduction of the delights, griefs, mediocrities, fantasies, passions, or sublimities of the composer's soul. It is his message. The right music *must* produce its own phase — that is, with those who are in a condition to unify with it.

Now what do we learn by seeing that every phase of the human soul has its counterpart and speech in vibration? What can these facts possibly mean except that music is the speech of the soul life? The mood or phase is produced in the listener when he is sufficiently sensitive to have the vibrations of his soul drawn into accord with those vibrations and tones and times which are the set language of the phase. Thus music unifies vibration. Consequently we understand how the musical voice of great-souled sympathy brings peace to the miserable by retuning discordances and by making them unify with the vibrations of a soul that is in health and consequently in happiness.

These facts suggest that if any spirit life succeeds human life, some, at least, of the passions will still be present. But a man who is in an impaired condition, with his soul welled up or his system unstrung, is insusceptible to these soul perceptions. He is a harp in a rain-storm — sadly tuneless. No one realized this better than David, the singer of Israel. Indeed, with the new knowledge of nature as it is, the Bible becomes a living thing, especially for those who have been agnostic — fairly quivering as it is with the loves, hates, aspirations, mistakes, and truths of the older time. In its portrayal of the passage from the Yawveh of Israel to the God of Jesus it is our fullest record of the earlier evolution of the soul.

Human beings are chiefly moved by the music of the phases in which they usually alternate. Above these grades they do not readily understand, or, rather, do not unify. Regard the Italian nation filling their opera houses. They vibrate to the music of their own phases. The Italian opera has no high range; it rings the changes on passion, revenge,

despair, sensuousness, etc. Few of the truest lovers of Italian opera care for the intellectualities of Beethoven. Music has its own evolution in the human comprehensions. That which bears no message is thus regarded as trumpery, except for light pastime. To be sent into transport by music does not imply that one is great unless the music itself be great: for there is music for every phase known to mankind, from the lowest to the highest. A man can be judged by the music he loves best even more surely than by his library.

Every view of life assists the idea that advanced refinement is the advanced capacity for vibration, which is—sensitization.

Again, what is sympathy?—compassion? What is this tendency and ability to assist those in distress or who ignorantly sin against themselves? Let us repeat the previous words about the vivified telegraph wire:—“It is, throughout its length, permeated by an immaterial essence, possessing a capacity for such inconceivably rapid vibration that a shock or alteration in one spot is immediately felt along the whole wire. It is as sensitive in its entirety as in its part. This is sympathy sublimated—unconscious sensitiveness carried to a superlative degree.” Now this work was not intended to speak as to our future condition; but it is difficult to avoid considering the powers which electricity suggests that other essences may contain. It shows us a case of sympathy sublimated—sensitiveness carried to a superlative degree, and we go back and ask what we know about the compassion and sympathy of a highly spiritual man. The answer is that he is sensitiveness carried to a superlative degree. Some faculty in him can proceed to every condition of life that needs him, and alleviate the wretched by drawing them into unity with his stronger and happier and well-tuned soul. It recognizes as brothers and friends those who belong to the planes where all promise to be as sensitive in entirety as in part. Evidently, this interior existence and electricity are both ethereal essences, and electricity is vibration.

Naturally we make comparisons. This is not an argument, but an indicating of a line of thought. We may not at present be able to place our ideas beyond the power of reply, and perhaps demolition; but is it possible to resist the conviction that human advance means advanced capacity for vibration? Those who try to make life go pleasantly will

incline towards the lines of proof which tend to demonstrate the existence of a condition in which sympathy and sensitiveness are carried to a superlative degree. One feels almost grateful to the electric wire for proving on a lower grade that such things are, in part, a reality.

In following this theory as to man advancing in the spiritual world as he becomes fitted to vibrate in accord with its higher grades we are merely understanding in its further range that same process which has from the beginning brought to brain of man and animal every sensation of happiness that has ever been felt. There is nothing new about the law itself. And if this eternal continuity of the past makes us feel justified in extending it into any future condition of man, either mundane or otherwise, we may expect to find two soul qualities—first, this vibration which contains all capacity for happiness; and, second, its alliance with the all-knowledge. These pleasant ideas are speculative; but, because of their present reality, they are more than

“Hints and echoes of a world  
To spirits folded in the womb.”

A fact which has needed explanation is itself explanatory. It is that agnostics and others who are sensitive and who think they have no religion cannot yield themselves to the highest class of reverential music without experiencing peculiar longings—a sense of incompleteness that has an approach to completeness within reach. They find that this sense of incompleteness is owing to their refusal to enjoy these suggestive yearnings, or to think they mean anything. They have refused religion in the almost universal mistake of regarding God as a sort of priest. When priestly teachings have been dropped they have considered that religion could possess nothing for them.

The effects of the error have been most unhappy. It will be seen that religion cannot possibly be a creed. Religion is the receiving of God in the heart. It could not be even necessary to say “I believe in God,” because the seeking or acceptance of the holiness and gladness in the ego makes any words unnecessary. It is true that a man *does* believe while accepting this, but it is also clear that there is no necessity for his saying so, except, perhaps, to help others. Religion is a phase, a tendency, a merging of the soul. On man's part

it is the acquiescence in and acceptance and seeking of those phases which tell of continual improvement and wisdom and nearness to the Great Gladness. So that there can be no necessity for words in that which is entirely of phase. What use could be made of them? For worship? Yes, if one likes to use them. But words cannot speak the soul's phases; and what could God want of words? Men worship *because they must*, because of gratitude, which is love's endless necessity. And in this necessity and gladness the natural worship is the natural soul-burst of melody and music. Man never yet found words for gratitude. Music is the spirit speech, and the language of the phases. Neither ecstasy nor despair can find speech except in tone.

Consequently, when these explanations sink into the heart as truths, it is seen that no one by doubting or denying God's existence escapes from the laws regarding the language of music. When such an one listens, for instance, to grand cathedral music of a reverential kind, his sensations will tend to make him agree with the statement here made—that the influences which proceed from the Great Gladness to man cannot be systematically shut out without incurring almost intolerable gloom. This fact contains potent suggestion as to the methods for punishment in the life after human death. We repeat a line which cannot be too well remembered: "Refusal means discord, gloom, despair, madness; prohibition produces a dirge; acquiescence is a song." Throughout all nature these laws rule.

The supposed necessity for words has always been a stronghold for hierarchies and the medicine-men of savage tribes. By means of this alleged requisite, nearly all the people of the world have been more or less blinded to the simplicities of true religion. Thus we see among our own lower classes all manner of absurdities, arising from the same ideas which are prevalent in fetish worship. In fact, all rites and ceremonies of an expiatory kind are nothing else than fetish worship. We find men flattering God with words while continuously cruel towards their wives. We see people whom no one would trust with sixpence gracefully sacrificing their comfort by standing up at the repetition of a creed. Much of the study of religious cults is the study of absurdity; but, because of the deep underlying truths, sympathy extends to man's attempts at improvement.

If any one doubts the power of music to produce a phase, let him examine what occurs at revival meetings. He will find that the preacher makes proposals, but that it is the organist who makes the hearts leap to accept them. The preacher's proposals contain, in effect, the simple necessity of man's turning towards the spiritual life and the holiness of nature. To this there are drawbacks because of priestly *etceteras*. But when the swell of the music vibrates into those whom the preacher almost brought into unity by his voice and encouragement, then emotion obliterates objections and the patient shuts his eyes to what he cannot believe and accepts the holiness and is thankful. Conversion, the opening of the ego to spiritual influences, is a reality: but a very simple one; and many people are converted long before they think they are; for it has nothing to do with words, but is the emotion which turns with the ego's complete consent and will towards the higher life.

Intellect has sneered at emotion; but we need not try to answer as to which has had the best of it, for each is necessary to the other. In trying to deify itself, intellect has so advertised itself and so placed its own praise in everybody's mouth that it takes some courage to suggest how little it is capable of. Intellect is emotion's pruning-knife. It should not be allowed to be the worst of stumbling-blocks on the road to happiness. There is a consciousness which insists upon the prophecy that emotion will mean happiness when the present processes of intellect are forgotten.

A verbal picture which represents any human life correctly must contain its sermon. The eloquence of facts is generally sufficient. Yet deductions are sometimes missed unless mentioned. And there are silent suggestions in the fact that unless the animal mind (or its essence) unifies with the conditions of the spiritual planes it is not and never can be a part of them. This is a reality of nature. No sacrificial blood can make a tadpole live on land till it develops into a frog. The unhappiness to which a continuous and wrongly-timed clinging to the animal planes gives rise is also a fact which in every life enforces consideration. Age, with its experiences, is expected to acquire its dignity. The universal idea, apart from all religion, that age and experience should bring improvement, exhibits the innate knowledge of what a life's evolution should be.



But, on the other hand, poor, ignorant, animal human nature is not so bad as priests have painted it. Much harm has been done by going to extremes. The old teaching that "The heart of man is desperately wicked," has been a source of incalculable riches to hierarchies, and of inconceivable misery to humans. So far as counsel for criminals may judge of the worst of men, it may be said that this teaching, except as to rare cases, is highly improper. Criminals, as a rule, are very commonplace people. Not one in a thousand of them could be in any way made romantic; the newspapers try this, but counsel know better. The extinction of the devil, which was one of the many moral uses of the sense of absurdity, has removed nearly all the luridity of the general view. There were times, not so very long ago, when attempts to appear pyrotechnically bad did not seem so asinine as they do now. That terror of olden times, the daring atheist hurling his defiance at God, is now interesting to no one but the policeman who arrests him for making a noise — but not for atheism. Outside the ranks of insanity, the existence of a real atheist is difficult to imagine, in spite of his own assertions; and, if existing, he would be entitled to much compassion. Agnostics say they "cannot think God" (and they never will); but they do not say the high power of nature cannot be felt. Opinions have much changed of late years. All the old ideas about slighting God, or helping, blaming, cursing him, or taking his name in vain, now exist only as vulgarities — to be considered, if at all, in the police court; — for the Power of nature has no name, and Yawveh, the tribal deity of Israel, was so confessedly jealous of the other local myths that he made his own name vain.

Over man's "abysses of sin" has been erected a sign: — "Rubbish may be shot here." Superstition dug out the abysses. Abandoned superstition fills them up; and much that was picturesque and theatrical has been well exchanged for level roads. The Inferno in which the spiteful Dante placed his personal enemies lies unread on our shelves along with Milton's lurid Belial. Man has no deeper depths than those to which his imagination will carry him in seeking the satisfaction of his passions. Surely this is bad enough. It must be confessed that our human animal, *sans* the devil, not only drops to the commonplace but also appears, as a rule, to be excessively vulgar until he is sensitized into those refinements of which one outcome is gentility.

To suppose this purblind creature, who is usually conscious of but little more than his animal necessities, to be in anything like a perfect condition, is like taking sand into the eyes to assist vision. We were told that "Man was made in the image of God." A wrong understanding of this produced conceit. Man has always been in the processes necessary for developing attributes of God. The presence, from the commencement, of the guiding all-knowledge and of the guiding capacity for gladness shows what the truth is. The continuous presence of these removes all sense of degradation in the considering of the fact that we arise through lowly forms. Rather than believe that man is near perfection, it would be more reasonable to expect that our present condition will be as unwelcome a thought in the distant future as the consideration of our simian ancestors is to some people of this century.

It will be seen that while life is a continuous endeavor, it is also, if taken rightly, an exceedingly happy one. The claim that our actions in our little span of seventy years could not much affect the past and future eternities of the individual seems highly dangerous. History teems with instances of men who after continued success commit some great sin and never succeed again, but continue in gloom and die ignominiously. In the most romantic life of English history, William the Conqueror was an avalanche of continued success until the judicial murder of Waltheof. After that, his degradation commenced. In all his scores of battles the only wound he ever received was one delivered by his own son. He who had been almost worshipped, died hated, ignominiously, and without friends.

Personal watchfulness of life produces the conviction that when a man becomes lost in immorality he is removed—he dies disgracefully. Almost every one will remember instances where men and women have sought to give license to imagination. Here, liquors and drugs become a necessity to drown the unhappiness which arises from determined rejection of those promptings which indicate the true gladness. By means of such temporary neutralizers of unhappiness the man kills himself. It is always suicide, either sudden or slow. No process of reasoning, nor any individual experiment, has evaded the old truth that the wages of sin is death. We know by watching the approaches of this death that it is, so

far as we see it, an unhappiness so intolerable that men try to hasten the end by further reckless excesses. They have confessed that they do so. What this kind of death means, in any possible subsequent condition, we do not know. But the despair of it, during the visible approaches to it, is sufficient to indicate that our actions during our span of life are of the utmost importance.

Sin is discord. Unhappiness is discord. That which removes the possibility of vibrating with the incoming gladness is sin. A system which is deadened out of capacity for the health vibrations is like a plant kept in darkness, without water. It will die. Health, both physical and spiritual, means being in tune. We are tuned by the great Musician.

There is no sudden compulsion about the laws of music. If discord be preferred, or if it seem like harmony, then let it be tested, by all means! Nature does not prevent this. It is the scheme. The world is controlled by laws or principles which immediately inform as to either harmony or discord. Where all is vibration, vibratory laws are necessities. These exhibit the perfection of gentleness and kindness; with no absolute compulsion in them at any time, and yet containing a terrible alternative for those who become crazed by their own chosen discords. The scheme has the stamp of the zenith of wisdom on it. Nature is no policeman. No one is seized and rushed off in any direction, either up or down. It leaves one either to accept harmony, or to depart in any direction to construct one's own Bedlam in the region of discord. Nature does not prematurely remove the discordant one. He kills himself.

At the time of writing, one of the ablest minds in England—a mind so replete with logic that to some people it has almost seemed to argue away the necessity for religion—is at the threshold of the madhouse. He has written (in the course of the most celebrated controversy of modern times): "I do not see what materials there are for any religion, or, indeed, what would be the use of one, or why it is wanted. I think that religion would die when theology died, but that we can get on very well without one." This is not a case for reply. Nature is making the whole reply. It is too terrible for words.

Religion is not a series of intellectual nuts to crack. In its first stages it is almost too simple to commend itself

to minds which are trained to be nutcrackers. The case reminds of one hunting for the spectacles which are already on his nose — too close to be seen. Neither can it be quite properly said to be a matter of "give and take," because it is nearly all "take." But the better men are so constituted that they cannot accept continuous gifts without trying to make some return. And in this case all they can do is to utter gratitude in song, worship, and proper guidance of life towards the unlimited wisdom. It is the same, on a much larger scale, as the love for wives. For, as already explained, a woman's seeming nearness to the soul life assists man to idealize her, and thus to feel the modesty of the gratitude which regrets its inability to repay for gifts. The marriage worship leads immediately to the higher worship. It is part of it. For this emotion belongs to the spiritual planes; and this the great Educator teaches through the channels of the passions and introduces the (perhaps) first reality of holiness through entirely natural media. It will be seen that some such process is a necessity. For unless nature could teach religion without books and priests, then religion could be safely discarded. It is more ancient than books, or it is nothing.

This impulse to worship, which gratitude for benefits creates, is not yielded to because any power needs worship but because man cannot do without it. This coercive tendency holds a power for further spiritual development, because an inner soul of worship is the hunger to prove worthy, and here lies a medium for guidance and improvement in the further ascents. Necessity for worship is developed in advanced nature, — almost unknown to a lowest-grade man, though not to a high-grade dog — dogs having the advantage of acquiring it without the faculty for criticising weaknesses. This hunger to prove worthy, which is so very marked when dogs worship men, has not as yet been discovered in the cannibal natives of interior Queensland, who are confidently reported as exhibiting in themselves no sign of gratitude even after many gifts and prolonged kindness. This, however, does not deny that a latent capacity for gratitude may be present.

The ordinary ideas regarding "merit" seem to require consideration. Religion is a holiness without merit. There is no merit in holiness. In a mother's overwhelming love for

her babe there is no merit ; it is simply a phase she would not alter for any purchase.

One part of the condition of holiness is the intuitive perception of the illumination that lies beyond and which leads with gladness towards wordless perfection and wisdom. The happiness of the assurances of this phase and its protecting sense of personal consecration create a sense of necessity for its continuance and increase. The clouding tendencies of passions are avoided, not because they are good or bad, but because they are a nuisance. They were proper when proper, but they do not belong to the higher existence, and they become rudimentary through voluntary disuse. When the soul is alone with the natural Musician and Illuminator, the idea of merit which springs from comparisons and often from jealousies is merged in the impulse to seek further advance. The sense of holiness arrives when it is allowed to enter ; so that the first requisite of man is to remain "in tune" and receptive. Much of the prevalent ideas regarding "merit" is built on anticipation of a Judgment Day, which the paying and punishing processes of nature seem to render unnecessary. Priests have made "merit" the basis of many different purchase systems of which nature evidently knows nothing. We find man inextricably placed in the midst of natural principles (?) which inevitably repay right or wrong with gladness or suffering. And when he *must* either be wise or suffer, then we see that there is no particular merit in his accepting an unquestionable necessity. One might as well speak of the merit of eating good food in preference to bad.

The question as to whether this or that is good or bad is swallowed up or forgotten in the desire to continue the greatest necessity and happiness of life. For this result, much that is permissible in social life and which is called "good" will be dropped as readily as a great deal that is called bad. When the ego finds any quality or pursuit to be inconvenient and unprofitable for its advancement, it is indifferent to any name that may have been given to it by human moralists. It simply abandons it in order that its whole system may be in that healthiest of all conditions in which it is strung and tuned to vibrate in unison. The soul in its great journey cannot afford to be hampered with impedimenta.

It will be seen that this sense of increasing holiness, purity, and wisdom which leads the ego with a gladness that makes detracting influences seem absurd, is not a matter which can be deputed to an agent. There can be no such thing as vicarious improvement. That any soul should go to God through the suffering of another is a wild idea. In religion man is alone with nature. Intercourse with others will be "fruitful of good life's gentle charities"; but in the main, and in his instruction, he is alone. Priests are useless, for how could they assist? — except perhaps in friendly encouragement. And what available power could ordain men to be priests? Every man who will be so is a priest of the temple of the spirit.

Men criticise human life when they find that nearly everything desired is made desirable by ideals. They find fault with life because of its unreality when they tire of their deals, and they angrily say that life has no facts but only mirages. In a half-seeing way, they are right. But they are ignorant of the great truth, namely, that ideals *are the facts* — temporary ones, of course, that disappear only to make way for better ones. This is not the *fault* of life: it is a main-spring of its development. It is a scheme of nature. Ideals must be improved upon. The God of the Old Testament differs from the God of to-day even more than savage music differs from that of Mozart. If man could anchor himself to any thoroughly satisfactory fact of the material world, then soul progress would cease — just as the hermit crab chooses a home in an empty shell, loses his limbs through disuse, and retrogrades almost to the level of an oyster. For instance, no one has defined "beauty," because beauty is each man's ideal, and consequently must alter as his taste refines. The wearing out of any ideal is a certain sign that it has become unprofitable. A high ideal ahead seems to be a fact, and is in reality a factor; but an ideal whose uses are completed joins the other mirages of the past. Thus human life — its education — is really a succession of improving mirages. While we are straining toward these, we call them ideals and think of them as facts. But after being acquired and fully utilized they are more clearly seen to have been part of the educational processes of nature, and only realities while their appearance as such should be profitable. This is nature, whose teacher is delight. The winning of the highest is always happiness.

But the delights are not successfully repeated on the same grade. First, the winning may be of a mother's cake for a good child; then a prize in field sports, or a fight; then a school prize, a university medal, a professional success, a woman, an election, the commanding or the teaching of men; and all along the whole of it there is the consciousness of something better to be won:—but not on the same grades. It is only by attempted repetition that the soul is tired. It demands advance. It is entitled to enjoy its advance, or life would be a farce. A quick rush for experience!—the view beyond the animal grades!—the life for love of wife and children!—to know the heart wisdom, and to yearn to be removed for further advance!—and then the human part of life, or one section of it, is over!

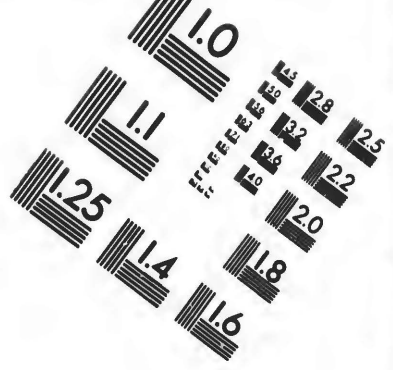
Speaking vaguely, LIFE is not words, but emotions. It is intended to be a series of happy achievements, and the soul is intended to become tired with repetition and to recognize it to be unprofitable and wearisome. *Ennui* is a lash. The *blasé* man must always be unhappy. Even marriage happiness cannot continue unless it be woven with ever-refining ideals of the spiritual life. The *liaisons*, and the so-called marriages which are based on passion only, have no more chance to endure than a child's gaily-colored soap-bubble.

Thus ideals are the nearest approach to facts in life; but only realities (apparently) while they are being used, after which they join the mirages of the past. Consequently the only real fact of life is God—considered as the ultimate ideal.

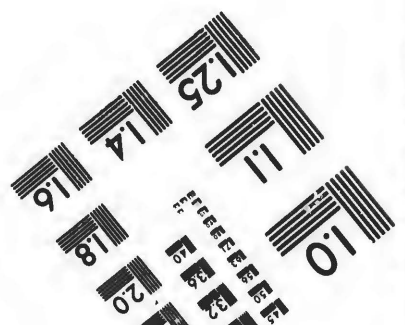
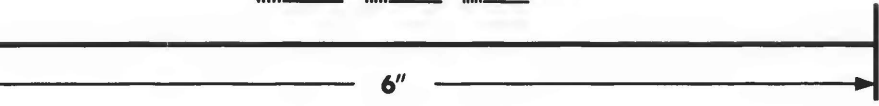
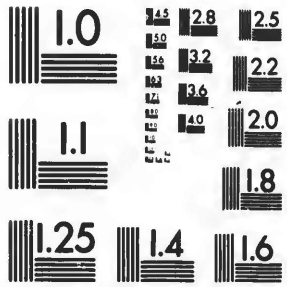
Whether the people who have been idealized were worthy or unworthy of idealization, is of very secondary importance. Their value lies in the good effects produced in those who idealized. Any one who has assisted another to be capable of a deep friendship or love has accomplished an incalculable benefit, irrespective of his personal reliability. We must not inquire what our ideals consisted of—for nothing in the world is substantial. The proper source of gratitude is the consideration as to how they have helped us in first educating our higher nature. For instance, the western world owes an enormous debt to the Christian religion, not because it was free from myth, but because it illustrated the human spiritual existence and filled myriads of minds with improv-







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ing ideals. The revered idols and images of pagans and Christians, no matter how tawdry and *bizarre*, have done good work when they gave rise to ideals which were better than previous ones. Many idols have, at times, been more improving than Yawveh.

In conclusion, then, it will be seen that the term "spiritual man" properly means one who passes to the higher grades of nature — having entered life as an animal and as such performed its functions, but progressing on a continual ascent of ideals (which are nature's silent instructions of the soul) until these usual gradations of improving aims and incentives to alert endeavor are one by one sought, acquired, enjoyed, utilized, found wanting, and discarded. For him, life becomes divided into two parts — wisdom and absurdity. The winning of a boy's prizes, or his vows of devotion to a golden-haired schoolgirl divinity, are not now necessary. Yet all such events, which have been passed, very kindly, to the region of absurdity, were at one time a wisdom for him, and he is aware that in any grade of life the energetic seeking of an improving ideal is always a wisdom — also that the discarding of it, when utilized, is a further and more advanced wisdom. All the vanities are seen to have their proper place and due succession. Yet life must advance; and he objects when Solomon bewails the bitter lees of his exhausted ideals instead of avoiding the ignoble melancholia of sated lust by ascending nature's higher grades.

In this way, and while understanding and sympathizing with all the earlier vanities which provide nature's instruction to the young, the student finds that the terms "good" and "bad," while never lost as to practice, are virtually swallowed up in more extensive meanings: that to be morally "good" is only an *etcetera* and adjunct and assistance towards wisdom; also that "sin" ranks in with everything which obstructs the way towards true happiness. The hunger for the continuance and increase of the internal illumination and gladness will not submit to obstruction. Inevitably, all else is for him an absurdity. Yet he sees how every grade of life, and the advancing years of every individual life, all have their differing duties, functions, vanities, and ascending ideals. Thus for him to witness the pretty natural vanity of a young girl is pleasing — knowing that at her age one of her chiefest duties to God is to appear at her prettiest and

sweetest, and attract her lover towards marriage. In its unconfessed heart, all the world delights in the vanities of a young girl; but hypocrites and forgetful old men have said it was wrong. Spiritual men have also said it was wrong, because they only studied themselves and not nature, and have, like Paul, endeavored to force the necessities and ideals of their own high spiritual grade upon young people who were almost totally unfitted to receive them. Happily, these attempted spiritual anachronisms have in most cases failed, to some extent, and the unconfessed convictions of rightly-thinking people have much protected the young in the gladness proper to their years against the crushing effects of wrongly-timed spiritualities.

Man has never attempted to improve upon the work of God without creating suffering; and every human being finds out soon enough, in due course of years and experience, that many of the gay pleasantries of early days inevitably pass into the region of absurdities. Yet the number of women who cling to these as the only good of life is peculiarly large. A suffering, a despairing sense of loss as physical beauty vanishes is experienced by the majority of women. Often it is only short-lived. But, with many, the first sense of relief that comes from the wisdom-religion is accepted with difficulty as a glimmer of consolation. When they find that the road to certain desired pleasures will be forever a *cul de sac*, the most critical period of life arrives, for the ego will gnaw itself cruelly if allowed to remain self-inverted.

Indeed, the most prevalent disease is a spiritual one — the melancholia which at this time refuses to be comforted and yet makes the world resound with one long, uncontrolled wail for sympathy. In some form or other, this crisis comes to all people who avoid the spiritual life as long as they can. When intended schemes for the happiness which a natural life demands are found to be permanently frustrated, very many people have to face one of two futures, namely, insanity or common sense; especially so when they feel that they have been in some way cheated of their life's rights. Many suicide in the attempt to find harmonies in the region of discords; while others, in the apathy that succeeds more or less frenzy, accept half-heartedly the glimmer which leads to the illumination. Then, afterwards, they know the happiness of nature's higher grades and smile pityingly at their former dis-

tress. Every one will remember instances where human lives underwent extraordinary changes in short periods of time — where people, especially women, who had for years idealized a refinement of most everything that was unspiritual, became in a short time almost unrecognizable as their own selves. A shock, a grief, a separation, an illness, or perhaps a great joy, and the woman gains a glimpse of the spiritual life which forever afterwards makes her shudder at her own past.

Now these things have nothing to do with book religions, even though the good books may in part mention them. All these matters are a part of the inevitable processes of nature exhibiting themselves in different persons in different ways, and which in every human being provide new duties, functions, alterations, and aspirations as the years advance. And it is generally through almost complete misunderstanding of nature that trouble of the above-mentioned kind arises. Nature's first attempt invariably is to teach through delight; but, when this fails, she can teach equally well through the griefs and despairs created by wrong-doing and by the new comprehensions which thus come to the surface. All pure joy and all pure grief arrive at the same result, namely, the increased sensitization of the human animal soul, without which (as elsewhere explained) it cannot be a part of the higher grades. If this were not so, if grief had any other effect than this, then life would be an unjustifiable burden placed on those who are made to suffer while innocent. The fact is, though (as can be vouched for by unnumbered people) that the real rewards, the real values of life, the internal peace, the light that brings its revelation and conviction of gladdest advance, all come to those who suffer purely and advantageously, — and in such measure, too, that they think themselves overpaid for their sorrow. It is a fact which I suppose every one is prepared from his own different experiences to believe, that the prisoner wrongly imprisoned can be happy when he takes command of himself and makes his spirit supreme. These are no fantasies. They are the realities which provide the only possible justification to those who suffer, for the creation of a world in which they have been made to agonize, but in which and by which they gain the peace which passeth all the understanding of the human intellect. The human spirit may be absolutely supreme. The grand men of the Bible gave praise for their suffering.

The martyrs of many different faiths have died at the stake gloriously happy ; and this, not because the statement they died for was always correct, but because in the time of supreme travail the soul knew its God through the flames.

## CHAPTER VII.

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IF the myriads of other worlds around us were not visible, nature's continual insistence on improvement would more frequently be questioned. But the telescope suggests much opportunity for employment elsewhere. There is a great deal of happiness in the world. The savage on the animal grades finds life pleasant as long as he keeps as well in tune as other animals. Evidently the Zulu will not be seriously damaged by his inability to become a member of the Reformed Methodist Episcopal Church, or even of the Unreformed portion (if any) of the same sect. Yet he is subject to the same universal laws as we are, though slightly more in subjection to the fetish-man.

There is no potency in a law. The ruling vibratory laws which control in ways similar to those of music do not supply, as we have explained, a power which exerts force like a policeman. We have seen that the product of sensation called the brain has only utilized its correspondence with the all-knowledge as it became cognizant of its own sensations and wants. All evolution shows a want of power (or an unwillingness to use power) in regard to the creation of intelligence and wisdom. Apparently no knowledge has been supplied except that which was required, or, rather, in a manner, demanded, during the long ascent of brain development. But the intended results of the long process are evidently wisdom and individuality, both of which may combine in the human soul. Nature forcibly suggests that supreme intelligence cannot (or will not) reproduce itself. The reproduction is, therefore, by an evolutionary process in which the all-knowledge continually assists in supplying demanded information.

It has often been suggested by religious people, that man was produced to eventually rule, or assist in ruling, other



worlds. If this could be true (and it is only mentioned as speculation) a good reason for evolution's slow processes can be discerned, because the soul, which is the storehouse of memory, never forgets; and consequently the wisdom which thus reached the highest grade would possess in its memory its own experiences in every previous plane of existence. Without this process, the necessary wisdom which a ruler of a world would require could only be conferred by means of a miracle, which is evidently unknown in nature. We notice, too, that the only sympathy that is of real value to those in lower grades is that which carries with it an understanding of the conditions which there obtain. So that if any personal sympathy be required in a ruler of a world (which, considering the kind and searching efficacy and scope of nature's laws, may be questioned) it is clear that it could only be acquired by the advance of the ruler's individuality through every condition of existence.

There is, however, no doubt that wisdom and individuality are the required product; and if we must sooner or later acquire these ourselves, or else suffer, it seems reasonable to assist. No one who respects himself wishes to be eventually unfit, or to go through any period of probation which might be avoided by personal effort at the present time. The hunger for knowledge as to all that pertains to life will of itself be sufficient to make some seek any condition which may await.

The animal nature of man makes his assistance difficult. Examination of results of Christian conversions shows that the majorities subsequently oscillate more or less between the two planes. Except when in its religious phases, the human mind pursues its ordinary courses. This fact has led nearly all religious men to say that "The mind of man is at enmity with God." But there is no enmity in the matter. It is simply that the animal and spiritual planes are different in grade, and that as soon as the ego's correspondence with the higher plane becomes obscured the animal mind pursues its own course, which may or may not be hurtful.

The avoidance of fanaticism on this point is desirable. We read that "To be carnally-minded is death." This is true, as we have already shown, when understood: but quotations like this come down from a time when Adam's love for Eve was supposed to be the first outcome of the sin of

Eden. They also proceed from men who knew nothing of the fact that man is raised to spirituality through natural marriage love. They come from a time of the densest possible ignorance, when men, in order to kill out passion, lashed and tortured and even mutilated themselves — a proceeding Paul approved. These men experienced the difficulties of continuing on the higher levels; and no torture or stripes or condemnation could deal sufficiently with the marriage law of God, which to them was the arch sin of hell.

Buddha, on the contrary, dealt with human nature in a totally different way. The gentleness of his treatment of man is well shown by Sir Edwin Arnold in Buddha's sermon in "The Light of Asia": —

Spread no wings  
For sunward flight, thou soul with unplumed vans!  
Sweet is the lower air and safe, and known  
The homely levels; only strong ones leave  
The nest each makes his own.

Dear is the love, I know, of wife and child;  
Pleasant the friends and pastimes of your years;  
Fruitful of good life's gentle charities;  
False, though firm-set, its fears.

Live — ye who must — such lives as live on these;  
Make golden stairways of your weakness; rise  
By daily sojourn with those phantasies  
To lovelier verities.

So shall ye pass to clearer heights and find  
Easier ascents and lighter loads of sins,  
And larger will to burst the bonds of sense,  
Entering the path.

Buddha recognized nature. His suggestion of the evolution of all life from the lowest grades to the highest spiritual existence was profound, though vague and incomplete. In some ways his system runs parallel with the late discoveries of western science in regard to evolution. The scheme follows on into the advancing grades of spirit life until the reader's mind grows dazed with the magnitude of the ideas. As to this latter part, one can neither praise nor blame — not having proof of its truth. One can only say that the probable parts of the system bear the stamp of knowledge, and that its dealings with the grades beyond man are at least interesting, however speculative.

Compared with this exhibition of nature's plan, which included all other religions and all individual effort, the Christian system is like some village aldermen undertaking to regulate and arrange the affairs of Europe. The promulgators of the Christian religion were spiritually enlightened. They saw the beauty of love, compassion, forgiveness, and of all the Christian virtues, just as every other man who is lifted from the animal life *must* see them; but, beyond this, the apostles were peculiarly ignorant and incapable of dealing with nature in an educated way.

Since that time, the Christian world has been in a constant state of apology for and avoidance of nature, which has been referred to as base — though admittedly beautiful in many ways. Poets have been allowed to sing the beauties of nature, but, until lately, a man would incur social disaster if he set it forth that carnality was a part of God's law. Yet we see that with a view to producing the holiness of love in marriage the human being is, to this extent, urged by every alluring device and disguise of nature, towards exerting a force which lifts man from the animal to the spiritual planes. There is no evading the fact that for the production of best species and general development, the whole system of nature is dependent on this; because any force exercised must come from the creature itself — nature in this respect being law, not force. These truths are unpleasant to some people; but the unpleasantness is chiefly the result of continuing the ideas of those mediæval saints whose minds were so diseased on this subject that their lives supplied the most abhorrent and disgusting portion of the world's history.

No idea could depart further from the laws which necessitate the acquirement of wisdom than the priestly one which connects knowledge with sin — seeking to retain an ignorance in others, useful to hierarchies, under the name of innocence. Lovely as it is, innocence, while necessary to provide for nature's education in marriage and for pure ideals and happiness of life, is usually an early and transitional condition. In mature human life, innocence is superseded by right-mindedness, which grasps the real purity of full knowledge. There has been no human creativeness without passion. Genius never existed except when passion has been side-tracked into pursuit of some kind of creation. It has been

this power for desiring, and for forcing its own ideas into the consciousness of other souls, that has produced the masculine successes. It was with the power of this diverted passion that Shakespeare forced from the all-knowledge the verification of his truths — incidentally showing, when he fertilized the world with thought and left his brain-children as his only ones, that human beings may select the channels of their own creativeness.

When nature's system seems opposed to human ideas of morality, it may safely be said that God's ways are right — seeing that nothing is true but nature. It is at this point that education, and the thought of the human brain, must assist comparatively ignorant spirituality. Because all the knowledge a spiritual man usually seeks in his soul is that which may assist his spiritual development, and the answer made known to his intuitions is and must be invariably the same, namely, that the conditions of a lower plane are unprofitable. If the spiritual man, either by ordinary education or otherwise, examined the past he would realize how his general comprehensions needed a retrospect. Parallel cases would be parables. He would see that some conditions necessary for the fishes were highly unprofitable for the amphibians, who, being the fathers of animal creation, were intended to remain on land, which they eventually did. It is the same at the present day.

Buddha was no fanatic. He knew that to defy the effect of a thousand ages of brain building was what few men could accomplish. But he knew that to the spiritually-minded man anything which clouds the capacity to receive holiness and wisdom will be avoided because unprofitable and hurtful. In this way, also, he deals with overeating and overdrinking.

The development of the individuality, which is man's chief care, must be of that kind which continually gives out and assists. Throughout all lower nature, sex is different both in disposition and abilities. But in marriage, as the result of the oneness produced by unified vibration, the most marked mental qualities of each sex begin to disappear. In the truest marriage, which means the best first step to the spiritual life, the man assumes part of the nature of the woman. The most perfect man is he who has a large portion of feminine qualities incorporated with his own. Christ,

Buddha, St. John, and millions of others have been like this. It is the stamp of the spiritual life. The *brusquerie*, savagery and animal consideration for self are eliminated in complete marriage; and the man acquires a more feminine susceptibility in regard to those influences which produce compassion, sympathy, ability to endure suffering, and other virtues peculiar to the spiritual life. In one word, he is sensitized. In other words, and as previously explained, his human soul has been unified with the increased vibration of the spiritual planes.

With the wife, exactly similar exchange has taken place; and both know the first grades of that which is the new life. Without necessarily formulating a word as to creed, they are on their way to God, with religion in their hearts. They rarely understand why this education has its background of holiness and thankfulness, because trained to think that nature is base. This result is a certain indication that God (whatever else He may or may not be) is not a priest.

The alterations produced in the nature of the wife by true marriage are as peculiar as those experienced by the husband. In the interchange and communion of soul the wife acquires those more masculine characteristics which go to make strength of character, of which the chief acquirement is courage. Presence of courage, or the absence of it, determines truthfulness or duplicity of character. Throughout nature, brute force usually disdains stratagem. With the female, duplicity is a natural safeguard. Man's seeming necessities for untruth are, therefore, infinitely less than woman's. With him, lies are a nuisance. But, in either sex, duplicity is the hall-mark of weakness. In true marriage, the wife, in thus acquiring courage, develops the capacity for general staunchness. To this are added firmness, capacity for judgment, and all the qualities which are the outcome of strength of soul. The facile impressionability of girlhood disappears — at least for outsiders — and the woman has become a strength for husband, friends, society and religion.

She holds to her church — not necessarily because she believes in the creeds, but because the religion of the heart, as explained in this work, is her necessity. Not one per cent of these best of women care for agnostic argument. You may disprove Jonah, the flood, the desirability of the mediæval saints; you may show her the very papyri of the

Egyptian Negative Confession from which the Commandments were constructed — but you cannot stop her from going to church. Men have sneered at this and said she was stupid. Not so. She is right, and her happiness is saved to her because she is not blinded by brains. The devotee of intellect may be shocked at the thought of people being "blinded by brains." Yet it is a truth that they are so — one of the most extraordinary truths in existence and the most difficult one for brains to admit.

All that has been said of the holiness of marriage love, and of the extraordinary change and interchange of nature which it produces, will go far to explain the damage which results from the opposite case. A great many people have sneered at religion when it has seemed to try to make a church ceremony sanctify one part of life to the exclusion of the other. Pagan men have said, "If nature be wicked, then paying a fee to a priest won't make it any better." But the examination of the soul life in human beings and of the physical and spiritual effects produced in mesmeric processes shows that the instincts of religion were beyond doubt correct. Marriage is the greatest sacrament of the world part of nature, for the reasons already given; so that the ceremony will probably be always continued, although nature knows only the fact.

It is of the nature of love to exchange all that is best, and we have seen that in woman it is a passion for submission; consequently her whole nature is altered. In the marriage holiness and love the wife's character assumes the sterling qualities of the husband, as already described. But the woman of the streets knows none of this. She assumes only the brutal qualities which, in time, will always make her a virago. It is a pity that the subject cannot be here dealt with more explicitly, because it is only in understanding the possible fatefulness of the mesmeric effects and processes that one gains the more secret explanation of female improvement or degradation. But in the latter case and on such an enormously important subject, one must at least point out that that which nature has produced, and which alone can proceed to any further world or condition, is entirely altered in its nature. In such a case the human soul is not its original self. It is a collection of the brutalities and bestial ideals of low-grade men. The Bible called this "taking to

oneself devils," and, although wrong in fact, it is rather correct in idea and quite the same in effect. The woman who is dragged to the lockup, screaming and fighting and biting the policemen, is not the person whose name she bears. She is a nameless museum of hell.

The above paragraph explains why women are more blamed than men. It is because men, in the mastery allotted to them by nature, do not alter except when love is present; whereas women, with whom a certain crime of violence must be forever unknown, must be mesmeric patients by reason of the way female passion requires female submission.

The feminine perfections which owe their nobility to the addition of masculine virtues are, through heredity, also partly found in girlhood; but rarely outside those territories in which the spiritualities of true marriage have been producing noble types. Allowing for just exceptions, this grandeur of character, which is shown in nobility of feature, is impossible in any country where the ideals are on the animal level. It is a spiritual production, and a direct proof of the effect of ideals on the embryo. Yet this highest type of youth does not necessarily proceed to the highest type of woman. The individuality is one's own — to be preserved or lost; and rare examples of this same type are seen among the poor women of the London streets. It is also far from true that youth produced on a low social level may not acquire high grades of womanhood. The influences of the spiritual life in the creation of really valuable women are apparently unlimited. Even a savage may, with happy marriage and some education, attain this rank.

In fact every one will have remarked the extraordinary alterations which become manifest in the feminine appearance. Some slim, fragile girl marries and takes to overeating and stimulants. This mode of life often presents her in a form so huge and unwieldy that her appearance after maternity is almost pitiable. See her again three years after widowhood and hard times and she may be as slim as in girlhood. Clay in the hands of a modelling sculptor is hardly more plastic than a woman under the influence of her spirit. Especially when young and delicately constructed, she immediately mirrors her ideals and passions, no matter what they are, in her appearance — especially the changes effected in the unities of marriage when love is present. This is the most

alternative of human material, and the writings of the animal soul or spiritual soul upon it are so unmistakable and prompt that one may here become aware that the human body is scarcely more than a mere apparition, and that the soul life within is its only reality.

Thus, Buddha describes the body and its desires to be "fantasies" — as well as every wish to continue in the animal life, or indeed in any human life. The more carefully life is studied, the more correct his teaching appears. The chief urging of his system is the acquiring of wisdom in regard to life, soul, religion and all things. And one does not proceed very far without discovering that religion consists in something more than writing the names of saints with capital letters; in something more than searching the Hebrew scriptures; and in something more than an idea that one goes to God by claiming a certain statement to be true. One also sees that religion is not to be viewed as if from a great distance and prone on one's face, but to be approached with confidence rather than timidity, with consciousness that soul wisdom and holiness are the same thing, and with assurance that the all-knowledge has always been waiting for human minds to seek it through the correspondences of the soul, — especially when urged by the determination of the will. It will be seen that the soul life as ordinarily led by Christian people may be advanced much farther than it usually is.

In this work, remarks have been confined to results produced and knowledge acquired in the mesmeric processes which need a patient. Nothing has been said as to those powers (attributed to Buddha and others) which proceed from dealing with one's own interior faculties. These have not been here mentioned because proof has not been forthcoming that these orientals can accomplish what is alleged. But touching the question of the soul faculties an account must be given here of a matter which occurred on the day before these words are written.

A lady arrived from a distance to procure some legal advice. She has been known to the author for a number of years both professionally and socially. She is here spoken of as a "lady" because always recognized as such; but when it is said that she called to inquire the extent of her own criminal liability, and when her actions appear more fully,



her title to this rank will seem open to question. Yet ladies do very peculiar things sometimes, and lawyers receive strange confidences.

It seems that she desired to get a certain person into her power. Perhaps he was her husband and perhaps not; no particulars are necessary. She is a woman of most alert intuitive faculties—the exercise of which she conceals from every one. Yet sometimes they have frightened her, because she does not know how certain effects are produced.

Over four months ago she was cudgelling her brain to devise some scheme that would accomplish her object. As she sat lost in a concentrated energy of thought and hate she seemed to see herself go out, take a conveyance and go down to this man's office. He was out (as it seemed) and she made an excuse to reach his desk in his private room. This the clerks permitted. She opened a certain drawer and took from it a peculiarly-colored envelope, which was addressed to him. Then she went out with it and, at a certain spot, stopped, opened it and read it. She discovered that she had acquired what she desired.

The vision seemed to her more than any ordinary thought. It seemed as if she were enacting it all. She said she was wide awake. It made a curious impression on her. This was over four months ago. Five days ago, as she says, she dressed and went into the city, acting on what seemed sudden impulse. She entered the conveyance knowing what would happen. Everything occurred in the office exactly as she had seen in the vision. She found the peculiarly-colored envelope in the right drawer, recognized the handwriting, went out, tore it open and read it at the spot indicated in the vision.

When requiring advice on other points she read aloud this letter, and the author saw it. The envelope bore the postmark of the day she stole it. It was an epistle which will certainly ruin the happiness of two families if the client uses it. Of course she was advised not to do so. But at this time of writing it is not possible to say what her hate will urge her to do. Like other women, she has the capacity for being dangerous, but is liked by every one because she appreciates fairness and possesses much charm of manner. The cause of her hatred was not mentioned. The publication of this account, at a subsequent time, will show that the affair

has blown over and that this story is told with the client's consent. She says smilingly that she is not quite sure whether she is in alliance with the fiend or not. Visions of a similar kind have occurred to her three or four times before. She is superstitious, and they frighten her.

The above story can be accepted as true. The author has been for a long time aware of this faculty which she possesses. The occurrence is peculiar enough to be inserted here; and one reason for doing so is that it differs from all the mesmeric results previously related in showing the soul's power for prophecy. This is a point that the author has not so far dared to mention, because he feels that the truths he has drawn from his own experiments in mesmerism may have already taxed the reader's credulity to the utmost. But one marvel contained in the account is its showing that the soul's powers for acquiring knowledge may be put into action by one's own concentrated will; and this is exactly what the orientals claim can be done. Without this power, it is impossible to suppose that Buddha could, in an ignorant country and twenty-five centuries before Darwin and Wallace, have produced the stupendous system of evolution which now claims the attention of western science.

The above-mentioned vision of the client \* was certainly the result of no holiness, but of a hate so concentrated and forceful that it produced an effect not readily understood. When the soul revelations only refer to existing facts, one's own experiments compel belief; but when it comes to seeing all the details of a morning's trip four months before their occurrence then we may well stand dumbfounded. The account also shows that this power for seeing into the future, which in this case was quite unexpected and unlooked-for, is one which no doubt could be educated by training; and also that it need have nothing to do with holiness.

Many of us have had dreams of which all the occurrences were subsequently enacted—just as we saw them in sleep. Two of these are put in the appendix. They refer only to trivialities, but they exhibit quite clearly the soul's power for foreseeing coming events, together with a good deal of trivial detail. The falling of an apple to the earth is a

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\* In this note, made several months after writing the above, it may be of interest to state that after bringing several people to the verge of distraction the client finally gave up the letter, and the matter was patched up in some way. She seems very much pleased with the result.

trivial occurrence, yet it led to the discovery of the law of gravitation: and these unlooked-for little visions which view the most unimportant matters of the future cannot reasonably be ignored when their necessary outcomes in showing the abilities of the soul are so stupendous. If the author thought he was alone in such chance occurrences he would be silent about them: but he has found that a great many people have known experiences that are analogous. Perhaps all readers of this work will remember facts that would compel them towards inquiry if they thought any one could make answer. No tests of the prophetic powers of the soul were made, or indeed thought of, during the author's mesmeric experiments, and he does not wish to go beyond his proofs and the deductions which arise from them. But while acknowledging ourselves to be totally at sea regarding the subject of the next few paragraphs, let us discuss in a non-committal and friendly way some of the possibilities.

Our dreams which are afterwards reenacted in fact during the awake condition, and such visions as that of the client who took the letter, suggest that under some conditions, or when in some way forced, the soul can become aware of and see events which have not yet happened. The author is fully aware of the disfavor with which this statement may meet, and it taxes one's courage to print it. But after reducing to scientific proof the soul's power for knowledge of any event occurring at a distance, we may in a non-committal way regard the further powers of which we have not at present sufficient proof. In any case, we are urged to seek explanation of these phenomena, which in minor ways are of every-day occurrence.

During all our lives we have considered the biblical prophecies. Are all these merely the records of impostures, or are they something more? I once spent some time in a fruitless search along the shores of Galilee to discover some remains of Bethsaida and Chorazin. The prophecy that they would be lost so that their sites should not be known was correct; and it seems the more peculiar from the fact that the neighboring Magdala, the village of Mary, still exists and is called Mejdel by the Arabs. Some time afterwards, while bathing in the Mediterranean, near the modern town called Tyre, I found myself wading over a large number of round stone or marble columns. These were covered with sea-

weed, but they could be felt by my feet and traversed from end to end. They were doubtless the remains of ancient palaces or temples. And then came the memory of the prophecy, "And thou, Tyre, shalt be laid in the midst of the sea!"

Of course it may be suggested that Bethsaida and Chorazin were known to be on the wane for lack of business, and that the action of the water on what was then the promontory of Tyre had been carefully watched; and that the character of Buddha as related by East Indian caravan travellers at Jerusalem facilitated the prophecy regarding the coming of Christ; we may say that Daniel had secret priestly information concerning the approaching enemy when he foretold the annihilation of Belshazzar;—but this continual need of explanation is a little tiring, and to impute intentional imposture to all the grandest men of ancient days is offensive to the instincts of our better selves.

The only question that we need ask is, "Can any one at the present day accomplish anything similar to that with which Daniel and others are credited?" If so, are we justified in asserting that the biblical prophecies were *all* impostures? Certainly no one is authorized, from a scientific standpoint, in crediting matters which are totally removed from all the experience and intuitions of his life. The case just related of the client and the letter may be accepted or not. This point demands more proof than is in my own experience, though I have no doubt that mesmeric experiments will soon show that the patient is capable of foretelling what will happen on the following day. If this be proved (and I greatly regret not testing the point when I had the opportunity) then doubt will cease to be reasonable concerning at least some of the biblical prophecies. After all, this result would not be a very great advance upon those I have already obtained. One must keep one's opinions receptive. Pride in unshakable opinion is generally the pride of a fool. I totally disbelieved the story of one individual showing another the kingdoms of the earth: but I found I could do it myself. Already it is evident that the results obtained by the force of the mesmerizer's will on the soul of the patient are only another way at arriving at the results which a human being may himself accomplish when *his own* will is sufficient to force into action the latent abilities of his own soul.

A good many of the biblical prophecies were issued at a time of the intensest anger or hatred; and it was in just such an intensity of anger and hatred that my acquaintance unintentionally forced her soul to reveal in vision the proceedings which, four months afterwards, placed two families at her mercy. No one who has not lived in the East can conceive of the intensities and fanaticisms of some orientals. I knew a Jewish rabbi of Jerusalem whose name was Mizrachi. He was an exceedingly good man except in his fanaticism, and he abhorred the modern innovations in the Hebrew faith. I used to sit and study him as, in a mixture of French, Italian and English, he denounced Christ (whom he called Chreese) as "all lies." His deep-set eyes glowed and burned, with ages of barbaric fanaticism in them, and his huge mouth grew terrible as the power of the man showed itself.

I mention the case because he made me realize the awful, the perfectly frightful, intensities that belonged to the men of Yawveh\* in the ancient biblical times. In him I saw again the Jewish bloody wars and religious massacres. To me he was gentle because I had done him a small service and he did know how to show his gratitude. But in him I understood how men were crucified and slashed, how their bowels were torn out and the rivers ran red when Yawveh's supremacy was questioned. I saw the terrific power for concentration on one idea that characterized the Jewish prophets, and I seemed to understand why no confessed prophets have since existed, because now, in the diffusion and hesitation of careful thought, no one concentrates as in former times when the entire passions of splendidly endowed men were focalized with an awful energy upon one idea. If any one can acquire or be endowed with this titanic concentration I feel sure (in my own private opinion, which I do not ask others to share) that he too can prophesy. For there is clearly no miracle about it. As we see, people do it unintentionally; and the soul does it automatically (or apparently so) during human sleep. We have already seen that every invention, every discovery of underlying truth, is man's forcing of knowledge from some principle of nature

\* As there has been some discussion about the pronunciation of the name which appears in our Bible as Jehovah, I may state that the Rabbi Mizrachi gave it as "Yawveh." The word "Jahveh," as usually printed in England, does not clearly suggest the proper sound.

which awaits his demand; and there seems to be no reason why he may not do so to a very unlimited extent.

Religion and the power to prophesy may evidently be quite separate. It is clear that there is no necessity for piety or holiness in prophecy, but only conservation of vital energy and concentration of will power. The prophets who were called upon to curse unpleasant people were certainly in no pious frame of mind, nor was the woman whose case I mention. Much has been said by great teachers about the abilities of those who have faith. But this does not mean faith in any creed. It means utter confidence in the supremacy of one's spirit when conjoined with its higher alliances.

Napoleon knew no piety; but his enormous will power acting on his soul faculties revealed to him the nature of every man he dealt with, so that every man's weakness was harnessed to the emperor's triumphal car. George Eliot was not orthodox; but in the soul-verification of life's truths she was mighty — deeply religious at heart, but with the greatest joy of life crushed by science — the best example of what is meant by people being "blinded by brains." Again, the mighty men of finance and politics may have nothing of holiness or piety. We see, then, that all these people may use the soul's powers exactly as they like and for any purpose; and that the processes which bring about the great worldly successes, of which the prophetic power is an undeveloped branch, may include a vast amount of sheer brutality and may have nothing whatever to do with religion, which is the sensitization of the higher planes, and leads through gentleness and sympathy to the higher joy and wisdom which will always make the aspect of the latter days of a Napoleon, a Voltaire, or a Jay Gould seem in the highest degree pitiable. The partial wisdoms which do not seek the highest wisdom must invariably prove Dead Sea apples in the end.

We must also ask about those forebodings which from time immemorial have warned people of coming danger. It is no egoism to relate a case in my own life, because if all people ignore their own proofs we cannot obtain a collective view. In October of (I think) 1875, I was sailing a small yacht to Hamilton, Canada, and at sundown fell asleep on the deck. About nine o'clock I suddenly awoke, trembling in an unexplained fright. The yacht lay in a dead calm, the

night was pitch-dark and the lamps were not lit. I found that my friends, who at that time were novices at yachting, had not reduced canvas, and I hurriedly lowered the large racing topsail to the deck. As soon as this was done, the worst squall I ever experienced struck us from ahead. Luckily we were able to lower our other canvas before complete capsize, and the boat lived through the night. If the squall had caught us with the topsail up — if I had slept one minute longer — nothing could have saved us. The "Sphinx," another yacht of same size as mine, which in another part of the lake was proceeding to the same race, met a different fate, and three of my acquaintances died of exhaustion after clinging to her upturned side for several days. The hired man was picked up insensible and afterwards told the story. Those lost were well known, and Canada remembers the disaster.

Now what is this which sends a sleeping man to his feet, trembling with apparently causeless terror? It saved my life and the lives of my two friends, and I feel my right to ask the question, which indeed has always been a solemn one to me. Can it be referred to anything else than to the usually latent prophetic power which lies in every human soul? The internal sentinel which never sleeps, never tires, never gives wrong information, and which possibly never dies, must be considered in all such matters.

These things are not more mysterious than the growth and reproduction of our bodies. Different channels of research lead to wide differences in the power for giving credence. To me, knowing nothing of mechanics, a trolley electric car is the nearest thing I know of to a miracle. When that little wheel at the end of a rod draws down some unseen power from overhead and hurries three carloads of people up a hill, it seems to me to throw the prophecy of Daniel completely into the shade. But perhaps some electricians will find my experiments equally difficult to believe in. The fact is that we cannot always wait until Hodge is prepared to agree with us. Pleasing as is the approval of the majorities, that of the few is more valuable, and it must be admitted that truth is better than either.

In this region there is an infinitude of knowledge yet to be discovered, with which man, if he will, may become acquainted while yet in this life. It all lies within the legiti-

mate field of science, and the world has a right to demand that science shall extend its methods and not stagnate in its present materialism.

To return. The extraordinary unification of natures which takes place in true marriage is the first suggestion that after human death the individuality is without sex, or at least without the sex passions. The uses for these are then over and done with. Material creations demanded assistance of material methods, and of the animal forces which could assist those laws of nature which are passive, instructive, guiding, and which influence towards the general Intention without the exercise of any force in themselves. In this arrangement, which required individual effort throughout, we have seen that guiding laws of a spiritual world continually assisted, in the same way that one's ear for music directs us in reproducing a certain harmony — immediately informing of discord, and thus compelling obedience in a way that is without force.

Thus we see that music, which is the speech of the phases, is another example of the wordless comprehensions of the soul. Some of the best musical critics do not know one note from another, on paper. The appreciation of music, one's judgment concerning it, is entirely a question of soul properties and training; and the man who has the most musical soul is the greatest musician, although ignorant of every note, on paper. Most musical critics are listening to the technique. The true musician takes the technique for granted, if he can, and listens to the composer's message — to the speech, to the aspiration, the intention, the glory, the soul meanings. It is the same with painting. Few have time to study the technicalities. This leaves the rest of mankind, including the most idealistic, outside the recognized ranks of art; so that it may (although without proof) be confidently guessed that the greatest artists are among those who do not paint. The greatest pictures find no canvas. Indeed, the lack of ideality and interpretation of higher life which the many miles of picture galleries exhibit is very peculiar.

Until the passive coercion of the vibratory laws becomes appreciated, it is impossible to comprehend the guiding powers of nature. Various writers who, perhaps momen-



tarily, became poets when reaching down into their souls for truth, have recognized the existence of the vibratory guidance which controls without force. It is shown in a part of an anonymous sonnet: —

That thine own realm of peace I too might share,  
Where nature's smallest things show much design  
To teach kind thoughts for all that breathe; and where,  
*As music's laws compel by rule divine,*  
*Naught but obeying good gives joy and rest.*

George Eliot hovered on the same truth when singing of the lyre of Jubal: —

He made it, and from out its measured frame  
Drew the harmonic soul, whose answers came  
With guidance sweet and lessons of delight,  
Teaching to ear and hand *the blissful right,*  
*Where strictest law is gladness to the sense*  
*And all desire bends towards obedience.*

Many have circled around the same idea without bringing it down to definite shape, while Plato suggested a system which more or less dealt with it, but in a vague and incoherent way.

The effects of these passive coercions have been recognized from the earliest times; and now that the material machinery for the production of intelligence is about to be superseded we are hardly justified in supposing that the individualities which have been in company with these gentle systems of guidance for many ages will now part company with them. On the contrary, the vacillatory and unassured condition of the human ego suggests that long training must ensue before it even approaches perfection. To suppose that a sensitized man now passes into annihilation at death would be to stultify the whole scheme of evolution. The proofs of the spirit life would mean nothing. The idea of annihilation at this time would in improbability rival that other notion, that the ego will be transplanted into heaven as something miraculously made perfect.

La Rochefoucauld wrote: "La faiblesse est le seul défaut que l'on ne saurait corriger." After a season of listening to silly praise or blame of human nature, a dose of La Rochefoucauld is sometimes a salutary corrective. There is truth in what he says — but, also, untruth. The brain, being the product of sensation, finds it difficult to eliminate customs

which have become built in by supplying predominant amounts of sensation. But in the spiritual life frailties are not cured by the determination to root out the noxious mental weeds, but because their existence becomes obscured and gradually forgotten in the general strain for that which is more desirable.

La Rochefoucauld's proverb indicates his limits. Yet it must be admitted that the most pitiable history is that which shows the vacillation and vagaries of the human mind. When monkey-trainers are choosing the animals they intend to educate as trick-performers, they only select those whose attention can be caught, concentrated, and held through their curiosity. Those whose eyes continually wander are discarded. The curiosity in the monkey is our earliest form of scientific inquiry. In ourselves, this is called a God-given desire for knowledge. The phrase sounds well, but the curiosity of the monkey was and is the same. This is what Nature has striven to produce, namely, concentrated intelligence. And the same faculty that lifted the monkey into a man is now intended to lift man into a still higher grade. .

Further processes of nature may in some way effect realization of truths which now seem dim. But spiritual men of the Christian religion have seemed agreed that we only receive one human life. This is a point on which a good deal may depend. And when all knowledge of soul and of natural law indicates that the individuality *must* be advanced, it seems rather absurd to run risks through neglect.

Life, to man, is a question of values. It is useless to put business or religion on any other basis. No one will, as a rule, give up a pleasure in hand except for a better one. Perhaps, in reality, no one gives up "a fond offence" because of the idea that God wishes him to. No one who possesses animal courage and is fond of the animal life will give it up by reason of threats regarding hell. The fact is that such a man snaps his fingers at hell. Neither will any one who values his virility and his ultra-masculine independence accept religion, as Sir James Stephen says, "in a yearning after some object of affection, like a woman's love for a lap-dog." If the religion of nature did not offer men pleasures for this life that would be greater than those which they already enjoy, there would be no use talking about it. Any heaven which could not exhibit itself to some extent

here would surely be rather doubtful of its own value. Any portions of religions which cannot endure the test of the sense of absurdity need not be mentioned to scientific minds. But the internal promptings towards natural religion are as far removed from criticism as the necessity to eat.

Now, it is these courageous men who perhaps have followed their animal instincts defiantly but honestly — men who can command, who are foremost in a fight, who can concentrate with a mighty purpose in their will, who will smash everything, themselves included, to have their own way — in short, it is evidently men of individuality and brute force that the kingdom of the spirit seeks. It is the men whom women would die for that God would live for. Every device of nature has been devoted for a thousand ages to producing these splendid creatures. They are the cream of creation. And is nature to be unable to hold its best? Are its places of command to be filled by weaklings?

But this is a treatise relating to experiments, and is not produced except to indicate the way to experiments. Yet the approaches to the spiritual life may be tested, if test be desired, as carefully as any other alleged panacea. Sooner or later, these big men will feel a great need for this great medicine. Some will say: "You put it fairly! show us these extra advantages and we will go where our self interest lies." To this may be replied: "You, too, are fair. But you must, if you are interested, find things out for yourself. If a whole volume were written concerning the happiness of the spiritual life you would not believe a word of it. Nobody is yearning over you; no one is approaching you in the usual uncomfortable way to ask 'Is your soul saved?' Your neglect will affect nobody but yourself."

This is a book of experiments. And you wish to experiment? Well, then! when you wish for rest and peace and freedom from all the troubles which the following of fantasies has produced, go into some cathedral or church where you can hear grand and reverential music. Sit alone — or, better still, if you really love any one then take that person with you. Let your mind be a blank, and let the music do the preaching. If hymns are sung, join in! If they contain words you object to, never mind! It is not the words: it is the rhythm, the aspiration, the swell, the illumination, the comprehension of the great Intention. Let your mind be a

blank, but receptive. Give way to the impressions which the music will bring to you. If you are a young man, you will very likely love some one in a reverential and pure way. If so, the music will make you feel purified and better fitted to be in her presence. If you have brought this person with you, and if you really care for her in the highest way, you will very likely feel that it would be a happiness and no lack of reverence to hold her hand while the music plays through you and makes you think that life could be noble and perfect in her presence. Very well! take her hand, by all means! The religion of God desires no unhappiness; and your reverential delight in her presence indicates exactly what she was made for.

Now this sounds like very foolish reading. Of course it does. It needs some courage to print it. Words are an entire absurdity in all these matters. This remark has been made repeatedly. The truest happiness of life cannot be reduced to words without some appearance of absurdity. The religion of God has no words; neither at this first experiment nor at any other time. But you will not leave the edifice without feeling strengthened, purified and uplifted. You have not done so badly in the first experiment.

But suppose you, the next experimenter, are an agnostic. You have felt for many years that life has been a gloom, and that some gladness of youth has gone out of you, and that your existence points nowhere. You have ascribed your gloom and painful want of outlook, to increasing years. You have felt, somehow, that your fine intellectual arguments are Dead-Sea apples. You are so utterly wearied of having no outlet for your emotions that you are about to sneak into the temple of superstition to see what chance there is to feel the old swing.

Well! first leave your admirable intellect at home. Go down to the cathedral feeling that you would like to be a fool again—a glad, happy fool—a child who could believe in the presence of God and delight once more in that rush of emotion and hope and promise and certainty which no pleasure of intellect ever equalled. When you get there, don't try to believe in anything. Listen only to the tones and the fervency. Don't let the preacher annoy you. If he does, don't listen to him. But let the organist take possession of you. Let him do as he likes. We leave you at the door

of the edifice. Nor will we speak of that which may come to a tired soul. Only — don't criticise! Be a child; be a fool; be what you like, — be anything except an intellectual agnostic. You go in feeling old. You will come out feeling young.

Now this will perhaps be said to be undiluted superstition. Very well! call it what you like! Superstition is only unscientific science. Nature's proofs are its results. The way to God is happiness. Achievement is happiness. The advances into the spiritual life contain the gladness of this world, and, partly, of the next. True science and true religion give us that which has no equal. But no one can learn of these things by words. The great teacher has shown that each one must be his own experimenter in that region where the weak are made strong — where the passion for wisdom and holiness is overpaid with gladness, till the fantasies of animal life cease because useless and forgotten; till all desire for even human life has passed away, and the unquenchable spirit will have nothing but God.

## APPENDIX "A."

(References from pages 44, 50, *et seq.*)

MUCH has been written in medical works concerning the influences of the parental mind upon the embryo during the period of gestation. Subsequent to *The Arena's* publication of the chapters to which this part of the appendix refers, Dr. Sydney Barrington Elliot published a valuable paper on "Prenatal Influence." In this, he produces a collection of opinionous and published medical cases. His kind permission to make quotations saves me much labor in collecting similar statistics, and I reprint with pleasure some of his remarks on the subject.

With some slight alterations, made by myself, to emphasize by italics, and for brevity, he says as follows:—

"The term 'prenatal influence' applies to all influences, physical, mental, or moral, which, acting through the parents, affect an unborn child. These forces are not active during actual pregnancy only, for the condition of both father and mother during some little time before and at conception, helps to determine the form and character of the offspring.

"Heredity may be here spoken of as that law by which *permanent and settled* qualities of the parents, or of the more remote ancestors, reappear in the child; while prenatal influence may here be held to signify the effect produced upon the future by *temporary* conditions of the parents in the above periods, as by temporary mental states (anger, fear, happiness) or by temporary physical conditions (activity, health, exhaustion) of a part or of the entire body.

"It is a matter of every-day note, that children of the same parents, born within a few years of each other, are often totally unlike in disposition and in physical attributes. They may be not only unlike each other, but unlike the parents themselves. The law of heredity would require the constitution of the child to be made up of the personal characteristics of each parent; but we find virtuous and well-meaning

parents, with long lines of reputable ancestry, bringing forth vicious and obstinate children, and, on the other hand, the ignorant and vulgar sometimes producing children that are remarkable for special ability or refinement. *It must be acknowledged that some forces are at work other than heredity, as the term is generally understood.*

"That these forces which modify or distort hereditary tendencies are prenatal, as we have defined that term above, it is our object to prove. Opinions expressed by the ablest and most acute observers among the medical profession, some of which we quote, lift this question out of the realm of old women's notions, and place it where it demands investigation by all who presume to become parents. Cases will be given in which the state of the mother, her emotions, her experiences, and her actions have had an undoubted effect upon the child she has borne; this effect being favorable or unfavorable, according to the kind of influence.

"As to the manner in which this process is carried on, there is some obscurity. There seems to be a subtle sympathy between mother and child, organ for organ, part for part. The child's body is growing rapidly in all directions, building material is plentiful, and the energies that can utilize it seem tireless. If any portion of the mother's body, whether it be an intellectual faculty or the stomach, is either *continuously* or *intensely* active, the same portion in the child seems to be stimulated to increased growth and power. It does not seem necessary that the mother should possess either the physical or mental power that she can produce in the child; for there are many cases of prodigies in physical and mental power, the mother and father of whom possessed no such attributes. *Intense or continuous effort on the mother's part stimulates the special growth in the child.*

"The manner in which the influence is produced on the father's side is still more obscure. The child acquires not only of his permanent characteristics (hereditary), but *also of his temporary conditions of mind and body* (prenatal influence), and these have their place in determining the character of the offspring.

"Rokitansky says (Path. Anat., Vol. I., p. 2):—

"The question whether mental emotions do influence the development of the embryo (unborn child) or not, must be answered in the affirmative.

"The late Fordyce Barker, M. D., LL. D., one of the most eminent physicians in America, read a paper, entitled 'The Influence of Maternal Impressions on the Fœtus,' before the American Gynæcological Society (in the year 1886), in which he says :—

"Maternal impressions may affect the development, form, and character of the fœtus. \* \* \* Mothers who have suffered a severe fright when advanced in pregnancy have given birth to choreic children.

"Dr. Brittan, who has given much study to the problems of human life, in writing of the 'Relations of Mind to Offspring,' gives the following as his idea regarding the law or process of embryonic moulding :—

"The singular effects produced on the unborn child by the sudden mental emotions of the mother are remarkable examples of a kind of electrotyping on the sensitive surfaces of living forms. It is doubtless true that the mind's action in such cases may increase or diminish the molecular deposits in the several portions of the system. If, for example, there exists in the mother any unusual tendency of the vital forces to the brain at the critical period, there will be a similar cerebral development and activity in the offspring.

"We add a few cases of prenatal influence compiled from medical literature. The truth of these cases is undoubted ; and while proving the existence of prenatal influence, they establish the fact that impressions of a more favorable nature have only to be made to have favorable results.

"The prenatal effects of war and like disasters have long been noted, as in the siege of Landau, recorded by Baron Percy, and quoted by Carpenter, Pinel, and others. At the siege of Landau, in France, in 1793, there was such violent cannonading that the women were kept in a constant state of alarm. In addition, the arsenal blew up with a terrific explosion which few could hear with unshaken nerves. The result was that out of ninety-two children born in that district within a few months, sixteen died at birth, thirty-three languished for eight or ten months and died, nine became idiots and died before they were five years old, and two came into the world with numerous fractures of the limbs. The history of the others was not followed up, but it is doubtful if they escaped without injury, though it may have been of a less serious nature.

"The results of the French Revolution were similar. It has long been noted that of the children born at the siege of Antwerp, a large portion were deformed, and many were still-born.



"The case of James I. of England is a curious one, and is well known. The murder of David Rizzio was perpetrated by armed nobles, with violence and terror, in the presence of Mary, queen of Scotland, shortly before the birth of her son, James I. of England. The liability of this monarch to emotions of fear is recorded as a prominent characteristic of his mind, and so great was his terror of a sword — the weapon with which Rizzio was killed — that he would shudder at the sight of it. Sir Digby relates that when King James conferred the knighthood upon him, which is done by laying a naked sword upon the shoulder of the new knight, he could not look at the sword, but turned his head away, so that he came very near putting the point into the knight's eye. Sir Kinelm was saved from a similar catastrophe by the duke of Buckingham, who in the nick of time guided the sword aright.\* Queen Mary was not deficient in courage, and the Stuarts, both before and after James I., were distinguished for this quality, so that his disposition was an exception to the family character and due to prenatal influence.

"Dr. T. A. Martyn \* gives a case of a woman who was severely burned about the legs. She miscarried in six hours. The corresponding parts of the foetus were blistered, and had the same appearance as those of the mother. Among other similar cases to this last one may be mentioned those reported by Dr. Hart (*Am. Jour. of Med. Sci.*, January, 1881), Dr. Niker (*Obst. Jour. Gr. Brit.*, June 15, 1880), Dr. S. O. Stockslager (*Chicago Med. Jour. and Exam.*, May 23, 1881, vol. XLIII., p. 313).

"Dr. Fearn cites the following case: ‡ A mother witnessed the removal of one of the bones (metacarpal) from her husband's hand, which greatly shocked and alarmed her. A short time after, she had a child who was born without the corresponding bone which was removed from the father.

"Dr. Dorsey reports the following case: § Dr. G. sustained a fracture of his leg midway between the ankle and the knee. His wife was about five months advanced in pregnancy. When the child of which she was pregnant was born, it had on the leg corresponding with the injured limb of the

\* A discourse made in an assembly of nobles and learned men at Montpellier, France, and rendered out of French into English by R. White, London, 1658.

\* *American Journal of Medical Science.*

‡ Report of Med. Assoc. of Ala., 1850.

§ *Trans. Med. Assoc., Ala.*, 1850.

father, and at precisely the same spot, the appearance of a fracture of the limb, and there was also a decided shattering of the leg.

"Dr. Fordyce Barker cites a case ¶ where a child was born with holes in the lobes of her ears, as a result of the mother seeing holes bored in the ears of her favorite daughter. The mother was averse to the daughter's having her ears pierced, and it made a decided impression on her; though she had no idea her baby would be so born.

"Purefoy \* reports the case of a woman who, when about four months pregnant, tried to rear by hand a calf, of which the right ear, right eye, and fore legs were absent. When the child was born it was similarly deformed — i. e., right ear, right eye, and right arm were wanting.

"Roth † gives ten cases of hare lip, one case of spinabifida, one case of cleft palate, and one case of nævus resulting from a mother in each instance being impressed with the sight of similar deformity. The time varied from the second or third month till well on in pregnancy.

"M. A. de Frière § gives many interesting cases where peculiar characteristics in animals have been due to influences exerted on the mothers during gestation, and he holds himself personally responsible for every case he gives."

Since the above part of this appendix was prepared, Dr. Elliot's book called "Ædæology" has been forwarded to me; and with his permission I give a synopsis of a few more cases, chosen from hundreds quoted in the work.

Dr. Fordyce Barker \* tells of a bride who while staying at the Gramercy Park Hotel, New York, sat down at a table opposite a gentleman who had three daughters, all with hare-lips. The young wife was overcome with the shock which this sight occasioned. The case is reported in full, but I condense. When the child of the young married woman was born it had a harelip of the same kind.

The same practitioner quotes Dr. McGuire, Richmond, Va., as to a slave cutting off one of his great toes to avoid being sold to another family. This was done in the presence of

¶ Trans. Am. Gynecol. Soc., 1886.

\* Med. and Surg. Rep., May 31, 1881.

† Virchow's Archives, Band XCI., Heft. 3.

§ "Éducation Antérieure; Influences Maternelles pendant la Gestation sur les Prédisposition Morales et Intellectuelles des Enfants." Paris.

\* Trans. Am. Gynecol. Soc., 1886.

his mistress, who was then expecting. When her child was born it lacked the same toe.

Malebranche quotes Gaharliep \* as declaring that his own son was born with one hand distorted and dislocated in consequence of his mother having seen, eight days before her delivery, a man with his hand in these conditions.

Dr. Kerr reports the following case.† The little daughter of an expecting woman fell against a stove and was badly burned on face, hands and arms. The mother was greatly shocked and frightened. Three months afterwards the child was born with blisters in the same places on its body, and resembling those caused by the burns.

Prof. L. Neugebauer ‡ gives several cases, including one concerning his own son. He had hurt his leg while bathing — having it torn by a thorn. His wife, then expecting, dressed the wound and was frightened by it. The boy that was born afterwards was found to bear a scar in the same place and of same shape and color.

Malebranche § tells of an expecting mother, who through curiosity was led to witness the breaking of a criminal upon the wheel. She shuddered at every blow, and almost swooned at the victim's cries. It affected her for a long time; but later she recovered from the fright. When her child was born, it was found that its limbs were broken like those of the malefactor and just in the same places. "This poor infant, which had suffered pains of life before birth, did not die, but lived for twenty years in a Paris hospital — a wretched instance of the power of the mother in altering and distorting the infant in the womb."

Dr. Minot, ¶ of Boston, tells of a lady who saw a man in a street car, sitting opposite to her, who had lost all the fingers of one hand. Her child when born had one hand in the same condition.

Dr. Bryden || cites a case where a mother had seen a picture of a child without a neck which greatly shocked her. She had then been expecting for two months. When born, her child had no neck.

\* *Recherche de la verite.*

† *Am. Jour. Med. Sci.*, vol. XXIV., p. 285.

‡ See "*Edæology*," p. 33.

§ Goldsmith's "*History of the Earth and Animated Nature*."

¶ *Boston Med. and Surg. Jour.*, vol. 1870, LXXXIII., p. 344.

|| *Med. and Surg. Report*, May 31, 1881.

I have now quoted enough cases for my present use. I do not think that any one who desires to be informed on this enormously important subject can afford to ignore this part of Dr. Elliot's book called "*Ædœology*." In it are given hundreds of these cases; also numbers of embryotic alterations resulting from mental impressions of different kinds, including those received in dreams, etc., and those affecting the dispositions and abilities of the children. References in each case are given, and the original reports, contributed by men like Sir James Paget and other celebrated doctors, are not to be questioned as to their good faith.

I must also particularly refer the reader to those cited cases ("*Ædœology*," Chapter III.) where parents, especially *enceinte* mothers, have by determined mental effort and continued concentration, altered their coming children while they were yet in embryo, and have made them, both physically and as to special talents, markedly different from their other children which were before or afterwards born. These cases show that, simply by desiring and mental picturing, parents can create their children with any physical beauty with which they ardently seek to endow them, as also with any special talent for music, engineering, mathematics, or the like. Reference also to those cases where expecting mothers greatly admired certain pictures which hung (as a rule) in their bedrooms — the children, when born, reproducing in life the figures and faces which thus stamped themselves on the maternal mind. Also, where great physical beauty was thus produced when parents were singularly unlovely. Also the reference to the Madonna faces of the Italian women whose maternal ancestors have for many generations worshipped before the pictures of the Virgin.

All these cases prove that impressions upon the parental mind influence, shape, or mis-shape the embryo to an apparently unlimited extent. And it has seemed odd to me that those who have studied the subject have not already grasped the truth that these faculties for imaging, idealizing and desiring, which so wonderfully alter the forms, abilities and dispositions of children while they are still in embryo, pervade the whole animal kingdom, and that it is on these parental mental impressions that the evolution and general advance of all animal life chiefly depend.

As to the impressions that would be prevalent in the animal mind about the time of generation, I refer the reader to remarks on page (50) which show how such evolution *must* take place without being consciously sought.

Whether the effects here exhibited are the result of what Dr. Brittan calls "a kind of electrotyping on sensitive surfaces of living forms," or whether these fateful mental pictures and concepts become a part of a spiritual ego transmissible to offspring, matters little at this stage of our knowledge (or, rather, ignorance). The gain made in knowing that these processes exist and control generation is not reduced in its usefulness by the fact that we cannot explain the exact way in which they work. Nay! the truth is that the processes involved in the growth of all living things still remain as riddles.

## APPENDIX "B."

(Reference from page 93 *et al.*)

DURING boyhood I one night dreamed that I was in certain woods, near Toronto, Canada, and while sitting on the ground heard a noise which I thought was made by a horse galloping through the trees. I hastened to place myself behind a tree to avoid the rush of the animal, but, when there, I discovered that the sound was caused by the sudden flight of some bird, perhaps a partridge, and I sat down again. This dream was vivid, and afterwards I seemed to remember it as if for some object. About six months afterwards I was at the same spot in these woods, when suddenly I heard the same noise and all the details of the dream were experienced in reality.

When at Trinity College School in the winter of 1865 I dreamed that I was in front of my father's residence in Toronto when a cavalry regiment came marching up, four-deep, apparently from the railway station. In my dream I did not know what soldiers they were. Their uniforms were strange to me, being dark blue, with white facings. These were old and worn, and dusty with travel. The men were all carrying haversacks, canteens and various other articles. They turned when opposite our gates and went into the parade field of the Parliament House enclosure, where they were drawn up in companies, facing east. I watched everything that was done while sitting at a certain part of the enclosing fence. Afterwards, I seemed to remember this dream as if for a special purpose. At that time there was no mention of any such troops coming to Canada, but in (I think) the summer of 1866, the thirteenth Hussars were sent out to Canada in consequence of the Fenian raids. I was standing at the same spot as in the dream when they came through the city on their arrival without their horses. Their peculiar uniform was the same, also their impedimenta.

They went into the field and drew up in companies, facing east. The inspection proceeded and every small detail of that dream was lived through once more in reality. I felt sure of what would happen as soon as I saw them.

## APPENDIX "C."

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In the letters that came to me from all parts of the United States, pending the first publication of this work in the *Arena* magazine, I found many that were interesting enough to publish. It was thus made clear that an extraordinarily large number of people have had experiences such as are in various ways referred to in this book. I take this opportunity to apologize to many whose letters I was unable, for lack of time, to answer. I print, however, the experiences in mesmerism of Milton Barlow Jarvis, M. D. Dr. Jarvis was born in 1807 and is at this time of writing almost 88 years old. His handwriting in these narratives shows that he defies time very successfully. I have never seen him, but I have with me the record of his life in a work published in 1879. He graduated in medicine at the New York University, Barclay St., in 1834. He has been, and I fancy still is, a rather important man in his locality. As his experiments were, so far as they went, quite as extraordinary as my own, I feel that his recitals may perhaps with some people find more credence than mine, by reason of the weight and dignity of his years.

### NARRATIVE OF DR. JARVIS. NO. 1.

"About 1845, Fowler the phrenologist came to Canastota to deliver a lecture. To illustrate this, he brought with him a boy who was very susceptible to mesmeric influence. He would put the boy into the trance condition and obtain answers from him that were calculated to increase the interest in the lecture. He then urged members of the audience to see whether they could succeed in doing the same thing. I tried another lad, following Fowler's instruction. I did not succeed in producing any marked impression on him, but enough to satisfy me that I had the power to do so with a suitable patient."



"Boarding with us was a young Unitarian clergyman by the name of Goss, who had also attended the lectures. After coming home, he said that the mesmerism of the boy was 'all a sham.' But I thought Goss himself might prove to be a good subject, and he consented to let me try him.

"I took both his hands in mine, looked him square in the eye, concentrated my mind upon him, and kept my thoughts firmly fixed upon his going to sleep, as we called it. In less than five minutes he was oblivious to all surroundings.

"His responses were much more prompt and energetic than in any patient I have ever seen. At that time I believed in phrenology, and when I excited in him, as I thought, the bump of 'destructiveness,' he would have torn his clothes to pieces if I had not removed the influence. He seized on them with the rage of a maniac.

"I kept him under the influence for more than an hour; then told him to wake up in five minutes. When this time elapsed, he yawned and stretched, opened his eyes, and said, 'I have been asleep.' 'How long?' I asked. He looked at his watch and said, 'An hour.' He could not be convinced that he had been in the magnetized condition until he appealed to my mother to know whether my statements were true.

"I found I could control him in any place, in any audience, and could make him do as I liked; although he was peculiarly sensitive about his deportment, and recoiled from anything that might make him appear ridiculous. When I wished him to remember anything that happened when he was mesmerized I had only to say to him, 'Remember that when you wake up.' He would then retain a clear recollection of it all.

"Many trifling but convincing little things took place between us which have passed from my memory and which at the time startled me. The least pain inflicted on me was felt by him—though his own body was insensible to pain. If he was pricked with a pin, he did not notice it; but if a third party pricked me, he instantly flinched from my pain. Similarly, he did not know when burning sulphur was placed under his nose; but if I took a sniff of it he immediately suffered my discomfort.

"I thought that Goss might be clairvoyant; but I had not yet tested that faculty. In fact I was as much amazed at our performances as he was. We both began to grow timid. I

thought, 'If I get him into this sleep, and cannot restore him to consciousness, what shall I do?' At these times he seemed to be a perfect blank. Everything but life seemed to have passed out of him, and I shrank from the responsibility of placing him in this condition.

"Fowler's lecture had created an excitement in our neighborhood, and it soon became known that Goss was a good mesmerie subject. People were anxious to have us give an exhibition. Goss occasionally preached about three miles out of Canastota, in the little village of Clockville. The citizens gave notice that on a certain evening they would have a donation for Mr. Goss' benefit, and that I would be there and mesmerize him. The news spread like wild-fire. The house was filled.

"I had some hesitation about going. A near neighbor and intimate friend, who was expecting to be confined, notified me that evening of her approaching labor. However, I went, and at about eight o'clock, or a little after, I put Mr. Goss into a profound sleep. After exercising him for some time, I suddenly thought it would be a good time to try his clairvoyance.

"I said to him, 'Goss, will you go home with me?' He instantly replied, 'Yes.'

"I took hold of his hand and said, 'Well, we will go'; and I fixed my mind on home. He pattered his feet on the floor for a few seconds, and then said, 'Here we are!'

"I said, 'Do you see mother?'

"'No.'

"I knew that if my neighbor was in labor, my mother would be present with her, and I was startled; believing that Goss really had a perception of what was taking place at my home, I said, 'Who is there?'

"'Mary,' he said.

"'Well, let us look in the bedroom.' He stepped once or twice, and said, 'Well, here we are!'

"I asked, 'Who is here?'

"'Your father; and the two children in bed.' That startled me more, for I feared that my neighbor would be needing me, and that mother had gone to her.

"I then said, 'Let us go into the front room.' He stepped once or twice, then said, 'Here she is!' meaning my mother. That relieved me of my anxiety.

"What is she doing?"

"She is sweeping the hearth, and moving the andirons."

"Well, what is Mary doing?"

"He hesitated a moment, and then said, 'Do you wish that I should tell?'"

"I said 'Yes.'"

"She is mending her corsets."

"The remainder of the evening was found to be highly interesting to the audience."

"In the morning we learned that on the night of the experiment, at about eight, or later, my mother took it into her head to build a fire in the open fire-place in the parlor, and give it a good sweeping. She swept up the hearth and moved the andirons. She said that at the time she was moving the fire-dogs an old saying of her grandmother's came into her mind; that when a girl can sweep the hearth clean without moving the andirons she was fit to get married. She mentioned her recollection of this to show that she *did* move the andirons."

"At the time of the experiment, none of these things were in my mind. As to the fire in the parlor, the sweeping, etc., Mary sitting alone and mending her corsets, and the other particulars reported by Mr. Goss as being seen by him, they were all proved to have occurred just as he said at the time."

"I was frightened at my power over Mr. Goss. All these occurrences he viewed from a distance of three miles. Was his spirit set free to leave the body? or was it simply a faculty of his mind that was being utilized?"

#### NARRATIVE OF DR. JARVIS. NO. 2.

"In 1873 I was in London, England. My wife and I were induced by a friend to go and see a girl who was said to possess remarkable faculties for clairvoyance."

"Mrs. Jarvis and I were ushered into a chamber of unpretentious appearance. Presently a young woman came in, to whom we told the reason of our call. She took a seat near my wife, without ceremony, and without any apparent change in her countenance began to make motions with her arms and hands, as if trying to catch something in the air. Presently she stopped, and began to talk about my pleasant home. She

described it as accurately as she could have done if the house stood before her. Then she began to describe the members of my family, individually, their habits and dispositions. Among them she described two individuals whom I could not recognize—a man I did not know, and a girl who was unlike any member of my family. She spoke positively about the way the parents and children conducted themselves in the family circle, as correctly as she could have done if she had always lived in the house. She seemed to see all the surroundings. My house was situated on a knoll, two and a half stories on the south side, and three and a half on the north. She described this, and the veranda extending across the length of the north side, at the second story, and a Virginia creeper covering the entire length of it. She saw it all exactly as it was.

"I immediately wrote home, saying I had had a vision of home, and asked to know who the strangers were if any were there. My daughter wrote back that my vision was correct; that the visitors were people from Ohio, whom I had never seen. Also that the description of both persons was peculiarly correct.

"The whole thing has always been a profound mystery to me. What was it that made nothing of the Atlantic's three thousand miles and beheld my family and its surroundings?"

#### NARRATIVE OF DR JARVIS. NO. 3.

"I had another subject, a young lady, with whom I experimented. One day she had a violent toothache, but could not make up her mind to have the tooth extracted. She was visiting at my house at the time, and some of the family proposed that I should magnetize her.

" 'No,' she said, 'the doctor will pull my tooth if I let him magnetize me.'

"I left the house and went across the road to my brother's. After I left, it was proposed that my younger brother should try his mesmeric powers with her. She replied: 'You may. But if the doctor comes back, you must wake me up.'

"This was agreed to. He soon put her to sleep. Then they sent for me. I returned, and tried to converse with her, but she would pay no attention to me. I then told my brother to ask her if I should extract her tooth. Her reply was, 'I don't mind.'

"Knowing that the tooth ought to be extracted, I tried to persuade her to open her mouth. She did not seem to hear me. But at my brother's direction she did so. It was a large back tooth, firmly set. I cut around it, and then with forceps slowly and carefully removed it. It was tightly set and came with difficulty. My brother held a basin and told her to spit out the blood. She did whatever he asked or told her to do.

"After the bleeding stopped, he told her to wake up in five minutes. As she awoke, I slipped into a little recess out of sight. She did not know she had lost her tooth. Presently she got up, and while moving about, saw me, and exclaimed to the others, 'I see you did as you agreed and woke me up when the doctor came.'

We all sat silently for some time waiting for her to discover about the tooth. But mother could not keep quiet. She said, 'Louise, does your tooth ache?' The girl felt in the cavity where the tooth had been, and for a moment looked angry, but said nothing. After a little reflection she was pleased, but had no remembrance of the extracting of the tooth.

"Some time after that, she had a tumor removed from her neck while under the mesmeric influence. Before the operation was commenced, and after she was magnetized, she told the doctor where and how to cut as well as if she had been a surgeon. She paid no attention to the removal of the tumor. Her direction about the cutting was followed, and proved successful in every respect, although the operation was rather a delicate one."