

tricity, and other forces which the eye of the philosopher sees, but which he has not yet grasped, are necessary agents to the existence of the organized mass we call man, but they are not the cause of that existence, an unknown energy, far beyond the reach of the most giant mind, which we call life, is hidden behind the veil, and the physical agencies, like the lightnings around the sacred mount, hide the divinity which crowns it. Yet are this gross organic mass, these physical forces, and the ethereal life bound together in a wonderful system to maintain the health of life, even in its highest developments of intellect, a change of form in some portion of the material constitution is necessary. The exercise of the mind in the development of a single thought compels a portion of human muscle to change its form—in common language to be destroyed; it is in fact resolved from its compound condition into its more simple elements. Every thought, therefore, according to its energy—its intensity is dependant upon a chemical change. Thus a mind of excessive energy, with an intensification of power, wears out the body faster than the material elements can be supplied.

On the other hand, if the material elements required to restore the waste in our bodies be supplied in too great abundance, the machinery is clogged, the mind becomes inactive, the power of appropriation and assimilation is reduced, and man becomes a sensual creation merely. Bodily efforts, the exertion of muscular force, the deve-

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