

Mental reaction operates in two ways, indirectly and directly; indirectly through matter, directly by the influence of mind upon mind, without an intervening medium. When describing electric reactions, I have shown how our thoughts and volitions change the electric, chemical, and even mechanical condition of the body, and through these media, that of all the material universe; and I need not repeat that argument. But to modify the inanimate world through these agencies necessarily affects all other intellects, which are connected with matter; and since man in a future world is to assume a spiritual body, we may reasonably suppose that all created beings are in some way connected with matter; and, therefore, by means of materialism, through the subtile agencies that have been named, we may be sure that an influence goes out from every thought and volition of ours, and reaches every other intellect in the wide creation. I know not whether, in other worlds, their inhabitants possess sensibilities acute enough to be conscious of this influence; certainly, in this world, it is only to a limited extent that men are conscious of it. Yet we must admit that it exists and acts, or deny the demonstrated verities of science.

But is there not evidence that mind sometimes acts directly upon other minds, without any gross, intervening media? It may, indeed, be doubted whether any created intellect operates, except in connection with some form of matter. Yet there are certain facts in the history of individuals in an abnormal state, which show that one mind acts upon another, independent of the senses, or any other material means of intercommunication discoverable by the senses. Take the details of sleep-waking, or somnambulism; and do not they present us with numerous cases in which impressions are made by one mind upon another, even when separated beyond the sphere of the senses? Take the facts respecting double consciousness, and those where the power was possessed of reading the thoughts of others, or the facts relating to prevision; and surely they cannot be explained but by the supposition of a direct influence of one mind upon another.

Still more decided in this respect are the most familiar facts of artificial somnambulism, called mesmerism. Whatever may be our views of this unsettled branch of knowledge as a whole, it would seem as if we could not doubt that its facts