

fancy, although founded upon the laws of mathematics. For how soon does every trace disappear from the earth of the most terrible convulsions and the mightiest human efforts! The shout of countless multitudes, the thunder and the crash of battle, and even the volcano's bellowing, are soon succeeded by unbroken silence; and we cannot discover a trace of any of those countless scenes of noise and convulsion that have been acted upon the world's busy stage. How practically absurd, then, to imagine that any influence goes out from the feeble efforts of individuals, that can be recognized, either now or hereafter, on the wide field of the universe!

Such objections as these, however, are based upon the impression, of which it is hard to divest ourselves, that our present means of distinguishing the effects of physical forces are as perfect as we can hope for in eternity. And yet, who will doubt that, when our present gross bodies shall be laid aside, the soul, looking forth from a spiritual body, with quickened powers and unobstructed vision, shall penetrate a new world in the infinitesimal parts of creation? What absurdity in the supposition that then the minutest movement among the atoms which can now be discovered only by the mathematics of quantities infinitely small, may then stand out as distinctly to our inspection as do now the features of the landscape? What absurdity in the supposition that, even now, there are finite minds in the universe who possess this quickened power of perception, and, though in distant worlds, do actually know what is passing here by the vibrations which our words and actions produce upon elastic matter?

Thus far I have spoken of the influence of our words and actions only upon the material universe, although the principle with which I started includes thoughts also. But are not actions merely the external manifestation of thoughts and purposes? and, therefore, is not thought the efficient agency that impresses the universe? I shall also attempt to show that there are other modes in which the intellect may do this, aside from ordinary words and actions.

But I proceed to the second proof of the general principle. *And I derive it from what may be called optical reactions; that is, the reaction of light and the substances on which it impinges.* These exert such an influence upon it, that, when it is thrown back from them, and enters the organs of vision, or even a