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The



Spiritualist.

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possessed by the true and frivolous many;
he who possesses the knowledge of its mi-
stricks should possess that also of the nature
providence of the great Being by whom
power was intrusted to man.

CAP. VI.

fallacious, uncertain, and inconsistent doctrine, you misplace of Activity—'Power,' to enclose it of your own private brute matter, and you reduce it to the limited proportions of Then, again, granting that matter is passive and blind in its nevertheless endue it with a kind of Spirituality, with a something, to which you give the name of 'Physical Forces,' 'Affinities,' and 'Essential Properties.'—J. LEGER (*to*

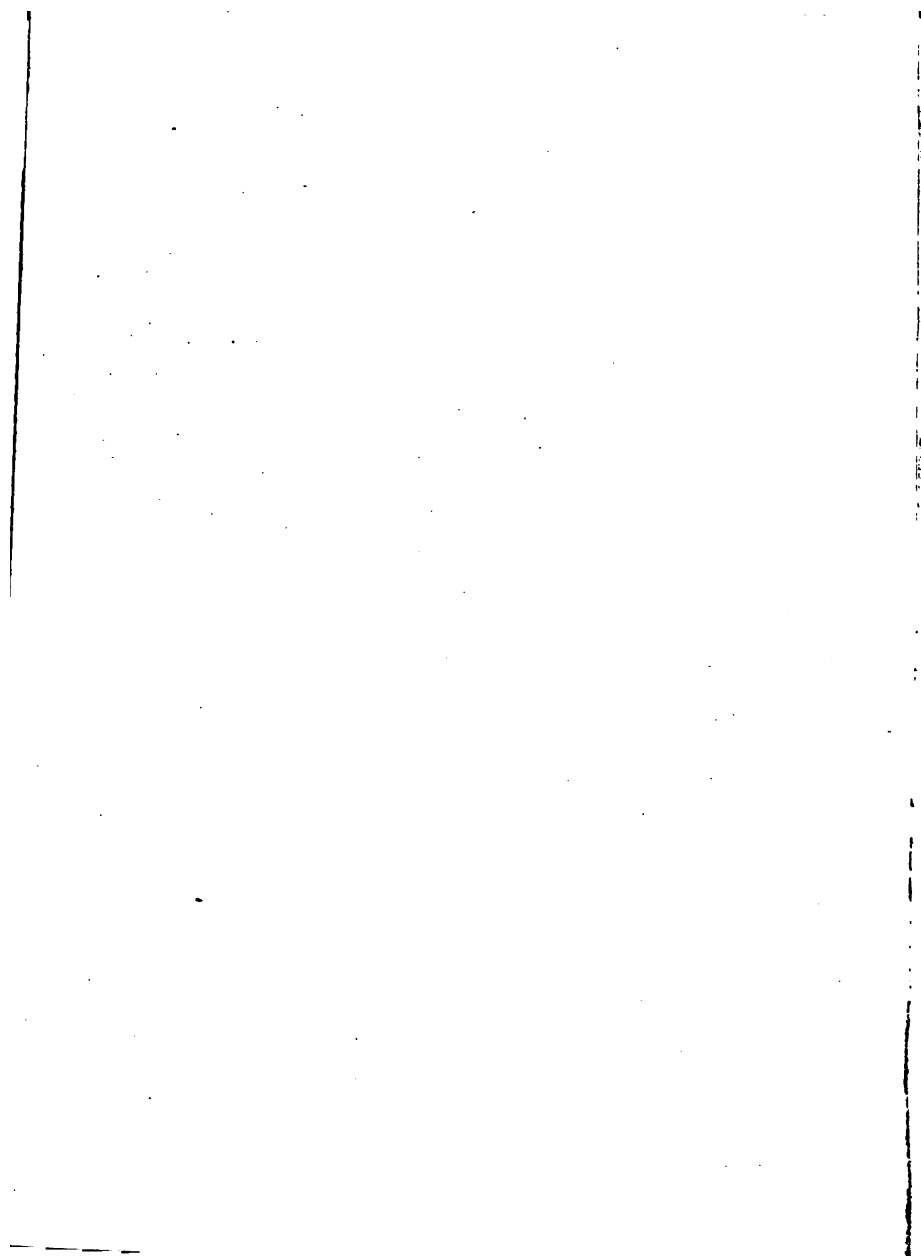
Do now for a word in favour of poets, and "dreamers" of all denominations, whose souls yearn to beauty, perfection, immateriality, and shrink from life's "business and conventional existence,—men who are looked upon with pity, not to say contempt, by the positive and most material *man of the world*, cannot conceive that the spiritual nature of man, who is not conscious in himself should pre-empt to such a degree over the perceptive



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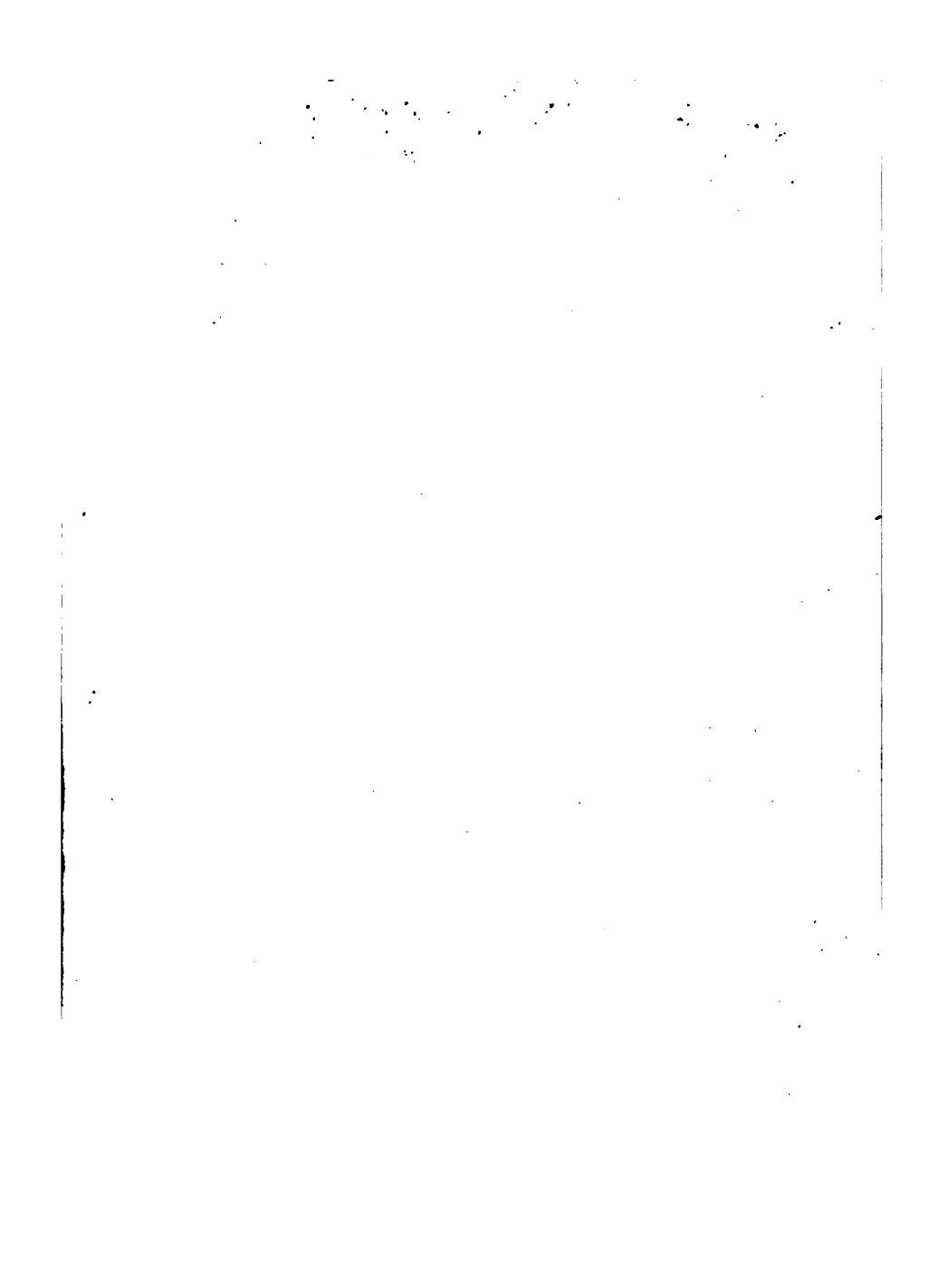






THE SPIRITUALIST.

"The proper study of Mankind is Man."—POPE.



The Spiritualist:

BEING

A SHORT EXPOSITION OF

PSYCHOLOGY

Based upon Material Truths,

And of

The Faith to which it leads.

BY D. F. G.

=

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TO
AN UNKNOWN FRIEND
AND BENEFACTOR

These Pages
ARE GRATEFULLY INSCRIBED

BY

THE AUTHOR.

"If thou cryest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. II. 3-5.

PREFACE.

AT a time when Atheism has its organs, and Infidelity its open champions and supporters, when many of the members of the Church profess that their vocation is not that of Reason, and decline to oppose Infidelity with argument,—it may be well to declare the existence of a branch of science, which, meeting it on equal ground, with its own arms, and with the logical disadvantage of arguing positively instead of negatively—asserting, supporting, and proving, instead of simply denying and mystifying,—can hold the faith of our God undefiled in the

Reason of men, and show that His name is written on every page of the vast book of Nature, as well as in those of the Book of Life.

For there exists a Religion of Nature as well as one of Revelation. Both in a different manner teach the same great lesson, and whoso accepteth not the latter, let him well study the first,—for in language unmistakeable it revealeth the *Universe* as the work of a Being of infinite Wisdom, Perfection, and Grandeur.

It revealeth His nature and our own, it showeth how illusory and transitory is the material world in which we put our faith,—that it is the creation of a thought, the offspring of the senses,—and, explaining the system of

Nature and Providence, it sheweth why the things that are exist, and how they exist in conformity to the will and purpose of their Mighty Author.

And so I launch my work upon the world—the thoughts and musings of many hours. Men may scorn and cavil, for it is meant for no sect or class. It may be a humble sacrifice to the *Progress* of the Future, but even now, may the Truth I advocate find its echoes in the noble hearts of many!

Table of Contents.

PSYCHOLOGY AND ITS BEARINGS.

I.—EXPOSITION.

Belief in God—Relative existence of Matter—Positive
existence of Spirit—Conventional Truth, and the Truth
we must strive for—The Progressive State of Man—
Idolatry, Romanism, Atheism, Protestantism, *Spiritualism*
—Three great Truths to be acknowledged . . . 1

II.—ELUCIDATION.

CAP. I.

Spiritual and Material Existence—Relation of Spirit to
Matter—Agency intermediate between Spirit and Mat-
ter—Organic Structure a gradation of Material Agencies
—Spiritus—Mens—Animus 10



Table of Contents.

PSYCHOLOGY AND ITS BELIEVES

I.—EXPOSITION

Belief in God—Relative nature of Law—
existence of Spirit—Consciousness—
we must strive for—The history of
Idolatry, Romanism, and
—Three great Truths

Spiritual and Material

Matter—

CAP. II.

Consideration of Agency between Spirit and Matter—
 Electric tension—Heat, Light, and Magnetism produced
 by Electric combination—Conversion of Heat or Caloric
 into the Polar principles of Electricity—Approximation
 of Heat, Light, and Electricity—Quotation from “Hu-
 man Electricity” (J. O. W. Rutter)—Magnetic Polarity
 induced by the Solar Rays—The principle of Caloric,
 Light, &c. in its normal and inert state pervades Space—
 Its Renovation and Distribution by the Sun . . . 20

CAP. III.

The Destruction of the *Organic Nature* of a certain quantity
 of Matter indispensable for the sustenance of Animal and
 Mental energy—Calorificants and Nitrogenous articles of
 Food—Origin of Nervous or Vital energy—Nervous
 Force not Electricity—Manner of its distribution—
 Physical and Mental exhaustion—Chemical actions taking
 place in the System of warm-blooded Animals—Con-
 nexion between the Stomach and the Brain—The Solar
 Plexus—The same nervous force influences both volun-
 tary and involuntary vital action—Quotations from “Hu-
 man Electricity,” and from “Animal Chemistry” . . . 32

CAP. IV.

Dr. W. Philip's Experiment, proving that the vital principle influencing involuntary organic action in warm-blooded Animals proceeds from the Brain, and is conducted by the Nerves; also that this principle may be replaced by a current of Electricity—Principles evolved during combination regarded as *having* a decomposing action—Consideration of the contrary proposition—Inorganic Chemistry presents no evidences of a combining force beyond the principle of affinity residing in matter as latent Caloric—The combinations of Organic Life are generally in opposition to the general affinity of Bodies, suggesting the idea of a different combining power—This power contained in the Solar rays—Caloric not evolved by Organic combination—Temperature of Plants supported during the Night by ordinary Chemical combustion—Propositions supported by these considerations—Chemism or Actinism 43

CAP. V.

Mesmerism and its Opponents—Physical and Chemical Science *versus* Psychology—The study of the Imponderable Agencies a link between the two—Exertion of

Mesmeric power—The *eye* of the Operator subdues that of the Patient—Mesmeric *passes*—Phenomena—Mesmeric impressions—Reason may control and stifle impulses of the Soul which are freely obeyed during the Mesmeric influence—The Patient exalted to a purely Spiritual being—The faculty of *Clairvoyance*—Choice of a subject—Observation of the Phenomena of Mesmerism the basis of Modern Psychology—Mesmerism as a holy and beautiful *Science* 54

CAP. VI.

The "Dreamer" and the "Man of the World"—Attainment of Spiritual convictions through the exercise of the perceptive and reflective faculties—Sordid Natures incapable of faith—Ideal beauty of Poetry and Painting—Perception of Matter occurring only through the Senses—Non-existence of Matter to our Spiritual nature—Materiality exists to our Senses and Cerebral Organisation alone—Spiritualism *versus* Materialism—Properties of Matter counteracting the effect of the will of Man—Conversion of *will* into a mechanical force—Muscular power depends upon the intensity of its exciting cause—Propositions supported by these considerations, Mesmeric

facts, and the theory of the *Magnetiscope*—The motive power of involuntary action influences inert Matter in accordance with definite laws—The Odic force may vary in character as the electric fluid does in intensity . 67

CAP. VII.

Necessity of the consideration of our Existence after Death—Definition of the word "Death"—Physical dissolution and Mental dissolution, or Idiocy—The Death of the Brute—The *Animus*, or condensed vitality of the Body—The faculties pertaining to the Soul, and its power of action after death—Consideration of its simple existence—The Natural Body and the Spiritual Body—Phenomena of Dissolution and nature of Psychical existence—Craving for Narcotic Poisons—Their effect—Necessity of preparation for Death—Abstraction from our Spiritual existence amid our worldly cares—Opportunities lost which may never again recur 78

CAP. VIII.

Conclusion—Materialism—Solemn considerations for all 91

APPENDIX A.

Vegetable vital power becomes animal vitality—Explanation
of apparently contradictory Phenomena—Caloric evolved
by weakening the affinity of acids, etc. . . . 105

APPENDIX B.

Craving for Narcotic Poisons, which deaden animal perception
and abstract us from material existence . . . 108

**The watchwords of Progress are, Spiritualism in
Religion, Mesmerism in Science, and Repub-
licanism in Government.**

THE SPIRITUALIST.

*"I pray thee, then,
Write me as one who loves his fellow-men."*

I.—EXPOSITION.

Brother, I believe in God the Great Trinity! My reason tells me He must be;—my soul whispers—He is!

I believe in God as I believe in Infinity—Space—and Eternity. I know, yet understand not.

I believe with love, for His nature, the great first principle and origin of all, must be the Truth to which my soul yearns.

This is my first Great Belief—all others are subject to this Great Truth, even as the system of Nature in which they are, springs from, and is dependent upon, His Will.

B

For Nature is but the great system of all things which began at the beginning, before which was God alone!

I believe in the illusion of matter and the equivocation of the senses. For what, in every physical and mental point of view, seems to be—may be said to exist. Beyond this is the Spirit.

Chemists tell us that matter is, and is indestructible, yet they dare not deny Omnipotence.

Through Materiality, the reason adapted to materiality, and with the Power of Free Will and Action, of Good and of Evil,—the Soul must pass its trial. For this, Materiality exists.

Brother, we are in God, we exist to see and hear, to merit our existence, and if we forsake God "we shall surely Die."

We were made in His image and likeness. The Will is in the Spirit; in it resides the dread responsibility of every action.—It directs the Reason.

Reason,—the omniscience of the Great Original fettered by a system, and chained to the illusion of matter through which it acts.

Yet thus it may give to Man the Knowledge of himself, the Idea of his Creator, and the Understanding of his Providence.

The Providence that schemed his existence, and that of the irresponsible children of Nature.

Of this nature the “imperfection” is but a part of the universal and perfect system. Above this nature the Reason of Man would exalt him, for man alone on Earth is free to act. Below this nature it may degrade him !

The perfection we should seek is not in Nature, neither is there to be found the Great Truth.

For greater far than the knowledge of the truth of this Created System is that of the great Godhead from whom this Nature sprung, and on whom it is dependent.

Since the hour when first my soul held communion with Nature and the world around, by means of its dawning helpmate Reason, has it yearned to understand itself and the object of its being ;—

With joyful gratitude did it first receive the lessons that it hailed as Truth—learned falsehood—impious and equivocating Religion—venerated and revered prejudice.

It was told that Religion is not Charity, and was taught a tame and trembling submission to

the falsehood it found disguised as Truth, Expediency, or Power.

For a time it lowered to the dust before the idolatrous shrine of an unthinking and narrow-minded multitude, and thus began its homage to *Power*, the idolatry of millions.

Let me now pray to the God of the few,—those who in their beautiful and lofty humility, adore the true God,—a God above their comprehension: Him whose Will is Truth, whose agencies are Nature and Providence, and whose noblest work is Man.

Let me pray that this religion of the few may become the religion of All—a noble and universal Spiritualism.

For Knowledge and Reason have given unto Man a soul-destroying pride, but they will give the life of the soul, his nobler nature.—

The life and innocence from which man once fell, to which he now may approach.

For History tells us, that since the Fall, man has lived in suffering, that is to say, in purification.

He first lived the life of the body, even as the beast of the field.

He has lived in the mind, and his imagination hath made the God of his Altars.

He has lived in Reason, and by it stood or fell.

For Reason alone can direct neither the soul nor the body, the Will being in the Spirit.

The object of Reason is Truth, and Truth is relative, for what is obvious and incontrovertible to man exists not to God, but by Him.

And of this Truth may be made an Idol, even as of created matter the savage makes his God.

Humility alone can raise man to the true faith, for without it all faith is idolatry.

Even as without pride idolatry is indeed faith.

Brother, it is written that where two or three are gathered together in His name, He will grant their request.

Let us pray for the faith of the Spirit through Reason, yet stronger than Reason.

This is in ourselves, for we are made in the image and likeness of the Great Creator; and thus the idea of God exists already formed in our purer nature.

In all ages have there been men who, through the humility of wisdom and communion with their own souls, have had this mystery revealed to them.

But to learn we must indeed unlearn.

I believe in the progressive state of man.

For History further tells us that the man who first offered his homage to the Creator by means of Faith, through the rude stone that formed his idol, soon ima-

gined a being more perfect than himself in whom he might exercise the faculty springing from the idea of God latent in his darkened soul.

Man worshipped Power, even as now he understandeth not that Omnipotence is Truth, and that Truth is love and goodness.

For Omnipotence is relative to its creations; it is also Omniscience. The relation established is that of the Creator to the created—the Infinite to the finite—the Author of Truth to the child of darkness; and a system of things founded by the Creator, in Him must have its standard of perfection.

We also see perfection in all His works, for our imperfection is but through the Providence in which we exist, and through which we may deserve happiness.

Yet Man not being created all happy, all wise, and all perfect, has dared to argue the imperfection of the Creator from that of the created!

Furthermore, History shows us Man rising to a more refined idolatry, the Religion of Ages—a universal faith where Spiritualism was mystery.

Where Knowledge taught its fallacy, Pride made Materialists and Atheists. But Atheism has been the infancy of Reason, and Reason leads to Truth.

And History tells us that, three centuries ago, there were men in whom its fallacy wrought a faith more spiritual and pure, and where Reason reigns, this faith may now be found.

Honour to this Religion, it teaches the humility of Christ !

And yet this Church is but expediency, an institution adapted to the ignorance and materialism of Man ; it is not the faith of soul, nor will be until the Millions live in the Spirit.

For in these days we see, yet understand not ; and man must yet advance !

Brother, there are three great Truths to dawn upon the world—Spiritualism, Republicanism, and Mesmeric Science : a trinity of Truth and Justice, Knowledge and Charity.

II.—ELUCIDATION.

CAP. I.

"Among the few things of which we can pronounce ourselves certain, is the obligation of inquirers after truth to communicate what they obtain."—HARRIET MARTINEAU.

Although it is in reason that there should be mystery to man, yet it is not in reason that the cause and Providence of his existence should be utterly beyond his understanding.

Brother, We are conscious of both a spiritual and a material existence.

I believe that existence is but the manifested Will of the Creator.

In myself I call Life that which reveals to me my existence. Spiritual life; Consciousness, the life of the Mind, Perception and Reflection. Material life; Sensation.

Thus I believe life to be motion or action.

All motion originates in the Spirit—Spiritual Action is spiritual life, and organised Physical motion is Physical life.

And perfect passiveness and quietude is simple existence.

Above all things, it is necessary to understand the relation of Spirit to matter.

This relation is established by the laws of Nature. Thus the relation of God to matter is that of the Creator to the created, in the fullest sense of the idea. But to the Body and the reason of man, matter truly and actually exists, and the influence of his will upon it is controlled and modified by the laws of Nature, that is, by the Will of God.

I have said that matter is influenced by the

spirit, but between them there is an intermediate agency.

I believe, and experimental science tends to prove, that this agency is the same in every case in Nature. In other words, that there is but one subtle and imponderable agency between matter and the spirit either directly or indirectly.

It is the great Truth of Spiritualism and of Psychological science,—That all matter is subject to the will of Man, inasmuch as its influence is not counteracted by the laws of Nature or the Will of God.

Though the influence of the Will upon matter may in certain cases be counteracted, yet facts and analogies do not permit us to doubt that this influence in such cases is actually exerted, and takes place; and that the soul of

man, made in the image and likeness of his Creator, affects matter in itself.

But we are so accustomed to consider the matter of our own bodies as being alone, and, to a very limited extent, subject to our will, that some may have a difficulty in realizing this great principle in its full extent.

Let us, therefore, consider the relation of, and connexion between, the soul and matter, in a simple, voluntary, muscular movement or action.

1. Its origin is in a faculty of the Soul—the Will; and were its result the death of a fellow-creature, the responsibility and guilt incurred would be according to the voluntary nature of the action, and would be modified by ignorance, error, passion, &c.

2. This influence of the will over matter takes place through the brain, and Reason may thus take cognizance of the result of the action.

3. This influence also takes place by means of a nervous principle, an imponderable and subtle agency; and if this is exhausted, muscular action does not take place. This influence is directed by means of the ganglionic nerves.

4. These affect the excito-motory nerves, by means of which the muscles are contracted.

5. And by this contraction occurs the movement of a limb or member.

6. If this were firmly secured, motion might be prevented, in obedience to the laws of Nature, but the member would still possess *the tendency to move*, communicated by the Will.

We here see the transition of the motive power of the Will through several stages, in each of which it acquires more material power by the excitation of a more physical agency in overcoming the natural properties of matter—Inertia and Gravitation.

Thus,

Organic structure considered with reference to physical motion is merely a series or gradation of agencies, the object of which is to overcome the inertia and gravitation of matter.

By this we perceive the difference in the relation of the Will to organic and to inorganic matter.

In the one case the influence of the will is generally overcome by the inherent properties of matter, in the other case these properties are surmounted by means of an organic mechanism.

These considerations lead us to the beautiful facts of Mesmeric Science and Cerebral Physiology; but we can only duly understand and appreciate these when we have considered man Psychologically, and when we have gained some insight into the agency or agencies intermediate

between spirit and matter, though belonging to the material world.

In order to form a clear idea of the human soul, both in the phenomena it exhibits in relation to matter, and also in abstract thought, it is necessary to consider it *in the living human being* in three distinct points of view, or as an intimate combination of three principles, of which two are incidental to the other in the state in which it exists.

These are —

1. The "Spiritus," or Soul, properly so called;
2. The Mind, or Reasoning faculty; and,
3. Life or Animation.

Thus we have the gradation of purely Spiritual existence, Mental existence, and Animal life; which, with Vegetable life and Physical existence, constitute the chain of creation.

The Soul properly so called acts or lives in

a purely spiritual manner, without the immediate agency of a physical organisation. It is self-conscious, affected through the mind,—directing and influencing the mind or reasoning faculty; firstly, by idea or perception: and, secondly, by the will.

Its faculty is to create, to act, to direct. An idea may be a true creation, or it may result from an affection of the soul through the mind.

The mind may be destroyed, the soul still exists; in this case all idea must be intuitive, communication no longer exists between purely spiritual and purely animal existence: the subject may feel, may hope, may fear, &c., in a modified form, but it cannot reason or freely act.

In such case all action takes place in accordance with the natural laws of animal existence, and, consequently, responsibility does not exist.

The mind of man obeys his soul—he is influenced by a feeling or a passion, either right

or wrong ; he receives a perception or spiritual conviction, either true or false ; he reasons or mentally contrives ; he acts knowingly and responsibly.

In the brute, the impresson received by the senses acts on a cerebral or other organisation, the faculty of which we call instinct ; and physical action results through the medium of the nerves in communication with the brain, the muscles, &c.

Both in man and the brute the body may be affected to a certain extent, without the interposition of either reasoning faculty or instinct : these affections must be considered as simple animal phenomena, for, like digestion, secretion, &c., they depend on and exist in consequence of a peculiar physical formation.

These phenomena and those of responsible motion or action may equally be traced to the great "Cause," and special Providence is equally

absent in both cases: the former occurring in a self-dependent spiritual system, and the latter in an organised self-dependent physical system.

“We may hint, we trust without offence, that a scientific organisation of society, the establishment of a true universal Church among men, is the only issue out of the anarchy, the vice, the indigence, and the ignorance, which characterise the present condition of the world. Those erratic thinkers, the Socialists, have dimly discerned this, but they have done so mostly in the way of sentiment, and not science. The great desiderata now are a perfect science of political economy, to ordain just relations among men, and surround them with abundance. And when these ends are achieved, but not till then, individuals will be enabled to live a life which shall be eminently noble and divine.”—PUTNAM.

Brother, there are three great Truths to dawn upon the world: Spiritualism, Mesmerism, and Republicanism.

CAP. II.

"When we find in the existence of 'Intelligence' that of an 'Immaterial Principle' which influences 'Matter,' we are compelled to acknowledge, as a first consequence, that there exists at least one elementary Principle different from those which Material Analysis points out; and, as a second consequence, that there is in Immateriality a positive power.

"But, after this first step, are we to limit to the Intelligent Principle all Immaterial Existences? Are the characteristics of 'Materiality' actually to be found in Light—in Heat—in Electricity—in any of the so-called subtle fluids?"—T. LEGER.

"Existing nature is presented to our minds as a system of beautifully adjusted parts, which it is the highest province of the noblest intellect to contemplate in one point of view, and portray under the aspect of a general theory."—J. PHILLIPS.

To those who have considered the multiplicity of modifications which simple electricity is known to undergo, the idea of one subtle agency alone existing between spirit and matter, being influenced by the one and influencing the other, and being to Man the agency in overcoming the resistance which, according to the natural

laws of the Creator, it opposes to his unaided will, must at some time have occurred, notwithstanding the striking dissimilarity of the phenomena presented by Light, Heat, Electricity, and what Reichenbach terms the Odic force.

The want of a proper consideration of the Duality of this principle, and of a due distinction between the "Spiritus" and "Animus" in mankind, have perhaps prevented the recognition of what a careful investigation and many obvious facts would tend to prove.

The nature of Electric tension is a curious and, at present, unexplained problem; we cannot regard it as a variation in the tendency to equilibrium, and yet it is this property which enables the agency which, when accumulated in the electric battery, can hardly overcome the resistance opposed to its neutralisation by half an inch of atmospheric fluid, to traverse space with the tremendous violence of the lightning

flash ; while the neutralisation of a corresponding quantity of the voltaic agency would be effectually opposed by the finest web of silk.

Electrical manifestation appears to be due to the excitation of antagonistic forces passively residing in matter, and the only evidence we have of the operation of the forces thus excited is by their tendency to recombination. When this occurs there may be a manifestation of either Heat, Light, or Magnetism.

Thus, by the simple solution of zinc in dilute sulphuric acid, or by the friction of similar substances, no electricity is generated, the agency of heat alone is manifested ; while, if we place in juxtaposition to the dissolving zinc a substance such as copper, which appears to decompose the intangible agency disengaged by chymical action, or, in the other case, by the friction of dissimilar substances, we can produce electrical effects by the recombination of what we call positive and

negative principles. When chymical affinity is overcome, and decomposition occurs by electric agency, latent caloric appears to be generated and to reside in the components thus separated, and from these it may be manifested by re-combination.

The apparent conversion of electricity into light, heat, and magnetism, which we have already alluded to, forms an important approximation of the three principles: we will continue this approximation.

Light is evolved —

1. From its great source the sun.
2. During chymical combination.
3. During the combination of the two electrical principles.

It generally appears to be necessary to the growth of vegetables, it is constantly associated with heat, and is invariably produced at a certain temperature.

Heat is produced —

1. From the sun.
2. During chymical combination.
3. By the passage of an electric current through an insufficient conductor.
4. By friction. It can thus be produced from all bodies, and in indefinite quantities.*

Electricity, subsequently convertible into Magnetism, is manifested —

1. By means of friction.
2. By means of chymical combination, by which forces may be set free having a decomposing tendency.
3. By magnetic induction.
4. By certain disturbances of the equilibrium of heat.

With regard to Magnetism, we cannot do better than to quote some observations of the

* May not friction be regarded as the result of the continued counter-action of the forces, Inertia, Gravitation, and Cohesion?

inventor of that beautiful instrument the *Magnetiscope*, by which the Odic force, nervous influence, or whatever it may be called, which is an intermediate agency between spirit and organic matter, may be measured and studied :—

“By a long-continued series of observations in almost every part of the world, conducted with extraordinary care, and involving an incalculable amount of labour, we have been taught that electricity circulates round the earth from east to west, and that the force (intensity) of the currents is controlled by solar radiation. These increase from dawn till noon as each portion of the globe is exposed to the direct influence of sunlight, diminishing again as night advances until sunrise: the sun, therefore, is the source of electricity as well as of heat and light; and as the course of the electrical currents is east and west, there is no difficulty in understanding that the magnetic currents must be across, that is, exactly at right angles to the electrical, or north and south. Whilst we may still talk of terrestrial magnetism, it is necessary to recollect that

its origin is celestial." — J. W. RUTTER, *Human Electricity*.

Need we say more? do not a hundred facts, a hundred analogies, plead for themselves? From a thousand points of view, is not the *sun* the cause of life and motion in inert matter?

Magnetic polarity may be induced directly by the rays of the sun. Dr. Morichini collected the violet rays of solar light in the focus of a convex lens, and by carrying the focus of these rays from the middle of the needle to one of the extremities without touching the other half, perfect polarity was induced. This experiment was performed in presence of Sir H. Davy, Professor Playfair, &c.

Mrs. Somerville produced the same effect by exposing needles, half covered with paper, to the light of the sun when tinged blue by passing

through glass coloured with cobalt; while the discovery that a steel wire, part of which is polished and the rest without lustre, becomes magnetic by simple exposure to the light of the sun, is due to M. Baumgartner.

If we place a bar of iron in the magnetic meridian, and by a violent blow with a hammer cause the particles thereof to arrange themselves in a certain manner, in this case, doubtless, modified by the magnetic condition, when removed from this position it is found to possess polarity.

I need not say that the same effect may be produced on a bar of iron by means of an artificial source of electricity, and that the magnetic poles are dependent upon the electric.

What is the result of the gradual and tranquil combination of the positive and negative principles, the combination of which, under

certain circumstances, produces the effects of light, heat, and magnetism?

I would answer —

1. That such effects being dependent only upon the mode of combination, and the principle of their origin, when in the normal state, being beyond the sphere of the senses.

2. Such principles proceeding originally from the sun, and influencing matter —

i. As latent heat incorporated with matter ;

ii. As latent heat gradually diffused away through space ;

iii. As electricity, producing a constant yet never-increasing magnetic effect ;

iv. As chemistry, inducing combination or decomposition, and influencing vegetable and, to a certain extent, animal existence.

Considering also,

3. That chymical combination produces, according to circumstances, light and heat, or electricity.

4. That in order to effect chymical decomposition we require the element, Caloric, or heat, which is best applied in the state of polarity, in which it probably exists in bodies having a tendency to combination, that is, to neutralisation.

5. And that for the sustenance of animal and mental energy, the chymical conversion of a certain quantity of organic matter into inorganic substance is indispensable.

That the result of such combination, and the principle of such effects, must in its normal state be a subtle æther pervading space, and originally influenced with certain properties, which,

in the most subtle state in which it manifests itself, viz. as light, are found to be associated with the effect of particular colours.

That these properties are communicated to matter, which thereby loses its Inertia, and becomes endued with various properties; and that, by producing this effect, the agency becomes deprived of its peculiar character; and, therefore, to produce a constant effect requires a constant renobation.

That the agency in this renobation is the Sun.

That to the manifestation of these properties may be traced Vegetable Vitality and Nervous, Cerebral, or Odic force, the principle itself being the

universal agency between Spirit and inert matter.

“Under whatever name it may be known to the real students of every sect, the only field of progress is now that of Positive Philosophy.”—HARRIET MARTINEAU.

CAP. III.

"All Principles are essentially Magnetoid ; that is to say, they exhibit necessarily two contrary modes of manifestation, each of which possesses an attractive and a repulsive force, with a tendency to equilibrium."—
T. LEGER.

A PROPOSITION inferred in our last chapter is—that for sustenance of animal and mental energy, the destruction of the organic nature of a certain quantity of matter is indispensable.

This proposition is easily verified by personal experiments, and we will now endeavour to amplify it.

It may safely be advanced as a fact, that Organic matter alone is adapted to the nutrition of the animal system; for, although the difference in the physical nature and chymical composition, and in the action and effects on the animal

system of the articles of diet termed calorifiants, or supporters of respiration, and those that are more highly organised and contribute to the support of the animal tissues, might justify us in terming the former semi-organic compounds, yet their *organic* origin is indisputable.

We have among the first —

Fat.

Starch.

Gum.

Sugar.

Alcohol, and fermented liquors.

And among the elements of nutrition —

Vegetable Fibrine.

Vegetable Albumen.

Vegetable Cafeine.

Animal Flesh.

In a person confining himself nearly exclu-

fively to the former articles of diet, there would soon be manifested a condition of things often termed biliousness or dyspepsia.

1. A great deficiency of animal spirits.
2. A derangement of the liver, owing to the quantity of effete carbonaceous matter having to be removed from the system by its agency.
3. In the absence of this essential action of the liver, a tendency to putrid fevers, &c.
4. An indisposition to exertion, either mental or physical, and a general feeling of weakness and heaviness throughout the system.

The first and fourth of these symptoms occur in cases of starvation, and plainly indicate a deficiency of the nervous principle, or, as it is termed by Reichenbach, the Odic force.

On the other hand, the persons whose diet is almost exclusively composed of animal flesh, generally possess nervous energy in a high degree;

but, from the fact of the animal tissues constantly suffering decomposition for the supply of carbonaceous matter necessary for the maintenance of animal heat, they are generally thin and spare, and sometimes liable to fevers.

The best diet is obviously a proper medium between the two varieties of food.

We thus plainly perceive the origin of nervous energy in the decomposition of organic matter,* and when we investigate the phenomena of vegetable growth,—when we carefully consider the nature of the chymical changes occurring in our own system, and the experiments by which the nervous force is to some extent superseded,—when we consider the subject in relation to the

* May not this account for the extraordinary and violent action of some of the vegetable poisons, the effects of which on the brain and on the involuntary functions are so sudden; on the supposition of a peculiar modification of the nervous principle being generated?



of the feeblest tension, never exceeding that evolved by the contact of a plate of zinc with a plate of copper. It increases with the irritability of the person, and appears to be greater in the evening than in the morning, and disappearing altogether in very cold weather."

That "nervous force" is not "Electricity," at least in the abnormal state in which the imponderable element receives this name, is a fact sufficiently evident; and it would, indeed, be extraordinary if the mighty chymical changes constantly being effected in the human system produced no more manifestation of the motive principle of matter than pieces of silver and zinc, scarcely recognisable by the unassisted eye and excited by a single drop of water.

The power generated by the decomposition of organic bodies in the animal system must be analogous to, and probably identical with, that produced by the simple solution of zinc without

the juxtaposition of the silver or copper, by the agency of which the force elicited by combination is decomposed into opposite polar principles.

It is a generally received physiological fact, that the nervous motive force proceeds from the brain and spinal cord; and experiment proves that when the spinal cord is injured to a certain degree at a particular point, the members of which the nerves have their point of attachment below this injury become paralysed, and are no longer influenced either by the Will or by mental emotions.

Physical exhaustion (almost invariably accompanied by mental exhaustion) must be regarded, not as a loss of contractile power in the nerves and muscles, but as the exhaustion of the principle influencing this power of contraction. Thus, if exhaustion of nervous force be induced by any cause whatever — low diet,

mental anxiety or exertion, physical exertion, &c.—the effect on the subject is not local, but universal.

Let us again direct our attention to the origin of this force and to its nature.

There are two great chymical actions continually taking place in warm-blooded animals,—the combination with the oxygen of the air of carbonaceous matter existing in the blood, and a modification of organic matter taking place in the stomach.

We have already seen that chymical action produces, according to circumstances, either heat or electricity; and scientific investigation leaves no doubt that the principal cause of animal heat is the combination or combustion of carbonaceous matter with the oxygen of respired atmospheric air.

On the other hand, the heat elicited by the

chymical action of the gastric juices upon organic matter is very inconsiderable; *ergo*, a presumption in favour of the manifestation of another imponderable force.

The intimate connexion between the stomach and the brain is one of the most palpable of physiological truths. The stomach in most persons is almost immediately deranged by violent mental emotions, while continued exertion of the mind invariably impairs the digestive powers, and therefore weakens, though it does not necessarily injure, physical health. Again, when the functions of the stomach are ill performed, and, in proportion to the inorganic nature of the matter on which it acts, mental exertion becomes painful or impossible; and as these functions depend on the nervous power influencing involuntary as well as voluntary motion, proceeding, in the second instance, from the brain, or, rather, in this case from that part

of the brain termed the Cerebellum; this deficiency of nervous energy is a state of things very likely to become continuous and chronic.

Thus the motive power, or Odic fluid (as it has been termed by Reichenbach), generated by the destruction of the organic nature of many varieties of matter, proceeding to the brain* as to a common centre, and thence influencing both voluntary and involuntary motion, is Life, if life be considered as the principle of these effects.

But life, at all times the mystery and enigma of the physiologist and student of animal chymistry, may well be defined as Agreement and Harmony between the essential functions of an

* The great concatenation of the sympathetic nerves in the region of the epigastrium or stomach, termed the "Solar plexus," is probably, not to say evidently, the means by which the fluid is collected and conveyed to the brain.

organism, and thus it indeed may be considered as intangible and "beyond the search of the most exalted human intelligence."*

* "We may safely say that electricity is an appendage to life in its innumerable forms, and that wherever there is life, as far as it is at present cognisable by us, there is also electricity. But after all we may do or say, 'Life is beyond the search of the most exalted human intelligence.' Vital force in its lowest development is infinitely superior to electricity in its highest manifestations, and it requires no great penetration to perceive subtle powers, which are not yet 'dreamed of in our philosophy' beyond these physical forces with which we are as yet so imperfectly acquainted, and these still inferior to that approach to spiritualisation which we call life."—*British Quarterly Review*, No. xxxv. p. 108. From "Human Electricity," by J. O. N. Rutter, F.R.A.S.

Compare this passage with another by our most distinguished organic chymist,—“In regard to the nature and essence of the vital force we can hardly deceive ourselves when we reflect that it behaves in all its manifestations exactly like other natural forces; that it is devoid of consciousness or of volition, and is subject to the action of a blister!”—JUSTUS LIEBIG, *Animal Chemistry*.

CAP. IV.

BEFORE proceeding to consider the phenomena of Mesmerism (by which we are enabled to supersede the voluntary motive power proceeding from the brain of our patient, by that emanating from our own, and influenced by our will), let us cite an experiment which proves that the involuntary motive power or influence, conveyed from the cerebellum by the nerves, may be superseded by a principle which, like magnetism, has its origin in the combination of opposite electricities.

In this experiment, by Dr. W. Philip, the nerves proceeding from the brain of a rabbit to the organs of digestion were severed in the neck of the animal, to which some parsley was afterwards given. Upon killing the animal, at

the expiration of a few hours, the parsley was found in the stomach in an undigested state, the nervous influence proceeding from the brain by the nerves having been completely cut off. In another animal submitted to the same experiment, a plate of silver was inserted under the skin in juxtaposition to the organs of digestion, and this having been connected with the positive and negative poles of a galvanic battery, was proved, upon opening the stomach at the expiration of the same lapse of time as in the former case, to have replaced the nervous principle of involuntary motion, the parsley being found in a perfectly digested state.

The fact of such principle proceeding, in the first instance, from the combination of carbonaceous matter with oxygen gas, would be at variance with the natural law. That the principles evolved during combination (which

principles in the elementary bodies appear to determine affinity) are of a *decomposing* tendency, and are required to induce decomposition.*

Thus, in reasoning from analogy, we would suppose that, if any principle were disengaged by decomposition, it would be a principle of affinity inducing combination.

According to the above law, if any imponderable agency besides caloric is evolved by

* From the fact of caloric inducing combination in bodies of opposite polarity, an objection is sometimes made to this view of the nature of the force. Combination is certainly the effect of the expansion of bodies, and consequent attenuation of their particles by the action of caloric, but it is due, not to caloric itself, considered in its general and normal condition, but to the overcoming of cohesive force, and to the induction of powerful opposite polarities. (See Appendix to this chapter.)

A *discharge* of some portions of the latent caloric incidental to bodies in a free state is *necessitated* by combination; the remainder determining further affinity, or combining power, in the new body.

The varied and protean properties of caloric, and of its modifications or co-forces, which constitute the universal agency by which inert matter is influenced, form, indeed, one of the most marvellous considerations that speculative philosophy offers to our reason.

the combination of carbon and oxygen taking place by respiration, it must, like this principle, possess a decomposing tendency ; and the hypothesis based on this assumption might suppose this principle to remain latent in the blood, and to induce the decomposition of the more effete portions of the animal tissues ; but recombination and recomposition must be considered as brought about by a *combining* force, a power of assimilation, set free by a decomposition of matter existing in a state of combination.

In inorganic chemistry there is no evidence of a combining force beyond the affinity which is the result of the polarity of the principle of decomposition, residing in the separate bodies in a latent state, and evolved during combination.

But organic chemistry presents to our consideration a different law of combination in the vegetable world ; it points out, and we must clearly perceive, that in the vegetable organiza-

tion there is not only a decomposing force as great as any we can develop by the combination of opposite electricities of any degree of intensity, a force whose effects we can only equal, in profiting by the most opposite states of polarity,* but also an agency determining the organic combinations, and overcoming the repellent action of latent heat.

In fact, the growth of a plant is but the continued decomposition of carbonic acid gas and other compounds, and this decomposition evidently depends upon a polar principle proceeding from the sun.

For although in cases of ordinary combination caloric alone may be manifested, simple heat is generally insufficient to overcome affinity, and for this purpose we must apply heat in a polar state, *i. e.* as opposite electricities. But in the

* The only direct method of decomposing carbonic acid gas artificially is by inducing the combination of its oxygen with the metal potassium.

case of carbon and oxygen, though simple caloric alone appears to be evolved by combination, neither caloric nor electricity can, as far as we know, induce decomposition.

We, therefore, perceive that an energetic polar force must exert its agency in the growing plant; and we furthermore see that one of the elements separated by means of this polar force, and therefore necessarily possessing a strong affinity, is absorbed into the substance of the plant, while the other element (Oxygen) is evolved in an opposite polar state, on which state depends its efficiency as a supporter of respiration.

But here follows an important consideration. Although the element carbon exerts affinity for hydrogen, nitrogen, &c., and enters into *organic* combination with them, no heat appears to be evolved.

To this it might be answered, that the heat

evolved, according to what has been considered a universal law of combination, might immediately be rendered latent in the elements of a further portion of carbonic acid gas, and in consequence that solar heat is only required to originate and increase the vital action of vegetable growth.

But to this view the chemical nature of carbonic acid gas and the facts of vegetable physiology are opposed. Plants always appear eagerly to court the heat and light of the sun, and in the absence of that luminary no decomposition of carbonic acid gas takes place. Indeed, during the night time the temperature of the plant is supported by a recombination with oxygen of the carbonaceous matter separated from it during the day.*

* The affinity of vegetable oils for oxygen gas, and the experiments which may be performed upon the vegetable hydrocarbons, to determine the amount of caloric latent in their elements when in organic combination, appear to confirm the hypothesis of an additional

Thus it would appear :—

1. That by vegetable agency the calorifiant rays of the sun must be resolved into principles possessing opposite polarity.

2. That this energetic polarity determines the decomposition of carbonic acid gas, while its tendency to equilibrium determines in its elements the force of affinity, the effects of which are generally manifested by the discharge of the exciting cause.

3. That this energetic polar state is temporary, recombination of the elements

quantity of peculiarly polarised caloric existing in organic vegetable compounds.

Indeed the amount of heat evolved by these bodies in returning to the state in which they existed before their assimilation to a living organism, is sufficient proof of the existence in the organic world of a principle of combination not manifested in inorganic substances.

separated occurring with manifestation of heat in the absence of the direct rays of the sun. And,

4. That vegetable combinations do not necessitate the neutralization and discharge of the polar principles of caloric (a peculiar polarity or tendency to combination with oxygen, probably existing solely in the organic element carbon), but that these combinations occur in virtue of a principle existing in the solar rays, operating as a combining force, and constituting vegetable vitality in matter under these peculiar conditions.

That a combining force (Chemism or Actinism) exists in the direct rays of the sun, is sufficiently proved by photographic phenomena,

and by the combination in presence of these rays of a mixture of hydrogen and chlorine gases.

To enter into the various analogies in support of this theory, would occupy too much of the limited space allotted to this essay; suffice it to say, that not only does it clearly explain the cause of the myriad of effects hitherto referred to the occult power of a mysterious vitality, the relation of vegetable to animal life, and the varied phenomena of animal magnetism; but also explains facts hitherto regarded as anomalies and contradictions to the general laws of chemical combination. (*See APPENDIX A.*)

The time has come when every chemist must recognise the existence of all latent caloric in a polar state, and the identity of such principle with the positive and negative electricities, which may in several manners be manifested, as heat by combination or neutralisation, and by

means of which the decomposition of all compound substances may or might be effected; while to the existence of such principle of polarity in every simple form of matter must be traced the force of chemical affinity in every simple body, and all compound substances manifesting this force.

In the distinction between chemical and organic affinity resides the great truth by which the marvels of organic nature must be revealed.

CAP. V.

"Having *seen* mesmeric phenomena, to which he could not refuse his assent, he was led, step by step, to recognise the mighty truth of spirit predominant over matter, consequently of a ruling spirit creating and sustaining all things."

"The first time of witnessing a successful experiment in mesmerism must be an era in the life of every thinking being; while the student in this science, who at length arrives at the knowledge of an ethereal medium, connected with all animated beings, and with thought in particular, beholds a flood of light, illuminating mysteries which have probably long weighed on his heart and brain. He beholds all life and intelligence at once connected and individualised—reciprocally connected in all its parts universally with God; and he has a glimpse, at least, of the waves of the great ocean agitated by thought eternal, and tending to thought again in the limited portions of intelligence which the Almighty has gifted with individual consciousness."—Rev. C. H. TOWNSHEND, A.M.

WERE Mesmerism but a series of hidden and obscure phenomena, wrapped in mystery and shrouded in darkness, it were well to enter into a consideration of the actual fact of its existence, before attempting the explanation of its action. But, when its existence may be ascertained, and

its phenomena verified by any seeker after truth, it is irksome and humiliating for a person who not only habitually mesmerises and is mesmerised, but who knows as a fact that, with scarcely an exception, all human beings may produce and experience mesmeric effects, to put himself in opposition to a class of persons who blindly refuse to investigate such phenomena, because, owing to a curious mental perversion, they do not wish to be persuaded and convinced of their existence.

Indeed, the opinion of this class would be of little consequence were not some names of eminence in physical and chemical science ranged on their side. These persons do not perceive that the facts of physical and physiological science can only explain vital action, and investigate the principle that guides and directs it; reconcile its anomalies; and reveal its mysteries; when taken in connexion with a chain of reasoning having its origin in psychological science.

Can we not study and appreciate physical and chemical truths without becoming the natural enemy and opponent of psychological truths; simply because these cannot be verified by the same means as the former, material proof being out of the question? Putting psychology aside, will not the generality of chemists deny that light and heat are produced by the combination of the positive and negative principles of electricity? "They are not produced," would they say; "heat and light are merely the effects of combination, and occur in the combination of opposite electricities." Heat and light, according to these philosophers, are "evolved," and in that term lies the mystery and its solution at the same time.

But, when Sulphuric Acid and Potassa are combined, the chemist will always recognise the new compound—the sulphate of potassa, to be *produced* by these substances. In this instance,

also, heat is produced or "evolved," but it is not by the generality of persons taken into account; although the chemist knows that this heat would have to be again supplied before the bodies could again be separated, and although he would probably apply it in a polar form, *i. e.* as positive and negative electricities.

The study of the "imponderable agencies" leads us to the consideration of the vital principle of our nature, and, to attain a knowledge of this, we must investigate the facts of mesmerism; facts connected with the three great mysteries of our being,—life, death, and immortality.

To exert mesmeric power, we first endeavour to abstract our ideas from any preoccupation foreign to our object; to concentrate our mental energy and all the powers of our will; and we direct them upon our mesmeric subject, fixing our eyes upon him with earnest attention. We then feel either mesmeric sympathy or

repulsion, and we endeavour to develop the one or to overcome the other.

We soon find, that to direct the power of our will we may with advantage employ not only the eyes, but also another agent of its general manifestation, viz. the hand.

We at length cease to labour in the dark, and begin intuitively to comprehend the marvellous development of the powers of our will taking place in a foreign organism. We *feel* our power and *perceive* its influence. We know that our own nature has become that of our patient, and that there is in him not merely sympathy but identity of perception and sensation with ourselves; that, while our will has taken the place of his own in determining voluntary actions, we may even, by this same power, influence the involuntary functions of his organism. Hence the efficacy of mesmerism as a curative agent.

It has often been remarked, that power and will are ever expressed by the *eye*.—Now the absence of these in a mesmerised person is first manifested by a remarkable change in the expression of this organ. At first riveted as by a fascination upon that of the mesmeriser, the pupil expands as if to receive the influence he employs in the manifestation of his will; to this succeeds a look of stupor; and ultimately the eyelids gradually close and remain forcibly compressed. With persons habitually and easily mesmerised the state termed sleep-waking now occurs: they answer questions readily, and speak with animation, but the patient has generally to pass through an intermediate stage of heavy, listless sleep.

We now perceive in the mesmeric subject a gradual sinking of the ordinary faculties of sense, and the development of abnormal ones; thus, though the patient's eyes are closed, and ordinary

vision impeded, he may in this state, and even with his eyes bandaged, be made to discern objects which are hidden, not only from *his* ordinary faculty of sight, but also from that of others,* and, although insensible to physical pain in his own organism, he may be made to feel with peculiar acuteness any harm suffered by the mesmeriser. This effect evidently occurs by the production in the patient of an abnormal bodily sleep, while another's influence affects the brain, of which the faculties are active, and even exalted to a surprising extent.

We also remark a community of sensation with, and a powerful attraction to, the mesmeriser; also a powerful feeling of dependence

* "Did persons clearly perceive the simple fact, that sensation is not seated in the senses, but in the mind, they would be less astonished at hearing of a means of sensation apart from the usual action of the senses; but there are few, very few, who discern this important truth (which indeed lies at the base of all metaphysical knowledge) with such perfection as to be wholly free from a certain confusion of thought respecting it."—
REV. C. H. TOWNSEND.

upon him, and a dislike to any touch or influence foreign to his.

The mesmeriser may convey to the moral faculties of his patient, during the mesmeric sleep, an impression which may be permanent in its effects, and endure when the patient is no longer in the mesmeric state. Thus, if he commands the subject to perform a certain thing when the clock strikes a certain hour next day, or several days afterwards, the action will be performed; although all consciousness of the impression received, and all remembrance of its nature, shall have passed away with the peculiar state in which it occurred. A *mesmeric promise* is seldom, if ever, broken; for, in order to contract such an engagement, the mesmeric subject would seem to consult his innermost soul, and answer according to its dictates; and if the engagement is entered into, a moral impression is produced which is ineffaceable.

In the same manner, in daily life, the soul often receives impressions of which the reason takes not cognisance, and is gradually and imperceptibly moulded and formed without the aid of any reasoning process, and apart from its dependence on the reason.

Indeed reason, in its perversion, often stifles the real impulses of the soul, and this it would seem to effect in order that those of our physical and worldly nature might be gratified without hindrance or protest from the whispering voice of conscience.—This is proved by one of the most beautiful phenomena of mesmerism, viz. the regeneration from worldly thoughts and material errors which the mesmeric subject appears to undergo in the spiritual abstraction of his temporary nature. His mind becomes more powerful, more pure, more spiritual, more just in its perceptions. In wakening to a new life, he seems to shake off the vices and weakness

of his material existence. The man known to be false and cunning becomes frank and candid ; the stubborn and vain unbeliever becomes all gentleness and faith ; the materialist renounces his system, and becomes a believer in the spiritual existence he then may feel ; and the worldly-minded become inspired with higher thoughts than those which guide them upon earth. The extent to which this ennobling and purifying effect may attain depends in great measure upon the mesmeriser ; but its existence, in a greater or less degree, is a fact which cannot fail to be observed by the attentive observer of mesmeric effects.

When mesmeric action is continued, and mesmeric power strongly exerted, the patient passes into a stage beyond that of ordinary sleep-waking, and the transit from one state to the other is often attended with danger when induced by an inexperienced mesmeriser. In

many cases the appearance of the patient becomes painful to witness, the change in his countenance resembling the alteration caused by death. In this phase of existence perceptions occur which are beyond the sphere of the senses; the soul is evidently in a different state to that in which it exists upon earth, and the investigation of its nature is only impeded, in the highest development of this stage, by the physical condition of the patient. It seems then to partake of that share of omniscience which may pertain to us after death, and even the mysteries of the future are not always shrouded from its vast and piercing scrutiny.

It is a vulgar error to suppose that the faculty of mesmeric clairvoyance is possessed only by persons of weak intellect and diseased frame. Individuals of this description may, it is true, be readily affected by the odic emanation, but they are generally incapable of

spontaneously manifesting the higher phenomena of its action. To them mesmerism is a strengthening medicine, and they consequently yield themselves with pleasure to its effects; but with more powerfully organised persons it acts as a stimulant to almost supernatural physical and psychical energy, and produces that abstraction of the perceptive faculties which is termed *clairvoyance*.

Observations on the phenomena of this condition form the basis of modern psychology; for, by the communion it affords with a soul freed from the shackles of matter, many mysteries be revealed which it is the highest province of the noblest natures to fathom.

Nor are these mysteries unfolded to vulgar gaze. It is one of the attributes of mesmerism that it is only undertaken as a holy and beautiful *science* by men of noble and thoughtful natures. It requires more *power* than is

possessed by the trite and frivolous many ; and he who possesses the *knowledge* of its mighty truths should possess that also of the nature and providence of the great Being by whom this power was intrusted to man.

CAP. VI.

“In your fallacious, uncertain, and inconsistent doctrine, you misplace the principle of Activity—‘Power,’ to enclose it of your own private authority, in brute matter, and you reduce it to the limited proportions of the latter. Then, again, granting that matter is passive and blind in its nature, you nevertheless endue it with a kind of Spirituality, with a powerful Something, to which you give the name of ‘Physical Forces,’ ‘Chymical Affinities,’ and ‘Essential Properties.’”—J. LEGER (*to Materialists*).

AND now for a word in favour of poets, artists, and “dreamers” of all denominations,—men whose souls yearn to beauty, perfection, and immateriality, and shrink from life’s “business” and conventional existence,—men who are looked upon with pity, not to say contempt, by the positive and most material *man of the world*, who cannot conceive that the spiritual nature of which he is not conscious in himself should predominate to such a degree over the perceptive

and reasoning faculties which have sufficed him so well in the world, and to whom material truth and the maxims of worldly prudence are all and only truth,—everything beyond, dreamy speculation and unfounded supposition.

The exercise of the perceptive, and subsequently of the reflective faculties, by which the Spirit is brought into connexion with the material world, from the marvellous beauty and system of which it may gain some idea of its Creator, and thence some idea of its own nature—is the only means by which spiritual convictions can be obtained; and when nought but the soul shall exist of our being, when our only faculty shall be Consciousness, our only support conviction and Faith, and when the idea that we have lived for the petty objects of this life alone shall be torture,—will the result of having stifled the noblest faculty of our nature, assimilated ourselves in our narrow and selfish

conceit to the nature of the beast of the field, and turned our face from God in refusing to recognise His Image and likeness in our purer nature, be indeed felt, and the crime terribly expiated.

And here let us amplify our meaning. The man in whom these faculties have been stifled,—the man of no soul, in whom exist no holy aspirations, no beautiful and poetic thoughts—who scorns and contemns everything above the level of his own sordid nature, is by that nature incapable of faith, the intuitive revelation which the soul in its mighty musings offers to the reason. In such a one faith is synonymous with credulity and superstition, consciousness and conviction are degraded to passive sensation and belief.

Poetry is indeed sublime, painting indeed beautiful, as the face of nature herself: in both are traces of the perfection of the mysterious

future, to which noble souls have aspired since the fall of man from Paradise.

For such souls are modelled by nature and by themselves for a Paradise or a Heaven—they are beings of the past or of the future.

Our only perception of matter occurs through the faculties of our animal nature; and of the impressions received by these our reason takes cognisance, and may in extreme or frequently repeated cases convey such impressions, whether of pleasure or of pain, to the soul; in the same manner as mental impressions or perceptions, strong or frequently repeated, convey to the soul a permanent impression constituting a point of individual character.

Thus in our present phase of existence, matter really and truly exists to the trinity of our being.

But when we conceive the spiritual nature of

man isolated and separated from materiality, and from the principle intermediate between materiality and itself, we cannot imagine that matter can affect in any manner, or have any existence to, that spiritual principle. Death has destroyed the illusion of the senses, and matter has ceased to exist.*

* Without faith in a Creator everything is inexplicable, and man at once a blind puppet and a wretched enigma on the face of the earth.

To Atheists and Materialists matter is at once a mystery and a God, itself and something else not recognisable as matter,—its lowest phenomena alone imperfectly understood, and everything referred to its *attributes* and properties (the study of which might constitute the Spiritualism of the materialist); while Electricity and Caloric are assumed to be subtle forms of matter, and the will and reason *properties* of human materiality—Chaos, Confusion—*sine principio neque fine*,—a confusion of matter with immaterial creation, because their minds, not being able to conceive a God, cannot conceive a force or principle not material, but created to give motion, activity, and life, to inert and passive matter. The idea of a Creator, latent as a sentiment and consciousness in the soul of every human being—reason, reflection, and a will being ours to perfect this vague idea into a lofty Faith, founded, not upon credulity, but upon reason and faculties of the soul above reason itself,—can alone be received as the *Principium Systemæ Naturæ*,—the explanation of the works of Providence, the foundation of all philosophy.

Indeed it has been made a question, whether the soul itself can conceive of matter—whether bodies are not the children of our senses, and of our cerebral organisation alone. When a hot iron sears our flesh, the soul may suffer in sympathy, but is not the cause of this the mental terror conceived by the brain, guardian of the body to which it belongs, that can perceive no escape from the suffering it dreads for it, and not the physical pain itself? We have many instances of sufferings endured with the firmness of will and tranquillity of soul which characterised the martyrs of old, in whom faith and confidence precluded mental terror and perturbation.

Spiritualists call matter an “illusion,” because here, as in many other instances when treating of psychological matters, there is no word to convey the exact idea; this “illusion” is no “deception”—it depends upon the fiat of the

Creator, given when Nature's system was first organised.

Who shall dare to say, *I am*, save He who of old thus declared His existence to Moses? What are all creatures, all creations, but beings of a Thought, dependent upon His will? Materialists refuse to admit the existence of aught but matter; *we* deny the absolute being of aught but God,—a fraction of whose immensity we are, and may remain.

The origin of independent responsible motion is the Will. But, matter being endued by the Providence of God with properties (inertia and gravitation) which subtract it from the direct influence of the will, spiritual power is converted by means of a beautiful chain of cause and effect into a mechanical force.*

* See *ante*, p. 13.

That such force depends in a great measure upon the degree of energy with which the will is exerted, must be obvious to all. Under the influence of great excitement, or of the will of a powerful mesmeric operator, muscular force may readily be tripled or quadrupled. This depends upon the fact that organic structure is but a means for the development of the power of the will.

These considerations, the phenomena of mesmerism, and those presented by that beautiful instrument the magnetiscope, may support the following propositions,—

1. "That when the attention is fixedly directed upon any particular object, a connexion is established between that object and the will.

2. "That when we 'will' any particular action to take place in such body, a tendency to such action is induced.

3. "That the forces in opposition to this tendency are,—

" *i.* Inertia.

" *ii.* Gravitation, and its consequent—
Friction.

4. "That in the absence of these forces such body would conform to the impulse of the will."

When we strive to lift a body too heavy for our strength, action takes place, force is exerted, power is expended; but the body remains at rest, because the force exerted is overcome by that of gravitation in such body.

In like manner, the influence of the will and its agency is overcome under ordinary circumstances by forces depending upon the will of the Almighty.

But when we suspend a body possessed of little inertia in such a manner that the force of gravitation opposes but little resistance to its

motion, and that friction is rendered almost null, we discover that such inertia may then be overcome by the influence of the will, and that such body may be made to move or vibrate in accordance with the influence thereof.

We furthermore discover that the vital principle proceeding from the brain is, when not directed by the will, capable of influencing such body according to certain laws.* Hence the magnetiscope—by which this nervous principle may be measured and studied.

If we consider that this nervous principle is endued with certain properties, like that of intensity in the electric fluid, which are dependent upon the physical organism it regulates, and

* The property of the nervous force, of producing vibratory motion according to definite laws, is exemplified by the shaking of the limbs, and more especially of the hand, in aged persons, and those in general who expend more vital energy than is necessary or requisite to their organisation. Also, when a child trembles from fear or over-excitement, the vibrations of his limbs will, if observed, be found regular and definite. In this case weakness follows the unusual expenditure of vital energy.

capable of modification to an infinite extent by causes most of which are now hidden from our intelligence, we obtain a clue to the mysteries and anomalies of our wonderful nature, and may survey with interest what was before a mystery.

CAP. VII.

"What is death, afunder rending
Every tie we love so well,
But the gate to life unending,
Joy in heaven, or woe in hell?"

BERNARD BARTON.

WE are sometimes assured, by persons who regard the dim and dreaded future as a mystery not to be thought of or pondered over, and only alluded to as a vague idea, that the contemplation of our existence after death proceeds from an impious and idle curiosity, and as such is most reprehensible.

A want of confidence in the loving providence of God, a childish diffidence of understanding, and a horror of the future, which would tend to prove that their thoughts and

feelings are wholly engrossed and preoccupied by the vanities of the world in which they live, are generally the origin of this feeling; for, while the contemplation of a purely spiritual existence, independent of matter and of material laws, in no way excludes the idea of perfect trust in the Almighty, such contemplation of all others is most fitted to raise us above vice and folly, to create a noble scorn of the sordid interests that bind us to earth, and to inspire us with a lofty faith and fervent devotion.

It is clear, that in the absence of any definite revelation as to the nature of the dissolution which occurs in death, we can only assume what our reason points out as natural and probable. The rest may be grasped by the aid of faith and of Scriptural revelation; offering, indeed, a noble contemplation to those who mistrust not their Creator, nor scorn His gift of reason.

If we would wish to attain a definite idea of

the nature of our existence after dissolution, we must first define or assume a definition of the word Death.

The definition which foregoing considerations would lead us to assume is, that the death of a *human being* is the action occurring in virtue of a dissolution of the union between spirit and matter, by a cessation of the action upon the body of a principle (*animus*) intermediate between them.

Thus death differs from idiocy, inasmuch as in the former the communication between the soul (*spiritus*) and the vital principle on the one part, and the body on the other part, is broken by the decay or destruction of some portion of the material organisation essential to *animal existence*: whereas in the latter case the communication between the soul on the one part, and the vital principle and body on the other part, is broken by the decay, destruction, or organic

disease of a portion of the material organisation essential to *mental action*.

In the brute, death appears to be simply a cessation of animal vitality, the vital principle alone quitting the organisation. Of the condensed vitality, or Odic force, which appears to be accumulated therein during life (*animus*), we shall presently have occasion to treat.*

The next step is to consider the *faculties* pertaining to the soul, and the *power* of action it may possess after death.

There are many faculties which appear during life to be possessed by the soul alone; they are manifested more particularly when the spirit obtains supremacy over matter.

These are, Conscience, Spiritual Reflection,

* This principle, which may become perceptible to persons in a peculiar state of susceptibility to Odic or Mesmeric influence, has been improperly designated the Soul, the term so applied leading to an inextricable confusion of ideas. Its appearance to persons in the above state has been amply described in works on Demonology, Apparition, &c.

Hope, Fear, &c. The *power* is that of the will, unaided in its action by specially organised matter, and therefore neutralised in its effect upon matter by the inherent properties thereof—Inertia and Gravitation.

The soul thus exists in an eminently quiescent state, in its simplest phase of existence,—that in which the action necessary thereto is not external. It remains passive to any influences by which it may be affected.

These are,—

1. The will of the Almighty.
2. In an infinitely smaller degree, the will of man, and
3. The power of spiritual sympathy.

If we conceive the soul existing passively, free from all external influence, and debarred from all external action, its existence must be considered as bearing no relation to time, which

can only be measured by impressions received. Time exists not to the dead,—to them any finite space of time must be as a second, for the voice of Conscience alters not,—Conscience, now reigning supreme, its voice no longer unheard in the chaos of contending passions and impressions, or stifled by the maxims of perverted Reason. The soul exists, but as a pure abstraction, its happiness depending upon the sense of innocence, its misery upon the sense of guilt: “It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.”*

We may now consider the actual phenomena of dissolution, and the nature of psychical existence occurring before the connexion of the soul with the body has been finally and completely severed. The first of these considerations cannot be taken apart from the second, for there

* 1 Cor. xv. 44. See also from verse 35, and Conclusion.

is scarcely room for doubt that, long before the last quiver of departing vitality in the body, the soul has, in the generality of cases, already entered into its new sphere of existence, and that the throes of dissolution, often so painful to witness, are painless and unfelt by the dying.

A great many facts might be quoted in support of this view. The *muscular contraction*, for example, though sometimes similar to that produced by intense pain, is proved by physiology to be due to a different cause; viz. the cessation of the vital current—contraction being a natural phenomenon in muscular fibre when this occurs; and the gradual expulsion of that portion of air always contained in the lungs during life, through the nearly closed aperture of the glottis, commonly called the *death-rattle*, though it may when heard strike our overstrained senses with horror, is evidently a simple and painless phenomenon.

Even the violent convulsions which sometimes occur during death appear to be perfectly painless. What more terrible to witness than those brought on by the bliss-bestowing hemp, or "haschisch" of the Arabians; which, indeed, in the "fantasia" it produces brings the body to the portals of death? What more fearful to gaze upon than the agonised and maniacal stare of the Oriental eater of opium? In both cases the *sensations* are those of ecstasy and bliss; and thus, many analogies would teach us to believe, are those of the "agonies" of dissolution. The descriptions of those who have partly experienced them in the sensations of a violent death, from which they have ultimately been rescued by powerful vital stimulants, confirm this view.*

* But let philosophy say what it may, man will ever fear death. The change from material to spiritual existence, even when viewed apart from any consideration of future punishment, will ever to most people appear dreadful; and thus the most hardened and desperate criminal at the gallows,

“Why do you wake me?” often entreatingly exclaims the entranced somnambulist to her mesmeriser. “I am so happy,—so unutterably happy, and if you leave me as I am I shall remain so!—Why bring me back to the restless trouble and anxiety of an existence I hate?” In all cases in which psychical abstraction is induced in a greater or less degree, the same reluctance is manifested to return to a material life.

The craving for those narcotic poisons which for a time destroy or diminish the sensation of animal existence, prevailing in every family of the human race, may be traced to the yearning for the delicious calm and repose of this abstraction.*

In our consideration of an existence so completely different from that to which our soul

or the most fearless and trustful patriot at the scaffold, will blanch and shudder at the thought of death, even when fully persuaded that it is to be painless and that the life-current will be stopped in the fraction of a second.

* See Appendix B.

and spirit have become chained and wedded, we must all feel the deep necessity for preparation in every way for this our inevitable destiny. The conviction that we must soon quit materiality should work its solemn purpose on this earth ; should waken us to nobler impulses than those which actuate our worldly conduct ; should teach us, as we near the goal of life, to study ourselves, the nature of our being, and the providence of our existence. For we live in an artificial state, which grows upon us with our growth till we can no longer regard the world as a short trial, or wean ourselves from the worldly and sordid nature it bestows.

In the primitive and unfallen state of man, every action and resolve, every conclusion and perception of the mind, would be transmitted to the soul, and its nature and character referred to its nobler attributes. Man would thus exist as a being of conscience, governed by the noble

impulses inherent to his soul, avoiding every action or tendency unworthy of his spiritual nature.

But in the tumult of the mental impressions and resolves of our artificial existence, the *Soul* has little arbitration in our minor actions, and these are consequently for the most part petty, unworthy, and ignoble. It is only when such impressions and resolves lead us to some startling consequence, or when the nobler impulses of our nature invite us to a good and generous action, that the inner soul awakens, either to warn us of infamy through its faculty of conscience, or to bestow the thrill of satisfaction and inward applause well merited and sweetly felt.

How often do the petty cares and sordid interests of life engross us until "we have no time for thought"—until the grand object of this existence becomes as nothing in our eyes in

comparison with its minor ends and the means of gratification in its sphere of vanity. But "the fashion of this world it passeth away;" and when we have reached that state which in itself may be happiness unutterable,—a state of calm and rest—the quietude we so often long for—an undisturbed *contemplation* of a past and a future; how bitter may be the consciousness of opportunities neglected, life misemployed and misdirected, a future unthought of, and uncared for, in the ordeal and trial of the past!

The very power of Repentance will be gone, the means of Regeneration and meritorious action will exist no more, the opportunity will be flown for ever, and that Future incurred beyond all atonement for, or retrieval of, the Past.

And what happiness may there then be in the simple consciousness of a life well spent, in the *hope* of the future and the trust and faith in

God's great mercy, to which in perfect confidence we may yield our being. What blissful security, what calm and happiness in that one *thought*, in that great *conviction*, that as we have put our trust in Him, He will not forsake us !

CAP. VIII.—*Conclusion.*

“Only would I wish
To lead thee to the world to which I yearn
Abstraction of the soul! To teach thee lore
Which opens to that soul the Book of life
And Nature's page. Which takes us from the sphere
Of dull humanity, and shows us worlds
Beyond mortality and mortal scope
Of puny thought, and bids us put our faith
In Truth alone and not Expediency,—
Which shows us Reason as the guide to truth
And God as Truth itself,—which bids us live
In nature nobler to the thoughtless throng,
And glorify our God by godlike thoughts.”

THE man who thankfully receives, reads, and studies the great Book of life, may therein find a Philosophy of grandeur and wisdom almost infinite, with the history of the physical death and spiritual resurrection of the Godhead made man; and beside this Philosophy and these facts, the researches and elucidations of science are as nothing.

But to those who cannot receive in all humility this mighty help and study, we yet may hope that Spiritualism, the Theology of Nature and the Psychology of Reason and Science, may be of some avail unto Faith.—“Reach hither thy finger,” said the Lord unto the Apostle Thomas; “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing;” but “Blessed are they that have not seen, and yet have believed.” There are many, indeed, who to believe would have the Godhead made palpable to their physical senses, and these will not seek Truth through any other medium; yet many there are whose pride is greater than their faith, whom this Science might place upon the path of salvation.

Indeed, it is through thought and anxious study, as well as through trust and humility, that the highest faith is obtained. Supposing

Reason to be unemployed, humility and trust might well lead to error; and although, as we have before had occasion to remark, even this error might, through its faith, be acceptable to God, yet should we endeavour to offer Truth alone at the shrine of its Author. Again, the uninquiring, humble faith of the child, however beautiful, is not that by which the man should render himself more worthy of salvation. To some who consider that an "*uninquiring*, humble Faith" is the first requisite to salvation, this opinion may be repugnant; nevertheless it is obvious that such a faith must be in a great degree passive, and we know, that in all ages, when adopted by *men*, it has been a source of bigoted though enthusiastic error, and of a dogmatic and tyrannical advocacy of tenets and opinions unsupported by Reason.

Modern Psychology not only endeavours to lead to the path of Truth those whom mental

or moral perverseness, pride, or prejudice, may have led astray, and this by means of the very *reason* which they fancy they take for guide; but it also endeavours to illustrate scriptural truth by facts which God in His wisdom has thought fit to reveal to us through our own endeavours alone, and also amplifies its meaning and prevents its perversion.

For example, the noble and beautiful chapter above quoted (1 Cor. xv.) has not only been misappreciated and misunderstood, but also *taken in support of the doctrines of Materialism*. Psychology prevents this perversion, and amplifies the revelation therein contained.

“The ‘Spirit’ of Christ,” says the Christian materialist (for there is such a being), “was evidently material and possessed of all the properties of materiality* united with others which are not common thereto; in fact, it was

* St. John, xx. 24-29.

his actual corporeal structure." Let the "simple faith" of the minister of the Gospel once admit this, and on its foundation he will build a theory which confounds our faith, mystifies our reason, and degrades all that is noble and divine in our nature. "There exists nothing but matter" would be the axiom forced upon the minister of the Holy Spirit. "God is materiality, and materiality is God."

And can the pride that would wish to see nothing so grand, so mysterious, and so holy, as to be above its faculties of comprehension,—can the vanity which would reduce Divinity to its own material level, professing to see God in itself and itself in God, shunning the idea that it is the creature of a being *infinitely* superior to itself, with whom it may only obtain communion by acknowledging with all humility its nothingness, and modelling itself, regenerating itself, according to the attributes of a Creator;—

can human vanity and pride, I say, be satisfied with this, rest upon *this* belief with the self-satisfied complacency which characterises the materialist?—Not so, indeed!—there is *no faith* in the materialist!—there is no desire to know God, there is no effort to obtain this end,—or this complacency would be destroyed by the contemplation of the most finite body in nature, the study of its so-called “attributes and inherent properties” would fill him with wonder and awe; and the contemplation of its origin, its design, and all the traces of a Providence in its being, would form a *Spiritualism* to the *Materialist*.

Let us now turn to the nobler lesson of Spiritual Psychology, which teaches us with Scripture, “That flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”* It shows that the soul

* 1 Cor. xv. 50.

(*Spiritus*) is fown in a natural body ; that is to say, in corruption. It shows that it is raised in a spiritual *body* (*Animus*), which is at once its life and its reason,* upon which depends physical sensation and materiality itself. It tells us that the soul (originally equal in all men, and possessed of free-will and power of action, by which it may be exalted or degraded, and through which it may gain salvation or eternal death,) manifests itself by means of this spiritual *body*, and it

* Mental action being the result of the influence upon the structure of the brain, of the vital principle which pervades our body, the principle of reason (*Mens*) can only, according to this view, be considered *abstractly* as separate from the *Animus*. A distinction may, indeed, be made between the *Animus concentrated* in our being and that which supplies the vital and mental current, but their nature appears to be the same, and they proceed reciprocally one from the other. The concentration of Odic vitality, which we denominate *Animus*, determines individual character and energy, and also appears to influence temperament, and it *may* be considered apart from what is vulgarly and emphatically called "a flow of animal spirits." Although the concentrated *Animus* appears to be often employed to supply these under "excitement," or undue "stimulus," yet we see that in death and a thousand instances when the latter fails, the feeling of mental and moral power conferred by the former,—our spiritual *body*,—remains unaltered.

shows the nature of the latter to be that of the universal agency between spirit and matter. It analyses, by means of the Mesmeric power of the Will, the trinity of our being; and it shows many facts which, under that phase of reason which is now passing away, were regarded as myths of superstition and delusions, clung to by weak imaginations alone, to be truth shrouded in falsehood. It supports these facts by others innumerable in nature, and reconciles them to scriptural revelation.

And is not the employment of this branch of reason manifestly necessary for the refutation of the Materialism and Atheism which is spreading itself on every side by means of the perversion of this faculty? Can the simple-minded and somewhat dogmatic minister of the Gospel combat infidelity without its help?—We think not. The man with whom he has to deal refuses to acknowledge the Bible as an authority. He

cavils (and often with some show of reason) at its phraseology and expression, at its translation and interpretation; and cannot perceive the truth of God through the errors of man. The minister of the Gospel, oftentimes unequal to his duty, refuses to attempt the conversion of, or even reason with, one who possesses no Faith; and this is taken as a triumph. And if a discussion is commenced, the advantage in the eyes of the generality of men is on the side in which reason, however perverted in its support of a superstructure based upon falsehood, is employed.

"You admit propositions without admitting their sequence," says the infidel or the materialist to his opponent. "You elude my *reductio ad absurdum* by the allegation 'that everything is possible to God,' and you answer my deduction or my dilemma with a mere dogma, the authority for which I refuse to recognise." On the one side horror is excited—on the other, contempt.

There are few persons who have not witnessed with sadness the cause of wrong prevail in such arguments through the inefficiency of the supporter of Truth and Right. And thus are profelytes formed and kept.

Not that this inefficiency is universal in the opponents of Infidelity and Atheism. Again and again has the hydra-headed destroyer been crushed into the depths from which it sprung by the champions of our faith. But the men who fought the battles of their God were men of more enlightened faith and less prejudice than the generality of our Churchmen. They fought not so much for the Church as an institution in the hands of erring and frail men as for the noble and universal religion it teaches and should uphold. They were *philosophers*, men of broad views and extended aims. The prejudices of sectarianism found but little hold and space in their great soul, and their mind was not fixed

upon or engrossed by petty and trivial points of doctrine when the broad questions of Faith were before them. They were men who understood the grandeur of God, and the littleness of man, and knew that error is inseparable from his ways. In a word, they inculcated and dwelt upon the perfection of *God* without seeking to support that of any individual mode of worship. Their faith was universal, not dogmatical or doctrinal, and they strove onward towards perfection therein without having the temerity and presumption to assert it.

And, indeed, the regeneration of the infidel must be accompanied by that of the great mass of his opponents. On the one side is too often seen prejudice, narrow-minded and illiberal bigotry of opinion, and, not only a toleration, but a strenuous advocacy, of manifest imperfection and injustice, with a blind attachment to institutions which are rapidly becoming anomalies

to our state of progress; and too often on the other side is the hatred and contempt for bigotry and prejudice made the excuse and origin of the infidelity of the scorner. The sooner the disciple of Christ raises his faith above the stumbling-blocks in the way of its universal acceptance by mankind, and breaks from the trammels by which the craft of man has ever sought to fetter the religion of Christ, and conform it to his temporal policy and selfish interests, the sooner will he gain for himself and that faith the love and reverence of every nature in which honour is paid to truth and respect rendered to justice.

Brother, let everything contribute honour and praise to the great God. Let everything contribute to our Faith, that it may grow greater and more pure from day to day. Let us seek it in the great Book of Nature as well as in that of Life. In both is the presence of God, His grandeur and His providence, written in cha-

acters unmistakeable. Let not our heart be a fearful anomaly in Nature, but let the universal chorus of divinity be found within its depths.

In the words of Goethe,—

“Nature addresses herself to the recognised, the misused and unknown senses; thus, by thousands of phenomena, she speaks with herself and to us; to the attentive listener she is nowhere dead, never silent.”

And when through her voice we have found our Lord and our God, and recognised His mighty presence, let our *faith* be that of *humility*, for it is written:—

“Except ye be converted, and become as little children, ye shall not enter the

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APPENDIX (A).—CAP. IV.

The force that enables the living plant to effect the decomposition of carbonic acid gas, has hitherto been no more explained than that which induces combination of the elements thus separated, when in juxtaposition in the human organism. Both these phenomena are accounted for by the facts on which the above theory is based, the latter effect being due to the vital principle or combining force in the plant having become the vital principle, the combining and the motive force in both, the voluntary and involuntary members and functions of any animal organism.

It must be, in fact, the nervous energy,—odic fluid, and animal magnetism of various authors.

When the vapour of water is passed over iron filings at a red heat, the water is decomposed, the oxygen thereof combining with the iron, while the hydrogen is evolved in the gaseous form.

On the other hand, when a stream of hydrogen gas

is directed upon red-hot oxide of iron, a decomposition ensues, metallic iron and the vapour of water being produced.

These decompositions and combinations have been regarded as contradictory (*Vide* Hunt's "Poetry of Science"), but are clearly explained on the assumption of the polar nature of latent heat.

In the former experiment the iron, being an elementary body and possessing a certain amount of latent caloric, exists in an energetic polar state, its polarity being opposite to that which is natural to the oxygen of the water, which being in a state of combination possesses little, if any, latent caloric.

As, however, this principle exists at hand in the free caloric of the iron, we may readily understand that in this case opposite polarities become induced and immediately neutralised by combination, the evolved hydrogen subsequently combining with a considerable amount of caloric, which immediately assumes the latent and polar state, *i. e.* the gas becomes similar to that disengaged from the zinc end of the galvanic battery.

And thus, as in the former instance, an opposite state of polarity might be induced, in the presence of sensible caloric, by the hydrogen gas in any body existing

in a state of combination, to which such polarity is natural in its uncombined state.

We perceive that latent caloric is the cause both of the volume and of the affinity of different varieties of matter, and this fact is well illustrated by the dilution with water of sulphuric acid, by which its combining power becomes weakened, its volume diminished, and its latent heat evolved.

APPENDIX (B).—CAP. VII.

CRAVING FOR NARCOTIC POISONS.

“No nation so ancient but has had its narcotic footholder from the most distant times—none so remote and isolated but has found, within its own borders, a pain-allayer and narcotic care-dispeller of native growth—none so savage which instinct has not led to seek for, and successfully to employ this form of physiological indulgence. The craving for such indulgence, and the habit of gratifying it, are little less universal than the desire for, and the practice of, consuming the necessary materials of our common food.

“Thus it may be estimated that the several narcotics are used,—

Tobacco	among	800	millions	of	men.
Opium	„	400	„	„	
Hemp	„	200 to 300	„	„	
Betel	„	100	„	„	
Coca	„	10	„	„	

PROFESSOR JOHNSTONE.

Though the occasional use of tobacco or alcohol by Europeans may be considered as widely different in its effects from the employment by the Oriental of "haschisch" and opium as soothers and narcotics, yet the yearning to deaden or still our purely physical sensations and perceptions is, in both cases, the feeling which prompts us to have recourse to their effect. The employment of alcohol *as a narcotic poison* is fully as baneful as that of opium or hemp, while the temporary enjoyment it may produce when so employed is nearly as vivid,—for corporeal existence, despite the burning skin, parched lips, and throbbing pulse, is then unfelt.

With regard to tobacco, it appears, in many instances, when used in moderation, simply to exert a soothing effect upon the nervous system without deadening physical perception, although when used to excess, it certainly does so to a very great extent. In the former case, it seems to bring the powers of the mind more completely under the influence of the will than in the normal state of the body, when its sensations are constantly being conveyed to the brain, and are the cause of continuous nervous irritation. Again, to quote Professor Johnstone, "It is chiefly because of the 'soothing and tranquillizing effect it has on the

mind,' as it is expressed by Dr. Pereira, that tobacco is indulged in. And were it possible, amid the teasing paltry cares, as well as the more poignant griefs of life, to find a more material soother and tranquilliser productive of no evil after-effects, and accessible alike to all—to the dissolute and outcast equally with him who is rich in a happy home and the felicity of sympathising friends—who so heartless as to wonder or regret that millions of the world-chafed should flee to it for solace?" "With the constant pipe diffusing its beloved aroma around him, the German philosopher works out the profoundest of his results of thought. He thinks and dreams, and dreams and thinks, alternately; but while this body is soothed and stilled, his mind is ever awake. From what I have heard such men say, I could almost fancy they had in this practice discovered a way of liberating the mind from the trammels of the body, and of thus giving it a freer range and more undisturbed liberty of action."

Under the influence of this narcotic, animal felicity may be considered, as conjoined with mental and psychical abstraction, to produce the sensation of happiness and power so vividly described in these extracts. Under that of other narcotic poisons, how-

ever, the same or a greater degree of this temporary enjoyment may occur in presence of a painfully-excited and overstrung condition of the body, or the contrary state of excessive prostration. Professor Johnstone quotes a description from Von Tshudi of the effects of the *Datura sanguinea*, or redthorn apple: "Shortly after having swallowed the beverage, he fell into a heavy stupor. He sat with his eyes vacantly fixed on the ground, his mouth convulsively closed, and his nostrils dilated. In the course of about a quarter of an hour, his eyes began to roll, foam issued from his half-opened lips, and his whole body was agitated by frightful convulsions. These violent symptoms having subsided, a profound sleep of several hours succeeded." With these general indices of physical agony, the sensation of this man were those of *happiness*.

We will have the reader to draw the parallel between these effects of a narcotic poison and those of Mesmerism in which the body is governed and these symptoms obviated, by the influence of the nervous agency of the operator.

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