

L. H. ANDERSON · 1895

Vital Magnetism

ANCIENT MAGIC AND MAGNETISM · NOTEBOOK 4

The origin of force, vital force and inspiration

CHAPTERS XII-XIV

BLUSABOOKS



Vital Magnetism

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

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 fourth of five in which BlusaBooks publishes the complete text of *Ancient Magic, Magnetism and Psychic Forces: The Key to Power* by Prof. L. H. Anderson (Chicago: The National Institute, Masonic Temple, 1895).

The world behind the book. In the America of the 1890s "magnetism" was a word with many meanings. A century earlier Franz Anton Mesmer had taught that an invisible "animal magnetism" flows through living bodies; his followers made passes with their hands, put subjects into "magnetic sleep" and claimed to heal. By Anderson's time the vocabulary had grown: hypnotism, spiritualism with its séances and mediums, and the "New Thought" movement, which taught that the mind shapes health and fortune. Mail-order courses in "personal magnetism" were a popular business, and this book belongs to that world.

What we know about the book. It was issued by "The National Institute" in Chicago. About the author himself very little is known beyond the name and title on the title page, and we do not invent a biography for him. Parts of the book are taken from other writers — in this notebook Chapter XIII opens with Albert Chavannes — and the boundary between a quotation and Anderson's own words is not always marked.

What is in this notebook. Chapters XII–XIV. In "The Origin of Force" Anderson argues that every event has a chain of causes and that free will is an illusion, citing clairvoyants who "read" the history of objects. "Vital Magnetic Force" describes vital force as an intelligent substance kept in three "store-houses" — the brain, the sympathetic nerve and the sexual organs. "Magnetism the Medium of Mental Inspiration" pictures God as the "Grand Electrical Focus"

from which thought flows down a chain of minds, and explains storms, the motion of the earth and family life by currents and cohesion.

How to read it. Every chapter has four parts. *In Anderson's words* is the author's full text, headed by his own summary of the chapter from the book's table of contents. Our three parts follow: *In plain words*, *Terms* and *What modern science says*. These are the views of 1895, not instructions, and nothing here replaces a doctor's advice. We have kept Anderson's spelling and style and silently corrected only the obvious printer's errors of the 1895 edition.

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

CHAPTER XII

THE ORIGIN OF FORCE

IN ANDERSON'S WORDS

No Effect without a Cause—Every Product is the Result of a Chain of Causes—Every Offspring Must have had its Parent—Action and Reaction Must be Equal and Opposite—One cannot Attract without Being Attracted—Distance makes no Difference as to the Quantity of Attraction—Impressions made upon Bodies never Destroyed—Clairvoyance Enables us to go Back into the Ages Past and Learn of Animals now Extinct—Why Christian and Mental Science is sometimes Weak—We are or Should be Governed by General Laws of Nature—Society is All Wrong—Human Phrenolipties as Advocated by J. Rhodes Buchanan, M. D.

THE reflective faculties would suggest to us the question, What is will? what series of operations does this energy depend upon for its development? That there must be some governing impulsive stimulant is evident, since it must be conceded by every one that no effect can ensue without an adequate cause.

It has been remarked that all human actions have their antecedents, without, according to experience, they could not have taken place. It would appear also, that every event or consequence which is manifested to the senses, whether appertaining (as before suggested) to the economy of animate bodies or the regulation of inanimate substances, takes place from a series of definite kinds of motions. Motion is always the result of the action and reaction of some kind of spirit-matter as the soul in man and the vital spirit in the animal, the life-principle in the plant, whose agencies are aided by the spiritous matter of heat, electricity, magnetism, etc.,—all of which elements preside over and direct inanimate and material bodies and use them as so many fulcra or levers upon which to display their innate abilities. The impelling effects resulting or derived from the operation of these different and varied elements have been designated by philosophers, "force" or "power." But we shall find there is action behind or beneath this so-

called power, an induced motion developing or causing this said force. These motions must result or transpire either from the operation of certain ponderable bodies or imponderable principles. It will be found also, that one movement always begets another or its equivalent. Without the agency of motility, no one thing or circumstances could have been brought into being. Through it, every property and capability of matter and its accompanying elements have been developed and made evident to our faculties.

Constituted as we are with lack of senses—or perhaps, at the present time, from want of the capability of educating and applying in their present circumscribed condition, the faculties we have—we must be contented if we discover and partially comprehend some of the proximate sources or antecedents of occurrences and events.

The light of the first or earliest impellent influences which began or dawned upon time's chaos, lie too far back for our limited capacities to reach.

It may also be suggested that if we could in any way approach these primary causes they would be found too subtle for our confined intellects to grasp. Therefore we must leave them, as those who preceded us have done, where they may for ever remain perhaps, locked up in the earliest volume of Nature's laws.

When a quickening operation is set up—whether in that which has been called matter or its accompanying principles—it should be remembered that there must previously have been exerted, or as much effort expended, to produce the effect as was adequate to the ensuing result; and also that it will require as great an opposing quality to arrest as was expended in creating a given motion or action and even a sensation; so that impunity or freedom of exerting dominion or resisting it whilst playing its part, cannot exist, be it living or dead matter, with their associated principles which sympathise with, or are antagonistic to, an operation.

We generally never think, and often lose sight of the first links or earlier and minor causes of effects, and most frequently are only led to take cognizance of the greater and proximate antecedents of events, all of which are of course produced

by the concurrence of co-operating agents. Thus we are led to forget that every product is the result of a succession or chain of different, though in fact, connected causes. For instance, the carbon of the fuel must be united to the oxygen of the air before the production of heat; and this heat or caloric must be applied to water before obtaining the steam and its contained electricity which latter, as it acts on the machinery of the engine, puts it in motion to perform the thousands of operations executed or produced every hour through its agency. Great results are often effected by the combined action of many units or trifling occurrences,—the first point of commencing the operations being sometimes at a great distance. Thus when the mine is fired by a long train, each title of the trail becomes an agent of communion; and when the powder blows up every granule of the explosive mass lends its quota of energy towards effecting its terrible result. The extensive fermentation set up in a large vat or wort, could have been produced by touching with yeast a single atom of the malted fluid; which infected point, acting on those adjacent to it, the influence spreads to the next series and so the whole mass of sweet wort becomes inoculated. It is the union of many minor streams which produces the wide and rapid river. And it was innumerable magnetic and electric agents that wound up in the mighty earthquake.

No individual who is capable of reasoning, at the present day, can be found who would attempt to maintain the doctrine of absolute free-will, especially when he reflects that it would be perfectly impossible to employ his will-energy successfully in opposition to any one of the laws of nature. All philosophers know that every portion of the material world, whether joined to the life-principle or otherwise, must succumb to their dominion. The question may be here asked, How can that which is influenced be in any way free whilst being subjected to any kind of controlling or impelling energy?

What atom of material nature or minutest undulatory portion of principle or spiritual element in the universe is there which has not millions upon millions of vibratory influencing waves continually playing upon it from distant as well as adjacent objects; and in return, every atom and pulsatory wave must exert their proportionate reactive qualities back again on or into all other molecules and