

the patient would very often not be aware of the real disorder which is hidden in a locally disturbed and insignificant part of the body, were it not for the discomfort and pain which it causes. But these feelings caused by the action of the disease on the whole are mostly within our own control. A weak, debilitated soul, or one of exalted sensibility, would be in such case utterly overpowered, a strong one will drive the devils back and conquer them. Everyone admits that bodily suffering may be quite lost sight of in the excitement of some unexpected event, by an agreeable diversion—in short, by anything which strongly distracts the soul, and induces it to forget physical ills.”

I would here interrupt the doctor to give an instance *apropos* to his remark. I once knew in London a very worthy

and accomplished Scotch doctor, who was my family physician. He was himself now and then a sufferer from depression of spirits, and at such times his mind centred on a desire to have sufficient fortune to retire and live abroad. One day I said to him: "Don't you think you could cure all your patients at once if you could give them a hundred thousand pounds apiece?" With a grave smile, he replied, "I hae na doot that it would be vara benefeecial—vara benefeecial to them a', and if yere a-goin' to begin medical practice on those lines, I wad be glad to be inscribed as ye're first patient." But to return to HUFELAND.

"The great remedy for hypochondria and all imagined ills is, in fact, the making one's own self objective,<sup>1</sup> since the chief cause of the malady and its real nature is

<sup>1</sup> Das objectiviren seiner selbst.

the *subjectiving* of whatever we consider.<sup>1</sup> That is to say, the physical *I* has assumed mastery over everything, the predominant thought becomes a fixed idea, and brings all others into the category. I have therefore found, that the more practical a man's life is, that is to say, the more he lives out of himself (in the world) the safer is he from hypochondria. Practical physicians give us the best proof of this. They are constantly occupied with disorders, and sickness is the subject of their thought. And as it is the ruling idea, one would suppose that all physicians must end as hypochondriacs. And yet we see that actively employed medical men are almost exempt from such troubles. And why? Because they accustom themselves from

<sup>1</sup> *Subjectiviren*. I believe that it was KANT himself who, in the "*Kritik der reinen Vernunft*," first made the words subjective and objective popular as signifying mind or self, and what is out of it. But I am under the impression that the same terms were used by WOLF, and also the schoolmen.

the beginning to make all sickness objective, to separate themselves from their personal interest,<sup>1</sup> and convert themselves to a subject of the outer world and their art.

Thus far the doctor's comment. We will now return to the Kantean text :

#### ON SLEEP

"The Turks, in accordance with their principles of predestination, say, regarding Temperance in food, that it is decreed unto every man how much he shall eat during his life, and if he devours his allotted portion too greedily, he may be sure that he will have to endure short commons in proportion, and therewith have a shorter life.<sup>2</sup> This may be assumed in a *diatetic*

<sup>1</sup> Sie von ihrem wahren Ich zu trennen. No reference to professional fees.

<sup>2</sup> An idea taken from the Talmud, wherein we are told that so many measures of witchcraft or talk, etc., were sent to



(or prescribed course of health) for children, as a rule; since in matters of enjoyment, men must often be treated by physicians as children, namely, that unto every man there is measured a certain portion of *sleep*—and that he who in his manly years has consumed more than one-third of his time in slumber cannot hope to grow old. He who, by means of naps in the day, or Spanish *siestas*, continues for pleasure's sake to sleep more than one-third, will find it at last deducted in the bill. Now as a man would hardly wish that sleep was not needful or that long life was all one weary pain—so is it even more advisable for feeling as well as reason, to set this third, which is devoid of joy or activity, entirely aside, and assign it to

earth, of which women got nine-tenths. Thus it is supposed that unto all so much is assigned of everything. In the Algonkin legends, in the beginning, a certain quantity of *fat* was decreed to the animals.

the necessary restoratives of Nature, of course with due allowance as to time."

Whereupon HUFELAND reminds us that the most natural and sensible allotment of time is "eight hours for work, eight for repose, and eight to feeding, exercise, occupation and amusement." It is thus poetically given in English :

"Eight hours to work, and eight to slumber given,  
Eight to the world allot, and all to heaven."

No small proportion of people in America arrange it so as to

"Sleep as little as you may,  
And work like the devil the rest of the day."

"Not to sleep at set times, or not to be able to keep awake at others, is esteemed, especially by the first, to be a sign of illness. The general advice of the physician is to banish all thought, but despite this the thoughts *will* return, or else others take their place. No better rule can be

laid down than that when we find ourselves carried away by any predominant thought to avert the attention from it (as if one closed his eyes or averted his sight to the other side). Then, by the interruption of the thought, there will result a confusion of subjects, by means of which consciousness will be restored to its habitual condition and an entirely different arrangement substituted, that is, an involuntary play of the imagination (which in a healthy condition is the Dream), comes in, in which, by a remarkable trick or adaptation of the bodily functions, the body itself is relaxed as regards animal action, but deeply agitated as to vital movement, and, in fact, by *dreams*, which, though we may forget them when we wake, still have their influence. For if we had none, and the power of the Nerves (*Nervenkraft*) which proceeds from the

brain or the seat of conceptions or representations did not act with the muscular power of the intestines, life would not last for an instant. Therefore it is probable that all animals dream when they sleep.

“ But everyone who lays him down to sleep will sometimes, despite all this turning away his mind, still be unable to slumber. In such a case he will feel in his brain something *spastic* or cramp-like, which also agrees with the observation that a man is about half an inch taller in the morning after a good night's rest than he would have been had he remained awake.<sup>1</sup>

“ And as *insomnia* is a weakness of old age, and as the left side is the weaker, it happened to me a year ago to feel these cramp-like sensations very keenly, or if

<sup>1</sup> Hence it is said that those who lie long in bed are long awake, as sleep develops height.



not cramp-like, unto it allied, which I, according to others, regarded as gouty symptoms and so sent for a physician.”<sup>1</sup>

Here again the Herr Doctor steps in with a note, or, in fact, two of them, to the value of four pages, which I condense as follows : It is an error to suppose that the pre-eminence allotted to the right arm or foot is merely the result of habit ; which he illustrates with examples, and to which I can only say that when a man can use both his arms equally well it is an *immense* advantage for him as a woodcarver, engraver, or any other kind of artist. But he speaks well anon, saying that “it is

<sup>1</sup> Upon the saying that sleeplessness is a sign of old age and debility, I would observe that I have this day, March 22nd, 1898, just seen a remark in the *New York Herald* to the effect that no inhabitant of my native city, Philadelphia, was ever known to be afflicted with *insomnia*. I was touched to the heart at this compliment to the perennial youthfulness and vivacity of my fellow-citizens. It certainly is true that they sleep and live on an average far better than the natives of the North, and have contributed their full share to the inventions and ideas of the century—if not more.—C. G. L.

incredible what man can effect, even on physical subjects, by the power of a firm *will*, as well as by the necessity which often of itself awakes the will. Whence comes it that the poorer classes, driven to work by poverty or duty, suffer less mentally than those who live at ease? Chiefly because the former have *no time* to be sickly, and so make an effort." Whereupon he recalls the many personal experiences which he had had of the great truth that duty, energy, and will can cure disease, and drive away most obstacles and ills.

"Yea—and the most amazing of all, is the power of the mind over contagious and epidemic disease. It is an established fact that those who have courage and are not easily disgusted are the last to be attacked. But what is more, I myself am an example that an established *case* of contagious illness can be cured by a glad exhilaration of spirits.

It happened on the year of the war 1807, when a pestilential slow fever broke out in Prussia, that I had to attend many who were ill with it. And one morning I felt that I had every symptom of the disorder—giddiness, mental dullness, weakness of the limbs, or every sign that I must suffer for many days before the malady would break out. But duty commanded, and others suffered more than I. I determined to go through all the morning's work as usual, and to enjoy a midday dinner to which I was invited. At this dinner I gave myself up as much as I could to merriment, drank intentionally more wine than usual, went with an artificially excited fever to my home, went to bed, had a profuse perspiration, and rose in the morning *cured.*"

This was probably a severe form of influenza. Here we return to the author of



the Transcendental Philosophy who, as the reader may remember, had sent for a physician for his gout :

“ But as I found that I could not sleep for impatience, I grasped at my stoical remedy, or compelling my thoughts to bear upon some indifferent subject ; no matter what—as, for example, the name of CICERO, which has so many associations—the result of which was that the pain lessened, until sleep overcame me, and this I can do effectually to this day. But that I had not endured merely imaginary pains from gout was very apparent the next morning from the redness on the joints of the foot. I am certain that many attacks of a gouty nature, unless the habits of indulgence have been too strong—in fact, cramp, and even epileptic fits, or the *podagra* itself, believed to be incurable—may be made to yield to oft-repeated experiment. I except from



this women and children wanting in strong determination.<sup>1</sup>

### OF EATING AND DRINKING

“In hearty, healthy youth, it is enough as regards food, to be guided as to time and quantity simply by hunger and thirst. But in old age, with all its weaknesses, there should be rules, or use and custom based on experience, as for instance, to diet uniformly every day, which is a principle very favourable to long life, under the condition that the food be adapted to a declining appetite. Thus as men grow older they care less for liquids, such as soup or much water to drink, but require more substantial food<sup>2</sup> and more stimulating

<sup>1</sup> It may be observed that the habit of hypnotising or self-suggestion supplies what may be wanting in will to anyone. If will alone can avert many disorders, what may not be done with a will inevitably superinduced, or compelled to exert itself?

<sup>2</sup> Unto which there are, I think, many exceptions, few very old men requiring *more* substantial food in any sense.—C. G. L.

drinks, such as wine, to support the intestines, which, of all our inwards, have the most vitality and require most support.

“ Water, however, by aged people, requires a longer time to be united to the blood ; the long delay in its division from the mass of the blood through the kidneys to the bladder being relieved by a portion which is likewise assimilated to it, and stimulating. . . .<sup>1</sup>

“ It is often asked whether, as one sleep is enough for twenty-four hours, would not one meal suffice for the time, or whether it would be better to somewhat stint the noonday meal in order to indulge more at supper. Certainly the latter is more agreeable. The first course may be followed in middle age, the latter in later years. For as the allotted time for the operation

<sup>1</sup> I have here omitted, as not akin to the subject of the Will, divers remarks on the evil of water-drinking.

of digestion certainly requires more time in old age, we may well believe that to give Nature a fresh task, as for settling one meal before the one preceding is disposed of, must be injurious. In such a manner one may, after a full midday meal, regard the attraction of supper as an unhealthy feeling, which can be mastered by firm determination until it is no longer perceptible."

And here I may interrupt the author, KANT, to remark that a great number of men as they grow older, continue from mere habit, and to suit the habit of others, even for years to eat not only more than they require, but more than they desire or even what they do not like. The exercise of the Will, Forethought, and especially of the Imagination or Genius, as in writing or exercise of the Constructive Faculties, imperatively requires Temperance, in eating as well as drinking, and, as I have before



declared, no one, especially no one past youth, need hope or expect success in self-hypnotism who does not observe this rule, and that, indeed, rather strictly. For to concentrate the mind it *must* be clear, which clearness requires a body in the best condition possible.

#### OF ILLNESS CAUSED BY UNTIMELY MENTAL EXERTION

“Thought is to a scholar a means of existence, a mental subsistence, without which while awake and alone he cannot live, whether it take the form of reading or writing. But to busy oneself with serious or determined thought while eating or walking, and thereby keeping up a joint exertion of mind and body, results, in the former case or at meals, in hypochondria, and in the latter, in vertigo, or dizziness.



To avoid such a sickly condition by treatment only, requires alternation of such physical action as eating or walking with that of thought. That is to say, to avoid serious attention, and allow the imagination free play.

“Disagreeable or unhealthy feelings are sure to result when one at a solitary meal indulges in reading or determined thought, because vital action (*Lebenskraft*) is withdrawn from the stomach by mental exertion. And it is the same when thought is united to exercise in walking. We may add to this night-study (*lucubriren*) if it be not habitual. However, the ill-results from this *invita Minerva*, or untimely intellectual labour, are not so much of a kind which requires persistent exertion of the will as mere breaking off a habit.”

On which Dr. HUFELAND remarks that students may find it difficult to take a

walk and not occupy themselves with study or reflection. This is especially the case with Germans. TOM HOOD, in his "Up the Rhine," tells a tale of a gentleman who, while walking and thinking over FICHTE'S Transcendental Idealism, neglected to return a salutation. One of the objects of Nature in exacting time for eating, exercise, and repose is to stop thinking. I can from my own experience give a striking illustration of the evil effects of thus working double tides with thought and digestion. At a hotel where I lived, there also boarded a middle-aged maiden lady, who made her appearance every morning at the breakfast table with newspapers and books, and then sitting down passed an hour or more in eating much dried toast very slowly and drinking tea while reading. To this day I can never pass or think of that hotel without recalling the steady sound of her

nostrils, which I effected by breathing chewing, like a *chump-chump* of a horse devouring maize or corn, interrupted by the occasional brushing away of the crumbs. In appearance this devoted student seemed to combine the deeply intellectual with the desperately dyspeptic. I would add that the habit of eating, and reading the morning paper or letters at the same time is really far more injurious than it is generally known or supposed to be.

OF THE ALLEVIATION OF CERTAIN ILLS BY  
DETERMINATION IN BREATHING.

"I was a few years ago troubled by a cold in the head and a cough which were the more annoying when I was attacked in going to sleep. Vexed at the disturbance of my rest, I determined, as regarded the first affliction, to sleep with my lips firmly closed, or to breathe entirely through the

lightly at first and gradually making larger inhalations till sleep ensued.

“This peculiarly convulsive ringing exhalation by pauses (*stossiweise*) is allied to the cough, especially that which is known in England as ‘the old man’s cough,’ which afflicts those who are in bed, and it was the more annoying in my case, as it generally attacked me after I had become warm and so prevented sleep. This cough, which is caused by the irritation of the air (inhaled by the open mouth) striking on the windpipe, does not require a mechanical or pharmaceutic remedy, but a direct action of the mind, that is to say, the attention, entirely directed to the irritation . . . This cure is a mental operation (or will) which requires great determination, but is all the more thorough in consequence.”

Upon which HUFELAND devotes much remark to the effect that inhalation of pure



air in long draughts, with the mouth closed, is an assured benefit, as it conveys oxygen to the brain. If the reader has ever met with GEORGE CATLIN's little work in which he begs you to "Shut your Mouth!" he will find much that is very interesting and convincing on this subject. Orators who breathe freely and speak out fully are the least affected by hoarseness. Inhaling air also goes far to quench thirst, which it would be well for many to know.

What follows of the comments of KANT on HUFELAND, and the doctor's reply to KANT, is so indirectly connected with the will that I omit it all. But, *apropos* of the whole work, it seems to me that the great and overwhelming argument in reference to a mentally vigorous long life is omitted, and that KANT and Dr. HUFELAND both attach by far too much importance to petty therapeutics and small instances. For the

truth—and it is a great one—is, that the vigorous exertion of Will in many ways, or in every possible direction, keeps the mind *alive* and active, or really happy. That this is very beneficial to the general health, and keeps a man young, not only by prolonging life, but also brain-power may be regarded as established. And what should be carefully noted is that this exertion of the will, quite unlike other kinds of mental work which exhaust the body, restores it and strengthens us, especially when wisely managed. And the management of it is : firstly, by hypnotic action in small experiments, and finally by a cessation of the process and transforming it to a *direct* act of will.

The moral of this work is evident, it being that KANT and HUFELAND, who had between them studied the mind and the body as to health more thoroughly than

any other men of their time, were decidedly of the belief that Will can be made a powerful factor or agent in curing disease.

Neither of the authors in question comment on the fact, that a great proportion of invalidity, chronic or continued suffering, and direct illness itself, is due to, or depends on imagination or mental action, as is shown by physicians, nurses and priests, escaping epidemics. I knew an Irish priest who in Mobile, and New Orleans, had for more than twenty years averaged a visit daily to one or two cases of yellow fever, yet never caught it once. Now any of my readers, whoever he or she may be, can easily verify the fact that by *unremitting direction of the will*, in full confidence to the subject, until the idea becomes permanent or a "possession," all nervous disorders may be alleviated, or even cured. It is true that it is a law or accepted rule that

to eradicate a disorder we must always go *back* to the root, but it may also be remembered that there are innumerable ills, which, like certain plants, perish utterly, root and stem, if we do but cut away the off-shoot. And it is certain that the continued Will, with, *or without*, adventitious or superstitious aid—and preferably without—can alleviate or cure to a degree, of which man has as yet no conception, innumerable disorders, and if this principle were but generally accepted and acted on, it is probable that from this beginning a great reform with marvellous results would take place in the healing art.

For admitting that health, or the contrary, depends on the action of some subtle vital-electric force, not as yet detected or understood, and that this force may be *en rapport* with brain action or mental power, we are certainly on the very brink



of wonderful discoveries in physiology. So many facts point in this direction, and so many far more marvellous inventions or "findings" have been made of late years, that this would really astonish no man of science.

ANDREW LANG in his "Making of Religion," appears to incline to treat the belief that one mind can transmit or convey itself as an image material, or an immaterial impression or thought, to another, at any distance, as a fact while entertaining very grave *doubts*—not denials—as to the *perfect* authenticity of any case cited to prove this. I, in fact, believe that if the nervo-vital or electric-vital force of which I have spoken, exists, the possibility of our sending messages by some form of vibration follows as a matter of course. If a brain *can* transmit force or action to a hand or foot, it may do the same to a distance by other *media*.

The Röntgen Rays and wireless telegraphy are as a closing-in or near approach to a solution of the problem. As it is, a man can, in some way which is not exactly mere muscular force, electrify a table or a *planchette* and if he could do the same to a wire, he could possibly advance to mental wireless telegraphy. It is difficult to believe that this will not be done.

Nearly allied to the solution of these questions is the beholding visions, and specially the forms of those who are far away, in a crystal or glass of water, or other shining objects. And, if it become established that in making a *planchette* move, a man exerts something allied to electricity, or a power which can act on matter by vibration, there will manifestly be a great advance to the explanation of all these mysteries. For *if* far-away forms *have* been seen in crystals it was by

unconscious mental telepathy or telegraphy of some as yet mysterious kind, which gives results without explaining them.

Therefore, if these pages should be read by any practical man of science, I trust that they may give him the hint to practise *planchette* and the vibration or turning of tables with the sole view of ascertaining whether the writing, movements, etc., are simply the results of muscular action, or whether there be not combined with them something of a subtler force, either electric or partaking of its nature ! And if his observation should render this probable or possible then let him experiment with the wire, using his Will as a motor. Should the experiment succeed he who achieves it will be the Columbus of an as yet unknown world.

## CHAPTER XII

PARACELSUS. SHOWING FROM PASSAGES IN HIS WORKS THAT HE WAS FAMILIAR WITH THE PROCESSES OF FORETHOUGHT, SELF-HYPNOTISM, AND THE DEVELOPMENT OF WILL.

THAT our ordinary consciousness or Waking Intellect, and what is generally recognised as Mind or Soul, includes whatever has been taken in by sensation and reflection and assimilated to daily wants, or shows itself in bad or good memories and thought, is evident. Not less clear is it that there is another hidden Self—a power which, recognising much which is evil in the Mind, would fain reject, or rule, or subdue it. This latent, inner Intelligence calls into action the Will. All of this is vague, and, 't may be, unscientific. It is more rational to believe in many faculties or functions,



but the classification here suggested may serve as a basis. It is effectively that of GASSNER, or of all who have recognised the power of the Will to work "miracles," guided by a higher morality. And it is very curious that PARACELSUS based his whole system of nervous cure, at least, on this theory. Thus, in the "*Liber Entium Morborum, de Ente Spirituali*," chap. iii, he writes :

"As we have shown that there are two *Subjecta*, this will we assume as our ground. Ye know that there is in the Body a Soul. (*Geist*.) Now reflect, to what purpose? Just that it may sustain life, even as the air keeps animals from dying for want of breath. So we know what the soul is. This soul in Man is actually clear, intelligible and sensible to the other soul, and, classing them, they are to be regarded as allied, even as bodies are. I have a soul—the *other* hath also one."

PARACELSUS is here very obscure, but he manifestly means by "the other," the Body. To resume :

"The Souls know one another as 'I,' and 'the other.' They converse together in their language, not by necessity according to our thoughts, but what *they* will. And note, too, that there may be anger between them, and one may be little or injure the other ; this injury is in the Soul, the Soul in the body. Then the body suffers and is ill—not materially or from a material *Ens*, but from the Soul. For this we need spiritual remedy. Ye are two who are dear unto one another ; great in affinity. The cause is not *in* the body, nor is it from without ; it comes from your souls (*Geisten*), who are allied. The same pair may become inimical, or remain so. And that ye may understand a cause for this, note that the Spirit (*Geist*) of the Reasoning Faculty

(*Vernunft*) is not born, save from the *Will*, therefore the Will and the Reason are separate. What exists and acts according to the Will lives in the Spirit ; what only according to the Reason lives against the Spirit. For the Reason brings forth no spirit, only the Soul (*Seel*) is born of it—from Will comes the Spirit, the essence of which we describe and let the Soul be.”

In this grandly conceived, but most carelessly written passage, the author, in the beginning thereof, makes such confusion in expressing both Soul and Spirit with the one word *Geist*, that his real meaning could not be intelligible to the reader who had not already mastered the theory. But, in fact, the whole conception is marvellous, and closely agreeing with the latest discoveries in Science, while ignoring all the old psychological system.

Very significant is what PARACELSUS



declares in his "Fragmenta Medicina de Morbis Somnii," that so many evils beset us, "caused by the coarseness of our ignorance, because we know not what is born in us." That is to say, if we knew our mental power, or what we are capable of, we could cure or control all bodily infirmities. And how to rule and form this power, and make it obey the *Geist* or Will which PARACELsus believed was born of the common conscious Soul—that is the question.

For PARACELsus truly believed that out of this common Soul, the result of Sensation and Reflection, and all we pick up by Experience and Observation (and such as makes all that there is of Life for most people), there is born, or results, a perception of Ideas, of right and wrong, of mutual interests ; a certain subtle, moral conscience or higher knowledge. "The Souls may become inimical ;" that is, the Conscience



or Spirit, may differ or disagree with the Soul, as a son may be at variance with his father. So the flower or fruit may oft despise the root. The Will is allied to Conscience or a perception of the Ideal. When a man finds out that he knows more or better than he has hitherto done: as, for instance, when a thief learns that it is wrong to steal, and feels it deeply, he endeavours to reform, although he *feels* all the time old desires and temptations to rob. Now, if he resolutely subdue these, his Will is born. "The spirit of the Reasoning faculty is not born, save of the Will. . . . what exists and acts according to the Will lives in the spirit." The perception of ideals is the bud, Conscience the flower, and the Will the fruit. A pure Will must be *moral*, for it is the result of the perception of Ideals, or a Conscience. The world in general regards Will as mere blind force,

applicable to good or bad indifferently. But the more truly and fully it is developed, or as Orson is raised to Valentine, the more moral and optimistic does it become. *Will* in its perfection is Genius, spontaneous originality, that is Voluntary; not merely a power to lift a weight, or push a load, or force others to yield, but the Thought itself which suggests the deed and finds a *reason* for it. Now the merely unscrupulous use of Opportunity and Advantage, or Crime, is popularly regarded as having a strong Will; but this, as compared to a Will with a conscience, is as the craft of the fox compared to that of the dragon, and that of the dragon to Siegfried.

And here it may be observed as a subtle and strange thing, approaching to magic apparently, as understood by HARTMANN and his school, that the Will sometimes, when much developed, actually manifests

something like an independent personality, or at least seems to do so, to an acute observer. And what is more remarkable, it can have this freedom of action and invention delegated to it, and will act on it.

Thus, in conversation with HERKOMER the Artist, and Dr. W. W. BALDWIN, Nov. 2nd, 1878, the former explained to me that when he would execute a work of art, he just determined it with care or Forethought in his mind, and gave it a rest, as by sleep, during which time it unconsciously fructified or germinated, even as a seed when planted in the ground at last grows upward into the light and air. Now, that the entire work should not be too much finished or quite completed, and to leave room for after-thoughts or possible improvements, he was wont, as he said, to give the Will some leeway, or freedom; which is the same thing

as if, before going to sleep, we *Will* or determine that on the following day our Imagination, or Creative Force, or Inventive Genius, shall be unusually active, which will come to pass after some small practice and a few repetitions, as all may find for themselves. Truly, it will be according to conditions, for if there be but little in a man, either he will bring but little out, or else he must wait until he can increase what he hath. And in this the Will *seems* to act like an independent person, ingeniously, yet withal obedient. And the same also characterises images in dreams, which sometimes appear to be so real that it is no wonder many think they are spirits from another world, as is true of many haunting thoughts which come unbidden. However, this is all mere Thaumaturgy, which has been so deadly to Truth in the old *a priori* psychology, and still works mischief, albeit



it has its value in suggesting very often in Poetry what Science afterwards proves in Prose.

To return to PARACELSUS, HEINE complains that his German is harder to understand than his Latin. However, I think that in the following passages he shows distinctly a familiarity with hypnotism, or certainly, passes by hand and suggestion. Thus, chap. x, "De Ente Spirituali," in which the Will is described, begins as follows: "Now shall ye mark that the Spirits rule their subjects. And I have shown intelligibly how the *Ens Spirituale*, or Spiritual Being, rules so mightily the body that many disorders may be ascribed to it. Therefore unto these ye should not apply ordinary medicine, but heal the spirit—therein lies the disorder."

PARACELSUS clearly states that by the power of Foresight—he uses the exact

word, *Fursicht* — Man may, aided by Sleep, attain to knowledge—past, present or future—and achieve Telepathy, or communion at a distance. In the “*Fragmenta, Caput de Morbis Somnii*” he writes:

“Therefore learn, that by Foresight man can know future things; and, from experience, the past and present. Thereby is man so highly gifted in Nature, that he knows or perceives (*sicht*), as he goes, his neighbour or friend in a distant land. Yet, on waking, he knows nothing of all this. For God has given to us all—Art, Wisdom, Reason—to know the future, and what passes in distant lands; but we know it not, for we fools, busied in common things, sleep away as it were what is in us. Thus, seeing one who is a better artist than thou art, do not say that he has more gift or grace than thou; for thou hast it also, but hast not tried, and so is it with all things.

What Adam and Moses did was to *try*, and they succeeded, and it came neither from the Devil nor from Spirits, but from the Light of Nature, which they developed in themselves. But we do *not* seek for what is in us, therefore we remain nothing, and are nothing."

Here the author very obscurely, yet vigorously, declares that we can do or learn what we *will*, but it must be achieved by foresight, will, and the aid of sleep.

It seems very evident, after careful study of the text, that here, as in many other places, our author indicates familiarity with the method of developing mental action in its subtlest and most powerful forms. Firstly, by determined Foresight, and, secondly, by the aid of sleep, corresponding to the bringing a seed to rest awhile, and thereby cause it to germinate; the which

admirable simile he himself uses in a passage which I have not cited.

PARACELSUS was the most original thinker and the worst writer of a wondrous age, when all wrote badly and thought badly. There is in his German writings hardly one sentence which is not ungrammatical, confused, or clumsy; nor one without a vigorous idea, which shows the mind or character of the man.

As a curious instance of the poetic originality of PARACELSUS, we may take the following:

“It is an error to suppose that chiromancy is limited to the hand, for there are significant lines, indicating character, all over the body. And it is so in vegetable life. For in a plant every leaf is a hand. Man hath two; a tree many, and every one reveals its anatomy—a hand-anatomy. Now ye shall understand that in double



form the lines are masculine or feminine.<sup>1</sup> And there are as many differences in these lines on leaves as in human hands."

GOETHE has the credit that he reformed or advanced the Science of Botany, by reducing the plant to the leaf as the germ or type; and this is now further reduced to the cell, but the step was a great one. Did not Paracelsus, however, give the idea?

"The theory of signatures," says VAUGHAN, in his "Hours with the Mystics," "proceeded on the supposition that every creature bears in some part of its structure . . . the indication of the character or virtue inherent in it—the representation, in fact, of its ideal or soul. . . . The student of sympathies thus essayed to read the character of plants by signs in their organisation, as the professor of palmistry

<sup>1</sup> Here the author probably alludes to the right, a masculine, and the left, a feminine, palm.

announced that of men by lines in the hand." Thus, to a degree which is very little understood, PARACELSUS took a great step towards modern science. He disclaimed Magic and Sorcery, with ceremonies, and endeavoured to base all cure on human will. The name of PARACELSUS is now synonymous with Rosicrucianism, Alchemy, Elementary Spirits and Theurgy, when, in fact, he was in his time a bold reformer, who cast aside an immense amount of old superstition, and advanced into what his age regarded as terribly free thought. He was compared to LUTHER, and the doing so greatly pleased him; he dwells on it at length in one of his works.

What PARACELSUS really believed in at heart, was nothing more nor less than an unfathomable Nature, a *Natura naturans* of infinite resource, connected with which, as a microcosm, is man, who has also within

him infinite powers, which he can learn to master by cultivating the will, which must be begun at least by the aid of sleep, or letting the resolve ripen, as it were, in the mind, apart from Consciousness.

I had written every line of my work on the same subject and principles, long before I was aware that I had unconsciously followed exactly in the foot-prints of the great master ; for though I had made many other discoveries in his books, I knew nothing of this.

## LAST WORDS

"By carrying calves Milo, 'tis said, grew strong,  
Until with ease he bore a bull along."

It is, I believe, unquestionable that, if he ever lived, a man who had attained to absolute control over his own mind, must have been the most enviable of mortals. MONTAIGNE illustrates such an ideal being by a quotation from Virgil :

"Velut rupes vastum quæ prodit in æquor  
Obvia ventorum furiis, exposita que ponto,  
Vim cunctum atque minas perfert cælique marisque  
Ipsa immota manens."

"He as a rock among vast billows stood,  
Scorning loud winds and the wild raging flood,  
And firm remaining, all the force defies,  
From the grim threatening seas and thundering skies."

And MONTAIGNE also doubted whether such self-control were possible. He remarks of it :



“Let us never attempt these Examples, we shall never come up to them. This is too much and too rude for our common souls to undergo. CATO indeed gave up the noblest Life that ever was upon this account, but it is for us meaner spirited men to fly from the storm as far as we can.”

Is it? I may have thought so once, but I begin to believe that in this darkness a new strange light is beginning to show itself. The victory may be won far more easily than the rather indolent and timid Essayist ever imagined. MONTAIGNE, and many more, believed that absolute self-control is only to be obtained by iron effort, heroic and terrible exertion—a conception based on bygone History, which is all a record of battles of man against man, or man with the Devil. Now the world is beginning slowly to make an ideal of peace, and

disbelieve in the Devil. Science is attempting to teach us that from any beginning, however small, great results are sure to be obtained if resolutely followed up and fully developed.

It requires thought to realise what a man gifted to some degree with culture and common sense must enjoy who can review the past without pain, and regard the present with perfect assurance that come what may he need have no fear or fluttering of the heart. Spenser has asked in "The Fate of the Butterfly : "

" What more felicity can fall to creature  
Than to enjoy delight with liberty ? "

To which one may truly reply that all delight is fitful and uncertain unless bound or blended with the power to be indifferent to involuntary annoying emotions, and that self-command is in itself the highest mental pleasure, or one which surpasses

all of any kind. He who does not over-estimate the value of money or anything earthly is really richer than the millionaire. There is a foolish story told by COMBE in his *Physiology* of a man who had the supernatural gift of never feeling any pain, be it from cold, hunger, heat, or accident. The rain beat upon him in vain, the keenest north wind did not chill him—he was fearless and free. But this immunity was coupled with an inability to feel pleasure—his wine or ale was no more to his palate than water, and he could not feel the kiss of his child; and so we are told that he was soon desirous to become a creature subject to all physical sensations as before. But it is, as I said, a foolish tale, because it reduces all that is worth living for to being warm or enjoying taste. His mind was not affected, but that goes for nothing in such sheer sensuality. However, a man



without losing his tastes or appetites may train his Will to so master Emotion as to enjoy delight with liberty, and also exclude what constitutes the majority of all suffering with man.

It is a truth that there is very often an extremely easy, simple, and prosaic way to attain many an end, which has always been supposed to require stupendous efforts. In an Italian fairy tale a prince besieges a castle with an army—trumpets blowing, banners waving, and all the pomp and circumstance of war—to obtain a beautiful heroine who is meanwhile carried away by a rival who knew of a subterranean passage. Hitherto, as I have already said, men have sought for self-control only by means of heroic exertion, or by besieging the castle from without ; the simple system of Forethought and Self - Hypnotism enables one, as it were, to steal or slip away



with ease by night and in darkness that fairest of princesses, La Volonté or the Will.

For he who wills to be equable and indifferent to the small and involuntary annoyances, teasing memories, irritating trifles, which constitute the chief trouble in life to most folk, can bring it about, in small measure at first, and in due time to greater perfection. And, by perseverance this rivulet may to a river run, the river fall into a mighty lake, and this in time rush to the roaring sea; that is to say, from bearing with indifference, or quite evading attacks of *ennui*, we may come to enduring great afflictions with little suffering.

Note that I do not say that we can come to bearing all the bereavements, losses, and trials of life with *absolute* indifference. Herein MONTAIGNE and the Stoics of old

were well nigh foolish to imagine such an impossible and indeed undesirable ideal. But it may be that two men are afflicted by the same domestic loss, and one with a weak nature is well nigh crushed by it, gives himself up to endless weeping and perhaps never recovers from it, while another with quite as deep feelings, but far wiser, rallies, and by vigorous exertion, makes the grief a stimulus to exertion, so that while the former is demoralised, the latter is strengthened. There is an habitual state of mind of which a man, while knowing his losses fully, can endure them better than others, and this endurance will be greatest in him who has already cultivated it assiduously in minor matters. He who has swum in the river can swim in the sea ; he who can hear a door bang without starting can listen to a cannon without jumping.

The method which I have described in this book will enable any person gifted with perseverance to make an equable or calm state of mind habitual, moderately at first, more so by practice. And when this is attained the experimenter can progress rapidly in the path. It is precisely the same as in learning a minor art, the pupil who can design a pattern (which corresponds to Foresight or plan), only requires, as in wood-carving or *repoussé*, to be trained by very easy process to become familiar with the use and feel of the tools, after which, all there remains to be done is to keep on at what the pupil can do without the least difficulty. Well begun and well run in the end will be well done.

But glorious and marvellous is the power of him who has habituated himself by easy exercise of Will to brush away the minor, meaningless and petty cares of life,

such as, however, prey on most of us ; for unto him great griefs are no harder to endure than the getting a coat splashed is to an ordinary man.

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