



Sympathetic Vibratory Physics

*Thought As Force
and Its Socialistic
Development*

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Some advanced students in the science of mind have presented the theory that thought is an actual living force in nature; that its physical manifestations in the minds of human beings, and in the brains and nervous systems of the lower form of organized life, are but the strivings of the "Universal Will" for expression. No attempt will be made, in this short essay, to treat a subject of such vast import in its philosophic bearings. I shall not venture to sound the metaphysical depths of the real relations that exist between mind and matter; nor shall I express any decided opinion regarding the truth of this theory of thought. A few suggestions in favor of its acceptance, however, may not come amiss.

It is often the case that in thinking of force, we confound it with its product, motion, and in this way we speak of light, heat, electricity, magnetism, chemical action, attraction, and gravitation, as physical forces. We use the term "Law of Gravity," but how little is really known by man of this mighty force whose power holds the visible universe in place. It is only in our present century that electricity, the subtle, invisible, but all-powerful fluid, which permeates all matter, is studied with intelligence, and its possibilities suspected. This hidden force, for anything known to the contrary, may be the vital element in every form of life; its capabilities as an instrument for human development and dominion are even now, at this age, but little comprehended. A mysterious force exists in the vibrations of the ether, called sound, which science and invention have so far failed to utilize, but which, no doubt, in the near future will come under man's control for driving the wheels of industry.

The old beliefs regarding the constitution of the human mind and its faculties, have been shaken, and in many cases destroyed by facts, obtained from modern investigation and carefully tested experiment. The reality of thought transference, one mind impressing another, even from a distance in space, seems established beyond a reasonable doubt. The wonderful developments in the line of hypnotism, animal magnetism, and somnambulism; the unquestioned results for health, and the cure of disease, accomplished by the various schools of mental healing, all go far to prove the real existence of thought as a living force, which can be strengthened in its power, in a given direction, by individual effort and concentration of purpose. To state the theory of this advanced school of Psychology a little more clearly, I quote from one of its teachers. *"The brain being a pulsating centre, its thoughts as they go out in waves have to other brain a tangible representation. The psychic-ether, pulsating with innumerable waves, may be regarded as a universal thought atmosphere, and the sensitive brain is able to gather from its thought and ideas which its pulsations express."* We may supplement this theory by a belief in a higher atmosphere of thought pulsation than exists on the mortal plane; we may well believe that there are thought waves of supreme wisdom and knowledge, which reach the brains of exceptional human beings, alone, --- brains, that are peculiarly sensitive to impulses from the upper spheres. This highest endowment vouchsafed to man on earth is called the *genius of intuition*, and the few great souls that have possessed this mysterious gift are rightly named Seers. They have appeared at long intervals through the ages, and, if their inspired pointings toward the right paths of evolutionary development had been obeyed, organized society would not present the unhappy conditions of the present day. Life has always been a sad puzzle to man, and his animal impulses of selfish greed have always formed themselves in warring opposition to the teachings presented by these spiritual specialists. Acknowledging the fact, as we must, that Space and Time (so called) are but mortal conceptions, we may, with true philosophy, mourn the mistakes of man in the past, but, at the same time, we may draw the correct deductions from the course of human, evolutionary progress, --- ever upward, -- and cherish the brightest hopes for his future, not only on earth, but to spiritual realms beyond all mortal ken.

Before taking up the second part of the subject, --- the socialistic development of the world's thought, -- it is perhaps well to offer one word of warning. Granting the truth of this theory of thought, it must of course be essential for man's welfare, in his progress upward, that the aggregate thought of the most advanced races be sound, and true to the leading of the higher mind.

Evil, discordant thought can become unhappily in many cases, more infectious than mental impulses toward truth and wisdom. Epidemics of baneful, diseased thought have spread through the minds of whole communities at different periods of the world's history, showing the secret power of telepathic influence. We may then well fear the prevalence of wrong ideas, for they have served in the past as a serious hindrance to the proper growth of those seeds of righteous reform that have been planted from time to time in the minds of inspired leaders.

Let us now take a brief glance at the development of a hopeful thought, which has existed, sometimes in strength, sometimes in extreme weakness, since man first emerged from the savage state. At different stages in the advance of humanity toward what we call civilization, the individual man has cherished a noble thought of an ideal condition of social existence on this planet; he has dreamed of a future state of society, in which Justice and Harmony shall rule, and true brotherhood be established. It is not my purpose to trace the development of this thought from the very beginning of its recorded history. In all epochs and in every land after primitive equality disappeared, aspirations for an ideal social formation are to be perceived in sensitive human minds, sometimes in the shape of Utopian dreams for social reconstruction. The prophets of Israel, while lifting a warning voice against iniquity, announced a good time coming. Job, that grant old poet, -- pessimist as he was in many ways, -- believed in Justice, and that right would at last prevail. Five centuries before our Christian Era, Gautama Buddha held the thought of the extreme wretchedness of existence, and offered the saving doctrine of self-sacrifice as the only solution of the great problem. Coming down to the period of philosophic speculation in Greece, we find Plato inspired to give to the world a high ideal in his "Republic," which work had great influence in prompting later aspirations. The socialistic thought came with mighty power to Christ, whom we may justly claim to be not only one of the world's very highest specialists in spiritual knowledge, but one of the strongest advocates for the practical, social Brotherhood of Man. How very far his pretended followers have departed from the original doctrines of social reform, taught by their master! During the dark ages following the decline of the Roman Empire, the gloom that pervaded the world's mind acted almost as an effectual curtain for the concealment of any hope that might still linger in the breasts of the oppressed people; yet even then, some few waves of socialistic thought penetrated receptive mortal brains, exhibited mostly in the communistic ideas held by the Mendicant Orders, by the Anabaptists in Germany, and by the Levellers in England. These ideas are clearly express in a Flemish poem of the thirteenth century written by Jacob Van Maerlant (1235), and entitled "Wapene Martyn." Two passages from this poem, translated by an English Socialist, read as follows: ("Martin, the German law relates that from unrighteous violence, ownership is come.") ("Two words in the world there be, these simply *mine* and *thine*. Could one take them away, peace there would be and freedom. All then would be free; none enslaved, nor man nor woman; both corn and wine would be in common.") In reading these words we see how persistent, even in dark and gloomy times, are the ideas, prompted by the power of the eternal mind. I must not forget, before turning to later times, to quote a few saying of some of the early Christian Father who held the thought in their leader, Jesus. St. Basil says: "The rich man is a thief." St. Chrysostom exclaims: "The rich are robbers; a kind of equality must be effected by making gifts out of their abundance. Better all things were in common." St. Jerome mourns: "Opulence is always the product of a theft committed, if not by the actual possessor, by his ancestors," and St. Clement declares the truth in these words: "In strict justice everything should belong to all. Iniquity alone has created private property." Tracing the same redeeming thought to later days: at the time of the Reformation of the corrupt Catholic Church, a contemporary of Martin Luther, Sir Thomas More, Chancellor of England under that tyrant, Henry the Eighth, gave to the people of his period a transcendent work of genius, which has never ceased to attract the attention and admiration of intelligent readers. Until this day, with all the elaborate plans for a better social system offered by subsequent reformers, More's "Utopia," printed under the title of a political romance, contains most the suggestions needed for the organization of an ideal State. At the time in which this noble-minded statesman lived, the feudal system had not entirely disappeared. The people of England lived in a condition of social injustice,

religious intolerance, and political tyranny, but that giant oppressor, Modern Commercialism, had not yet stepped upon the world's stage, and it is a question whether the laborers did not possess a fairer share of the products of their labor, compared with their master, than at the present time.

It is said that Sir Thomas More doubted the practicability of any such social reform as he pictured, but I prefer to believe the contrary. I have faith in this power of inspired thought and confidence in the idea that this prophet wrote in the form of a romance what was given from above; and, though not expecting to see his vision fulfilled, in the flesh, yet felt sure that man would progress until Justice and Equality should rule, in political governments, throughout the earth. If the time was not ripe, if this mirror of the political and social evils of his age, as it is rightly called, attracted only the idle attention of the cultured classes, it was not the fault of its author. More was not a mere dreamer; he was a practical advocate in the cause of philanthropy and justice, who made a brave fight against a cruel despot, and gave his life cheerfully upon the scaffold, rather than yield one point of conscientious belief.

Socialist and Nationalist, in their present educational movement, may well follow some advice, so quaintly given in "Utopia": "You must, with a crafty wile, and subtle tongue, study and endeavor, as much as in you lieth, to handle the matter wittily and handsomely for the purpose, And that which you cannot turn to good, so to order that it be not very bad. For it is not possible for all things to be well unless all men were good, which I think will not be yet for many years."

Are not these wise words applicable for the guidance of Nationalist and Socialist of the present time? Short steps on the right roads should not be despised if we are not able to take strides. The next presentations of socialistic thought which attracted attention (worth mentioning), appeared in print, a century later than More's "Utopia." A lord high chancellor of England is again impelled to put forth a high conception of things possible of accomplishment by man; for Sir Francis Bacon, who held this eminent position during part of the reign of Queen Elizabeth, published in 1624 under James the First, his social romance "The New Atlantis." Lord Macaulay says of the description of Solomon's House, contained in this work, "that there is not to be found in any human composition a passage more eminently distinguished by profound and serene wisdom." In 1637 Campanella, the Italian monk, called the "Philosopher of Stilo," gave to his "priest-ridden, tyrant-ridden" countrymen a vivid picture of a happier life on earth, in a work of fancy called the "City of the Sun." These two books, of Lord Bacon, and Thomas Campanella, written in "times of discouragement and decay, in times of ecclesiastical and political tyranny, discouraging freedom of thought and intellectual effort," attracted wide interest, and both writer undoubtedly impressed the mind of that period with renewed hope.

I must omit any extended notice of that tremendous wave of thought which rose to such a height in the time of Voltaire, Paine, and Rousseau, and which broke in such fury at the French Revolution. Of all the dreadful implements used by the occult powers controlling human destiny, none has done more effective work for the amelioration of man's relation with man, than this bloody, blind, and furious over-turn of society. By its means the ruling classes, throughout the civilized world, awoke to the fact that serious disease lurked in the body politic of every existing government. Palliative remedies were more or less adopted, and there can be no denial that organized human society received lasting benefit from the final results of that horrible chaos. It was during the revolt of an oppressed people in America, that the germ of modern Socialism appeared. Baboeuf, Cabet, St. Simon, Fourier, Louis Blanc, Proudhon, Robert Owen, and a few other believers in their respective plans for a social revolution, did brave work in spreading the thought that came to them. Although each of these reformers (prophets, we may well call them) had quite a large following from all classes, and though several efforts were made for carrying into practical operation the various, yet similar ideals held in mind by these advanced guides, the world was not ready. But the seeds of thought sown by these husbandmen, in the early part of

this century, were not wasted, for they fell into the fruitful soil of many, very many minds: we soon find other hands assuming the task. The list of distinguished workers in this sacred cause of Human Brotherhood is too long to be given here. Especial praise and gratitude are due, however, to Karl Marx and Ferdinand Lasalle. These two giants in intellect, acuteness, and energy, are the founders of the Modern State of Socialism, as distinguished from Communism, Federalism, and the many other plans for a new industrial formation. Since the death of Marx and Lasalle, the work of popular education in socialistic doctrines has moved with astonishing rapidity, throughout the civilized world. The thought, so feeble in the time of Sir Thomas More, has grown to such strength since his day, that it bids fair to become, before many years, the ruling faith in the minds of all enlightened nations.

In this country the impulse sent to Edward Bellamy to write his book, "Looking Backward," is part of this thought force. The birth of the Nationalist party, with its purpose of using every effort for social readjustments, is a deliverance of this same hidden power.

Before closing, I must give some words of a recent writer for they are in tone with the subject under consideration. She says: "We have but to look back a few hundred years to mark the gradual ascension of the whole of mankind to higher levels of mind life, and we can but feel that what has been shall continue to be, until humanity, the great giant struggling to lift himself from the slime of earth, shall on long present features of abhorrent ugliness, warring against his own numbers, demoniacally insane and suicidal, poisoning his atmosphere with the effluvium of hatred and evil thought and deed; but shall walk beneath heaven a man of noblest proportions and form, and of angelic countenance -- his thought of love, his acts of mercy."

Demos still stands in the market places of the world with dejected mien, yet with more hope in heart, more intelligence in brain, than ever before; for this force of socialistic thought prompts renews efforts for the assertion of rights so long denied. Aristos, haughty and self secure, as always, listens with more tender interest than was his wont, to the bitter complaints of cruel injustice which reach his ear. The redeeming thought of social equality and fraternity is moving an obdurate mind. It is the serious duty, then, of all earnest men and women, who deplore this present system of competitive warfare, and who aspire for "a more excellent way," to concentrate their individual thought and united will with determined energy, that the great tidal sweep, now in full flow, shall not recede until man is left upon the firm high ground of a reconstructed society.