

ON DYNASPHERIC FORCE

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RECENT scientific research has proved conclusively that all force is atomic. That electricity consists of files of particles, and that the interstellar spaces contain substance, whether it be called ether, or astral fluid, or by any other name, which is composed of atoms, because it is not possible to dissever force from its transmitting medium. The universe, therefore, and all that it contains, consists of matter in motion, and is animated by a vital principle which we call God. Science has further discovered that these atoms are severally encompassed by an ethereal substance which "prevents their touching each other, and to this circumambient interatomic element they have given the name of dynasphere — but inasmuch as it has further been found that in these dynaspheres there resides a tremendous potency, it is evident that they also must contain atoms, and that these atoms must in their turn be surrounded by dynaspheres, which [Page 18] again contain atoms, and so on *ad infinifum*. Matter thus becomes infinite and indestructible, and the force which pervades it, persistent and everlasting.

This dynaspheric force, which is also called etheric, is conditioned as to its nature on the quality of the atoms which form its transmitting media, and which are infinite both in variety and in their combinations and permutations. They may, however, be broadly divided into two categories, the sentient and the non-sentient atoms.

Dynaspheric force, composed of non-sentient atoms, is the force that has been already mechanically applied by Mr. Keely to his motor, and which will probably ere long supersede the agencies now used for locomotives, projectiles and other purposes; when the laws which govern it come to be understood, it will produce materially a great commercial and industrial revolution. There is no hard-and-fast line between the sentient and non-sentient atoms; just as zoophytes are a connecting link between the animal and vegetable creation, so there is a graduated scale of atoms between those which, although animated by the divine life, are not sentient, and those which are as highly developed relatively to them as man is to a cabbage. For the highest class of sentient atoms through which divine force is transmitted are in the perfect human form. They are infinitesimal bisexual innocences male and female, two in one. The tradition of fairies is the lingering consciousness, come down from a remote past, of this fact.

Owing to the unhappily debased condition of our planet, this force is not now operant upon it, except to a very limited and imperfect degree — it is struggling, however, to penetrate into the human organism through the channel provided for it, and this channel must, of necessity, partake of the nature of the forces operant within it — in other words, it must be a bi-sexual channel. It was this bi-sexual channel which Christ

came to restore by his mission to earth; and thus to inaugurate a process by which man should regain his lost bi-une condition. That process has now partially achieved its consummation in the advent of the complementary half of man whom we call the *sympneuma*. It is only through the *sympneuma* that the dynaspheric force, consisting of bisexual atoms, can be projected into nature. It comes for the healing of the nations, and is all the more necessary now because the conditions of nature have of late years undergone such a change as to render possible the invasion of the human organism by forces similar in character, with this one difference, that the atoms of which they are composed are not bi-sexual. These forces exhibit themselves in the phenomena of hypnotism, thought-reading, telepathy, mesmeric healing, spiritualistic manifestations, and in divers other ways, and depend for their quality on the source of their projection in the invisible and the human medium through whom they are transmitted — where both are bad, the atoms are in the form of infusoria, or predatory animalculæ, who prey upon each other, and work moral and physical malady. Where both are relatively [Page 19] good, they are in the form of separate uni-sexual beings, depending for their quality upon the medium, and partaking of what moral taint his nature may possess. It must be said that the same remark applies to the bisexual atoms of the *sympneumatic* force; but, although imperfect, there is this guarantee for their superior quality, that it is not possible for a human being to enter upon *sympneumatic* conditions, excepting after a long and arduous discipline and self-sacrifice for his neighbour, and of great sufferings.

The *sympneuma* visits none who have not been thus prepared, and who do not live exclusively for the service of humanity, to the extinction of private affections, personal ambitions, or worldly considerations of any kind.

A false *sympneuma* may, however, visit those who are wholly engrossed by self; such are the succubi and incubi — well-known by the Church — and the force acting through them is the most fatal which can operate upon earth.

There are methods, however, not necessary to enter upon here, by which the true can be distinguished from the false with absolute certainty. All human emotion is atomic, and it has never been possible that it should be otherwise. The peculiarity of the atomic force of the present day is, that it has received an immense accession of energy, through changes which have operated in the invisible.

It is these changes which render will-force, and magnetic influence so much more powerful now than they were formerly; and hence it becomes of such transcendent importance that persons who find themselves in possession of this reinforced energy, and able to operate upon others hypnotically or for curative purposes, should realise the character of the agency they are dealing with — for it is quite impossible for them to project this will-force, or magnetic influence, into the organism of another, without projecting the atoms with it. Now, these atoms vary in quality from the predatory animalculæ to the human form through an infinite variety of types; none of them pure and good, though some are far purer and better, relatively, than the others — still no magnetiser is so perfect that his magnetism does not convey to his patients the atoms of the vices and defects peculiar to his own nature, of which they may have been comparatively free.

It may thus happen that a magnetiser, while healing the body of a patient, may work irreparable moral injury to his soul, and this while animated with the best intentions,

and quite unconsciously to himself. It often happens, moreover, that the progress of the soul can only be achieved by an attenuation of the external structural atoms, thus producing physical disease; to heal a person thus undergoing moral treatment, directed from the unseen world, by a sudden and premature exercise of will-force in this one, applied to his surface organism, is to render him a fatal service. Again, it may be that the welfare of a person's soul is dependent upon its removal from the body at a certain juncture; here, again, human interference, by the operation of the human will being free, and yet [Page 20] under specific law, that free operation cannot be arbitrarily hindered in defiance of the law under which it acts.

The reason why material remedies of all kinds may be employed with safety and propriety, is because the curative forces they contain are not composed of sentient atoms, and can be controlled from the unseen in quite a different manner from those which are — which may, to a certain extent, be influenced by them, but cannot be controlled. When a person has reached the point, which may be attained after a long sympneumatic training, and a life passed under the influence of that training, of having no will but that of God operating freely in him, as his own, he may, under a pressure, which he will recognise as a divine impulse, put forth a healing power, but he will have no personal desire connected with it; the healing force will be put through him irrespective of any conscious will he used; the energy he projects will convey bisexual atoms, which may prove a seed sown as a preparation for a sympneumatic descent.

At such moments the operator will hold himself exclusively open to Christ, for it cannot be too earnestly insisted upon, that Christ is the one source and channel of sympneumatic life, and the healing which comes through it, when a person's moral condition renders such physical healing desirable.

In the presence of the rapid development which dynaspheric force is acquiring, and of the great interest which it is attracting, especially among good and earnest truth seekers, who are only investigating it with the object of turning it to account for the benefit of humanity, it has seemed to me necessary to make these remarks. I have done so in the hope that they might serve as a warning and an encouragement — as a warning of the dangers that beset the unwary explorers into these little known and almost untrodden regions; and as an encouragement as indicating the immense potentialities now descending upon the world for its succour in the hour of its approaching need.

If I seem to have written with the certainty of conviction, it is with no desire to impose my authority arbitrarily upon my readers, but in all humility to give them the facts as they have been revealed to me, after an arduous struggle and investigation into the methods of operation of these forces, which has lasted nearly twenty-five years.