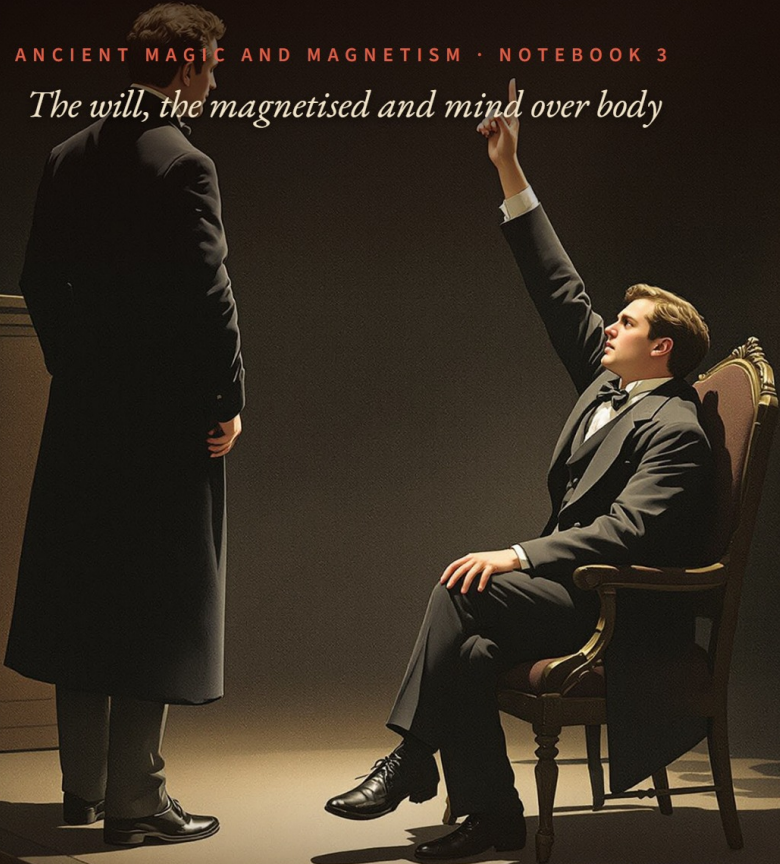


L. H. ANDERSON · 1895

The Power of the Will

ANCIENT MAGIC AND MAGNETISM · NOTEBOOK 3

The will, the magnetised and mind over body



CHAPTERS VIII-XI

BLUSABOOKS



The Power of the Will

L. H. ANDERSON · ANCIENT MAGIC, MAGNETISM AND PSYCHIC
FORCES (CHICAGO, 1895) · CHAPTERS VIII–XI

Every chapter — four parts

IN ANDERSON'S WORDS

the complete text of the 1895 edition

IN PLAIN WORDS

what the author says in the chapter

TERMS

the concepts and names explained

**WHAT MODERN
SCIENCE SAYS**

*hypnosis, suggestion and what is still
unexplained*

A historical text, not a manual.

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FOREWORD

This notebook is the third of five in which BlusaBooks republishes, complete and unabridged, Professor L. H. Anderson's *Ancient Magic, Magnetism and Psychic Forces: The Key to Power* (Chicago: The National Institute, Masonic Temple, 1895).

The world the book came from. In the America of the 1890s "magnetism" was a word with many meanings. A century earlier Franz Anton Mesmer had taught that a fluid he called animal magnetism could be passed from one person to another by the hands. From his practice grew mesmerism, and later hypnotism, the name James Braid gave in 1843 to the induced sleep he studied. Spiritualism, which began in 1848 with the rappings heard by the Fox sisters, filled parlours with séances, and the writers of "New Thought" taught that the mind could shape health and fortune. Mail-order courses in "personal magnetism", promising influence over other people, were a thriving business.

The book and its author. Anderson's book was issued by the National Institute, whose address was the Masonic Temple in Chicago. About the author himself very little is known beyond what the book tells us, and we add nothing that cannot be confirmed.

What is in this notebook. Chapters VIII–XI. Anderson argues that the will works through "undulations" thrown off by the brain; that a strong will can make another person think, feel and act as it wishes; that people so influenced should not be judged harshly for their deeds; and that the mind sustains the body from conception to old age — and beyond death.

How to read it. Every chapter has four parts. *In Anderson's words* is the author's full text, with his own chapter summary from the book's table of

contents and the original illustration. Our three parts follow: *In plain words* — what the chapter actually says; *Terms* — its key words; *What modern science says* — how these ideas are judged today. This is the complete text and the views of 1895, not a manual and not medical advice; our own assessment appears only in our parts. Obvious printer's errors of the 1895 edition have been silently corrected; the author's spelling and style are otherwise kept.

The series: 1 · Ancient Magic 2 · Hypnotism and Spiritualism 3 · The Power of the Will 4 · Vital Magnetism 5 · The Laws of Magnetism

CHAPTER VIII

POWER OF THE HUMAN WILL

IN ANDERSON'S WORDS

The Hypnotist is Enabled by his Will Capability or Soul Influence to Govern or Control the Thought, Feelings and Acts of Others—Hypnotic Sensitives are often Clairvoyant—Concentrativeness Regulates in a Degree, the Will Energies—The Brain the Servant of the Soul—The Decree of Fate as Bearing on Free Will—Magnetic Reactions—Persons may be made to Mentally feel the Action Going on in our own Brain and to Enact our Purpose and Execute our Wishes—Why some are More Easily Impressed than Others.

It has been presumed by many thinkers that the conduct and actions of each human being depend on the combination and influencing energies of the organs of the brain. It has also been taught and insisted that every person has the ability to increase the action of some of these developments appertaining to the sensorium, and to diminish that of others, thereby giving each individual the prerogative or privilege, in however limited an extent, of exercising the quality termed free will.

More profound and recent investigations, aided by the light which hypnotism and Animal Magnetism have thrown upon science, would, however, seem to warrant us in departing from this view of Cerebration or Phrenology, and lead the student of the human system and human intelligence to consider anew whether the freedom of man's thoughts and actions be not a matter of the greatest doubt, if not altogether a nonentity, or impossible state of being.

The Hypnotist may, perhaps, be recognized as a displayer of the Magnetic-life-energy or Animal-electric-aura, resident in man, through which quality he is

enabled, by his will capability, or soul influence, to govern or control the thoughts, feelings, and acts of others.

Before proceeding with this article treating upon Will-power, or Mind energy, it might be as well to state that we were led to notice or examine into this subject through experiences, some of which occurred in our presence during the treatment of the unhealthy by the process of Animal Magnetism, and others took place whilst in attendance at our different mesmeric seances.

We will, with the reader's permission, at once enter upon our series of experiences with the following case of Mr. W., who was induced, through a kind of hopeful faith, and other circumstance, to call upon us, in order, if permissible, to be presented to one of our clairvoyants, through whose agency he hoped to learn the cause of his ailment. Faith may be considered in the light of self-will energy, and is founded on the action of the cerebral development of the region termed by Phrenologists, Hope. By means of faith individuals have (assisted, perhaps, sometimes by animal magnetism, medicaments, charms, etc., or through belief in another person's knowledge or efforts) frequently become healed of many maladies of the body. Thus, also, through Faith, the mind itself may be influenced, and its disorders relieved, and sometimes removed. Accordingly, during his visit, he was introduced to one of our Hypnotic clairvoyant sensitives, who, after contemplating Mr. W's system for a period, exclaimed, in reply to the interrogation touching his malady, "you have for some time lost your memory of events and circumstances." This was actually the case; for, after the lapse of a very short time, Mr. W. could not recall or recollect any personal occurrences or future appointments. Subsequently to this observation, the clairvoyant proceeded to state that the faculty of a certain portion of Mr. W's brain was deranged, because it was without the capacity of vibrating, or being thrown into its proper functional motion, from the application of its destined, or rather accustomed stimuli. The induced somnambule further stated, relative to the case under examination, that the blood of the system did not circulate through the parts affected, but passed round, or rather over and under them. After this statement we requested the finger to be applied over that part of the brain represented to be in an unhealthy state. The digit, accordingly, was placed upon the development

designated by phrenologists Concentrativeness, or Continuity (which organ lies opposite to, and is stated by clairvoyants to influence that portion of the brain devoted to memory), remarking, at the same time, "You sometimes suffer from pain here;" which was the case. The lucid sleeper now gave directions as to the mode of treatment, which being adopted, Mr. W. became rapidly relieved, and ultimately cured.

In relation to the foregoing, we recall to memory other cases of brain examinations. Thus: on a certain evening, when two of our clear-seeing subjects were in the sleep-walking state, and listening to the conversation of some gentlemen who were present, one of the clairvoyants remarked to us that she could perceive the different divisions of our separate brains in action, and that these local motions varied with the topic of our conversation. After listening to some further remarks made by these cerebral explorers, we agreed to individually employ our thoughts and manipulations upon separate objects—such as the transfiguration of the bodies which we were handling, and requested that the finger of the lucid sleeper might be placed on the locality in action. It was accordingly applied over the organ of Form. Another of our guests sang a song, whilst his companion beat time to it, and then the developments of Melody in the singer, and Time in the period-keeper, were separately pointed out. In like manner, Ideality was set in action, through the process of imagination, and was immediately designated by the sleeper. Thus each clairvoyant readily recognized that portion of the brain which was exercised by efforts or energies. Further, the observing seers related that they could perceive the parts in question tremble, and that the blood surrounding them became agitated; whilst the adjacent portions of the brain remained comparatively quiescent.

On a subsequent occasion, when we reverted to this subject in the presence of certain clairvoyants, their observations tended to inform us that when a person desired to recall to memory a forgotten subject or past event, that the whole brain was excited into motion; and that the impulse commenced first at the before-mentioned organ, namely, Concentrativeness (which development, they say, regulates in a degree the will energies), as if an effort or wave rose up, and started from this point, and proceeded over all the sensorium, to seek out, or bring into