

o "Somnolism & psychneism,"  
or,

The

SCIENCE OF THE SOUL AND THE PHENOMENA  
OF NERVATION,

AS REVEALED BY

Vital Magnetism or Mesmerism,

CONSIDERED PHYSIOLOGICALLY AND PHILOSOPHICALLY:

WITH NOTES

OF

Mesmeric and Psychical Experience.

BY

JOSEPH W. HADDOCK, M.D.,

SECOND EDITION,

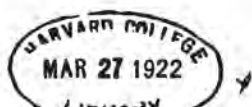
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## PREFACE.

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IN the advertisement to the First Edition of this work, it was stated, that it contained the substance of Two Lectures, delivered in the early part of 1848, before large audiences, in the Temperance Hall, Bolton, under the auspices of the Mechanic's Institution of that town. To the body of the work was added an Appendix, containing a narrative of facts, embodying interesting mesmeric information, and which was partly intended as a reply to the inquiries of many respectable persons in Lancashire, and elsewhere, as to how, and when, the writer discovered the peculiar susceptibilities of his chief mesmeric subject. When written, it was chiefly intended for local circulation, and was thus rendered as brief and condensed as possible. But it has obtained a wider range than was anticipated by its Author; and has been republished in New York, with the addition of wood engravings of the brain and nervous system; and a larger edition than was originally contemplated, has been sold within two years. The work has been also favourably noticed, both in England and America, and the writer has received from professional gentlemen, entirely strangers to him, very flattering opinions and encomiums.

Under these circumstances, the public is presented with a second, and greatly enlarged edition, containing much entirely new matter, and the original part re-modelled, and, in part, re-written, so as to place the whole subject in a clearer light, and easier to be understood: and, in furtherance of this object, several engravings have been

introduced, to illustrate the physiological portion. Knowing the distaste generally felt to lengthened discussion on the abstruse subject of psychology, the writer has scarcely ventured to exceed the original limits assigned to that portion of the work; but he has chiefly enlarged the chapter on the physiology and phenomena of mesmerism, and introduced a greater variety of notes of mesmeric and psychical experience, which the reader can explain by any theory or suggestion of his own, if dissatisfied with the Author's. There are many gentlemen, of high professional attainments, who are satisfied of the certainty of the main facts of mesmerism, but consider that the time is not yet ripe for theory. To such, and, indeed, to all his readers, he would say, that he is chiefly desirous that his work should be considered as a truthful narrative of facts, which may confidently be relied on. Of course, the Author considers his theory the best, or he would not have proposed it; but he is wedded to no dogmas, and he will willingly relinquish it, whenever he is presented with a better, which will meet the whole case.

It was also stated, in the former edition, that an attempt had been made to explain the phenomena of mesmerism in harmony with science and revelation. With all due respect for the opinions of those who have taken an opposite view, and after mature re-consideration, the writer feels that he has adopted the right course, and he is constrained to say, that, to him, the philosophy of Christianity appears to offer the easiest and most rational solution of the higher mesmeric phenomena, especially as regards the state of extasis, or trance; and that the narratives of the New Testament, and the facts of mesmerism, are mutually explanatory and corroborative of each other. He also considers, that the progress of sound mesmeric knowledge, and the benefits that might accrue from it, have been greatly retarded, and the interests of truth seriously injured, by the atheistic and materialistic views of some

**influential** mesmeric writers, and the attempts of others, **to** upset the received truths of physical science. And **his** regret on this account, he knows, is shared by **scientific** and professional gentlemen, well able to form a sound **opinion**.

The American publisher changed the title to "Psychology; or, the Science of the Soul." The original **leading** title is, however, retained, as identifying the present **with** the former edition: besides, the term, psychology, **does** not generally convey the idea, or meaning, in which **the** author has used the term PSYCHEISM. But such **addition** is made to the original title, as, it is presumed, **will** sufficiently characterize the work.

Should this edition be as favourably received as the former, it is the Author's intention to follow it speedily by another work, in which he will enter more fully into the physiology of the brain, and the uses of some parts of the encephalon, deduced from researches that he is now making; and, also, more extended observations and experiments on the imponderable elements, in their relations to the laws of nervation, with such further illustrations of vital magnetism and psycheism, as increasing experience furnishes.

WOOD STREET, BOLTON;

*April*, 1851.

*Postscript.*—In Professor Gregory's recently published "Letters on Animal Magnetism," the reader will find several additional cases of successful clairvoyance, tending to confirm the narratives of this work; but which the writer omitted to record, partly to avoid increase of bulk, and partly because he considered them in the light of private experiments, the records of the whole of which would have occupied all the following pages.

*May* 1st.

*Dr. HADDOCK may be consulted personally, or by letter, in all Medical cases. The terms and conditions of inquiry, where patients are desirous that the faculty of Clairvoyance should be used as an aid in discovering the cause and nature of their complaints, may be had, on application at his residence in Bolton, or by sending a stamped directed envelope; and he is now making arrangements for a stated attendance in Manchester, with a view to the ultimate establishment of a Sanative Institution.*

# SOMNOLISM AND PSYCHEISM.

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## CHAPTER I.

### INTRODUCTION.

ONE of the most striking characteristics of the present age, consists in the vast amount of knowledge respecting external objects, which has been accumulated in a comparatively short period. For within the brief compass of human life, so extensive has been the discovery of the physical properties of natural substances, that chemistry, although of ancient date, may be considered as a new science. Geology, with its marvellous revealments, has opened a new world to human enquiry; and, by the strict rules of scientific induction, has led its votaries back to the infancy of our globe, and traced the wondrous revolutions by which the Almighty Creator fitted it to be the natural abode of man: and *reason* has led the human mind, with sure and certain step, into regions where even *imagination* dares not follow. While man has thus been permitted to increase his knowledge of the world *without* him, we might reasonably expect, that some additional knowledge would be acquired of the world *within* him. That his knowledge would not be confined to the superstitions of the dark ages, or to the assumptions of self-constituted authority on the one hand, nor to the barren negations of a sceptical philosophy on the other hand. But that something real, positive, and satisfactory, should be learnt, respecting his own constitution, and its relation to things *unseen*, as well as *seen*. For what

knowledge can be so interesting to man, as a knowledge of himself?—of the nature, powers, and capabilities of his own being.

To the calm, contemplative, and well-informed inquirer, who has patiently investigated for himself, and dispassionately considered the investigation of others, it will, I think, be evident, that the remarkable phenomena displayed in the higher stages of what is called vital magnetism, or mesmerism,—or, as it is considered, for reasons hereafter to be given, would more properly be called PSYCHEISM,—*rightly interpreted*,—do afford us the means of acquiring a knowledge of the laws and nature of the psychical or mental part of our being, as much transcending what is commonly known and believed, as the recent discoveries in magnetism and electricity, exceed the ancient ideas of these natural powers; and at the same time they afford us the means of becoming acquainted with the more abstruse points in our bodily organization also.

The discoveries and doctrines of an enlightened physiology teach us, that all the elements, forms, and forces of the entire universe, are found, in their highest perfection, in the bodily form of man; and that in him, as the *microcosm*, or little world, is to be found all that exists in the *macrocosm*, or great world of the universe. And, as in the great world without us, the most astonishing and transforming powers are displayed by those subtile, imponderable, and invisible elements, which elude the most acute physical senses, even when aided by the highest artificial means; so in the world within us, the most wonderful and unexpected powers are manifested by those psychical or mental operations, by which the laws and developments of the world of mind, are capable of being openly displayed before our physical sight.

But the curious and interesting phenomena displayed by vital magnetism, or mesmerism, instead of being calmly and carefully investigated by all inquiring minds, especially by those whose profession and pursuits ought to have interested them in the inquiry,



have, in too many instances, been scornfully and contemptuously neglected. Authority, instead of lending its aid to elicit the truth, has rather scowled upon the attempt which has been made to lift the veil under which truth has been concealed; and, in some cases, has misrepresented the character and intentions of those, who, at any cost, were determined to seek her for themselves. Notwithstanding these discouragements, there have not been wanting able and fearless advocates in each of the branches of the learned professions, who have fully proclaimed the general truthfulness of mesmeric phenomena, and thus prevented a most important branch of human knowledge from being consigned, by authority, to the charlatan and the quack.

It is possible indeed, that the very remarkable results said to flow from the enquiry;—results, so different to the expectations and ideas of a materializing age, and in some respects, disclosing matters which seem to clash with established opinions,—may have been the reason for this unfair, and certainly unphilosophical mode of proceeding. But, granting that the most astounding statements made by mesmeric experimenters are true, they are not, when properly considered, more wonderful than things now universally admitted as facts. Look at the wonder-working electric telegraph! The elements on which that invention rests, must be as old as the present order of things: yet if any one in the middle of the last century had ventured to assert, that, by human ingenuity, electricity, or magnetism, could be made to transmit *human thought* with mathematical precision, and with the velocity of light;—"that the sun could be made to paint our pictures, and the lightning to carry our messages;"—he would have been set down by the *practical* authorities of that age, as a dreaming theorist, or an enthusiastic visionary. To *us*, however, the visionary theory has become a reality: and yet, what magnetism or electricity *really are*, is no more known to us, than it was to our great grand-

fathers. The truth is, the mode has been elicited by which certain comparatively unknown mediums, may be practically applied to subserve the purposes of social life: and herein, and for all *practical purposes* consists the *useful discovery*. If we may never know what magnetism and electricity in themselves really are, we certainly do know much of the mode by which their laws and powers may be developed and manifested:—we *have* discovered a mode of working certain imponderable mediums, altogether unknown to our ancestors.

Just so, I apprehend, it is with the discoveries associated with the names of vital magnetism or mesmerism. Here is in fact a discovery of a new mode of working and manifesting the powers of an old medium. That mind and matter are both necessary to form the peculiar organism we call man, is no new doctrine: but the true nature of the body, as the mind's medium or instrument, and of the *necessary organization* of that superior in-dwelling power,—the soul or mind, which directs and controls the outward form, has been somewhat overlooked. Metaphysicians have studied mind irrespective of form or matter;—some philosophers would resolve all things into material operation, irrespective of mind. I believe that fact, and demonstrative evidence, will prove that both classes of philosophers are wrong. From Divine Revelation we know that there is both “a spiritual body and a natural body,”—both a spiritual organization and a natural organization. These cardinal truths will be found to lie at the bottom of all the *higher stages* of mesmeric experience; and from that experience it is conceived, that the *a priori* statements of the Scriptures will receive abundant confirmation: we shall see that in our present state of existence, if we wish to study mind or spirit, we must study it as manifested in its divinely appointed and true correspondent instrument,—the bodily organization.

With some of the mind's operations, and the bodily

functions and sensations thence ensuing, we have become so familiar, that we scarcely ever stop to think of the perpetual miracles involved in our daily experience. Thus the great blessing of sight, involves, as we shall point out farther on, a fact which all the philosophers that have ever lived have been unable to explain! Yet, when some manifestation of mind or spirit, which has hitherto eluded general notice, is brought before us, although it may not be more inexplicable than natural sight, we are apt to deny the possibility of the declared manifestation, simply because we were not previously acquainted with it:—apt to make our present standard of knowledge the measure by which all future acquisitions are to be estimated. Sometimes too, we are told authoritatively, that it is *impossible* for us to know anything of mind or spirit. What, it may be asked, do we know of matter? Simply some of its *laws* and *properties*, and from these we predicate its *qualities*. So it is with mind or spirit! Mesmerism, or more truly *psychism*, furnishes us with a means of acquiring an experimental acquaintance with some of its most distinctive qualities;—distinctive it is meant, with respect to the qualities of *inert matter*. Whether we shall ever know the essential nature of either spirit or matter, remains for a higher stage of existence to determine. It is privilege enough to be enabled to know something of the laws and properties of that higher and imperishable organism, to which our outward bodily organism is subservient.

## CHAPTER II.

### ORIGIN AND PROGRESS OF VITAL MAGNETISM OR MESMERISM.

IN the records of past ages, we have many statements of remarkable mental or psychical manifestations, and also of the performance of remarkable cures, by mental or moral agency, which ignorance and superstition have ascribed to *miracle* or *magic*; and scepticism, to collusion and deception. The more extended knowledge, and juster philosophy which is progressing in the present generation, has admitted the possibility and probability of many things which were ridiculed in the middle of the eighteenth century: some of these, as the fall of large masses of iron,—meteorites, as they are termed,—from the atmosphere, are now admitted as established verities; and the more recent observation of what is called mesmeric phenomena, has gone far to establish the veracity of ancient writers on other disputed matters, and to afford a reasonable explanation of otherwise mysterious, and apparently impossible, events.

Ancient history speaks of the mysterious doings, oracular sayings, prophetic forebodings, and apparently miraculous performances of the Egyptian Priests; of the Delphian Oracle among the Greeks, and of the Sybils among the Romans. From what is known of the practices, the long vigils and fastings, and the peculiar attitudes and manners of the Sybils, there can be little doubt, that by various means, kept secret from the multitude, a condition similar, if not identical with the higher mesmeric, or *psychic* state, as it is proposed to call it, was induced; and that the Sybils and utterers of oracles, were, at times, really clairvoyant, and in a state of trance. Saint Justin says, "that the Sybils spoke many great things with justice and with truth, *and that when the instinct*

which animated them ceased to exist, they lost the recollection of all they had declared."\* It will be seen in the sequel, that this is so strikingly in accordance with the mesmeric sleep or trance, as to leave scarcely a doubt of its identity with it. That the Sybils were sometimes possessed of super-sensual or prophetic perceptions, is an opinion commonly entertained, as is evident from the well-known hymn of the Roman Catholic church, which commences,—

Dies iræ, dies illa  
Solvat sæclum in favilla,  
Teste David cum Sybilla.

Thus anglicised in a number of the "Congregational Magazine,"—

The day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
As David and the Sybils say.

The soothing application of what are now called *passes*, was evidently known at a very remote period; for there is a curious passage in the works of Celsus, the Roman physician, in which he states that the old Greek father of physic, Asclepiades, practised *light friction*, as a means of inducing sleep in *phrensy* and *insanity*; and, what is more remarkable, he says, *that by too much friction there was danger of inducing lethargy*.†

\* Justin. Adm. ad Græcos, quoted by Teste.

† These passages are so curious, that, for the medical or classical reader, I transcribe the sentences. In allusion to blood-letting, he says: "Asclepiades perinde esse dixit, his sanguinem mitti, ac si trucidenter; rationem hanc secutus, quod neque insania esset, nisi febre intenta: neque sanguis, nisi in remissione ejus, recte mitteretur. Sed ipse in his somnum multa frictione quæsit." Again: in representing Asclepiades as cautioning his disciples against the use of narcotics in maniacal cases, from the danger which might ensue, he says: "Præcipit autem, ut primo die, a cibo, potione, somno abstineretur; vespere ei daretur potui aqua; tum frictio admoveretur lenis, ut ne manum quidem, qui perfricaret, vehementer imprimeret: postero deinde die, iisdem omnibus factis, vespere ei daretur sorbitio et aqua, rursusque frictio adhiberetur: per hanc enim nos consecuturos, ut somnus accedat. Id interdum fit, et quidem adeo, ut, illo confitente, nimia frictio etiam lethargi periculum afferat." De Medicina. Lib. iii. I subjoin a translation of the second sentence: "But he ordered, that the patient should be made to abstain on the first day from food,

But as it is not proposed to introduce anything like a history of ancient or middle-aged mystery, we mention only one authentic case prior to the discovery of Mesmer. In the reign of Charles II., a gentleman of the name of Valentine Greatarick, or Greatrakes, acquired considerable notoriety from curing diseases by *stroking with his hands*. These cures were authenticated by the Bishop of Derry, and many other respectable individuals. The Royal Society is said to have accounted for them, by the supposition that there existed "a sanative influence in Mr. Greatrakes' body, which had an antipathy to some particular diseases, and not to others." There is an article in the "London Medical Gazette" for October 12th, 1849, entitled, "The Practice of Mesmerism for the cure of Diseases in the seventeenth century," which, although intended as a sneer at mesmerism generally, and abuse of such professional gentlemen as have had the manliness to avow their belief in the efficacy of mesmeric treatment, contains the following curious particulars: "In the library at Maldon, there is a curious old book, entitled, 'The Miraculous Conformist; or, an account of several marvellous cures, performed by the stroking of the hands, by VALENTINE GREATARICK, with a physical discourse thereupon, in a letter to the Honourable Robert Boyle, Esq. With a Letter Relating some other of his miraculous cures attested by E. Foxcroft, Esq., M.A., and Fellow of King's College, in Cambr., by Henry Stubbs, Physician, at Stratford-upon-Avon, in the county of Warwick. Oxford: Printed by H. Hall, Printer to the University for Ric: Davis, 1666.'" At page 28th is the following:—"The Account of a LEPROSY cured by Mr. Greatarick in the presence of the LORD CONWAY. A

drink, and sleep; that in the evening, water should be given him for drink; then that gentle friction should be applied, so that he who was rubbing, did not even press the part strongly: then, on the next day, the same things should be repeated, and gruel and water given in the evening, and friction again applied; for the effect would be to induce sleep. It would sometimes happen, as he confesses, that too much friction produced a danger of lethargy."

boy about fourteen years old, sonne to a Prebend of *Gloucester*, recommended to the Lord *Conway* by the Bishop of Gloucester, came with a letter to Ragley: he was afflicted with a *Leprosy* judged incurable; and had been so tenne years. At his coming to my Lord's he found Mr. Greatarick touching people in the field: whereupon he pressed upon, and got him to stroke his body all over: this happened upon *Wednesday*: on *Friday* morning the boy came to my Lord and delivered his letter: whereupon my Lord sent for him up to his chamber, and causing him to be stripped, they found that the moist salt and brinish humour which caused a moist *leprosy*, was dried up, and in some places scaled off, the skinne under it was red (as under all crusts fallen off) there was no itching or pricking at all nor heat: with which symptoms he had formerly been troubled. Mr. Greatarick stroked him again, and rubbed his body all over with spittle. My Lord ordered his boy to return if he were not cured, but he came no more." At the present day it is plain enough that Greatarick's "stroakings," were similar in practice, and identical in effect, with mesmeric *passes*; and he appears to have been one of those individuals, whose moral and physical constitution was peculiarly fitted for the transmission of a healing agency.

Another case of success in treating some classes of disease, which appears to have arisen directly from Mesmer's discovery, and to have been, in fact, a modification of his treatment, occurred in the early part of the Reign of George III. One Perkins, had invented some sort of metallic tractors, by which, as he supposed, in accordance with the theory then prevailing, *animal magnetism* was conveyed to the patient's body. He obtained a patent for this instrument, and its supposed virtues are set forth in a work, entitled, "The efficacy of Perkins' Patent Metallic Tractors in various diseases of the human body and animals; exemplified by two hundred and fifty cases from the first literary characters in Europe and Ame-

rica. With a Preliminary Discourse in Refutation of the Objections made by Interest and Prejudice to the Metallic Practice." The following quotation from the article "Animal Magnetism," in the "Penny Cyclopædia," is quite characteristic of what medical science will sometimes do in such cases. "Dr. William Falconer, of Bath, having made tractors of wood so exactly resembling the patent tractors, that it was impossible for the eye to distinguish between the one and the other, tried, in conjunction with Dr. Hargrath, the effect of these fictitious tractors on a large scale, on patients in the Bath hospital, and produced precisely the same effects with the fictitious as with the genuine, affording a demonstration that whatever effects were produced, were produced solely by the imagination. The publication of these cases put an end to the virtues of the metallic tractors in England." Thus, these gentlemen found, that by traction with similar instruments in appearance to Perkins's, but made of a different material, they could produce the same remedial results; this certainly proved that the virtue, whatever it was, did not reside in *the material* of which the instrument was made: what it really was that produced the effect, whether by a change in the electric, or still more subtle elements of the body, they did not stop to enquire; the evident *use* was altogether disregarded; and the interests of humanity were sacrificed at the proud shrine of science. It is not meant to offer any opinion on the nature of Perkins's tractors; but in the sequel it will be seen that there is some powerful affinity between the subtle elements of the body and metallic substances, and the wooden tractors must have been coated with some metallic substance, in order to present the appearance of the genuine ones; and hence, perhaps, the doctors may have been unconsciously following Perkins's practice.

Frederick Anthony Mesmer, who was born, according to one authority, in 1734, at Weiler, near Stein on the Rhine, according to another account, at



**Mersburg**, on the Shores of the Lake of Constance, is generally considered as the discoverer, in modern times, of the agency associated with his name. This individual has been represented in works of authority as an impostor and a cheat, and as owing his celebrity entirely to the silly credulity of imaginative people. Few persons who have really taken the trouble to enquire into the matter, would now hazard such an assertion: yet, whether from ignorance of the true cause of the phenomena he witnessed, or from a desire to mystify the subject, it must be admitted that he both did and said many things which justified suspicion.

Mesmer appears to have been a man of an imaginative cast of mind, for the Inaugural Thesis he published on obtaining his degree, was "On the influence of the Planets on the Human Body." Such a mind, if likely to fall into many errors, was still open for the reception of any new ideas which might present themselves; and was not so prone as men of a more sceptical cast, to reject any new truth because it did not harmonize with preconceived opinions. He thought this planetary influence operated by electricity; but finding that element inadequate to the solution, he subsequently abandoned it for magnetism. To this he was led in the following manner. The then professor of astronomy at Vienna, a Jesuit, named Maximilian Hehl, was a believer in the efficacy of the loadstone as a remedy in human diseases. Mesmer, who at the age of forty-two, had just graduated as a doctor of medicine in the university, became acquainted with the Professor, and from him obtained the secret of a peculiar form of magnetic steel plates, which, it is said, had been applied to the cure of disease with much success. Mesmer applied these in his own way, and, it is reported, with such striking results, that it awakened the jealousy of the Astronomer, who published an account of them, but attributed the cures performed to the *form of the plates*, and merely represented Mesmer as a physician em-

ployed by him to use them. Mesmer, who had discovered the peculiar mode of using them to insure curative results;—that is, in fact, by *manipulation*, now called *PASSES*,—was indignant at this, and accused his friend of a violation of the confidence placed in him. The result was a controversy between the parties, each accusing the other. Mesmer went on curing in his own way, and whether from indiscretion on his own part, or jealousy on the part of others, he was opposed by the scientific authorities of Vienna, and was ultimately obliged to quit that city.

In the year 1778, two years after obtaining his degree, he arrived at Paris, whither his popularity appears to have preceded him; for we are told, even by his enemies, that upon his opening in that gay metropolis, public apartments for the reception of patients, they were speedily crowded by the numbers who daily resorted to them, including all classes, from the peer to the peasant; and that hundreds were ready to testify to the cures wrought upon their own persons by the great magnetizer. Now making every allowance for *imagination* or *fancy*, striking results must have followed his treatment, or no such enthusiasm could have been raised in his behalf. A French physician, Dr. d'Eslon, became a disciple of Mesmer, and is said to have speedily acquired a more profitable practice than his master. So great in fact, was the interest in Mesmer's proceedings, that the French government took up the matter, and offered him a large annual income if he would communicate his secret, and they appear to have thought so highly of the use to which this new agent might be applied, that they actually proposed to guarantee him a large sum, even if a commission appointed to examine the subject, should make an unfavourable report! Mesmer, however, for some reasons, did not accede to the government proposal. The secrecy and mystery he seems to have adopted, may have been deemed necessary to ensure a due remuneration for his discovery; but for the sake of his reputation, and the credit of

the practice itself, it is to be regretted that Mesmer should have pursued such a course. After some time and divers vicissitudes, the sum of £14,000 was raised by his disciples, whom he had instructed in his art, but whom he did not consider entitled to practise it publicly;—a right which they considered themselves to possess. This led to altercation, and ultimately Mesmer left Paris, and returned to his native place. This has been represented as “running away from his dupes;” but it appears that he retained faith in his views, and in his last illness sought relief from his own discovery. He died at Mersburg in 1815, at the advanced age of eighty-one.

As Mesmer's discoveries arose out of the use of magnets, it is not surprising that he should consider a sort of magnetism, as the agent by which the effects he witnessed were produced, this he called *animal magnetism*; and such is the revolution which time and research effects in public opinion, that this doctrine, which was the greatest stumbling block to the *savans* of Mesmer's time, and led to his system being rejected as mere pretence and imposition, is now, under another name, beginning to be received as a very probable fact, by many eminent scientific authorities.

Mesmer's theory is as follows. “Animal magnetism is a fluid universally diffused: it is the medium of a mutual influence between the heavenly bodies, the earth, and animated bodies; it is continuous, so as to leave no void; its subtilty admits of no comparison; it is capable of receiving, propagating, communicating all the impressions of motion; it is susceptible of flux and reflux. The animal body experiences the effects of this agent: by insinuating itself into the substance of the nerves, it affects them immediately. There are observed, particularly in the human body, properties analagous to those of the magnet, and in it are discerned poles, equally different and opposite. The action and the virtues of animal magnetism may be communicated from one body

to other bodies, animate and inanimate. This action takes place at a remote distance without the aid of any intermediate body; it is increased, reflected by mirrors; communicated, augmented, and propagated by sound; its virtues may be accumulated, concentrated, transported. Although this fluid is universal, all animal bodies are not equally susceptible of it; there are even some, though a very small number, which have properties so opposite, that their very presence destroys all the effects of this fluid on other bodies. Animal magnetism is capable of healing diseases of the nerves immediately, and others mediately. It perfects the action of medicines; it excites and directs salutary *crises* in such a manner, that the physician may render himself master of them; by its means he knows the state of the health of each individual, and judges with certainty of the origin, the nature, and the progress of the most complicated diseases: he prevents their increase, and succeeds in healing them, without at any time exposing his patient to dangerous effects or troublesome consequences. In animal magnetism nature presents a universal method of healing and preserving mankind."\* How far Mesmer's theory had a foundation in truth, the reader will be better able to judge after perusing the following pages. But it appears plain, that the great end of all his proceedings, or at all events the *ostensible* end, was *use*,—the application of a remedy for human suffering. In this we cannot but respect him, however he may have erred in other matters. Besides, his discovery and practice led the way to the observation of other, and more distinctly *psychical* phenomena, such as artificial somnambulism and clairvoyance.

These phenomena appear to have been first observed in modern times by the Marquis de Puysegur, a French nobleman, of the *ancien regime*, and one of Mesmer's disciples. In a letter, dated March 8th,

\* *Mémoire sur la Découverte du Magnétisme Animal*, par M. Mesmer. Paris, 1779.—Quoted in "Penny Cyclopædia."

1784, written from his estate at Busancy, to a member of the Société de l'Harmonie, he says, "after ten days' rest at my estate, without attending to anything but my repose and my gardens, I had occasion to enter the house of my steward. His daughter was suffering from a violent toothache. I asked her in jest if she wished to be cured? she, of course, consented. I had not been ten minutes magnetizing her, when her pain was completely gone, and she felt no return of it after. Another woman was cured on the following day of the same affection, and in as short a time.

"This slight success made me try to do some good for a peasant, about twenty-three years of age, who had been keeping his bed for four days, in consequence of inflammation on his chest. I went to see him: it was last Tuesday, the fourth of this month, at eight o'clock in the evening; the fever had just become lighter. I made him get out of bed and magnetized him. What was my surprise to see at the end of half a quarter of an hour, this person *fall into a tranquil sleep* in my arms, without pain or convulsion. I urged on the crisis, which caused him some giddiness in the head: he spoke aloud of his ordinary affairs. When I thought his ideas must affect him disagreeably, I arrested them, and began to inspire him with others of a more pleasant and lively turn. It required no great effort on my part to accomplish this. Then I saw him quite happy, *fancying that he was at a fete*. I cherished these ideas in him, and thereby I forced him to move himself with considerable activity in his chair, as it were, to dance to an air which, by singing *mentally*, I made him repeat quite aloud." The Marquis then goes on to narrate the progress of his patient towards recovery; but the foregoing extract is all that is of any interest now, and that, because it is the first recorded instance of the observance of somnambulism, in connection with mesmeric practice.

Mesmer's mode of applying the agency he deno-

minated Animal Magnetism, was as follows. In the centre of the room, where the patients assembled, was placed a sort of oaken tub, called by him the *Magnetic Baquet*. The interior was filled with pounded glass, iron filings, and bottles containing magnetized water. The cover of the vessel was pierced with numerous holes, into which were introduced polished iron rods, bent nearly at right angles, and which were capable of being moved. The patients were arranged in successive rows around this *baquet*, and each one held one of the iron rods, which he applied to the part of the body supposed to be the seat of the disease: a cord passed round their bodies, uniting them to each other, and sometimes a second chain was formed by placing the thumb of one patient between the thumb and forefinger of the next patient, and so on round the circle; each patient pressing the thumb of his neighbour. A pianoforte was placed in a corner of the room, and according to the movements, different airs were played upon it; singing being sometimes added. The magnetizer himself, armed with a metallic rod, walked among the patients, looking steadfastly at one; pointing with his rod to the presumed seat of disease of another; and occasionally applying pressure with the finger over the hypochondriacal and abdominal regions; and these various manipulations were assiduously continued for a considerable time. The results on highly nervous, and especially imaginative subjects, may be readily conceived. Some were but little affected; others uttered sighs, and gave way to tears or laughter; some were depressed; others excited and convulsed, and some passed into a state of langour and reverie. Some patients devoted their attention to each other, rushing towards one another, speaking with affection, and mutually soothing each other, in these *crises*, as they were called, which were supposed to be necessary to effect a cure. All were under the control and power of the magnetizer.

Such is a sketch of the report of the first commis-

ion appointed by the French Government to investigate the subject. The commissioners, who, with one exception, appear to have been inimical to Mesmer and his proceedings, admit, that by these combined means, cures were effected; but these they attributed entirely to the influence of the *imagination*;—the ready way of accounting for an influence not understood. They also reported that there were operations connected with the science, which *might be* turned to immoral purposes, and so recommended the suppression of the entire system. They applied to the *baquet* the usual tests for terrestrial magnetism and electricity; they found no indication of these well-known elements, and so pronounced the whole to be deception and the effect of fancy. Persons who have fully admitted the truth of mesmerism, have doubted whether *any* effect was produced by the *baquet* and its accompaniments; perhaps, justly so: but the researches of Reichenbach have shewn that there is another and more subtle element, than either magnetism or electricity, and that this element is even visible to highly sensitive persons.

The renewed interest in the pursuits of animal magnetism, led to the issuing of another commission by the French Royal Academy in 1826, the report of which was not published till 1831, thus allowing sufficient time for investigation. This report fully acknowledges the truth of *all the phenomena usually ascribed to animal magnetism*, and with a few of the chief conclusions of this report, this slight historical sketch will close. The Report consists of thirty numbered paragraphs, exclusive of the concluding remarks. No. 19, says, "We have not seen that a person magnetized for the first time fell into a state of somnambulism; sometimes it was not till the eighth or tenth sitting, that somnambulism declared itself. No. 24.—We have seen two somnambulists distinguish *with their eyes shut* the objects placed before them; they have told without touching them, the colour and value of the cards: they have read words

traced with their hand, or some lines of books opened by mere chance. This phenomenon took place even when the openings of the eyelids was accurately closed by means of the fingers. 25.—We met in two somnambulists the power of foreseeing acts of the organism more or less distant, more or less complicated. One of them announced several days, nay several months before hand, the day, the hour, and the minute, when epileptic fits would come on and return: the other declared the time of the cure. Their previsions were realized with remarkable exactness. They seemed to us, to apply only to acts or lesions of their organism. 26.—We have met but one somnambulist, who described the symptoms of the disease of three persons with whom she had been brought into contact. We instituted researches, however, on a considerable number. 28.—Some of the patients magnetized have felt no benefit; others have experienced a relief more or less marked, viz., one, the suppression of habitual pains, the other, the return of strength; a third, a retardation for several months in the recurrence of epileptic attacks; and a fourth, the complete cure of a severe paralysis of long standing. 29.—Considered as an agent of physiological phenomena, or as a therapeutical means, magnetism must find its place in the circle of medical knowledge; and, consequently, medical men only should practise it, or watch and superintend its employment, as is done in the northern countries. 30.—The commission has not been able to verify, for the want of opportunity, other powers, which magnetizers have declared to exist in somnambulists; but it has collected and communicated facts sufficiently important, to induce it to think that the Academy should encourage the researches on magnetism, as a very curious branch of psychology and natural history.

“Signed. Boudois de la Motte, President. Fouquier, Gueneau de Mussy, Guersart, Itard, J. J. Leroux, Marc, Thillage. Husson, Reporter.”\*

\* Dr. Spillan's Translation of Teste.



It was soon discovered, that the steel rods, had but little, if anything to do with the phenomena witnessed: the name of animal magnetism, however, continued to be used, and is still used on the Continent, and by this name the practice was introduced into England a few years ago. But the English enquirers into this remarkable human faculty, finding that the use of a *name*, which implied the existence of a *fluid* which could not be demonstrated to the senses, was frequently turned into an argument against facts, which admitted of complete demonstration, adopted, out of respect to the memory of Mesmer, and to avoid the appearance of the adoption of any theory of their own, the name of MESMERISM; just as the term magnetism is applied to the properties of the load-stone, from Magnes, the ancient reputed discoverer of its powers; or the term galvanism, to the discoveries of Galvani. We now proceed to notice the facts and phenomena associated with the names of mesmerism, or animal magnetism, and shall endeavour to ascertain the laws and causes to which these phenomena are to be referred.

## CHAPTER III.

### PHENOMENA AND PHYSIOLOGY OF VITAL MAGNETISM OR MESMERISM.

A VERY slight practical acquaintance with the phenomena associated with the name of MESMERISM, will be sufficient to manifest, that although one common character of somnolency is always more or less apparent, still there are a variety of states, and widely differing manifestations, included in one generic term. One person who is truly *mesmerized* as it is called, may evince only symptoms of slight drowsiness or inability to open the eyes; while another, with the same amount of manipulation, will display the higher faculties of lucidity or clairvoyance. It is necessary, therefore, for a clear apprehension of the phenomena, to have some classification of the different states. Judging from my own experience, these states may be classified as follows. First, SIMPLE MESMERIC DROWSINESS OR SLEEP; secondly, COMA, or more profound sleep; thirdly, ANÆSTHESIA, or insensibility to pain, occasioned by general want of feeling. This last mentioned characteristic is a result of the full establishment of the mesmeric coma, and by this means, the *entire* closure of the external consciousness; for a person may *appear to be* insensible to, or unconscious of outward objects, and yet upon receiving a sudden prick or pinch, startle, or draw back the limb; plainly shewing that sensibility is not entirely deadened. These three stages comprise all that are required to manifest the various phenomena, arising from the partial and entire closure of the outward consciousness. The next stages display the opening of an *inner* consciousness, which has given rise to the phrase of *double-consciousness*, employed by some physiological writers. A subject may not progress further than the state of coma, but it will, I believe,

mostly happen, that when coma is really established, the other states will follow. On the other hand, some subjects appear to possess the state of inner-consciousness, without passing properly into the state of coma. Perhaps the first or lowest state of inner-consciousness, may be classified as PHRENO-MESMERISM, or the manifestation of the phrenological sentiments and feelings, which is but a form of simple imaginative action. Next in order, is PHANTASY, or that state in which the mesmerized person takes the mere suggestions of the operator to be realities. TRANSFER OF STATE AND FEELING, or that imaginative and sympathetic action, which causes the subject to feel what is done to the operator, as if it were done to himself, which is in reality but another phrase of phantasy, but having a real base. MENTAL OR VITAL MAGNETIC ATTRACTION, by which the subject is irresistibly drawn, even contrary to his inclination, towards the operator. And, lastly, the still higher faculties of CEREBRAL LUCIDITY, or apparent illumination of the brain, by which objects are seen without the use of the eye; together with those other forms of *distant perception*, commonly known by the name of CLAIRVOYANCE, or clear-seeing; all which would perhaps, be better classed as INNER VISION, OR INTERNAL, OR SPIRITUAL SIGHT. These various phenomena exhibit a series of great and interesting facts, which cannot be set aside, neither by argument nor ridicule, whatever medical or literary critics may affect to say to the contrary; and we now proceed to enquire,—How we are to understand them? In what way to account for these curious and interesting manifestations?

As all the voluntary actions of a man are the results of a mental operation called *volition*, and all consciousness, which is strictly human, requires *the mind* as its subject, it is necessary, at the outset of our inquiry, that we examine the *medium* by which the mind acts on the material bodily organization, that is, the BRAIN AND NERVOUS SYSTEM. For it is only in the degree that the forms and uses of the nervous system

are understood, and its correlation with the laws of mind, and the laws regulating the elements of our mundane system, that we can understand or comprehend the phenomena of vital magnetism. It is common to speak of the nervous system as consisting of the brain, the spinal marrow, and the nerves springing from them. This arrangement is true enough as far as it goes; but it is not sufficiently particular or definite for our purpose. For upon examining the interior of a human head, it will be found, that every individual *has two distinct brains*, called, in anatomical language, the CEREBRUM and CEREBELLUM; which, although in popular language forming the entire nervous mass, called *the brain*, are really as distinct, and yet as united, as the heart and lungs, and having somewhat analogous offices to perform. But to trace that analogy would be foreign to our present purpose, which is not to present an entire sketch of the physiology of the brain, however brief; but only so much as is indispensably necessary to be known, in order to comprehend the particular subject of this enquiry. The *cerebrum* forms the upper, and very much larger mass of the entire brain. Its surface is everywhere disposed in wavy furrows, 'not unlike the folds of the intestines; and it is laterally divided into two halves, called *hemispheres*, and into smaller divisions called *lobes*. The *interior* is made up of various cavities, called *ventricles*; portions of grey matter, sometimes called *vesicular substance*, from the little vesicles, or bladders, discoverable by the microscope in these substances; various closely arranged fibres, called *commisures*, or joinings, from their office of uniting the hemispheres, and probably enabling the symmetrical sides to conspire in united action; and of an immense number of delicately arranged *minute fibres*, forming together what is called the medullary substance of the brain. These fibres are arranged into two classes; those carrying forth the behests of the will, or mind, to the body; and those bringing to the general sensorium or mind, the sensations of

the body. On the surface of the brain is a layer of grey substance, formed of innumerable delicate vesicles, imbedded in an appropriate medium, and called by the older anatomists *the cortical glands*. However, physiologists may differ, as to the exact microscopical forms, or the uses of the individual vesicles, the highest authorities concur with the older philosophical physiologists, in considering the cortical substance of the cerebrum, as forming the *general sensorium*, or *material base* of the perceptions and operations of the mind. From this general sensorium one order of fibres may be considered as *departing*; and to it, the other, or sensory order, as *arriving*. The general arrangement of these fibres, and the cortical glands, may be seen in the engraving, No. 1, at the end. This is not intended for an exact representation of a section of the brain, inasmuch as several things have been omitted for the sake of clearness and simplicity. The dotted and incurvated margin, 1, will give a general idea of the form and arrangement of the minute glands forming the sensorium; and the radiating lines shew the general course of the departing and arriving fibres, forming the efferent and afferent fibres of modern physiology. The reader is requested, carefully to study these illustrative engravings, as it will render our remarks, and the whole subject, much easier of comprehension.

But the *cerebellum*, or *little brain*, as the word signifies, not only differs in size and situation, but also in exterior and interior form: for the exterior surface, instead of the wavy folds of the cerebrum, is arranged in what are called *laminæ*, or plates, which give it the appearance of a series of curved lines, as may be seen in the engraving, No. 2, at c, c, and the interior has an arborescent, or tree-like appearance, so much so, that it has received the name of *arbor-vitæ*, or, the tree of life. This tree, or plant-like appearance, is very distinctly shewn in the first engraving, at 4. This appearance is entirely owing to the different arrangement of the fibres and grey substance. Now, viewing man as form-

ed according to the infinite wisdom and perfect order of a Divine Creator, we must expect to find consummate order and design within him; and that every organ of his body should be formed for some specific and determinate use, for use is the great end of all the Creator's operations. Hence we may conclude, that each of these brains has its own specific use; and such, the more intimately the subject is examined, the more will it be found the case. Such of those uses and distinctions as are necessary to be known to understand the subject under consideration, will be briefly pointed out.

The engraving, No. 2, represents the general form of the base, or under part, of the human brain, as it would appear if the upper part of the spinal cord had been cut through, and the brain taken out of the cranium or skull, and laid down with its under-surface uppermost. For the sake of distinctness, the investing membrane is removed, and the blood-vessels omitted. Various nerves are there shewn, issuing from the base of the brain, the commissure, or joining of the cerebellum, and the upper part of the medulla oblongata, or beginning of the spinal marrow. Thus, in front, are seen the bulbs of the olfactory nerves, or nerves of smell, issuing from the posterior part of the anterior lobes; from these bulbs a multitude of nervous filaments descend, which are spread out on the delicate membrane lining the labyrinthine cavities connected with the nose, and thus forming the organ of smell. The optic nerves, or nerves of sight, also issue from the under part of the cerebrum, near the inner borders of the middle lobes, then approach each other, and form a union, shewn in the engraving, and called the optic commissure; just beyond the commissure they are represented as cut across, for the sake of shewing the olfactory bulbs; but they actually proceed forwards in the form of two white cords, through two orifices in the base of the skull at the back of the orbits, and enter the orbits and proceed to each eyeball, where they spread out to form the delicate nerv-

ous expansion called the retina. Behind the optic nerves are seen the nerves which *move* the eyes. Then the fourth, fifth, and sixth pairs. These nerves, although of interest to the physiologist, present no features of peculiar interest for our inquiry, excepting, perhaps, the fifth pair, which partakes of the nature of both the cerebral and cerebellar systems. The seventh and eighth pair are particularly involved in mesmeric phenomena; but these will be noticed with the cerebellum. It is also worthy of notice, that *all* the nerves of the cerebrum issue from its *base*, thus leaving the fibrous and cortical portions free; so that by this means, the general sensorium is placed in a region *above* the ministering nerves, and thus, as it were, *midway* between the mind and outward nature.

Now it is essentially necessary to be known, in order to form any correct idea of the phenomena of mesmerism, that all the nerves of the body, innumerable as they may appear to be, are connected, either *directly* or *indirectly*, by means of the spinal cord, with the cerebrum, or cerebellum. Some, in fact, *arise* directly from the brain; but in speaking of their *origin*, no reference is intended to their *development* in the embryo, but to their situation and *use* in the perfect organism. Also, it is necessary to know, that whatever may be the *parental character*, so to speak, of any nerve, that character it preserves to its termination, however circuitous its course may be, and however its filaments may be mixed up with nerves of another order, so as to form a *compound nerve*. This is one of those traits of Divine simplicity, which are so manifest in the animal economy. The blood vessels freely anastomose, as it is styled; that is, they run into, or unite with, each other in all directions; but a nervous filament forms no union with its fellow, but runs on uninterruptedly, and apparently independently, from its origin to its termination. Now all the nerves by which we *feel* or *act*,—that is, all the nerves of voluntary motion and sensation, are connected with the cortical glands of the cerebrum, either

directly, or indirectly, through the spinal marrow, the *fibrous* portion of which may be considered as *a continuation of the cerebrum in the body*. The SPINAL MARROW, or spinal cord, which is contained in the canal channelled through the vertebræ, or bones of the back, commences within the cranium, at the base of the brain; its commencement is called the medulla oblongata, and is shewn in the engravings 2 and 5, where the different portions are delineated: it is also shewn in engraving 1. <sup>(6)</sup> in its course downwards. It extends in the adult, to about the second lumbar vertebra, where it terminates in a rounded point. The fibrous portion of the spinal cord, consists of two distinct columns, to which a third may be added in its upper course. The *anterior*, or front column, is formed of what are styled *motor nerves*, that is, nerves which are concerned in *voluntary* motion, and it receives, or gives origin to, the motor roots of the spinal nerves. In the anterior column, the fibres may be considered as *descending*. The *posterior*, or hinder column, of the spinal cord, consists of *sensory* fibres, which may be considered as *ascending* to the brain, and into this column, the *sensory roots* of the spinal nerves are inserted. It is, therefore, an assemblage of *nerves of sensation*. The upper part of the spinal cord, is sometimes divided into a *middle* column, which contains the roots of the nerves of respiration. Engraving 3, is a representation of a portion of the spinal cord viewed in front. The investing membrane is turned back, to shew the distinct roots of the pair of spinal nerves exhibited. The fibres issuing from the anterior and posterior columns, are seen to be quite distinct. The anterior *motor* fibres, appear to go directly to the nerve, but the posterior, sensory fibres, first enter the swelling, or ganglion, shewn on the back part of the nerve. Afterward the fibres proceed side by side, but preserve their distinctive character.

If the brain is attentively examined, the same separation of fibres, and a similar systematic arrangement, is observable. Engraving 4, represents a por-



tion of the brain dissected, and on a larger scale than engravings 1 and 2. Here portions of nervous fibres may be seen passing *by* and *through* other nervous portions, and yet having no connection with them. Thus, a portion of *motor* fibres are seen passing under the arch of the optic nerves, and in nowise interfering with the nerves of sight. Lower down they pass through the appendage and commissure of the cerebellum, called the *pons Varolii*, or bridge of Varolius, and yet they are uninfluenced by the cerebellum, but preserve their cerebral character, and pass intact, and directly, into the *fore part* of the spinal cord. At (6) a column of sensory nerves may be seen ascending from the *posterior* portion of the cord, and passing by or in close connection with other nervous portions, without losing its own specific character. Thus the arrangement of the spinal cord is seen to pervade the more complicated structure of the brain. Now it is by this mode of arrangement, that the true character of the nerves at their origin is preserved to their extremities. If the arm is lifted, it is so, by muscular power, communicated by nerves having their true origin in the cerebrum. The same may be said of walking, running, or any other action under the control of the will. All these *voluntary* and *external* actions, are done by and through the medium of the cerebrum. Hence the physiological use of the cerebrum is, to originate and control voluntary motion, and to receive the impressions brought by the sensory nerves. It is thus the soul's medium of voluntary action, and communication with the external world:—the great organ of what is called *animal life*. Hence pressure on the cerebrum, by paralyzing its action, instantly suspends all sensation and capability of motion.

But the office of the CEREBELLUM, the smaller and curiously organized portion of the entire brain, is of another kind. This is not the place to discuss the various opinions which have been propounded as to the use of this part of the nervous centre, nor of the exact function of the *vesicular interior portion* of the

spinal marrow, sometimes called the *true spinal cord*. What is called the *reflex action* of the spinal cord, and its connection and harmony with the *general* functions of the cerebellum, can be more appropriately discussed in a work expressly devoted to the physiology of this part of the nervous system. Suffice it here to say, that from the general investigation of these parts, combined with the peculiar opportunities I have had for investigating the action of the brain by the faculty of lucidity, the cerebellum may be considered as the great central organ or fountain of the functions of organic life: that is, of the life of the internal organs of the body, and of the *involuntary* motions. In this respect, the true spinal cord is a continuation of the cerebellum; and reflex action, together with the ability to move the limbs, so as to execute the behests of the will transmitted by the cerebral voluntary nerves, may be classified with cerebellar functions. The pulsations of the heart; the circulation of the blood; the digestive action of the stomach and bowels; the actions of the reproductive organs; in a word, the thousand functions incessantly going on *within us*, and over which, fortunately for our safety, our wills have no control;—all these *internal* functions are under the control and direction of nerves proceeding either directly or indirectly from the cerebellum, or its appendages. This is chiefly effected by the instrumentality of the Great Sympathetic nerves, and the eighth pair already alluded to.

✓ The eighth pair of cranial nerves, called also the par vagum, or wandering nerve, also the pneumogastric, or nerve of the lungs and stomach,—arises by a number of filaments from between the olivary and restiform or rope-like bodies of the medulla oblongata, and its fibres may be traced backwards into the grey substance of the floor of the fourth ventricle; a cavity situated between the upper part of the back of the medulla oblongata, and the cerebellum. From the medulla oblongata a column of fibres is continued into the cerebellum, as may be seen in engraving l (\*).

The pneumo-gastric thus has its origin in the direct stream of the influence of the cerebellum, and is thus chiefly a cerebellar nerve, although by some of its filaments it is connected with the system of the cerebrum, and thus possesses a *mixed character*, the effect of which is principally seen in the function of respiration, which is, partially, a voluntary, but, principally, an involuntary action. The GREAT SYMPATHETIC NERVES differ from all the other nerves in the body, both in their arrangement and their form. For they descend on each side of the spinal column, and in their descent are studded with small kernels or knots, called *ganglia*, each of which seems like a species of independent nervous centre. The sympathetic nerve is associated with the pneumo-gastric in supplying the nervous system of the stomach and lungs, and of the heart; and, by its intimate union with this important nerve, it is brought into connection with the cerebellum. Numerous twigs enter and leave the various ganglia, and by these ramifications the sympathetic is united with all the nerves of the body. Engraving 5, is a diagram intended to illustrate the course and arrangement of the pneumo-gastric and sympathetic nerves. At 1 is the bridge of Varolius, forming the commissure of the cerebellum; from this descends the medulla oblongata and spinal marrow, and from the latter, various spinal nerves are given off on each side. The eighth pair, or pneumo-gastric, is shewn, as arising from between the olivary and restiform bodies, and after the junction of the filamentary roots, and the formation of a ganglion on each nerve, descending towards the chest, on each side, but at some distance from the spinal marrow. Between these nerves and the spinal cord, the sympathetic is seen descending, and the *ganglions*, or knots, in its course, together with the ascending, descending, and uniting filaments, are roughly portrayed. The diagram is to be considered rather as an illustration than a representation; for these nervous systems are so complicated, that they could only be shewn on a

very large scale. Those who wish to see the various ramifications of the sympathetic, may do so in Manec's grand plate, and in some of the reduced copies.

The great sympathetic and pneumo-gastric nerves, viewed as to their origin, connection, and uses, may be considered as *the trunk of the system of the cerebellum*, just as the fibrous portion of the spinal marrow forms the trunk of the system of the cerebrum; and by these trunks, together with the vesicular portion of the spinal cord, and the various spinal nerves, the entire brain is, as it were, omnipresent in the body. Now the existence, and *distinct functions*, of these two brains, and the systems of nerves dependent on them, must be carefully remembered, if we would understand the phenomena of somnolism, or ordinary mesmerism. It is also necessary that we possess some idea of the mode by which the nerves become the instruments of volition and sensation. Microscopic investigations have demonstrated, that each nervous fibril is a hollow tube, containing a substance called neurine; and the cellular, or areolar tissue by which the fibrils are combined into nervous cords, is also permeable by a delicate fluid, or rather, a delicate moisture intervenes between each nervous fibril, and the various small bundles of fibrils, of which the entire nerve consists. It is also known, that by muscular exertion, electricity is developed: and the vesicular substances of the brain have been supposed to possess powers *similar* to an electric battery, and that the nervous fibres are the carriers of the energy there elaborated. As an *analogy*, the idea is a good one; but when we conceive the two as *identical*, there is little doubt but that we are in error. From the results of many experiments, to which reference is made farther on, it is evident that certain imponderable elements are continually flowing through the animal organism; and in peculiar states of that organism, these currents are reversed. These currents have, therefore, a *directive* property, and so far, a *polarity*;

but they have not the exact properties of either magnetism or electricity: although they may have the greatest affinity with the latter element. My own researches lead to the conclusion, that a vital aura is generated in the spherules of the brain and spinal cord, and, in fact, wherever nervous *vesicular matter* is found. This aura has a spiral motion along the *surfaces* of the nervous fibrils, and, perhaps, of the entire nerve, and it is the *primary* agent or effect of the Living Force, and the medium of connection also, with the elements of the macrocosm. The contained neurine, or nervous fluid, as it exists in living bodies, is necessary to preserve the nerve in working order; and when, from any cause, there is a deficiency in this highly elaborated fluid, the nerve is, in proportion to that deficiency, unfitted to transmit the aura. This subject is still undergoing investigation, and will be further explained and illustrated in another work. It is briefly alluded to here, as it will be seen to throw light on some well-known, but curious mesmeric phenomena.

It will further elucidate our subject to know the condition of the brain in wakefulness and sleep; for it will be evident to every enquirer, that there is an analogy, and indeed similarity, between the observed effects of the mesmeric somnolency and the phenomena of ordinary sleep, especially as regards *dreaming*. The differing activity of the cerebrum in a state of wakefulness and sleep, has occasionally been seen in cases where the skull has been injured: it might also be inferred from an attentive consideration of the structure and functions of the different parts of the cerebral mass; but it is plainly discernable by the faculty of lucidity. Perfect wakefulness consists in the activity of the entire brain, especially of the cerebrum. This larger portion of the brain has already been stated to consist of a mass of minute fibres, connected with the little cortical glands, as shewn in engraving, 1. In the *active* state of this portion of the brain, or, in other words, in the *wakeful* state, these

fibres are comparatively *erect* and distinct from one another, and the corresponding lobules are also sufficiently separated so as to be able to move freely. The general arrangement of these fibres, with their parent glands, permits them to move either *singly*, or in *greater or lesser groups*; and hence arises the power of the will to exercise such an immense variety of muscular actions, and the rapidity and delicacy with which the behests of the will are transmitted by the nerves. When the cerebrum is in the fullest state of activity, these cortical spherules are elevated and projected to the extreme boundaries permitted by the skull and its lining membrane, the dura mater; and indeed, in the activity of *dreaming*, they have been seen, in cases where portions of the skull have been removed, actually projecting beyond the circumference of their normal boundary. Every one must have experienced at times, an inability to sink into a state of sleep, notwithstanding the absence of any discoverable disease, and the greatest endeavours to court repose. This species of unwished for wakefulness, is entirely owing to the erect, distinct, and active condition of the cortical spherules of the cerebrum, and an inability in the brain to collapse. For, in a state of inactivity or sleep, the fibres of the cerebrum collapse, or fall together, the cortical spherules or glands press on each other, and hence the capability of *individual action* ceases, and general insensibility and sleep follows. This is the natural and healthy action; in diseased states of collapse, lethargy and apoplectic stupor are the results.

It has already been stated, that the organic and merely natural functions of the body, are under the control and direction of the cerebellum and its appendages. Of this action we are unconscious, but of the activity of the cerebrum we are conscious; and during its rule,—that is, while *our wills* actuate the animal economy, and the sensory nerves convey to the sensorium within the cerebrum, the various impressions made by outward objects, the cerebrum

appears to dominate and rule the system. But when sleep seals up the eyelids, and the activity of the cerebrum ceases, then nature, or the involuntary portion of our nervous centre,—that is *the cerebellum*, with its derivatives, has the entire control and direction of the animal kingdom. It is well known that “balmy sleep” is “tired nature’s kind restorer:” but it is not so generally known, that one great reason for the refreshing and restorative nature of sleep, consists in the complete suspension of the faculties of the cerebrum, and the operations of nature being carried on by the cerebellar system, without any of those manifold disturbing causes, which arise from our voluntary and conscious activities. The form, structure, and functions of the cerebellum, neither permits nor requires the complicated and infinitely varied motions of the cerebrum. It possesses a *general power* of expansion and contraction; and this power is also possessed by the cerebrum, whose hemispheres admit of a like contraction and expansion, in addition to the individual activity of specific fibres and spherules, or groups of spherules. In profound sleep, therefore, the whole brain is reduced to the simple primary organic action of the cerebellum.

This expansive and contractile motion of the brain, must not be confounded with the pulsatile movements observable in the heads of young children, and which is chiefly confined to the arteries of the dura mater; but it is an independent, and, as it may be styled, *automatic movement*, synchronous, or keeping time, not with the pulsations of the heart, but with the respiration of the lungs. In fact, it might be shewn that the automatic movement of the brain, is the *internal* cause of the respiratory movement of the lungs, and that thus it conspires with the *external* cause,—that is, the admission of the atmospheric air, to communicate a regular and combined series of motions to all the viscera of the body. The motion of the brain is just beginning to be admitted as a fact in physiology; but the discovery is not recent, for it has lain dormant



for a century, in the latinity of the profoundest physiologist of the last age. I have satisfied myself of the fact by repeated experiments, and also, that the spinal cord possesses a similar movement.

One important result of the brain's automatic movement is, that it has the control of the blood circulating *within it*, and is not, in this respect, governed by the heart, though dependant on that organ for the supply of the living fluid. This has been generally overlooked, although the form and course of the blood vessels supplying the brain, and the general economy of the system, point distinctly to such a conclusion. If the arteries in their course to the bodily viscera, are everywhere attended by nerves from the great sympathetic system, so that the course of the blood within them, propelled by the heart, may be regulated and directed by nervous energy, acting in unison with the organic nerves of the different viscera, and thus, in a state of health, the blood may be rather *invited into*, than *forced upon* the visceral organs; how much more, may we expect to find the great nervous centre itself, provided with a power of regulating its supply. The heart may be compared to the weights of a clock, or the mainspring of a watch, and the nerves accompanying the arteries, to the pendulum or balance wheel; and every one acquainted with the mechanism of clocks and watches, knows, that their correctness as time-keepers depends on the proper adjustment and mutual action of these two forces. So does the general health of the body depend upon a proper adjustment of these living forces; and the derangement of one force, will lead to the disorder of the other.

The primary physical cause of sleep, consists in the collapse, or falling together, of the cortical spherules, and medullary fibres of the cerebrum; the secondary cause, which acts as *a one* with the primary, is, that by this collapse the blood is *shut off*, as it were, and prevented from entering the finer channels of the brain, especially those *individually* supplying the minute



**spherules.** The blood is thus confined to its *general office* of supplying nutrition and living force. To **enable** the brain the better to control the force of the heart, and to form a distinct boundary between the province of the heart and the province of the brain, the *main arteries* supplying the brain, just before entering it, are bent into a tortuous course, which has no direct parallel in any other part of the body; so that on the mechanical principles of hydraulics, the crimson torrent is impeded, and partially arrested in its course. The engraving, No. 6, represents the arteries supplying the brain, and the principal branches, removed from their situation, and placed on a flat surface, or plane, so as to shew something of their curvatures, and general arrangement. The vertebral arteries, 1, 1, pass through a canal channelled in the cervical vertebræ, or bones of the neck, and then wind backwards around the articulating process of the atlas, or first bone of the neck, before entering the skull, through the large opening. The two vertebrals then unite to form the basilar artery, that is, the strait artery lying along the base of the brain, and from this the branches proceed at *right angles*, as shewn in the engraving. The vertebrals are the arteries of the *cerebellum*, and it will be obvious to the reader, that the blood will be rather *invited* than *forced* into that organ. For the course of the blood is *forwards* towards the communicating arteries; but there the stream is arrested by the flexure of the posterior cerebral arteries, 7, 7, and the fluxion in the communicating branches: the blood has, therefore, to pass from the basilar artery in *lateral currents*, as shewn in the figure; and is thus, by all these *contrivances*, mechanically impeded from rushing of its own accord into the recesses of the cerebellum; while at the same time, these same contrivances, serve to keep the basilar artery *filled*, as a *perpetual reservoir* for the supply of the great nervous fountain of life. The two great ends of *perpetual supply*, and *regulated quantity*, are thus provided for.

•In the cerebrum, *the regulating principle*, is still further provided for. For the flexure of the internal carotids, which are the arteries of the cerebrum, is greater than that of the vertebrals, as may be seen in the engraving. Mr. Erasmus Wilson observes, "The course of this artery is remarkable for the number of angular curves it forms; one or two of these flexures are sometimes seen in the cervical portion of the vessel, near the base of the skull; and by the side of the *sella turcica*, it resembles the italic letter *s*, placed horizontally." It will be evident also, from the representation given, that although the carotids are larger than the vertebrals, yet from the peculiar arrangement, and comparative smallness of the branches proceeding directly from them, there will be less power to *force* the blood into the cerebrum than into the cerebellum. It will be seen also, that notwithstanding the many hindrances to the circulation of the blood, so as to favour the *regulating principle*, still a supply of blood to the brain is insured. For if the supply by the vertebrals was cut off, by ligature, or otherwise, the carotids would furnish a stream by the communicating branches, though in deficient quantity; and *vice versa*, if the course in the carotids were stopped, the vertebrals would furnish some supply by the same channels. So guarded are the avenues of life! From these communicating branches, this group of arteries is called the circle of Willis. Anatomists and physiologists, have noticed the *communicating* contrivance; but have strangely overlooked, the equally obvious reasons for the flexures and general arrangement just pointed out.

The venous system of the brain, corresponds with the arterial. In the body the veins are furnished with *valves*, by which the return, or regurgitation of the blood is prevented, and the whole arrangement is such, as to assist, and force on the blood to the heart. In the brain this is not so; but, the *exit*, as well as the *entrance* of the blood, is, as it were, *self-governed*. For, as also observed by Mr. Wilson, in his Anatomist's

Vade Mecum, "The cerebral veins are remarkable for the *absence of valves*, and for the extreme tenuity of their coats;" and, "the superior cerebral veins, seven or eight in number, on each side, *pass obliquely forwards*, and terminate in the superior longitudinal sinus, *in the opposite direction to the course of the stream of the blood in the sinus.*" This arrangement is shewn in the engraving 7. The fold of the superior and densest membrane of the skull, called the dura mater, and which dips down between the hemispheres of the cerebrum, and from its general form, is called *falx cerebri*, or the sickle of the brain, is represented at 1, 1. Above is seen the venous canal, channelled in the substance of the dura mater, and called the superior, or upper longitudinal sinus, 2, 2, and below the inferior, or lower sinus, with their connections, and receiving veins. The oblique position of the superior cerebral veins is shewn, and the course of the stream of the blood, is indicated by the direction of the arrows. Here, then, the absence of valves, the tenuity of the coats, by which the reactive power of the vein is diminished; and the oblique position of the cerebral veins, contrary to the course of the blood, all conspire to impede what may be called the attractive, or suction-power of the heart, and to retain the blood under the government of the brain, until fairly within the sinus of the dura mater. So that the *invitation* of the arterial blood, and the *discharge* of the venous blood, are, by a series of mechanical contrivances, placed in harmony with the automatic movement, and presiding control of the brain. Whatever, therefore, induces a change in the internal *state* of the cortical spherules, and the dependant fibres of the cerebrum, changes the state of its automatic action, modifies the influx and current of the blood, and thence produces, either somnolency, or watchfulness.

Having thus briefly pointed out what there is good reason to believe, is the true physiology of the brain, it is now proposed to present a sketch of the various

phases, under which vital magnetic, or mesmeric phenomena present themselves, and then proceed to shew, that a true physiology of the nervous system, combined with just psychological ideas, furnishes the *true key* to unlock these generally considered mysteries.

The simplest *visible* state, has been classified as that of mesmeric drowsiness or sleep, which may vary in intensity, from the mere feeling of heaviness or drowsiness, to a state of light and placid sleep. This state, and even the more advanced ones, may be induced by a variety of methods, provided the subject possesses what may be styled, *the mesmeric condition of the brain*: it does not depend so much on the operator, or the mode of manipulation, as upon the receptive state of the subject. This is the reason why such *apparently discordant* results have been obtained, and such differing views entertained of the *causative* influence. The earlier magnetizers practised a variety of complicated passes, pressing of the thumbs, and fixed gaze on the eyes; and they taught, that by these means a fluid, which they called Animal Magnetism, passed from the operator to the subject. A similar influence has been considered as the active agent, by many who have adopted the name of Mesmerism. There is, undoubtedly, some elementary connection, between the operator and his subject in all really mesmeric states, as we shall see in the sequel; and *mind* is, no doubt, the *primary agent*, in the production of what I prefer calling *psychical* phenomena. But all these states have their peculiar *physiological* basis; and for the more common results, a physiological change is sufficient. This may be induced in those possessing the mesmeric condition, without the aid of an operator, merely by the subject steadfastly gazing for a longer or shorter period at some small fixed object held near the eye, and upon which the *whole attention is concentrated*. Here, both the *mental* and *bodily* acts, are just such as conduce to the somnolent condition of the brain in susceptible persons, and these only are affected by it, just as

**happens** under the ordinary mesmeric mode of proceeding. Dr. Braid introduced this mode, and, probably, to avoid the prejudice against the name of **mesmerism**, called it *Hypnotizing* the patients; that is, according to the meaning of the Greek root of the term, *sleepizing* them. But in reality, all hypnotized patients are mesmerised, and mesmerised patients are hypnotized. Where the party is sufficiently susceptible, the merely hypnotic, or somnolent condition prepares the way for all the subsequent developments; and hence Dr. Braid found in some of his subjects most interesting displays of phreno-mesmerism. I have induced the state by *all* the methods, but prefer the ordinary mesmeric mode, as the safest and best. When parties gaze too long, without experiencing the mesmeric somnolence, an undue determination of blood to the fore part of the head, is very likely to be the result. There is another mode of operating, recently introduced from America, called Electrical Psychology, or Biology; but the state induced, is *essentially* that which is understood by the mesmeric.

My usual mode of proceeding, is, simply to place the patient in a sitting posture before me, and to take both his hands in my left, and then place my right hand on his head, at the same time, desiring the subject to yield himself willingly to the expected influence, and to concentrate his attention on me by looking at my eyes. If the patient does not speedily yield, I then try the effect of a few passes, made from the forehead *downwards*, or from the back of the head, downwards along the course of the spine. If the party can be mesmerised, hypnotized, or whatever else it may be called, it will generally take place within half an hour, or at furthest an hour. But if at the expiration of the former period, no effect is produced, I should have little hope of succeeding at that sitting. Some will speedily yield on the first trial. I have frequently seen this take place after five or ten minutes' trial, and, sometimes, after a mere wave or two of the hand

over the bonnet of a susceptible female. In the first stages of mesmeric sleep, the patient generally feels a marked degree of tranquility, and evinces considerable disinclination to be withdrawn from it. Some, however, are morose and heavy. This simple state, I consider the *most useful*, and all that is required, in cases of disease, or as a curative agent; indeed, in some of the most marked cases of benefit on record, the patients have never experienced anything beyond a gentle soothing influence. But it is sufficiently obvious, how valuable such a direct soothing influence must be in allaying irritability, and restoring the diseased to health; unattended, as such influence is, with any of the inconveniences of ordinary narcotics.

COMA, is merely a deeper state of the mesmeric somnolency. When this state is established, all the rest *may* follow; some of the interesting phases are *sure* to do so. In this condition the vital aura, flowing along the nerves, is strikingly susceptible of *directive* influence, and hence arises the very common phenomenon of *cataplexy*, or constrained rigidity of the muscles. By a few strokes of the hand, the patient's arm will become rigid, as in death, and he will have no power of bending it, or of lowering it, if extended. If the hand of a person of about the same physical strength as the mesmerised subject, is placed in the hand of the subject, and the fingers made to clasp it, it will be found almost impossible to withdraw it, so tight will be the grasp. But, what appears the strangest thing is, that, notwithstanding this great apparent exertion of muscular power, the mesmerised subjects will continue to converse on various topics, and pay not the slightest attention to the state of their limbs, or the use to which that muscular power is being applied. They appear to be wholly unconscious of their peculiar state, or of the muscular power they are displaying. The amount of that power may be convincingly proved, by any one holding out an arm extended in one position only for a few minutes,

especially if some weight, such as a poker, is held at the same time by the extended hand. Yet a mesmerised cataleptic subject will hold out the arm for an indefinite period, without any apparent langour; and sustain the additional strain of a moderate weight, as if the laws of muscular action and gravity were suspended! Of course, there are bounds to these experiments; a strong *man* will have sufficient power to bend down the arm of most mesmerised *females*; but the arm will yield to the pressure, like an inanimate lever, and as soon as the pressure is removed, will *rebound*, as if elastic, to the position in which it had been placed by the operator.

But the phenomena above alluded to, are among the simplest of these displays. Where the patient is sufficiently susceptible, the mouth may be closed, by a single pressing of the lips together, and this may be done so instantaneously, as to leave a word half-pronounced; and then, by a single pass, as speedily set at liberty. Even the nostrils may be partially closed, by a single pinch, so as instantly to produce the *nasal twang*, common upon stoppage of the nasal passages by cold, or by malformation; and, then, as quickly, by a mere wave of the hand, be restored to perfect freedom, and the accustomed tone of voice. Some subjects, while putting themselves in various postures, may instantly be rendered immoveable, and statue-like in any posture. I saw this beautifully exemplified in two subjects operated on by Mr. Spencer Hall; one a young man, the other a youth. Under the influence of phreno-mesmerism and music, they assumed the most beautiful attitudes, balancing themselves, sometimes, on the fore part of one foot. By stopping the music, and a single pass, Mr. Hall arrested their motions so suddenly, that they remained immoveably balanced in the position in which their motions were arrested. Mr. Hall lifted one off the floor, while thus rigidly cataleptic, and the legs and arms still retained the same relative position to each other; and when set on the floor again, on one foot



as before, the body stood firm, so exactly was the centre of gravity preserved. I have not been able to find a subject equal to these, in this respect. Another singular result of cataleptic action, is the apparent attraction which subsists between the subject and inanimate objects. By a single pass, or pressure, an individual may be rooted, as it were, by his feet to the floor, as if held, by an irresistible attraction; or seated immoveably in a chair; or his hands fixed so firmly to a wall, bench, or any other object, that he finds it impossible to withdraw them, although violent efforts are made to do so. If a rod, or any other suitable article be put in the hand, and the hand closed by the operator, by no effort can the subject let it go; although he may be so far demesmerised, as to be conscious of his state. On the contrary, by a mere pass of the hand of the operator, and sometimes, even by an effort of his *will*, without any outward visible action, the mesmerised party finds it equally impossible to retain his hold. We shall notice these states again, under the head of Phantasy.

From a series of experiments with my clairvoyant subject, both while in the full mesmeric state, and when recalled to wakeful consciousness, but with the lucid faculty in activity, it appears, that the physiological cause of mesmeric rigidity, consists in the altered condition of the vital electric current, and the state of the blood. The blood is resolvable into many ingredients; but, *as the living fluid*, it may be considered as possessing only two distinct substances, which consist of an infinitude of very small corpuscles, or globules, as they have been called, floating in a straw-coloured fluid, called the serum; the redness of the blood being due to the presence of these corpuscles. There is a *general* life in the *blood*, and an *individual* life in every *globule*; for the globules are receptive of, and under the influence of, the vital aura, or electricity. There is a current of this vital aura proceeding spirally along the motor nerves; and currents also accompany the arteries and veins; in



**f**act, from the multiplicity of arteries, veins, and **n**erves, the entire mass of the body is pervaded by **t**his subtile fluid. When, by pressure, or *downward passes*, the *directive force* of this elementary fluid is **c**hanged, there ensues a mutual attraction between **t**he current accompanying the artery, and the **c**ontained globules; the effect of which is to separate the **g**lobules from the serum in which they float, and to **w**ithdraw them to the periphery, or inner surfaces of **t**he artery, and to allow the serum to pass along the **c**entre. By this means the globules become **a**pparently clotted together, but move on in hollow spires. Nearly the same thing is observable in the returning veins, and the same condition appears to pervade the limb, but is more obvious in the larger vessels. From this altered directive force, mutual attraction, and agglomeration of the globules, arises the general rigidity. Mesmeric rigidity has been most beneficially employed as a curative agent, in the restoration to strength of palsied, or weakened limbs. In the successful cases, the patients have been sufficiently susceptible, to become the subjects of mesmeric rigidity; and by keeping the weak limb under its influence, the muscular energy has become developed. The best and most amusing displays of catalepsy, are generally found in fresh subjects.

Another striking result of the full development of the mesmeric coma, is **ANÆSTHESIA**, or insensibility to **LIGHT** and **PAIN**, or in other words, the absence of external sensation. If the eye of a patient in the full somnolent state, is examined, it will generally be found drawn *upwards* and *inwards*, and this, perhaps, in proportion to the complete development of the state; but it will exhibit little, if any, susceptibility to the influence of light. I have satisfied myself by repeated and careful observation, that all external vision is withdrawn. There are, however, stages of coma, in which the eye remains open, but the pupil fixed, or nearly so, and without the power of sight. In slight coma, and in the simple mesmeric sleep, the

sight is not withdrawn; for although the patients are frequently unable to open the eyes, yet, on the lids being raised, they can see as usual. The state now under notice, is most striking, most certain, and attested by the most competent professional authorities; but it is comparatively rare. I have only seen one *perfect* instance of it, but, with very limited observation, several, in whom it *partially* existed. In a complete case, there is the healthy skin, with its infinitude of nervous papillæ, but it exhibits no sign of feeling. The most sensitive parts may be pinched, or pricked with needles or pins, and the patient exhibit no consciousness of suffering, or in fact of any kind of feeling, but will continue to converse with the mesmeriser, or by-standers, without noticing in the least degree, the apparently painful experiments. Nay more, it is an undoubted fact, that the most painful surgical operations have been performed, both in this country and in others, without the patient evincing any susceptibility. One case was briefly narrated in the first edition of this work, and that I again repeat, because the professional persons engaged were of the highest eminence in Paris; the case is fully recorded in the French Medical Journals, and is also contained in the *Penny Cyclopædia*, under the article of Somnambulism, so that the reader may easily assure himself of its genuineness. But since this work first went to press, I have seen as many accounts of surgical operations performed in India, without pain, while the patients were under the influence of the mesmeric coma, as would occupy all our pages. Some of these operations were of the most formidable kind; the removal of immense tumours, weighing 30 and 40 pounds, and some even much larger. Some years ago a similar operation was performed on a Chinese in London; but the patient died on the operation table; the shock was more than nature could endure. But in these more formidable Indian cases, the patients made good recoveries, and were spared the shock, as well as the pain. It would seem that the

**Hindoo** races, are peculiarly susceptible of the mesmeric influences, and are thus easily put into the state of coma.

An elderly French lady, Madame Plantin, was the subject of cancer in the breast. Her physician, Dr. Chapelain, was a practiser of mesmerism, or, as the French call it, magnetism, and he had frequently employed that agency, in conjunction with other means, to abate, and, if possible, cure, that dreadful malady. But he found, that although he could always allay pain, and put the lady into a state of complete ease by mesmerising her, yet the disease continued its ravages, and the only hope was considered to be in an operation;—that is, by amputating the breast. When this only alternative was proposed to her in the wakeful or normal state, it produced the most intense anguish and apprehension; but in the abnormal mesmeric state, she would discuss the matter calmly with her physician and friends. At last the operation was determined on, and M. Jules Cloquet, the eminent Parisian surgeon, was chosen for the operator. It took place on the 14th of April, 1829; and the surgeon, in his narrative of the case, says, that he found the lady seated in a chair, her eyes closed as if in sleep, yet conversing with her physician, who had put her into the mesmeric, or somnolent, state some short time before. She spoke calmly of the intended operation; removed her own dress to expose her bosom to the surgeon's knife; and during the operation, which lasted about a quarter of an hour, she conversed freely with the surgeon, and with the physician, who was seated by her, supporting the arm on the diseased side, without exhibiting the slightest pain or consciousness of what was going on. The lady was then put to bed, and carefully attended to, *without being awaked from the mesmeric state*. On the next day but one, the first dressings were removed, usually a most painful trial to the patient; the wound dressed again, and then, after the lapse of some time, shew as aroused; having been kept for more than two days in the

mesmeric or somnolent state. When awakened, she was unconscious of all that had transpired since she was put into the sleep, more than two days before ! When she discovered that her breast had been removed, that the wound had been dressed, and found herself surrounded by anxious and sympathising relatives, her feelings may be better imagined than described ! After the publication of the First Edition of this work, I was kindly presented by a gentleman, personally unknown to me, with a French work, containing other interesting particulars respecting this case, especially the clairvoyance of a married daughter of the lady. It appears that Madame Plantin died fourteen days afterwards, from bodily disease, and it is a question, how far it was worth trying the experiment of removing the breast. But it certainly got rid of one source of irritation, and after death, the wound was found three parts healed over. This case is referred to again, further on, under the head of clairvoyance.

A few cautionary remarks may not be misplaced here. It must not be supposed, because persons in a state of somnolency feel no pain, that therefore, they will be unconscious of any injury inflicted on them, when they return to the normal state : on the contrary, when they are aroused, they will feel the effect of any injury, just in proportion to its severity. Common humanity, therefore, requires, that *experiments* made to ascertain the state of the sensibility, should be such as only to occasion *transient* pain. But I have heard of the most unwarrantable proceedings on the part of some medical gentlemen, and I have *seen* the arms of my patient discoloured over no small extent from the pinches of a sceptical party. Of course, I took care to prevent such occurrences for the future. It is to be regretted that the endeavour is not more generally made, to ascertain, whether parties on whom an operation is likely to be performed, could be brought into a state of coma. As I have said, it seems a rare state, and that comparatively few English people become the subject of it. But if *real*, and ever so slight, it

would blunt the shock of an operation, and in its deepest state is free from danger, which cannot be said of ether or chloroform. But the latter is nevertheless a valuable agent, and the more so, because more generally applicable.

The states already described, result from the more or less perfect closure of the external perceptions, and the physiological conditions necessary to such closure. But it is found, that, in most subjects, after sufficient practice, a new or abnormal consciousness is awakened; first of all, of a mere imaginative character, and by degrees of a more rational description. The most common, and generally the earliest manifestation of an abnormal consciousness, is seen in what is called PHRENO-MESMERISM. This is the name usually applied to the manifestation of the phrenological sentiments and feelings, in a mesmeric subject. Some of these are very striking; by pressing with the finger on the portion of the skull, marked on phrenological busts as the organ of veneration, the subject will manifest religious feelings, sometimes of the profoundest kind, especially if the sentiment is called more strongly forth, by the sounds of appropriate music. Even the naturally irreligious will now display high religious feeling, and sometimes the profoundest veneration. I have seen the whole countenance lighted up as with a seraphic glow, while under the combined influence of sacred music and pressure on the organ: in general, the result will correspond with the development of the organ. By pressure on Firmness, especially if accompanied by martial or inspiring music, the highest degree of courage and determination may be called forth; and, by proper manipulation, the other sentiments and feelings, such as Benevolence, Sympathy, Acquisitiveness, Philoprogenitiveness, Destructiveness, and so forth.

Phreno-mesmerism has been considered as affording a triumph to the materializing class of phrenologists, and hence it has been decried, and attempted to be set aside, by the metaphysical spiritualists; and

it has also been objected to by those who would set forth mesmeric phenomena under a disguised name, because, in some instances, the state may be induced without contact with the cranium. Possibly each of these classes of reasoners has been wrong, and their error has arisen from narrowing the premises. Certainly, the mere placing of the finger of the operator on any part of the head, and its being followed by the manifestation of the sentiment, or feeling, proper to the organ said to be situated in the part touched, is no *positive proof* that such organ is really there; because the *idea* of the sentiment is in the operator's mind, and the fact may be accounted for, by *mesmeric imaginative action*, and the *transfer of feeling*. Again, anatomy reveals nothing within the cranium, analogous to the arbitrary division marked on phrenological busts. Besides, when we touch the head, the skull prevents us acting directly on the brain; we only excite the extremities of those cranial nerves that ramify in the scalp. I understand, Dr. Braid has excited Veneration by touching the subject's *knee*, and by this means induced him to kneel down, as if in prayer.

The opportunities I have had for acquiring experience, enables me positively to assert, that contact with at least certain parts of the head of a sufficiently susceptible mesmeric subject, will excite those feelings phrenologically ascribed to those particular portions. Thus I have seen *alimentiveness* most powerfully excited, in such a subject, who, when left alone a little while, and reclining with the head on the table, *accidentally rubbed* that part of the head where alimentiveness is said to be situated, against the edge of the table. Fortunately it was discovered before any serious mischief occurred; but under the excitement of the organ, the subject had gnawed the sleeve of her dress, so as to destroy the end of it, and had imprinted her tooth marks deep in her own arm! Had the excitement been continued, I have no doubt, but that, from the abeyance of external feeling, she would have

inflicted a serious injury on herself. Again, I have seen philo-progenitiveness excited, by *accidentally* rubbing the occipital portion of the head against a high-backed chair, in which the subject was sitting; besides other instances, some of which were of the highest interest in a *physiological* point of view, but not suitable for narration in the pages of this work. But this apparent proof of the *materialist* view of the question, is merely *one side* of the subject. For I have seen some of the phrenological sentiments excited *without touching the head*. Thus, upon simply taking my subject by the hand, and *silently thinking* reverently of the Deity, she has fallen down on her knees, and manifested the most profound veneration! On other occasions, when I have had several subjects mesmerised at the same time, on touching and exciting the "organs" in the head of one, the others, without any touch, or connection, or any knowledge of my action, have manifested the same sentiment, and each, according to their peculiar genius and temperament. This does not prove the fallacy of phreno-mesmerism, or that the brain is not organized in harmony with *distinct* sentiments and feelings. It only shews that the *primary impulse*, in such experiments, is of a *psychological* character, and that the action of the mind induces the physiological condition. The *accidental* circumstances above stated, prove that mind has a *material basis* while connected with the bodily organism, and that from their intimate connection, and the peculiar condition in which the mesmerised subject is placed, an excitement of *the basis*, produces a corresponding excitement in the *animating principle*. Upon the whole, I think the real evidence afforded by vital magnetism, or mesmerism, is favourable to phrenology; but I am far from thinking, that the evidence, *properly interpreted*, necessarily leads to that sort of materialism which is by many persons associated with phrenological doctrines. The brain is undoubtedly the mind's organ: this position remains, whether we

suppose the mind uses the whole brain in every mental action, or only an appropriate part.

It has been said, that phreno-mesmerism is the result of electrical action; and that, in fact, all mesmeric action is but an electrical phenomenon: the operator being *positively* electrified,—the patient *negatively* so. For this, I believe, there is no evidence whatever. The facts of magnetism and electricity may very well serve to *illustrate* mesmeric phenomena before a popular audience, and electricity may be made to *simulate* certain vital actions; but it is admitted by the best physiologists, that there is no *identity* between electricity or magnetism, and the nervous influence. I have not perceived any difference in the electrical state of the mesmerised subject and the operator; whereas, according to the theory, electrical attraction and repulsion ought to be manifest. Whatever *name* or *cause*, may be assigned to the mesmeric agency, it is undoubtedly a vital one. It is true, as observed in the outset, that within the living organism are collected all the powers of the universe, but they are in the organism, in its own peculiar manner. It has a magnetism and a chemistry of its own; which are *living actions*, analogous to outward, cosmical and terrestrial activities, but perfectly distinct from them; and, it is presumed, existing to a degree *above* them. They may be considered as antetypes of the types found in outward nature.

✓ PHANTASY AND TRANSFER OF STATE AND FEELING, which I have classified after phreno-mesmerism, I think, be considered, but as more advanced stages of the same *imaginative* action. By *phantasy* is meant such an action on the mind of the mesmerised party, that the mere *suggestions* of the mesmeriser, it may be, of some other person, sometimes even audibly expressed, but merely silently willed, are taken for *realities*. Thus, a handkerchief being thrown into the lap of a susceptible subject, and at the same time the operator *thinking* of any harmless or pleasing living



ject, such as a rabbit, a guinea-pig, or a child, or even of disagreeable objects, as a snake, or other reptile, and at the same time *willing* that the mesmerised party shall fancy the handkerchief to be the animal which is the subject of the operator's thoughts, and directing the patient's attention to it, it will be taken for the animal or reptile, and the language and action will soon evince that it is really considered to be such; and, in some cases, the subjects of such experiments, cannot, by any means in their own power, divest themselves of the phantasy. These are surprising instances of the effect of *merely excited imagination*, scarcely conceivable, and yet not uncommon; and they are interesting, as plainly indicating the great difference between imagination and judgment, or true reason; they also throw light on the state of the mind in certain forms of insanity. I have repeatedly witnessed such experiments as the following: An *empty* glass has been offered to the subject, and it has been stated to contain hot brandy and water, with a caution not to burn the mouth. The endeavour to swallow the imaginary liquor, has been followed by the same catching of the breath, violent coughing, and difficulty, as would ensue, on a child, or person unaccustomed to such a drink, hastily trying to swallow it. Then, by taking the glass away and immediately presenting it, as if containing *cold water*, at the same time cautioning the subject in drinking it, lest it produce toothache, or saying something else that will call up a vivid idea of the contrast between the two liquids,—immediately upon endeavouring to drink it, all the effects of intense cold have been manifested! Once, before a large auditory, upon being asked for a particular drink, I presented an *empty* glass, and *silently willed* it to be considered as *castor oil*. No sooner had the subject placed the glass to the lips, than it was dashed away and broken to atoms, to the no small danger of the parties around; at the same time, the exclamation was made, "Ah! it's so nasty!" In these cases the physiological action on the nervous

system was *real*, although the cause was merely *imaginary*. Sometimes these phantastic states are exhibited under other names, and as the result of certain manipulations with metals; but, however produced, they all belong to the same class, and depend upon the same principle.

By TRANSFER OF STATE OF FEELING, is meant, that curious effect of *reflected action*, which is exhibited by good mesmeric subjects, in feeling whatever is done to the mesmeriser *as done to themselves*. This I have witnessed so often, and under such a variety of circumstances, as to admit of no doubt of its correctness. Thus, on one occasion, while lecturing, one of the audience, to test my assertions, came unawares and pricked my leg. I looked round for a moment with surprise, and some little indignation; but by the time I comprehended the motive of the seeming offender, the mesmerised subject felt it, and screamed out loudly, saying, "that some one had pricked her leg," and pointing at the same time to the part of her own leg, corresponding to that which had been pricked in mine. I have got individuals to tread on my toes, pull my hair, or pinch different parts of the body; and I invariably found that, with this subject, not many seconds would elapse before she would complain of exactly similar treatment, and refer the pain to the exact corresponding part; and sometimes I have experienced considerable difficulty in dispelling the illusion. While she was thus loudly complaining of *ideal* pain, she was insensible to the *reality*. She has frequently complained of the pain inflicted, when it has been pretended to her that her finger was pricked, greatly exaggerating the amount of pain which such a trifling wound could inflict; and, at the same time, she has evinced a perfect unconsciousness to the *real* pricking of a finger on the other hand, to which her attention was *not* directed!

CEREBRAL LUCIDITY AND CLAIRVOYANCE complete our classification. These states are so purely psychological, that they belong rather to the subject of the

next chapter; but as they also have a physiological character, I will briefly notice them here. By CERE-BRAL LUCIDITY, I mean, that peculiar condition of the mind and brain, by which the lucid subjects see objects that are around or near them, by light, or an element analogous to light, which they perceive as issuing from the brain, and quite independent of the usual visual organ—the eye. In my own case, I have seen objects correctly pointed out when the eyes have been blindfolded, and also when placed behind the head, and out of the ordinary range of vision. I have seen others, who appeared to possess the faculty, place objects in the direct line of vision, when they wished to examine them; and thence I have been led to doubt, in such cases, the reality, or, at all events, the completeness of the faculty. This is by far the most *generally* useful faculty, as it may be turned to such good account in investigating the seat and causes of disease. The human body seems as if transparent to the truly lucid subject; and I have frequently availed myself of this faculty of lucidity, to discover the nature of obscure disease, using my subject as a living stethoscope, to assist my own judgment, just as the astronomer uses his telescope. CLAIRVOYANCE I would restrict to the perception of *distant objects* or to *spiritual matters*. Some subjects possess one of these faculties, and not another, or one in greater perfection than the other; while others appear to possess both equally. But I should always be more inclined to believe in the faculty of clairvoyance, where I could *see* the faculty of lucidity in operation.

Many most interesting facts, in relation to clairvoyance, have been published: of some, there can be no doubt; others appear only to have been imaginative action, like phreno-mesmerism, or the result of mental sympathy. By no means would I have the public believe, that all which has been published as clairvoyance is really so: or that dependence should *always* be placed on the statements of persons *really mesmerised*, or their advice followed. Previous educa-

tion and association have considerable influence on the mesmerised subjects; and if all their vagaries were implicitly followed, great mischief would often ensue. In Paris, the most absurd and disgusting quackeries have been recommended, by real or pretended clairvoyants. Besides, there is reason to fear, that credulous persons, are often made the dupes of artful and designing pretenders.

As a specimen of true clairvoyance, *and also of the uses to which it may be applied*, I extract the following case from the French work before alluded to.\* Madame Lagandré, a married daughter of Madame Plantin, possessed the faculty of clairvoyance, or, as styled by M. Chardel, somnambulism. She resided in the country, and was not in Paris when the operation was performed. She afterwards arrived in that city, and was mesmerised by Dr. Chapelain, on Sunday, the 26th of April, and consulted as to the state of her mother. She said that her mother was very ill,—“that all the humours were vitiated; that there was an effusion in the right side of the chest; a little water in the envelope of the heart (the pericardium); that the liver was discoloured on its surface. In two days,” she added, “my mother will be dead, in spite of all that can be done for her. You will have scarcely any power over her to-morrow: she will not have life enough to feel you.” On the Monday, the physician visited his patient and found her worse; and the surgeon, M. Cloquet, was desirous that Madame Lagandré should be mesmerised in his presence, that he might hear her statement of her mother’s case. This is remarkable, especially as shewing the power of vital magnetism. “My mother has been very weak for some days; *she has only lived by the magnetism, which has artificially sustained her*; life is failing.” Do you think that we can sustain the life of your mother? “No: *she will sink early to-morrow morning, without*

\* Essai de Psychologie Physiologique, par C. Chardel, Conseiller à la cour de Cassation, Ancien Député de la Seine, &c. Troisième Edition. Paris, 1844.

*agony, without suffering.*" What are the diseased parts? "The right lung is shrunken and compressed; it is surrounded by a pasty or gluey membrane; it floats in the midst of much water. But it is chiefly *here*," said the somnambule, pointing to the inferior angle of the shoulder-blade, "that my mother suffers. The right lung respire no longer, it is dead. The left lung is sound; it is by that my mother lives. There is a little water in the envelope of the heart." How are the abdominal organs? "The stomach and the intestines are sound, the liver is white and discoloured at the surface." The physician tried all his powers to magnetise his patient on the Monday, but could hardly induce sleep. When he again called about seven o'clock on Tuesday morning, *she had just expired.*

The two doctors were desirous of verifying or disproving the statements of the somnambule, by a post-mortem examination, and obtained the family's consent for that purpose. They took for witnesses, M. Moreau, secretary to the surgical section of the French Royal Academy of Medicine, and Dr. Dronsart. The following is abridged from the official report of the autopsy. "Exterior—a yellowish paleness of all the body. The wound is three-quarters cicatrized; its surface presents healthy fleshy granulations. Interior—on opening the chest, we found the cavity of the right pleura filled with a thick serosity, about two pints in quantity. The pulmonary and costal portions of this membrane were covered with exudations of a fibrous nature, most abundant at the posterior part. The lung is greatly pressed inwards, &c. The pericardium contains about three or four ounces of limpid serosity. The posterior face of the heart is lightly reddened, and presents many shreds of fibrous exudation, &c. The liver is of ordinary volume. The upper face is covered with whitish specks, which do not extend beyond the surface of the organ. The gall bladder is atrophied, of a whitish colour, filled with biliary calculi, and contains no bile. The other organs not examined."

From this report, it is seen, that Madame Lagandré was quite correct in her diagnosis of her mother's case, and could even foresee the time of death. The medical witnesses desired also to hear her statements, and, by previous arrangement, she was mesmerised a little while before the time fixed for the examination, and repeated her statements clearly over again: she was then led into an apartment adjoining that where the corpse lay, and the door perfectly closed. Here she followed, with her mental sight, the bistoury in the hands of the operator, and said to those in the room with her, "Why do they make the incision down the middle of the chest, when the effusion is on the right?"

APPLICATION of the ANATOMY and PHYSIOLOGY of the BRAIN. Having briefly described the most striking features in each class of mesmeric or magnetic phenomena, we now proceed to seek the solution of the *physiology* of these states, or, in other words, to seek the natural cause of these apparently preternatural states. We have seen, that within the skull, there are, in reality, two distinct brains, although popularly called *the brain*; that by the larger brain, or *cerebrum*, we think, feel, and act, and that it is thus the soul's medium of conscious intercourse with the external world. That by the *cerebellum*, or little brain, with its appendages and nerves, are directed and controlled all the involuntary and vegetative functions of our bodies. That the brain has an *automatic*, or independent action of its own, by which it has the control of the blood circulating *within it*, and that in the state of sleep, the cortical spherules of the cerebrum collapse, or fall together, and the fibres become proportionally compressed; by which means the blood is prevented entering the *finer channels*, and thus stimulating the brain to activity; and that from this *state of collapse*, and *altered circulation of the blood*, arises the unconsciousness and insensibility of profound sleep.

The direct effect of the *passes*, or whatever means are employed to induce the mesmeric state, produces

a state of somnolency, in some respects very similar to *common sleep*, especially to sleep in which *dreaming* prevails; and the higher stages of mesmeric activity, which are sometimes called *sleep-waking*, are akin to natural somnambulism. One of the first visible effects, is an inability to open *the eyelids*, attended by a feeling of drowsiness. This is entirely owing to the partial cessation of the activity of the cerebrum, and the incipient state of collapse. It is contended, that *mind* is the *primary* agent in real mesmeric action; but mind and matter are intimately connected by the medium of *subtle elementary influences*, and the modes used in mesmerising, act upon these subtle fluids, and *thence* upon the condition of the brain; and by this means the brain assumes the somnolent condition. As the brain collapses, there is a gradual indrawing of the external senses; an apparent weight presses down the eyelids; the optic nerves are gradually contracted and drawn up, so that the retina becomes insensible to light, and ceases to present an image of outward objects to the sensorium. The other nerves of the eye act in unison with the nerves of sight, and the general indrawing causes the eyeball to roll upwards and inwards, and when this is effected, all power to perceive external things is withdrawn. By referring to the engravings and explanations, it will be seen, that all the nerves concerned in these changes *belong to the cerebrum*; consequently, their *state* will change, just as the *state* of the cerebrum is changed. The first effect of the change of the state of the cerebrum, is to produce torpor, and that just in proportion to the collapse. The first observed *general* effect in mesmerism, is a degree of torpidity, which increases with the collapse, until the sensorium is no longer susceptible of impressions from without. Hence arises *anæsthesia*, insensibility to pain, or absence of feeling; which, instead of being that unlikely, impossible thing, which even some medical men have supposed, is really the result of a *physical necessity*, and cannot be otherwise, without altering the conditions that the Creator has



impressed upon the brain. When chloroform is administered the result is similar; the vapour of the liquid, acting in union with the subtle elementary fluids connected with the nervous system of the brain, produces collapse, and thence insensibility. But this vapour may permeate the delicate spherules, and it is not confined in its action to any part of the encephalon; for, although it usually first affects the cerebrum, it may, and does sometimes, affect the cerebellum and its appendages, and hence *sudden death* has ensued. Death, in these cases, has been referred to *spasm*: the spasm, as it has been called, was the *necessary and unavoidable* result of collapse in the cerebellum and its appendages. But the mesmeric influence extends to the *cerebral system only*, as far as regards collapse, and hence its freedom from danger.

The mesmeric *sleep, torpor, or coma*, with its accompanying *insensibility*, is therefore the natural physical effect of the changes induced on the *state* of the centres of *motion and sensation*. The physiological cause of the state of rigidity, or catalepsy, as it is called, has been shewn to depend on the change in the *direction and attraction* of the vital aura, or vital electric current, and thence in the arrangement of the corpuscles of the circulating blood. It is highly probable that, in addition to that *general change* in the state of the cortical substance of the brain, which has been described, that there are many other minute changes, depending on the *currents and attractions* of the vital electric aura, by which a species of *inverted action*, or confused condition of the *cerebrum*, is produced, that admits of an inner and imaginative action of the sensorium, and a sort of intuitive activity of the motor nerves, and thence of the muscles. It has been stated, that in sleep the cerebrum is collapsed; or, in other words, that the *cerebrum sleeps*, but not the cerebellum. In certain mesmeric states, and in natural somnambulism, the cerebellum seems more than usually wakeful. Modern physiology attributes to the cerebellum, the *balancing and control* of the *locomotive system* of



muscles; this, undoubtedly, is one of its functions; and hence, in artificial and natural somnambulism, we find these subjects fearlessly, and, as it were, instinctively, balancing their bodies in conditions that a person in the normal state could hardly imitate. It has been very truly said, that nearly, if not quite all the phenomena of vital magnetism, or mesmerism, have been observed as the effect of disease. In natural somnambulism, we see a picture of the *inner consciousness*, and *imaginative action*, which characterises the mesmeric states in the second series of our classification; and many of the undoubted results of somnambulism, are as extraordinary as anything recorded of mesmerism.

That natural somnambulism *essentially* depends on the condition of the nervous system, every physiologist will allow. The great question is,—*How* is the condition of the nervous system changed, and *what* is the physiological effect produced on the brain? That by mesmeric and natural somnambulist action, an effect is produced on the brain, something analogous to what produces rigidity on the muscles, appears highly probable. Whether the action is mental or mesmeric, a new directive force is first given to the subtle imponderable fluids, by which mind and matter are brought into relation with each other, and thence a change is produced in the *condition* and *fluxion* of the blood, in the minute divisions of the sensorium. This may cause a *comparative* rigidity in these delicate substances; which, while it admits of a kind of *external general* action, prevents the proper internal activity of the sensorial glands. Hence, although in the second stages of mesmerism, and in somnambulism, an inner, or dreaming wakefulness is produced, still it is only such as to admit of an imaginative, and often incongruous action; for true reason or judgment can only manifest themselves when the cortical substances of the sensorium are free to move individually, and both *internally* and *externally*, and the fluxion of the blood can adopt itself to all their varying states. Seldom, if

ever, can *true reason* be predicated of the sayings and doings of a mesmeric subject; even in the higher stages of clairvoyance, *judgment* is *partially* in abeyance: but this belongs rather to psychology than physiology.

The *physiology* of those mesmeric states which display the effects of *sympathy*, are clearly referrible to the *directive force* of the vital electric currents; the *psychology* will be considered in the next chapter. Here there is a striking *analogy* to the instruments at the opposite ends of the telegraphic wires. But there is this difference, that reason or judgment is only at *one end* of the communication. The active wakeful cerebrum of the operator, dominates, or rules, the cerebrum of the subject, and this because they form *part*, as it were, of the same electric circle; and thus, although two persons, in feeling and sympathy, yet, as to the action of the *cerebrum*, they are *one*. Hence, however many may be the subjects, if they have all been mesmerised by the same operator, and are all *fully susceptible* of the somnolent influence, they are all so intimately blended with him, that the absence of their own proper cerebral consciousness, causes them to feel his cerebral consciousness as their own. If pain is inflicted on the operator, they feel it; if he intently thinks on a subject, they reflect the idea, which is real to them, and hence we behold all the curious and amusing effects of *phantasy*. The manifestation of phreno-mesmerism may also be traced to the same influence. When there is no touching of the head, the psychological action in the operator causes the physiological result, and the connecting sympathetic medium accounts for all the rest. All that is required is, sufficient susceptibility in the subject. By this mode we may also account for the *attraction* often displayed. When the operator, either by the silent operation of his will, or by *drawing passes*, gives a directive force to the current, the impression on the cerebrum of the subject is such, that he is irresistibly compelled to follow. All these states, therefore, however varied,

depend solely on the differing condition of the *cerebrum* in the operator and his subjects, and the *directive* force of the connecting imponderable medium. That there is no real attraction is evident ; for although the subject cannot remove his open palm from a wall against which the operator has fixed it ; still, by no means can a substance, not adhesive, be made to adhere to the hand, when it is extended, and the substance placed underneath : to make the hand retain it, the fingers must be bent. It is a mere trick to exhibit such things as a real attraction ; they are the result of phantasy and directive force combined.

We shall generally find, that although sight and feeling are withdrawn, the subject retains a perfect capability of HEARING. He may be so indrawn, as to evince no perception of sound,—similar, in this respect, to a person engaged in deep thought. But by patiently persevering until the attention is excited, or the *desire* of the operator is felt, we shall rarely fail in demonstrating that the sense of hearing remains. I have heard of subjects that could only hear their magnetizer ; but I have not seen any such. By a second inversion of the directive current, which I have observed when a clairvoyant has been sent away to seek a distant object, the power of hearing *by the ear* is for the time absent ; but even then, sounds may be conveyed by speaking, to the hand, in the direction of the current. These facts may be thought to militate against the theory of cerebral action I have endeavoured to demonstrate, but in reality, they tend to confirm it. For the nerve of hearing, which is a branch of the seventh pair of cranial nerves, has its roots in the *corpora restiformia*, which is directly connected with the *cerebellum* ; and hence it is, that affections of the cerebellum so frequently affect the organ of hearing. Sight is solely under the direction of the cerebrum, and we can exert that faculty, or not, at our pleasure : but we cannot help hearing, if we are within the influence of sound : that is, by no organism connected with our ears can we shut out sound. The

ears of a person in deep sleep, are still open to the modulations of the air, on which sound depends ; but the dormant state of the cerebrum prevents the conscious perception of sound, unless it is so loud as to rouse the entire system, or produce that state of partial wakefulness on which dreaming depends. And we have already shewn that the inner consciousness and wakefulness of a mesmerised subject, is analogous to the state of dreaming. But hearing is not so entirely dependent on the cerebellar system as the *internal* involuntary functions ; but is of a mixed nature, like the function of respiration, and is so far connected with the cerebrum.

We have thus *glanced* at the whole physiology of the mesmeric or somnolent state, and given a *reason* for the seeming mystery, and contrariety to our usual feelings and common experience. In proportion as the physiology of the brain is better known, and the laws and conditions of the various imponderable elements are understood, will these phenomena become more explicable, and the theory here propounded, be either disproved, or received as an exposition of established truth.

## CHAPTER IV.

PHILOSOPHY AND PSYCHOLOGY OF VITAL MAGNETISM, OR MESMERISM  
—CLAIRVOYANCE, OR INNER VISION AND TRANCE.

NONE of the extraordinary effects of vital magnetism, or mesmerism, appear to stagger the general belief so much as the different manifestations of clairvoyance or magnetic vision, or, to speak more truly, the internal sight, or sight of the soul. To say that a person can see without the aid of the eye, or by any other means than the rays of light reflected from visual objects, entering into the pupil of the eye in the usual manner, seems like uttering an absurdity, or declaring the possibility of an impossibility. Yet, strange as it may sound to those who have had no experience in this matter, there is no one mesmeric phenomenon more capable of *positive proof*, provided the subject be *really* clairvoyant, and the necessary care is taken in making the experiment. Of this I have had repeated ocular proof, and have almost daily for some months, exhibited proofs of lucidity and sometimes of clairvoyance, to patients and others who have professionally applied to me. If the term *seeing* is objected to, in a case where the eye is not used, perhaps *perception* will be admitted as a more suitable word. Yet, as far as can be judged, the same, or similar *sensations*, as to *form, colour, magnitude, hardness, or softness*, which we commonly perceive by the eye, are, by the clairvoyante with whose powers I am best acquainted, perceived directly within the *sensorium*, without any discoverable use of the *eye*.

But, before proceeding further, let us carefully examine the eye and its functions, and when we have done so, we shall feel constrained to acknowledge, that an internal function of sight, although remarkable and unexpected, and generally unknown, is not

more difficult to explain, than ordinary vision when thoroughly examined. On referring to the human eye, or any correct representation of it, we shall find that it is a hollow ball, filled with three different kinds of fluids, arranged in a determinate order. This arrangement is shewn in the engraving No. 8. In front is a horny transparent lens, the *cornea*, something like a small watch-glass, to admit the rays of light; behind the cornea is the small chamber containing the aqueous humour; then a hole through the iris, called the *pupil*, to allow the rays of light from different objects to pass into the interior parts of the eye, which they do, after passing through the small crystalline lens, and the vitreous, or glassy-looking humour, which occupies the greater part of the interior of the globe, and then form an image of the objects on the delicate membrane called the *retina*, which is spread out on the back of the eye. Now up to this point, ordinary vision may be explained on optical principles, and the eye shewn to be the most perfect optical instrument. But the moment we attempt to pass beyond the retina, science is at fault. No natural philosopher has been able to explain, *how* the optic nerve conveys the image to the brain. We know that the mind is conscious of the images formed on the retina,—or, in more familiar language, of the things seen by the eyes;—but in what manner an opaque nervous cord, differing apparently in no essential particulars from other nervous cords, conveys that impression to the mind,—how the *sensations* of the eye, become transformed into the *perceptions* of the sensorium,—we are entirely ignorant. One thing, however, is sufficiently evident, and is admitted by the best physiologists, namely, that ordinary sight has a *psychological basis*.

In speaking, therefore, of clairvoyance, or internal sight, we assume no other *basis* than is necessary for perfect ordinary vision. The difference is not in the inward sensorium, but simply in the means or instrument by which the same sensorium acquires its per-

ceptions. It is the difference of instrument that enables the sensorium to rise superior to the common laws of space. The eye, is, as we have already stated, an optical instrument, adapted, like other optical instruments, to the natural laws of light, and chiefly differing from them, in possessing a living, self-adapting power. It, therefore, sees by *light from without*,—emanating from some luminous body, revealing thus its own form and appearance, and the forms and appearances of such other bodies as are sufficiently dense to reflect its rays. Our physical sight can thus see the remote starry orbs, placed at the distance of perhaps thousands of millions of miles, because the undulations of light proceeding from them in straight lines, can impinge, or strike upon the retina of our eyes. Yet, the intervention of any opaque body immediately shuts out the vision of the object, even if placed in close connection with us; so that if our *penetrating* powers of sight were immensely increased, whether naturally or artificially, still the rotundity and opacity of the earth, would prevent us seeing beyond a certain distance.

But opacity is no barrier to the perceptions of the internal sight;—that is, when this internal faculty is fully developed, and its subject in a proper state. Objects to which the mind may be directed, either designedly or spontaneously, will be equally visible through doors and walls, as if placed directly before the face. Nay more, speaking from experience, to the higher stages of clairvoyance there seems, comparatively speaking, no bounds; for whether the object sought be in the same house, or town, or country, or across the broad atlantic or pacific oceans, it appears to be found and seen with equal facility, and to be equally near to the internal perception of the truly clairvoyant individual. The human body is seen as clearly, and its living actions described as plainly, as if the external and internal parts were alike as transparent as glass, and this at times, without any bodily connection, such as by bringing the clairvoy-

ant and the person to be examined together, but when many miles have intervened between them.

But here a marked difference between external and internal sight may be pointed out: external sight is essentially of a *passive* character; internal sight as essentially *active*. It is true, a certain degree of *attention* is necessary in order to our distinctly seeing objects, inasmuch as an object may be directly before us, and yet not observed. But the image of the object is imprinted on the retina, although, from the concentration of the mind on some other subject, the sensation is not perceived. When, however, the mind is unoccupied, we cannot help seeing such objects as are within the range of vision, the *impression* is made, and the *sensation* is experienced. Both the *light* and the *impression* come from without, wholly independent of our volition, and *the object* may be said to *come to the eye*. But in *internal* vision, the sight, as it were, *goes to the object*. The *light*, or that which to the clairvoyant is analogous to light, is projected *from within*; an active exercise of volition takes place; as the spark flies from the excited electric machine, so the perception seems, as it were, to *seek* the corresponding sensation. This active character of internal vision I have repeatedly noticed, and the clairvoyante in whom I perceived it, has also said, that to her perception, *light issued from the brain*; at other times, that all things seemed light, but that the light did not appear like either day light, or artificial light, but something brighter and more intense. This, of course, when the faculty was at its fullest state of development.

But we have now arrived at a stage in our enquiry, where physiology, as at present known, ceases to afford us any information; for physiology as such, that is, as the science of our outward living organism, knows nothing of an internal or supersensual light, or of sight that can penetrate alike through *opaque* and *transparent* substances. To *psychology* and *philosophy* we must, therefore, look for aid, in our en-



deavour to investigate the apparent mystery of this interesting subject.

There is a sort of philosophy which rejects as fabulous and conjectural, all that cannot be demonstrated to the *senses* of the observer; that would reduce man to an automatic chemical machine, beginning and ending in nature; and would represent the doctrine of a human soul or spirit, as a mere relic of an ignorant and superstitious age, and unworthy of scientific enquiry. Reason and observation, especially of the higher phenomena of mesmerism, have led the writer to conclude, that the ancient doctrine, both of philosophy and Scripture, which represents man as a compound of soul and body, or mind and matter, is the true one, and necessary to explain *all* the facts connected with human existence. But the soul ought not to be considered as a mere phantom, or indivisible point. Common observation, to say nothing of anatomical research, has taught us that the body is not a mere, simple, uncompounded substance, but a collection of innumerable parts and organs; reason, founded on another kind of observation, may lead us to conclude, that the mind, or spiritual body, as the parent and director of the natural body, cannot be that simple entity, that *abstract nothingness* so generally represented by metaphysical writers; but rather, that the controller of the animal organism, must be itself organized according to the laws of its own peculiar nature, and capable of manifesting those laws, under certain circumstances, through those organs of the natural body, that is, the brain and nervous system, which are united with it by the law of correspondent activity and connection.

The observation of Locke, that "the Scriptures were not given to teach men philosophy," is considered by the writer, of great practical importance, inasmuch as it is the converse of this proposition which has often led to a conflict between science and revelation. But if on any subject revelation and philosophy may be expected to harmonize, it is presumed

that it would be, in the *a priori* declarations of the former, relative to the constitution of man. It is, therefore, reverently conceived, that St. Paul spoke the language of the profoundest philosophy, when he declared, that there were "spiritual bodies, and natural bodies," and that the natural body was the first in its development, and *afterwards*, the spiritual body; and when on another occasion, he defined the human organism, as existing here, to be a compound of "spirit, soul, and body," in this respect giving his apostolic sanction to the doctrine of the ancient sages of Greece. The language of the apostle is peculiarly applicable to our enquiry, because it proposes just such a division of the human organism, as is displayed to our physical senses, in the higher stages of mesmerism. The two first terms used by the apostle to describe the spiritual part of man, are, in the original Greek, *pneuma* and *psyché*, and the latter term, which, in our version of the Scriptures, is, in the passage alluded to, translated *soul*, is, by the Latin writers, called the "*animus*," and this term is always used to signify the *animal soul*, as distinguished from the *pneuma*, or more interior human spirit.

This declaration of St. Paul's is also suggestive of a fundamental principle, which by sound rational inquiry, may be found to pervade every department of the Creator's "handy-work;" namely, that from the Creator, to the lowest mass of inert matter, there exists a *chain* of DEGREES,—a distinct line of demarcation between one order of substances and another, and one class of organisms and another,—although, at the extreme boundaries of each order, it may be difficult to distinguish exactly where one series ends and another begins; and hence, any object of creation can only be well and thoroughly studied, by viewing it in its *own degree*, and comparing it with objects in *another degree*. But if we confound this distinction of degrees, our method of investigation will be faulty, and we shall never arrive at a clear and satisfactory solution of many important facts; nor understand the

*nexus*, or connection, between different orders of substances. For each degree will be found to possess laws or properties peculiar to itself: and if we transcend the degree of the object of our inquiry, by applying to it qualities, or properties, belonging to another distinct degree, we may expect nothing but confusion and mystery. The connection of the various degrees of creation, by which they are formed into an harmonious whole, is not *by continuity*, or *fusion* of *substance*, but by *distinct*, yet *correspondent adaptation*. This may be illustrated by the Leyden jar charged with electricity, or the telegraphic wires charged with the galvanic fluid. Here there is the closest connection between a mineral and metallic substance, and certain invisible and imponderable elements; and yet there is no continuity or intermingling of substance, but the line of demarcation is everywhere most distinct, even while the union is most perfect. The ponderable matters are suitable and correspondent *bases* for the imponderable, but their substances are wholly distinct.

If, in our investigations of material substances, it is necessary not to overlook these distinctions, how much more so, when investigating the psychical nature of man! By no process can matter be sublimed into spirit; between it and the more inert species of matter there may be, and it is highly probable there are, several orders, or degrees, of imponderable elements, which serve as the *nexus*, or medium of connection; but each, while acting together, so as to form one harmonious, living, rational, organism, still preserve their individual character. The general *law of analogy* observable in all things, as well as apostolic authority, leads also to the conclusion, that *spiritual substance* may have its degrees as well as *material substance*; and that the laws and properties of a *higher* degree may not be applicable to a *lower* one. But a true philosophy also teaches us, that if spirit is in no degree material, in the common acceptation of that term, it is still no less on that account a truly real and sub-

✓ substantial existence:—in fact, more truly substantial than the granite rock, because more unchanging, more enduring, and more like the primal, eternal, and infinite substantiality of the Creator.

Now, viewing the spiritual organism of man as consisting of two *distinct degrees*, which, after the Apostle we call the *pneuma* and *psyché*; or, as possessing both a *spiritual internal* and a *spiritual external*, forming together, while in this mortal life, the *common internal* of the natural organism; the *PSYCHÉ*, or *ANIMUS*, will be the connecting medium between the pure interior human spirit, and the nervous system of the natural body. By its connection with the nervous system of the body, it is placed in relation, and correspondent affinity with the etheral, magnetic, and other elements, and with all the kingdoms of outward nature; while, as a spiritual entity, and by its indissoluble union with the higher spiritual principle, it has, at the same time, immediate connection with the spirit-world, and is subject to the *laws*, and possesses the properties of that world, which have nothing in common with *time*, *space*, or *fixed and inert matter*. Hence it is, that we can occasionally witness displays of power, which can be explained by no merely natural or physiological knowledge, but which receive an easy, rational, and satisfactory solution, when man is really seen to be that which revelation, philosophy, and the statements of true clairvoyants declare that he is;—namely, a compound of spiritual and natural organisms, intimately united by the exactest correspondence or analogy. And that, although the lower, or natural organism, cannot act without the continued influence of the higher, or spiritual organism, nor can the spiritual organism be developed without the medium of the natural one; yet, *when developed*, the higher organism can act, not only by and through the lower organism, but even *independently*, and when disconnected from it, as is the case in actual death.

It is this *PSYCHÉ*, or *animus*,—this *external of the spirit*,—that, from all I have yet learned on the sub-

ject, I take to be the true seat of the *higher* mesmeric influence: the psyché, or animal soul of the operator, influences the same external spiritual organic principle in the subject; and from the animus, the influence flows *downwards*, to use analogous natural terms, and thence affects the brain and nervous system. Hence, it is proposed to call that part of mesmerism, which evinces *mental* and *supersensual* phenomena, by the name of PSYCHEISM, or *the science of the soul as manifested in nature*; while to the lower and physical stages, the name of SOMNOLISM may be applied, as indicative of their sleep-like and dream-like character.

Now let us notice the psychological *change*, induced in sensitive subjects by the operations of the mesmerizer,—or occurring, as it sometimes does, spontaneously. Here it will be well to have some clear and definite idea, of what may be called, the *law of ultimatum*; for it is a common law of our being, that *conscious perception* should have its *apparent* seat in the *ultimate* or *extreme* of every development. Thus, although it is a well established physiological fact, that the true seat of all sensation, or the *common sensorium*, is in the *brain*, and that if a sensory nerve be divided, no sensation will be experienced in the part in which that nerve ramifies, yet it is well known that if we prick a finger, the pain will be felt where the wound is inflicted. And this is so, because the extremities of the nervous fibrils, are the ultimates of that system of which the brain is the centre; and by means of these ramifications, the influence of the brain, like life, is omnipresent in the body. So, notwithstanding the body feels and acts by and through the spirit, yet, our conscious perception, in the usual normal condition, is confined to the bodily organization; because, while in the present state, *the body is the ultimate development of the spirit*. When death severs the connection between mind and body; the *ultimate* of the immortal man is the *psyché* or *animus*, and to it are transferred the conscious perceptions and sensations; and it is so, because, from the removal or separation of the natural body, the psyché,

or animus, has become the ultimate, or body of the spirit. It is solely from this differing seat of the conscious perceptions, that in our ordinary state, we have no *sensational* knowledge of the spirit-world, or of its laws. The *PSYCHIC*, or higher mesmeric state, may aptly be compared to partial death, or a partial separation of soul and body. For it is produced by a *closing* of the common external of our being; a *transfer* of the *sensational* perceptions from the *ultimate of the body* to the *ultimate of the spirit*; and thence, and simply from this transfer of ultimates, arises an awakening of the conscious sensational perception of the inner man, or spirit. All those apparently miraculous powers, which we sometimes see, or hear of being displayed by good mesmeric subjects, are, in fact, but the result of the *psyché*, or animus, being so far set free from the bodily ultimate, as to enable the spiritual body to act nearly, if not quite, independently of the sensual organs, and by perception, and in light from an inner world; but the connection of the mind and body is yet sufficient, to enable the soul's sight and feeling to be manifested to our physical senses, by and through the natural organization of a clairvoyant subject.

From this *transfer* of consciousness and sensational perception, we may also account for the anomalous, and often incongruous, statements and descriptions of clairvoyants. Judging from my own experience, it would seem that they forget much of that mode of speaking of things, which is common to our external condition, but which, in itself, is often purely arbitrary and conventional; and they speak according to their newly-awakened and uninformed consciousness. As we have to learn to talk, and even to see, or rather, rightly to interpret what the eye reveals, so, it would appear, do clairvoyants require a continued exercise of their peculiar powers to familiarize them with its use.

We now proceed to explain the manner in which the influence of the operator is brought to bear upon his subject, and that sometimes, unconsciously to the

mesmerizer, and when some distance has intervened. It is a law of nature, that all things should be surrounded by an effluvium, or atmosphere, which emanates from them, and is always of the peculiar nature or quality of the body from which it emanates, and these effluvia are regulated by certain definite laws. Thus the *fragrance* which surrounds the rose, is the effluvium, or atmosphere, emanating from it; this effluvium, by being dissolved in the surrounding ærial atmosphere, becomes sensible to our organs of smell, and an *idea* of its existence and quality is then transmitted to our *general sensorium*. But there are effluvia of which we should for ever remain ignorant, did we not *rationaly* perceive them by their *EFFECTS*. Thus, around magnetized and unmagnetized iron, an effluvium, or atmosphere, prevails, of which, in their *separated state*, our senses give us no evidence. But we have only to bring them into such proximity, as to be *within the influence of the law* regulating the activity of their respective atmospheres, and their existence may be instantly perceived in their mutual attraction and coherence. And it has been shewn by one of the profoundest philosophers of the last century, some of whose scientific statements are yet in advance of the present time, that these single spheres have the property of blending into one larger sphere, and that hence arises, what is called magnetic attraction.

One of the revealments of the higher stages of clairvoyance, or independent internal sight, is the knowledge, that an effluvium, or atmosphere, *analogous* to what has been alluded to, surrounds the mental organism, or spiritual body of every individual. Following the general law of nature, this sphere possesses the peculiar mental qualities of the organism from which it emanates. And hence arises the *repugnance* which is felt to the society of some persons, and the pleasure which is experienced in the company of others, and to it are referable all the remarkable instances of *SYMPATHY* and *ANTIPATHY*, so frequently observed. In these ordinary cases, the active cause



is latent or hidden ; but in the higher mesmeric, or rather psychic state, it often becomes sufficiently obvious, even to our physical senses : for we may here see, that similar to what we have said of terrestrial magnetism, there is an actual blending of spheres. The magnet induces its quality or state on the iron, so that it becomes magnetical ; and the operator induces his sphere on his patient or subject, so that the subject becomes, as it were, *one body* with himself,—the *egoism* or self-consciousness of the one, being blended with the *egoism* or self-consciousness of the other.

Here, then, is the *psychological* cause for the *physiological* state already mentioned. The change of state induced on the *animus* of the subject, whether by the manipulations of an operator, or spontaneously, is the *primary cause* of the change in the condition of the cerebrum ; the collapse of the cerebrum closes the external consciousness, while the union of the spheres emanating from the animus of both operator and subject, causes the latter to perceive, as in himself, what really is felt in the active cerebrum of the former. And this change of state affords, I believe, the true psychological solution of the whole apparent mystery of Phantasy, and many other curious mesmeric phenomena. As regards phreno-mesmerism, the arousing into activity one particular organ of the brain, as it would be called by one class of phrenologists, or faculty of the mind, as perhaps it would be called by another class, without the guidance, control, or balancing powers of the other organs or faculties, is a sufficient reason for the effects we see displayed.

But although the transfer of consciousness, and the blending of the issuing spheres of the operator and subject, will account for many curious and otherwise inexplicable phenomena, it does not account for independent clairvoyance. Nor do I think it can be reasonably accounted for, but on the grounds already intimated ; that is, from the awakening of the sensational consciousness of the external of the immortal



body; or, in other words, from the activity of the psyché or animus. Attempts certainly have been made to explain these phenomena, without any reference to the soul or spiritual part of man. One writer would account for them by a series of hypotheses which would overturn the Newtonian theory of philosophy altogether, and substitute, for well-ascertained facts, certain baseless assumptions; another would solve it by an imaginary change of poles in the circuit of the nervous currents, and the transfer of the functions of life from the animal to the organic system. That there is a real change in the currents of the body, of which these writers were unaware, will be shewn in the sequel; also, that something analogous, perhaps identical, with polarity is displayed by these vital currents. But while these facts are useful in elucidating the *physiology* of these abnormal states, they shed no real light on the *psychology*. Besides, according to the latter theory, the lower orders of animal life, such as the *mollusca*, and other tribes, which possess only a ganglionic system of nerves, and are wholly deficient of brain, and the animal and sensitive system of nerves, are virtually considered as superior to man, and endowed with more extended psychological powers; inasmuch as it is supposed, that the abeyance of the functions of the brain and sensitive system of nerves, and the transfer of similar, but more extended powers, to the ganglionic system, is the reason for the super-sensual powers we see exhibited. Thus, according to this theory, man is to be spiritually elevated, by being degraded to the lowest forms of organic life.

The great difficulty hitherto experienced in arriving at a knowledge of the real cause of clairvoyance, has arisen, principally, from three causes. Firstly, the very little true idea of the nature of the human soul, which generally obtains, arising from the darkness and mystification of materialism and metaphysics: secondly, from the *different states* of the clairvoyant subject and the observer, and hence, the impossibility of their

having the same sensational perceptions; so that the observer cannot *sensationally* perceive how the clairvoyant sees, nor can the clairvoyant adequately describe his perceptions; and upon the return to the normal state, the ordinary mesmeric extatic has no recollection of anything that has transpired in his abnormal state. And thirdly, the necessity for the opening of a *higher degree of consciousness*, in order fully to comprehend the lower. For instance, an animal has not, nor can it have any proper idea of its own nature: but man is enabled, by the possession of an internal spiritual principle, rationally and sensationally to investigate his natural body. And the mere induction of the faculty of clairvoyance, does not enable the possessor of that faculty *sensationally* to perceive the *cause* of that phenomenon; this requires the awakening of a higher, or more interior consciousness, than that of ordinary clairvoyance, though still probably belonging to the *psyché*, or animal part of the spiritual organism. But in this respect I have had an advantage over most other enquirers, in possessing a subject, who, in addition to the ordinary *induced* mesmeric extasis or trance, has repeatedly been in states of *spontaneous extasis*, of a far higher, and more interior character, and the *reality* of these states has been proved to me by the most convincing evidence.

There is a striking and characteristic difference between the ordinary mesmeric trance, and the state of spontaneous extasis, as regards *the memory*. That every man possesses *two memories*, an internal and an external, is sufficiently obvious from the general results of mesmeric investigation, and the same psychological fact, is sometimes witnessed as the occasional result of disease, or morbid cerebral affections. By some observers, the phenomenon has been called *double consciousness*. In the normal wakeful state, these two memories *act as one*, so that the impressions made on the common sensorium, are also impressed on the inner memory. Hence, what is known in the

wakeful state, can be remembered in the internal psychic state. But the impressions made on the inner sensorium of a subject in the psychic state, or state of mesmeric trance, are, as observed above, not remembered, and are in fact totally unknown, when the subject returns to the normal state. The reason is, because from the collapse of the cerebrum, and consequent closing of the perceptions of the common external sensorium, there is no capability in the external sensorium, or what amounts to the same, in its ultimate organization, the brain, to receive and retain the impressions. But if the subject is again thrown into the inner, or psychic state, the impressions of a former psychic state are remembered; shewing, that they are impressed and remain on the inner sensorium—or *inner consciousness*.

In the SUPERIOR state, as Davis, the American clairvoyant, calls it, or *true spiritual extasis*, both the internal and external memories are active: but, from my own observation, the operations of both memories appear to be of a very interior kind, and the impression on the external memory is made *from within*, and seems less permanent than the usual external impressions from without. Owing to this *opening*, as it were, of both memories, the extatic subject can recollect in the normal state, the impressions and sensations of the abnormal state; and, at the same time, possesses a sufficient consciousness of the great difference between these states, so as not to confound the perceptions and knowledges of the one, with those of the other; especially, if assisted in this discrimination by those in the normal state, who may have been witnesses of the trance. It does not, however, appear to me, that the external memory of the extatic, has any of the ordinary connections with external things. The opening of this more interior degree, enables the extatic subject to perceive many things unknown to ordinary clairvoyants, and hence to learn the *causes* of some of the more common phenomena; and during these states, I have endeavoured to obtain some know-

ledge respecting the law and mode of mental association and connection.

One remarkable revealment of this *superior state*, or *spontaneous extasis*, is, that every man while in this mortal life, is, by the very laws of his being, and hence, of course, by the design of the Creator, intimately, though unconsciously, associated with the spirit-world; so much so indeed, that his spiritual organism, may be said to be in that world, although, by its connection with the natural organism, it appears to be, and is to our sensual perceptions, wholly located in the world of nature. There is a *general* connection with the spirit-world, and a *particular* association by such individual spiritual beings as are more directly in harmony with the state of the man. Every man has, what may be styled *his associate spirit*, something probably like the good Daimon of Socrates, or it may be, what the Scriptures represent as man's attendant angel.\* The spiritual world is thus, not to be sought in the distant fields of space, but it and its Creator is as near to us *here*, as it would be, could we transport ourselves to the Milky Way, or to the farthest space yet explored by Lord Rosse's gigantic telescope. In forming an idea of the spirit-world, its laws and appearances, we are to consider *STATE*, or *mode of existence*, rather than space or time; and by cultivating this way of thinking, we may form more just conceptions of the nature and omnipresence of the Deity.

Another singular revealment is, that in the spirit-world, there is, as it were, a *reflection*, of the scenes and transactions of this world; or, to speak more specifically, in the memory and ideas of the associated spirit may be seen, by spiritual or mental sight, the counterpart of the associated man. While the laws and state of the spirit-world, having no reference to the *fixed properties of matter*, permit the *subjective* ideas and active thoughts of spiritual beings to become *objective*, and thus, the sensible exponents of their

\* See Matt. xviii. 10.

affections and perceptions. Hence such things as could only be known in the natural world, by oral or written communication, confession, or description, are objects of open vision in the spirit-world.

A *true clairvoyant* may be defined to be one, who, by the opening of the *internal consciousness*, or spiritual sight, whether induced by any operation, or occurring spontaneously, has, while in that state of inner consciousness, and according to the degree of its development, a *sensational perception* of the objects of the inner, or spirit-world. Where this development does not exist, the state is simply that of natural clairvoyance, or cerebral lucidity. Some subjects appear to possess the faculty of spiritual clairvoyance; others, that of lucidity; while some few individuals have exhibited both faculties. If the attention of a true clairvoyant, is directed to any distant individual, and the *rapport*, or connection between them, made stronger, by using the hair or writing of the individual sought, or something else identified in some measure with his mind or body, as *the connecting medium*, there are two ways in which the parties may become mentally present with each other. Firstly, the clairvoyant comes by the *rapport* with the man, into connection with *the associated spirit*; and then, from the reflection of memory, and from what may be called the *living phantasmagoria* of the spirit-world, the man and his affairs, and perceptions, and recollections, are laid open to the clairvoyant's inner vision. And as, from the proximity of the spirit-world to the mind, the associated spirit will be equally near, whether the man may be in the next street, or in another hemisphere, the distance of the object sought will make no difference to clairvoyant inquiry. Secondly; as man, even in this mortal life, is internally a true spiritual organism, and as such, is, as we have observed, a subject of the laws of the spirit-world, the spirits of all men, as denizens of the spirit-world, may be equally near to each other, according to their respective states, no matter how far apart their natural bodies may be; and the

clairvoyant, in whom the proper state is induced, may come into *sensational* correspondence with the spirit of the man, and thence with his natural organism and memory, wherever he may bodily be present: yet, still, it is probable, that the *direct* connection, is *mediately* effected by the associated spirit.

Which of these two modes of connection is the more common one, appears to the writer, after much experience, difficult to determine. So complete a counterpart of the man, and the scenery by which he is surrounded, appears to be afforded by the associated spirit, and the surrounding objective appearances, that the clairvoyant, having no means of comparison, owing to the closure of the external sensorium, may mistake the associated spirit for, and take it to be, the real man. But the general vividness of the perception, and the constant, and frequently unexpected description of *natural objects*, rather inclines the writer to conclude, that the connection is *direct*, and that the *whole man*, both as to spirit and body, is thus brought before the inner vision. But the admission of these psychological causes, does not preclude the possibility of there being some subtle, material, elementary connection, between the nervous system of the clairvoyant and that of the distant individual;—something *analogous*, probably, to the odylic force of Reichenbach: and this connection may be induced by the action of the mind of the clairvoyant on the mind of the distant party, by which, as from an electric battery, a current may be set in motion, analogous to the currents passing along the telegraphic wires; but having this essential difference, that there is only a sensational perception at one end of the communication. This, then, appears to be the simple, rational, yet deeply interesting solution of the psychological cause of the certain facts of *distant* clairvoyance.

There remains to be considered, the psychology of what is above called, CEREBRAL LUCIDITY; that is, the power of distinguishing natural objects by an interior perception, independent of the usual visual organs,

and even where opaque substances intervene. *How* the impression of outward objects is conveyed to the sensorium, is one of the most difficult problems connected with our inquiry: the fact, that such is the case, cannot be doubted by any one who has had sufficient opportunity carefully to examine the subject. The difficulty arises, from the clairvoyant being unable to analyse the mode of vision, and point out its *modus operandi*; and the impossibility of an individual in the normal state, *sensationally* realizing the feelings or perceptions of a clairvoyant. We may, perhaps, obtain a more correct idea, by attending to the process by which the mind becomes cognizant of external things by means of common sight.

In ordinary vision, the *mind* does not *directly* behold the outward visible object, but it has a *perception* of that object as existing in the *imagination*. By imagination is not here meant *mere fancy*, as is sometimes done when that term is used, but the *image-forming faculty*, or the general power of the sensorium to form images *within itself*, of objects that are *without itself*. Imagination is, therefore, considered as a true and proper faculty of the psyché, or animal mind, and thence, as a distinct mode of sensation *above* the ordinary senses of the body, and to which they are subservient. For it is by the outward senses, which depend on nervous influence, and their connection with this image-forming faculty, that mind and matter are brought into mutual relationship and connection. Whether, therefore, it is by ordinary sight, by cerebral lucidity, or by the suggestions of another's mind, that the ideas of the objects are transmitted to the sensorium, they are alike *subjects of the image-forming faculty when there*, and, as *subjective perceptions*, they are equally real. I have *partially demesmerised* my principal subject, when in a state of lucidity, so as to restore the normal conscious state, without demesmerizing the eyes, which remained up-turned and closed, and incapable of ordinary vision. By this means a *consciousness* of a super-sensual state was produced,



and every object was then said to be seen in a most brilliant light, altogether different to common light, whether solar or artificial; and, at the same time, all the surrounding objects were seen, *at once*, as if united by this flowing light, and yet, a sense of their separate identity remained. Generally, the objects appeared greatly magnified, and brilliant; all which seems to indicate, that the independent action of the sensorium produces more vivid images of the objects impressed upon it; and this might be expected, from the exaltation of the sense, arising from the opening of the perceptions of a higher ultimate. This kind of experiment has not been very frequently repeated, owing to the clairvoyante experiencing some alarm at the novelty of her situation, and a fear on my part lest any injury should be done to ordinary vision. From this, and other experience, it appears that the light, or that sensation which to the clairvoyant is light, issuing from within, awakens the perceptions of the image-forming faculty, and thence transmits to the mind a picture of the objects beheld. At the same time, it is highly probable, from the results of many inquiries, that the light issuing from within, uses some ethereal element as a basis, and that by this means the natural object becomes perceptible to the mental sight.

It will form no objection to our general statements of the spiritual nature of man, that brutes possess an image-forming faculty, and hence, it may be concluded, something analogous to the human animus. There is little doubt, but that all animals possess something of the nature of a soul, and that hence they have their peculiar psychological developments. But they want the *Pneuma*—the purely spiritual and rational essence, which gives man his essential character, and by which he is enabled to contemplate his Maker, and from which he derives his title to immortality. This, however, is not a subject for discussion in these pages, and the writer would only further remark, that he was not a little surprised to find one of



our most popular and best physiologists, using the terms of the Apostle, and yet in a sense just opposite to that of the inspired writer; for he attributes to animals the possession of a *pneuma*, and to man the supposed higher faculty of the *psyché*,—thus exactly reversing the Apostle's statements.

In concluding this part of our inquiry, the author would respectfully suggest, that a calm investigation of the *psychical* phenomena developed by mesmerism, instead of leading to a denial of Christianity, or to such superstitious and childish notions, as, that the witnessed results are the effects of a presumed satanic influence, would produce an exactly contrary effect; and that the knowledge thus acquired, may become of great use in furthering the interests of religion and morality. By this means we may demonstrate, that there is an *internal* way to the mind, as well as the usual external way of the outward senses. This, though admitted by believers in the authority of the Holy Scriptures, has been generally denied by an influential class of writers. The psychical phenomena of mesmerism and trance, tend also to confirm and illustrate some of those striking and interesting Scripture narratives, which have been so often assailed by scepticism and infidelity; they present man to us, both in his relation to the spirit-world and the natural world; being, even while tabernacled in mortal flesh, as to his interior, mental, or spiritual organism, in direct communication with a spiritual world, and thus capable, by the very laws of his being, of receiving influences from God, and spiritual intelligences; while, by his material organism, he is constituted in direct relation to all outward things. Man is thus presented to us just in the light we might expect, considering that he is the crowning work of the Great Creator's skill: for we may see, that he is really and truly, that link in the great chain of creation, which God has made to join heaven to earth, and earth to heaven!

## CHAPTER V.

### PARTICULAR MESMERIC EXPERIENCE.—CASE OF E. L.

IN the foregoing chapters, while treating of the physiology and psychology of mesmerism, regard has been had to general phenomena, as noticed by different observers, but with more especial reference to the writer's own observations. The following chapters will record some portions of the author's experience with his, now tolerably well-known subject, "Emma." Since the publication of the first edition of this work, her power, or gift, has been publicly attested, and has proved, in some cases, of eminent use. Still there are matters, or revealments, connected with her statements, that are incapable of ordinary proof: of these, the chief are, those relating to the laws and scenery of another life. With respect to such statements, the writer wishes only to assume the character of a *faithful reporter*, presenting to the reader a *true picture* of what he has repeatedly observed; neither withholding such particulars as *may* occasion a Sadducean smile, nor, on the other hand, garnishing them to suit any particular theory or religious belief. The sensitive reader will find no cause for alarm, as nothing of a *dogmatic* or *doctrinal* religious nature is introduced; and the *revealments*, if they may be so called, are in harmony with the hopes and feelings of the wise and good of all ages, and all creeds, who have pleasingly anticipated a land,—

"Where everlasting spring abides,  
And never-withering flowers."

E. L., the young woman who is the chief subject of the following notes, is a native of Worcestershire. She is about five feet two inches in height, rather sallow complexion, and of a nervous-bilious temperament.

Her health, although now tolerably good, is not robust, nor is she capable of much continued exertion. Towards the end of the summer of 1846, she entered my house in the capacity of a domestic servant. A few years before this, she had been the subject of inflammatory disease of the chest, and of fever; and not long previous to her arrival in Bolton, she had been an inmate of the General Hospital, Birmingham, on account of an injury received in the knee. The treatment there had reduced her general health, but improved her knee; and she was in this state when I first saw her. Her head is well formed, and largely developed, in proportion to the size of her face and person. Mons. Bally, the practical phrenologist and anatomical modeller, of Manchester, saw her in July, 1848. He said that her head was well formed, and that her faculties only wanted cultivation. He did not appear to be able to assign any phrenological cause for her peculiar faculty; and the only individual remark he made, had reference to the organ, or region, of firmness. I was desirous that he should see her, because in a somewhat similar case, another well-known phrenologist had ascribed all the recorded phenomena to the workings of an over-grown organ of wonder, or marvellousness. Before the time about to be referred to, she was wholly ignorant that she possessed any peculiar mesmeric susceptibilities. She has since expressed an opinion, that the extraordinary condition of her brain, is the result of a very large dose of opium which she once took by mistake, and which, for a day or two, occasioned very serious symptoms. But this may be considered as very doubtful. She completed her twenty-fourth year in December, 1850. She will be constantly referred to by the name of EMMA.

Towards the close of the autumn of 1846, my attention, in common with that of medical men generally, was directed to the action of the vapour of ether in obliterating the sense of pain,—it having been then recently brought into public notice for that purpose. Before that time I had seen the vapour of ether used

as a substitute for the nitric oxide, or laughing-gas, and had noticed the intoxicating and exciting effects it produced; but, like others, I was ignorant that it blunted, and, in some cases, entirely removed the sense of pain. Hearing me talk of the effects of ether, Emma said, that a cousin of hers had "*mesmerised*" her and another young woman with ether, which they "*sucked*" out of a bottle; indeed she called it "*The Mesmerise.*" Being anxious to test the truth of the reports then in circulation, I asked her if she had any objection to let me see her inhale some of the vapour? She replied—"None at all, for she had no fear of it hurting her." I, therefore, fitted-up a common Winchester quart bottle, merely by putting a piece of brass tubing through the cork, which went half-way down the bottle, and two or three inches above it. About half an ounce of sulphuric ether was put into the bottle, and the bottle well shaken to mix the vapour with the contained air; I then gave it to her, and told her to put the pipe to her mouth, and gently draw in the air in the bottle, without my closing her nose, or using any of the valvular apparatus then in use. In less than five minutes I observed that her hands began to loosen their hold of the bottle, which I then removed; the pupils of her eyes became dilated, and presently the eyelids closed. She was now found to be insensible to pain; or rather, to evince *no sense of feeling*, which was ascertained in various ways; such as pinching and pricking various parts of the body, endeavouring to excite titillation, and even by *thrusting pins under her finger nails*; but she did not evince the slightest consciousness of these experiments; on the contrary, she was soon in a merry mood, and fancied herself to be among her old companions in her native place, rambling through fields, and performing, as she supposed, many rural and domestic occupations. She would laugh, dance, sing, and do many things which were suggested to her; but, when aroused, she had scarcely, if any, recollection of what had occurred. These abnormal states were continued longer

than intended, on account of the difficulty experienced in arousing her; for on one or two occasions, nearly two hours were expended in fully restoring her. Probably, had I then been aware that she was really in a mesmeric state, and known how to perform the demesmerizing passes, she might have been restored much more easily.

Other individuals were now tried, but only one was found at that time, at all similar to her in susceptibility to the ethereal influence, and that was a youth who had been mesmerised by Mr. Spencer Hall, when that gentleman was lecturing in Bolton. The same bottle, in like manner, with about half an ounce of ether in it, was given to him, and in five minutes he became insensible, and then exhibited similar phenomena to Emma, but not so striking. He talked and acted, and, like her, imagined himself to be in another place than where he really was, and in about half an hour he spontaneously awaked. Subsequently, I had many opportunities of trying the effect of the ethereal vapour with a proper apparatus, and witnessed various degrees of narcotism; sometimes strong imaginative feelings; but never anything so truly mesmeric as in the case of Emma.

Having noticed Emma's susceptibility, I gradually reduced the quantity of ether, until at last there remained only sufficient to scent the bottle. Finding that with the bottle in this state I could produce the same results, I began to suspect that the ether had very little to do with the strange things witnessed, but that she was in a manner mesmerised, or rather *hypnotised*, as Dr. Braid would call it, by her steadfast attention in looking at the bottle, while inhaling through the tube. It was therefore resolved to try another experiment. One evening I told her to sit down; and taking a small pocket-comb desired her to look steadfastly at it. She did so; and in a few minutes, as with the bottle, fell into the simple mesmeric, or hypnotic sleep. Afterwards, a small magnet was used for the same purpose, and with the same results;

and a few days further on, I laid aside all instruments, and simply gazed steadfastly at her, desiring her to fix her eyes on mine, when she quickly passed into the somnolent state. The youth mentioned above, was also submitted to a similar experiment, by causing him to gaze steadfastly on the poles of a small horse-shoe magnet, held a few inches from his eyes. The pupils soon dilated, the eyes mechanically followed the movements of the magnet, and presently the lids closed, and he passed into the somnolent, or mesmeric, state. In both cases, results were obtained similar to those following the use of ether; namely, insensibility to pain, and a sort of somnambulic wakeful dreaming. The only difference yet perceptible between the effects of ether and those resulting from hypnotizing, or mesmerising, was, that by the latter mode the limbs could be made rigid,—*cataleptic*, as it is called,—while no such rigidity could be induced after the inhalation of the ether. Up to this time, dancing, singing, and doing various things which were *audibly suggested*, as if they were real, together with rigidity of the limbs, after downward passes, were the only phenomena noticed; and it was thought that the statements made by some writers, of the *personal influence* of the operator over the subject, were merely fanciful, and not warranted by fact.

But, by degrees, it was found that such statements were the expressions of truth, inasmuch as Emma gradually manifested all the phenomena, or nearly all, which have been recorded of mesmeric subjects by writers of credit. Some time in the summer of 1847, while experimenting with her, I accidentally placed my hand on the part of the head marked on the busts as the organ of veneration; she immediately began repeating the Apostles' Creed: when my hand was removed she ceased, and when it was replaced, she commenced repeating where she left off. This was the first manifestation on her part of the phrenological sentiments, and interested me greatly. It should be observed, that endeavours were very early made to

excite these faculties, in order to test the truthfulness of writers on phreno-mesmerism, but unsuccessfully ; and hence, much doubt was entertained of their reality. It was some weeks after this first manifestation, before any of the other phrenological faculties could be excited, notwithstanding repeated trials were made : but eventually all the prominent feelings and sentiments were easily aroused ; such as, benevolence, veneration, firmness, self-esteem, philo-progenitiveness, — most powerfully, — acquisitiveness, combativeness, mirthfulness, &c. Still no proof of any *personal influence* passing from the operator, was observed, but she became more easily and quickly mesmerised, and as easily recalled into the normal, wakeful state.

It was now found, that Emma would exhibit all the usual mesmeric phenomena, such as catalepsy, or rigidity of the limbs, for she could be fixed immovably in any position by the action of a few passes ; she could be so far demesmerised as to be restored to outward consciousness, and yet be unable to move the mesmerised arm or leg. She would also manifest the remarkable feature of *magnetic attraction*, even in the same conscious state, as I often had the opportunity of shewing to friends and neighbours, who were as much surprised as amused. For example, a piece of money would be placed on a table in a distant part of the room, and it was told her, she might have it for fetching it. She frequently essayed to do so, and would sometimes nearly reach the money ; but invariably, my will, and the *drawing passes* I made towards myself, overcame her power, and, notwithstanding her determined efforts to the contrary, would draw her to myself, and render all her endeavours to secure the money ineffectual. On these occasions, she described the sensations she experienced, as being like cords wound round her, and drawing her in spite of her endeavours to resist. Considerable experience, to which reference will be made further on, has pretty well shewn, that there are currents passing through, or around the nerves, by which the limbs are moved ;

and that these currents, are, in sensitive subjects, under the control of the operator, and may be stayed, or rendered active, irrespective of the volition of the subject. In the first case, the subject is unable to move the limb, in which the currents are arrested, and the *sensation* is that of being *fixed* to the spot where the operator has placed it; but there is *no real fixity*, or adhesive attraction, as seen between iron and the magnet. In the second instance, the currents in the involuntary, or reflex nerves, are rendered active, and *propel* the subject, contrary to his inclination. But in both cases, it is doubtful if the cerebrum is completely demesmerised.

At this time Emma could easily be made to believe, that articles put into her hand, or on her lap, were widely different from their true nature. Sometimes by the silent operation of the mesmeriser's will, or thoughts, she could be led to imagine that a pocket handkerchief thrown into her lap, was a snake, or some other noxious animal, and she would throw it from her, and exhibit evident signs of fear and disgust. If she was told the snake, or whatever she had imagined it to be, should be removed, and the handkerchief was withdrawn, and then almost immediately replaced, the operator, at the same time, thinking of some harmless pleasing animal, such as a rabbit or the like, she would imagine the handkerchief to be the animal thought of by the operator; and by her language and actions, plainly evince that she fancied she had the animal on her lap. This is that peculiar state, I have called PHANTASY, because the objects which were apparently *real* to her, were, in fact, merely imaginary phantoms, having no existence, but in something widely different. The phenomenon is however of much interest, as throwing light on what may be called the *real phantasmagoria* of the spirit-world, and the mode by which the *subjective* ideas of spiritual beings, may become *objective* before the mental sight of clairvoyance. As Emma increased in lucidity, she perceived the fallacy of these imaginative ideas,



for if she was desired to look at the object she held, and she did so, by putting it to her forehead, she evidently perceived the delusion, and threw it from her with a feeling of indignation. This used to be strikingly evinced if the organ of philo-progenitiveness had been excited, and a handkerchief had been given her as a baby; if told to look at it, she would dash it away; but the craving of the faculty remained, and she would bitterly complain that her baby had been taken away from her. Since this period Emma's state has considerably changed. Her increased powers of lucidity, render it more difficult to impose on her by phantastic images; and, perhaps, on the whole, it may be said, that the awakening of higher powers, has made her a less interesting and more unmanageable subject for the lower and more amusing mesmeric experiments. The investigation of these ordinary mesmeric states was not confined to those exhibited by Emma, but their truthfulness was further confirmed in the case of several youths, who were experimented upon, both privately and publicly, and who exhibited similar phenomena, but modified in each case by the general character of the individual.

After Emma's susceptibilities had become fully developed, opportunities frequently occurred for proving the reality of a *personal influence* of some kind, either as a current of vital electricity, or some very subtle imponderable element, proceeding from the person of the operator when actively engaged in mesmerising; and also shewing that a highly sensitive mesmeric subject may be acted upon, even when wholly unaware of the influence, and even at a distance. Many experiments were made to ascertain the truth on this point; but I will only mention a few cases that occurred spontaneously, or rather, which happened without my mind being directed to her, or without any intention on my part that she should receive the influence.

Once, a gentleman asked me unexpectedly, in a

neighbour's house, several doors from mine, to mesmerise him; I tried, but did not succeed. On returning home, I found Emma in the mesmeric state, and, upon enquiry, discovered that she had gone into that state while engaged with needle-work, and at the time I was endeavouring to mesmerise the gentleman.

On another occasion, I was wishful to induce the mesmeric sleep on a lady, for the relief of a rheumatic affection from which she was suffering. Finding the continual *stare* very fatiguing to my eyes, and also, expecting to be called away by patients, it occurred to me, that if I directed her to look steadfastly at something, it might answer the same purpose, and allow me to leave her, without interrupting the mesmeric action. I therefore arose, and took a small magnet, and suspended it by a wire from a hook in the ceiling. Emma was in the kitchen, situated *under* the room where I was operating, and knew nothing of my movements. In a few minutes the smell of burning linen arrested my attention, and I desired my daughter to go down stairs and ascertain the cause. She called me quickly to come down, saying that Emma was on fire; I ran down, and found her with her eyes closed, and *mesmerised*, and on her knees before the kitchen fire, engaged in sweeping the hearth, and her apron on fire from contact with a burning coal that had fallen from the grate; but of the fire she was unconscious, or, at least, she took no notice of it, and her attention was wholly directed to a point in the kitchen ceiling, under where I had been sitting in the room above. Having asked her what she was doing or looking at? She replied, "*I want that magnet.*" I pretended not to understand her, and said, What magnet? The reply was, "That magnet hanging up there,"—pointing accurately to its situation. I extinguished the fire without saying anything to her about it, and led her up stairs, and put her into connection with the lady, by joining their hands. When she was aroused, she expressed great surprise at finding herself in my sitting room, and was quite

unconscious how she came there, or of the fire. Upon enquiry, I found that she was engaged as above stated in the room below me, and that she felt some strange sort of influence come over her, and that she knew nothing after that until I aroused her. The influence from myself, and I have reason to think, from the magnet also, passed through the floor and ceiling, and affected her unconsciously in the room below; and being then lucidly clairvoyant, her attention was immediately attracted to the magnet in the room above. From the locality of the rooms, and the magnet having been used without any previous intimation of my intention,—in fact, it did not occur to me to do so, until the patient had been some time seated—Emma could not possibly know of its being in the situation in which I had placed it, by any *normal* means. Here then, was one, among numerous spontaneous instances, of the transmission and reception of an influence flowing from the operator, and also, of the reality of lucid clairvoyance in enabling its subject to see a natural object, notwithstanding the intervention of an opaque substance, and with the eyes up-turned, and the eyelids closed.

At another time, when visiting a patient residing more than a mile and a half from my house, who was suffering from *delirium tremens*, I was desirous of trying the soothing influence of mesmerism, and, in this instance, succeeded in a few minutes. On returning home, I found that Emma had gone into the mesmeric state, at the time I was operating on my patient; but fortunately, she was in a situation where no harm happened to her, and she awakened spontaneously, before my return. At a subsequent time, a poor man, who was subject to epileptic fits, and whom I had relieved and since cured, fell down in the market-place in a fit. Some parties who were with him, and knew the beneficial influence he had before received from mesmeric passes, brought him to my house, which was not far from where he fell; he was foaming at the mouth, and followed by a crowd. As

soon as they had seated him, I commenced making passes over him, especially over what I knew to be the chief part affected, and within a few minutes subdued the paroxysm and restored him to consciousness. I then thought of Emma, who was in the kitchen, and knew nothing of the man's being brought to me, or of my mesmerising him, and I found her in the mesmeric state from the operation of my influence when engaged with the epileptic patient.

By way of experiment, I frequently mesmerised her when in another room, and unknown to her; but in the above mentioned, and in other cases, I did not think of her, and the circumstance can only be explained from her known susceptibility, and my being actually engaged in exerting a mesmeric influence and intention. This extreme susceptibility to my personal influence, for a considerable period prevented my using mesmerism as a curative agent, inasmuch as I feared to exercise the power, unless I knew that Emma was in a place of safety, and would be kept from danger, in case she became unawares mesmerised. While in the mesmeric state, before one of the trances to be hereafter spoken of, Emma said, that after that particular trance, she should not be thus dangerously susceptible of my influence, but that I might mesmerise other people, without her feeling it, unless I intended her to do so. In this, as in other matters connected with her own states, I found her prognosis correct; and I now can even mesmerise in her presence, without her yielding to the influence. But she is, I think, quite as susceptible to my influence, when *intended*, and frequently used: and a great drawback to mesmeric usefulness is thus removed.

In the early part of the year 1847, Emma wished to have the vapour of ether administered, with the view of having an aching tooth removed without pain; but the striking effects I had seen follow upon mesmerising her, induced me to refuse the ether, and, in the evening, to mesmerise her, and thus further test the power of the mesmeric sleep to produce *anæsthesia*,

as it is professionally termed,—that is, the power of rendering the sense of feeling dormant. About nine o'clock that evening, I desired her to sit down, induced the mesmeric sleep, and then leisurely got the necessary instruments; lanced her gum; extracted her tooth; as soon as the bleeding was arrested, washed her mouth, and then aroused her. The entire time from sitting down until fully aroused, was just *fifteen minutes*. During the operation she did not evince the slightest sensibility; but as soon as the removal of the instrument gave liberty to her mouth, she began to hum a tune, even while the blood was flowing. On awakening, she knew nothing of what had taken place after going into the sleep, and could hardly be persuaded that the tooth on the table before her, had been extracted from her jaw! Some time afterwards, Mr. Patrick, surgeon-dentist, of Bolton, extracted a large decayed molar tooth from her lower jaw, under similar circumstances. She evinced no sense of feeling; but before being mesmerised, she desired that only one tooth (for she had several decayed,) should be removed; and after the removal of the tooth, and the withdrawal of the instrument, she kept repeating the words "*only one*," unconscious that the *one* had been removed. On the latter occasion, several friends were witnesses of the operation. She still exhibits the same absence of feeling; but her lucidity is, in this case, rather hurtful than beneficial to her; for unless her *attention* can be drawn quite away from any experiment or needful operation, she *sees* what is being done, and from her normal recollection *imagines* the pain: just as she has equally imagined it, when she was *told* that she was pricked or pinched; and when reminded that she could not feel pain, when "*warm*," as she calls the mesmeric state, she replies, "*Ah, but I see it ache,—or smart.*"

Many parties, to whom these experiments were known, have desired me to throw them into the unconscious state, before undergoing some minor operation. It is well to state here, what I have repeatedly

done orally, that unless a person is of the peculiar mesmeric temperament or nature, or unless they have been repeatedly subjected to the influence, there is scarcely any probability of gratifying their wishes, and the attempt to do so, would only lead to disappointment. Where, however, persons have become weakened by long continued pain, or are of a sensitive nature, it may succeed; and in all cases where any serious operation may be looked for at a future period, I should recommend mesmerism to be daily practised, in order that the patient might be brought fully under its influence. As a general anæsthetic agent, ether, or chloroform, is more available, as all persons are receptive of its influence; but where mesmerism can be used, it is infinitely preferable, inasmuch as it is free from all the danger attending the use of chloroform or ether, and produces no subsequent derangement of the health, which these agents are apt to do.

I now reply to a question often put to me: "How did you discover Emma's lucidity or clairvoyance?" In the autumn of 1847, it was told me, that there was a young woman in Bolton, who had travelled the country with a mesmeric lecturer, and who had been for a long time *clairvoyant*. Having heard much of this wonderful faculty, I was desirous to see her, and examine for myself. She was soon after introduced to me for this purpose. I found that she was very easily mesmerised, more quickly in fact, than Emma; but in this state she knew me and others in the room, apparently as if awake, she was also fully susceptible of feeling; nor did I observe any marked change in the tone of her voice; in all these particulars differing widely from Emma. I could not, on these accounts, satisfy myself as to *the reality* of the mesmeric state. The young woman said, that she had formerly been in the same state as Emma, but had passed beyond it; and, from subsequent experience I think this may be correct. She told me that she had been taken by several London physicians to examine the internal

organs of patients by the faculty of clairvoyance; but when I saw her, her powers seemed to be confined to reading books with large print, with the eyes bandaged. I tried the experiment several times, but never felt satisfied with the result, as, from the position in which she held the book, the time occupied in the endeavour, and the occasional wriggling, I could never be certain that she did not see under the bandages. At other times, I was certainly much surprised at the readiness she evinced in describing a book I held in my hand. On the whole, I concluded that her possession of the faculty of clairvoyance, was, to say the least, doubtful. Since the first edition of this work was issued, I have several times heard of this young woman, and have been assured by parties on whom I can fully rely, that she has, in their presence, exhibited undoubted clairvoyance, when every precaution was taken to prevent deception. The phenomena, at the time first named, were quite new to me; and probably I erred like others, in wanting the clairvoyante to exhibit her powers according to my own pre-conceived opinion of what she *ought* to do, provided she possessed the faculty, rather than let her take her own way.

But it speedily occurred to me, that if this young woman could see in the manner she stated, perhaps Emma could see in the same manner. At all events, I had the most positive assurance, that in her the mesmeric state was genuine, and that the power of external vision was wholly suspended, while in the "sleep"; moreover, the up-turned and in-drawn eyes, and closed eyelids, were sufficient to prevent her seeing, even if there had been no effect produced on the optic nerve, and the sense of *hearing* seemed alone to connect her consciously with the external world. One evening I determined to try her. But at this period she was ignorant even of the letters of the alphabet, and even now, I am sorry to say, her progress in learning to read, is but little. Pictorial representations were therefore chosen for the test, as

being a universal language, understood alike both by the learned and unlearned. I took a school book belonging to my daughter, which contained various wood-cuts, and opening it at one, I placed it in her hand, saying, "Emma, what is this picture?" She took the book, and, as if by instinct, placed it open *over her forehead and upper part of the cranium*, without the least attempt to look at it in the ordinary way, and said almost directly, "Oh yes, it is a naughty boy catching flies at the window, and his mother is looking at him." This was the subject of the picture and the story annexed: there was a figure of a boy at a window, and another figure of a female standing in the room observing him. I felt most exceedingly surprised and astonished at the correctness of the description, being assured that she could not see it by any ordinary use of the eye, or, in fact, by the eye at all. This experiment was repeated with many different pictures, and always with the same result: coloured pictures were also tried, and it was found that she knew the different colours accurately; but on no occasion did she attempt to use the eye,—she invariably placed it over her head.

It was now thought, that as mesmerism evidently rested on a psychological basis, and that a manifest connection was discoverable between the mind of the mesmeriser and the mesmerised subject; she might see these pictures somehow by reflection from my memory, or because I knew the subject, and not from any independent power of vision or perception. To test this, I desired my daughter to select the pictures, and then to put them into my hand, without telling me the subject, or letting me see them. This was repeatedly done, and the pictures as accurately described as when I knew the subject. Still it was thought that *my giving* her the pictures might have some effect upon her, as they passed through the hands of the operator; others, therefore, gave her them, or she was allowed to select them herself from a number given to her, or to turn over the pages of a



book, until she found a cut, and to describe the subject before any one else had looked at it. It was found that these arrangements made no difference, and it became evident, that whatever was the *power*, or wherever was the *seat* of vision, *it was her own*, and independent of any one else. But there is little doubt, that much of what is called clairvoyance, is in reality, a reflection of the memories, or active ideas of persons in mesmeric connection with the reputed clairvoyant subject. And, even in the best cases, this reflection is possible, and may often interfere with real independent perception, as the clairvoyant, unless in a very interior or lucid state, cannot distinguish between the two classes of ideas. The knowledge of this fact, has led me to be particularly careful to guard against this source of error, and to caution all enquirers against being *too* sanguine, in their expectations of the truth of clairvoyant revealments.

Similar experiments to those just related were successfully performed, in private, before a select company, and also before large public audiences, and this too, with her eyes covered with plaisters, and a bandage tied over them. Not that the plaisters or bandages made any difference, but they were used for the sake of convincing sceptical people. At this time, in ascertaining the subject of a picture, she first passed the tips of the fingers of the *right hand* gently over it. (the *left* hand did not seem to possess the same power,) and then placed it over that part of the head marked on phrenological busts, as the organ of IMITATION. If a book with prints on the pages was given her, she would pass her *right* fingers gently over the page, and if it was merely reading, or a blank, she would say, "It is nothing." But when she had thus found out the situation of the print, she would exclaim, "Oh yes! here it is," or, "I've got it." But whether the print was a wood-cut or a copper-plate, did not seem to make any difference. This difference in the powers of the right hand and the left, will subsequently be seen to depend on the course of the current of the

vital electric aura; but of these currents I was then ignorant.

A very curious phenomenon was now observed. Pictures of things, did not appear to her *as pictures*, but *as the things represented*. So that *the picture* of a rose would convey as *vivid* and *real* an idea to her sensorium, as the *rose itself* would do, to an individual in the ordinary state. Hence it was found, that if a picture of *thistles, teasels*, or other prickly plants, or of *bees*, was given into her hand, the moment the tips of her right fingers came into contact with the picture, she would exclaim that she was *pricked* or *stung*, and throw the picture from her, with much violence and passion! Evidently proving, that the *representations* of things were to her *real*; and also suggesting, that she had a perception of the form of the objects, before placing the picture on her head. These experiments were performed many times, both publicly and privately; and from her invariable use of the tips of the right fingers, it was supposed that there existed some unknown but remarkable affinity between the senses of touch and sight. The subsequent discovery of the vital electrical current, has explained the use of the right fingers in these experiments; and the development of a higher degree of lucidity, has enabled her to correct the first impressions of the image-forming faculty. But the narrative of the earlier developments and ideas is preserved, to shew the gradual awakening of the internal perceptions; and as affording presumptive evidence, that the internal, or spiritual, faculties of man, are gradually developed, and require cultivation by use, as well as the common external faculties.

By the commencement of 1848, her power of internal sight had become so far developed, or she had become so far familiarized with her new faculty, that it was evident, from many things observed, that she could see such things *as her mind was directed to*, without any contact. As an experiment, small pictures, and various small objects, were placed singly,

first in a card box, and afterwards in a wooden box; these she, at times, told as readily, as when out of the box and in her hands. At other times, much difficulty was experienced in satisfactorily determining that she could see them; indeed, it would seem, that, notwithstanding her lucidity on other occasions, she could not at all times see objects thus placed. Of course, the only evidence of her seeing things, or having a perception of them, was from her describing them. But, when in the *internal state*, her manner was to describe things as they appeared to her in that state, and according to the development of the *internal perception*, which was then quite infantile, and even now, far from what may be considered as an adult state. Hence, she would seldom call things by their accustomed name, and sometimes refused to do so, when the name was suggested to her. At other times, after giving her curious description, she would end by adding the common name of the object. As an instance, the following may be given:—At the second public lecture at the Temperance Hall, Bolton, on the 9th of March, 1848, a gentleman in front of the platform, suggested that a picture, from among others lying on the floor, should be put into a box and given to her; she had then been bandaged over the eyes for some time. A print of a cat was selected, and put into a card box: she put the box over her head, felt it carefully with her *right* fingers, and then, having by a smile and ejaculation evinced that she saw the contents, she began,—“It is a thing; it is a dark thing; it has four legs, a tail, a head, and two eyes; things round its mouth; and it sits by the fire, and says, *mew*; and it’s a cat.” At other times, it was almost impossible to understand from her description the object meant; but when seen, the reason of her description could be perceived.

These experiments with boxes led to much annoyance. Too frequently almost every one in a company would be urging her to describe the hidden contents of their packages, in which things were concealed

under every kind of distortion and mixture, in order to increase the difficulty of the trial; and supposing it was by common vision the things were to be seen, it was expected that at once she should describe the contents of these packages, and in common language. No wonder that her temper became ruffled by these procedures, and that she refused to look at them. Besides, as since observed, the *activity* of clairvoyant, or lucid vision, powerfully affects the nervous system, and hence, quickly fatigues; so that after even a moderate sitting, the subject is unfitted for any trial that requires mental effort. On these accounts, I discontinued all such experiments, as of no practical value, being generally required to gratify mere idle curiosity. That she possessed the power of perceiving objects through opaque substances, was sufficiently evident, as she frequently described persons in another room, and said what they were doing, and this would sometimes occur when her attention had not been directed to the inquiry. At other times she has, unexpectedly and unasked, told individuals what they had in their pockets, or what sort of food was contained in their stomachs. This often afforded matter for amusing experiments, and has been witnessed by many respectable persons in the neighbourhood.

One cause of difficulty in obtaining clear descriptions of the things to which her attention was directed, and sometimes, even in getting her to notice them, was very early perceivable. In the exalted condition of mesmerism, her mind was peculiarly susceptible of impressions from the minds of surrounding persons; hence, when environed by a knot of sceptics, as was sometimes the case, their mental influence, unconsciously to themselves, would seriously impede her powers, and then, *the feeling* that something was preventing the usual development of her faculty of perception, caused irritation and obstinacy. At the period alluded to, when Emma was asked—“*How* she saw things?” she would reply, that “*glasses*” suddenly came to her, and also, that she saw everything in *light*

through these "glasses," and the situation of these glasses, she always referred to the locality of the organs of imitation. When this doubting, opposing influence was brought to bear upon her, she would exclaim, "They are darkening my glasses;" or, "They have taken away my glasses." At this time, I frequently found, that by making *passes* from the upper part of the head, *across* the organs of imitation downwards to the sides of the head, I could *produce* and *increase* the clairvoyant power, which she would evince by exclaiming, "Oh, it's so light now;" while, by making longitudinal passes, from the vertex, over the forehead, and down to the face, the sight could be immediately closed, and she would be placed in a state of darkness. Sometimes she would say, that there were "little glasses" at the tips of her right fingers.

This reference to glasses, as well as other remarks she was in the habit of making, shews that the recollections of the normal state influenced her language, and most probably originated the ideas she possessed. In the first instance, she was not conscious of the change that mesmerism had induced upon her, and this often led to amusing and interesting exhibitions. *Now* she is aware of it, but seems unable to describe the *nature* of the change. She invariably calls it "*being warmed*," or, "I am *warm* now." When she wishes to be demesmerised, she says, "Have me." Repeatedly I have asked,—“What do you mean by *having* you?” But I have not yet succeeded in getting any other reply than “Having me;” “Having me *all*.” She cannot comprehend, or describe her state, but being conscious that a change has passed over her, and that she is to do something in the nature of an experiment, or feat, she feels something of the timidity which would be felt by a performer in the normal state. Hence, experiments, which in the earlier stages were easily performed, are now accomplished with greater difficulty. And I have no doubt, but that this feeling has been the cause of the failure of some of the experiments with boxes and closed packages, inas-

much as the recollection of the impossibility of seeing through opaque substances in the normal state, has induced a fear, which has, in a great measure, destroyed her lucidity. The fact, that it would be equally impossible to see objects with the eyelids closed, and placed over the head, in her manner of looking at them, does not seem to occur to her.

In another respect, her increased lucidity has rendered her less manageable as a subject for experiment, while it has demonstrated powers which before lay dormant. She has observed the *upward passes* by which she has been demesmerised, and also the passes by which her limbs have been made cataleptic, or her mouth closed, &c., and has discovered that she can *her-self* neutralize these passes. If her arm is made rigid, she will blow upon it, and make *upward passes* with the other hand and arm, and by that means set her arm at liberty. If both hands are fastened, she will release them by continual blowing; but if neither arm is at liberty, and the mouth is closed, she cannot extricate herself. When she has gone spontaneously mesmerised, or becomes impatient at my not demesmerizing her as soon as she requires it, she will demesmerise herself with *upward passes*, with both hands over her face and forehead, and this she calls, "*Having herself.*" This is one, among other proofs, that there are vital currents passing along the nerves, and that they possess a sort of polarity, which is changed by mesmerism. She has not yet evinced any idea of increasing her lucidity; nor do the *cross passes*, referred to above, appear to have any effect on her powers *now*. If the organs of individuality, eventuality, form, or colour, are touched, she feels the influence, but says it makes no difference to her power of seeing. This leads me to conclude, that the statements often made, of imparting clairvoyant powers to subjects by touching various organs, and afterwards giving them the power to recollect what has transpired in the mesmeric sittings, are in some degree deceptive, and that such subjects only display the results of

phreno-mesmeric, or imaginative, action; and, in some cases, were never in the state of true mesmeric coma. Whether Emma is demesmerised by me or herself, all that has passed is alike a blank to her.

The faculty by which the various experiments above recited were performed, I have called *LUCIDITY*; restricting the term *clairvoyance* to the perception of distant things or persons. For a long time after Emma had exhibited the most distinct lucidity, with respect to objects placed near to her, no trace could be found of *clairvoyance*, in the sense just mentioned. I tried to bring out this faculty by thinking intently of some object well known to me, at a distance, and then desiring her to look at it, but found her unable to do so. Once I asked her about St. Paul's Church, in London; she told me she could see it: I desired her to describe it, but could see no resemblance, in her description, to that well-known building. Upon inquiry, I found it was St. Paul's, Birmingham, that she meant, and that church she had frequently seen during the time she lived in that town. The first time I discovered any manifestation of distant clairvoyance, was in the case of some near relatives in London. She described minutely the dress and appearance of these parties, their occupation at a certain time, and other particulars, which were subsequently found to be correct.

The following experiment was interesting, as affording some clue to the mode by which distant objects were perceived, and clearly shewing the possibility of a clairvoyant's being able to perceive the active sentiments or ideas of the mind of a distant individual. I had directed Emma's attention to a female relative in London; she speedily found her, and began to describe her residence, etc.; but suddenly her attention ceased to be directed to my relative, and she became engrossed with the description of a magnificent residence, with its elegant and costly furniture; a lady lying in a superb bed; a beautifully dressed baby; well dressed ladies in and about the room, and another



room in which were older children, also beautifully dressed, and attended by ladies. From many replies to my inquiries, I considered that the only place to which her impassioned descriptions could refer, was Buckingham Palace, for the accouchment of the Queen had then recently occurred. I therefore said, with a view of ascertaining the correctness of my conjecture,—"Do you see any soldiers there?" "Yes," she replied, "there are soldiers at the door." I then saw that my conjecture might be correct; but *why* she should have spontaneously gone there, without any request or desire on my part, or the most remote idea of making royalty the subject of experiment, was a mystery. But after I had informed my relative of the occurrence, I obtained the clue to this seemingly mysterious transition from one subject to another; for I was informed that she had been thinking of the interesting circumstances in which the Queen was then placed, and also of the curious faculty of my Bolton clairvoyante, and felt desirous to know whether Emma had the power to visit and describe the interior of the palace at that time. The cause, therefore, of Emma's unexpected visit to royalty was this: my relative had wished her to go there; when brought into mesmeric connection with her, the active sentiment of her mind was communicated to Emma's mind, and by this means, her attention was unconsciously directed to the royal residence. But there was further confirmation that this was the true cause, and also, of the possibility of a mesmerised subject receiving impressions from the *mind* of the party to whom their attention is directed, notwithstanding they may be *personally* many miles from each other; for when I knew from my relative's letter what had been the subject of her thoughts, I put Emma into the mesmeric state, and asked her,—"*How* and *why* she went to see the Queen?" She directly replied,—"*L—— took me.*" "But how did you get in, if there were soldiers at the door?" The answer was curious: "Oh, I jumped over the soldiers, but *L——* could not jump over them, and, therefore,



she could not get in." The reader will here observe an instance of the dream-like incongruity which attends most clairvoyant perceptions ; as Emma mistook the communication of an idea, for an actual accompanying of the party, by whom the idea had been communicated. And the facility of her entrance, notwithstanding the guards, appeared to her as jumping over them.

At this time, whenever sent on these distant excursions, she exhibited great fatigue and excitement; panting for breath, and suffering from violent action of the heart. When asked, Why she panted so? she would say,—“I’ve gone so fast;” and, “It is *such a way!*” She would also, sometimes, take my right hand, and place it on her bosom, and that seemed to put her into connection with the persons sought, and appeared to help her: and, if the hand was removed, she would say, “They are gone away now.” As her state kept changing, the nervous prostration, attending *this sort* of inquiry, increased. For it appeared, as if her mind partially left her body, to *go* to the place sought; and thus, *another*, and *further*, *inversion of state* took place. From these distant places, the mind seemed to come fully back, so as to replace her in the ordinary mesmeric state. But this *coming back* was attended with so much prostration, and such alarming palpitation of the heart, that, had I not discovered a mode to obviate it, I must have altogether discontinued such experiments. I now mention the circumstance, to shew the various states she has passed through, and as a warning and guide for future experimenters. When Emma was asked the reason for this violent action of the heart, she said, that, when the mind was thus drawn away, the “magnetic fluid,” as she called the vital aura, was drawn from the body, and was merely connected with the heart and the brain; and that, if a person was kept too long in this state, it would leave the heart and brain also, and they would “*shell*,”—her phrase for dying. The great excitement, and palpitation, was

caused, she said, by the "fluid" rushing from the heart into its accustomed channels. I had, at this time, no means of communicating with her *when away*; for *hearing*, as well as sight and feeling, was now withdrawn; and she evinced not the slightest consciousness if loud, or sudden, noises, were made close to her ears. This want of connection was attended with great inconvenience; inasmuch, as no question could be put to her, or explanation sought, until, by the *re-inversion* of her state, she came, as it were, back again, to the first clairvoyant, or merely lucid state; and, every time this re-inversion occurred, it was attended with the palpitation and excitement already mentioned. Frequently, interesting parts of a communication were left in a half-told state, and necessary questions omitted to be put, because of the danger incurred in sending her away, more than once at a sitting.

About this time, I read of some foreign somnambules, as they are generally called, having a perception of hearing, &c., through the great plexus of organic nerves, near the stomach. I, therefore, applied one end of a tube to this region, and spoke through the other end. To my surprise, I found that Emma could hear my voice, but *had not the least idea whose voice it was*. It must be recollected, that, by frequent experiment, on my part, and on the part of others, it had been satisfactorily ascertained, that the ordinary sense of hearing was wanting, or paralysed, when, by this *second inversion*, Emma was *sent away*. Here, then, was a most curious *physiological* circumstance, quite unlooked for. But it was also curious, *psychologically*: for, when Emma came back to her first state, she spoke of *voices coming to her*, but could not tell how, or in what manner, they came, or hardly be persuaded that it was my voice. The phenomenon of ancient seers receiving communication by *voices heard*, at once recurred to my mind, and here appeared an illustration of it. The sound was not conveyed to the ordinary organ of hearing; indeed, hearing, in the or-

dinary sense, no longer remained; but it was conveyed to the sensorium by a more internal way: and it appeared, as if a sufficient impression, upon the internal organism of a seer, in his seer, or trance, state, would convey the impression of audible sound, although perfectly imperceptible to ordinary hearing.

Many experiments were made, to ascertain the nature, or law, of this mode of hearing; but all Emma could say was, that the voices appeared to her to come from her heart. After a few days' trial, I was obliged to discontinue this method of communication, because the suddenness of it, caused some fright and palpitation of the heart, and seemed, also, to shake the whole spinal column; so that, when fully awake, she complained for some time of the effects, although ignorant of the cause. Once, when away, she held out her right hand, as if by instinct; and I tried the experiment, of speaking to the tips of the fingers; and I found she heard me as long as her finger was retained in connection with my moist lips; but, *the instant the connection was broken, she ceased to hear.* The analogy to galvanic communication was here strikingly perceptible. On some occasions it was found, that she could thus hear the voice of other parties, by forming a chain with each others' hands, and then a connection with her hand and the lips of one of the party. It is by this means of speaking to her hand, while pressed closely to my lips, that I now communicate with her when away; and she *now* knows my voice, or that of other persons, who may speak to her in this way.

A curious physiological experiment may be here mentioned, as illustrating the cause of Emma's hearing by the hand, *when away*; and as also proving, that some influence, or current, proceeds from her when in the mesmeric state, which is not observable in the normal state. One day, while she was in the mesmeric state, the cat jumped on her lap. Emma's large philoprogenitiveness leads her to be fond of small animals; and, by her lucidity, perceiving the

animal, she began to caress it, by stroking it with her *right* hand on its head. The cat instantly began to evince signs of fear or pain, and to cry in a peculiar half piteous, half savage, tone. She observed it, and said it was because she was "*warm*,"—her term, as I have already observed, for being in the mesmeric state; and that the "*warm fluid*," or "*magnetic fluid*," from her hands, affected its "*pappy-stuff*," or brain, and would make it mad if she continued. I was much struck with this circumstance, and repeatedly tried it with other cats and kittens, but, generally, with some trouble; as, when she saw the effect produced, she could hardly be persuaded to place her right hand on the cat's head; and I had some fears of hurting her, as the animals always became savage, and endeavoured to bite. A gentleman who was present on one of these occasions, very justly remarked, that the cat could not deceive us; and, that there could be *no* doubt, that some peculiar influence emanated from her hand. For some time, it did not occur to me to try the experiment with the cat, when Emma *was away*, but when I did so, I found that her right hand could be laid on the cat's head, without producing any observable result; but that as soon as she was *come back* into the first state, the cat cried, and struggled, as usual. Here was an evidence of the change, or inversion, of the currents; proving that the direction was *from* her right hand, when in the first lucid state, but *reversed* when she was, by further inversion, *sent away*; and the reason why Emma used her right hand to assist her perceptions, while in the lucid state, was now evident, inasmuch, as *from* that hand, the *lucid stream* issued forth, by which she perceived objects, though, generally, it emanated more powerfully, from the upper part of the cranium. This course of the currents was further proved, by more lately observing, that *when away*, the *left* hand affected a cat similarly to the right hand in the first state. The experiment has not been tried with dogs; partly from Emma's fear of hurting the animals, and my fear lest she should be bitten, or

injured: and it is possible, that the well-known electrical properties of the cat, may render that animal peculiarly susceptible of her influence. Such experiments are of great importance in these enquiries; as they are open to every one's observation, and depend in no degree on her feelings, or imagination, and cannot be simulated. I have now tried them so often, and have also seen them occur so frequently, when a kitten has jumped on her lap, and she has, from habit, and forgetting her condition, put her right hand on its head, that there can be no doubt of the physiological fact.

## CHAPTER VI.

### SUCCESSFUL CLAIRVOYANT EXPERIMENTS.

BESIDES the power of seeing objects, the situation of which were known to myself, or others, Emma frequently *sought out*, and told me where missing articles were to be found. This was done chiefly as a test of her powers, and was confined to occurrences within my own dwelling; and were such as to satisfy me, that, *when in her best lucid states*, she could perceive, and point out, the situation of articles, when unknown both to herself, myself, and others. But I did not venture to try her powers beyond my own residence. However, an opportunity for doing this, on a wider field, arose quite unexpectedly.

Mr. Henry Wood, a very respectable tea dealer and grocer, carrying on his business in Cheapside, Bolton, nearly opposite my then residence, had the misfortune, on the evening of December 20th, 1848, to have his cash-box, with its contents, stolen from his counting-house. He applied to the police, and took other precautionary steps, with a view of discovering and arresting the thief or thieves. But he had no clue to the thief, although, he told me, he suspected an individual, who was afterwards proved to be completely innocent. It then occurred to him, to apply to me, to assist him to recover his property; or, at least, to know *how* it was stolen. I had not then permitted any public notice of my experiments, and they were chiefly known to a few persons in Bolton and Manchester, who felt interested in the inquiry. The reason why Mr. Wood applied to me was as follows: About two or three months previously, a commercial gentleman, from Manchester, who did business with Mr. Wood, had called at my house, and introduced a gentleman, from Newcastle-upon-Tyne, who then had

a daughter seriously ill. Emma described the state of this lady, I understood, very accurately, and also the house and neighbourhood in which she lived, much to the surprise of both gentlemen. The commercial gentleman called on Mr. Wood the same day, in the regular course of his business, and told him how much he had been surprised and interested, in what he had seen in my house. This circumstance recurred to Mr. Wood's mind, when in a state of anxiety for his loss, and induced him to send for me. I went over directly, it then being nearly eleven o'clock, expecting to find a patient, for he had not said why he wanted to see me. I found him and his shopmen and servants all standing about, in a state of consternation, and wondered what could be the matter; but on going up stairs with Mr. Wood privately, he told me of his loss, and requested me to assist him. I felt considerable hesitation in employing Emma's powers for such a purpose; fearing, that both the *motive*, and the *agency*, might be grossly misrepresented. But the amount at stake, the opportunity for an interesting and novel experiment, and Mr. Wood being also a neighbour, induced me to comply with his request, and make the trial, without, however, giving him any hopes of success. I had that day been to Manchester, mesmerising a patient, and was in an unfit state to mesmerise Emma, as I before had, under similar circumstances, communicated much pain to her; besides, she had retired to bed. I could not, for these reasons, try that night, but appointed nine o'clock the next morning for the trial. At that hour, Mr. Wood came over to my house. Having no clue to the thief, or anything to form a medium of connection, I thought it best to put Mr. Wood into mesmeric connection with her, and then to direct her attention to the cash-box, and see whether this chain would lead her to the thief or thieves. I did so; and then told her that Mr. Wood had lost his cash-box, and that I wished her to tell us, if she could, *where* the box was taken from, *what* was

in it, and *who* took it? She remained silent for a few minutes: evidently, mentally seeking what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but, as it subsequently proved, she was mentally with him, and he was both *real* and *visible* to her. She had, in fact, discovered the thief, and was conversing with him on the impropriety of his conduct, and the great anxiety he had caused to Mr. Wood and his servants; whom, she said, had not been able to sleep, on account of the robbery. In the course of this apparent conversation, and afterwards to us, she described where the box was placed, what the general nature of its contents was, particularizing some documents it contained, Mr. Wood said, very accurately; how he took it, and that he did not take it away at once, but hid it up an entry; and she then pointed out the direction in which this person lived, and, also, where the box then was. Her descriptions were so vivid, that Mr. Wood recognized in them a person the last to be suspected. To be assured, many questions were now put to her; among which,—Was there any name-plate on the door she saw? She replied, yes; and made the shape of the letters on her hand, but reversed. This was the name of the person to whom her description pointed.

Mr. Wood said, that he now felt satisfied that he had discovered the delinquent. I recommended him to put it into the hands of our superintendent of police; but he said, that he thought he could do without that, and that, for several reasons, he should prefer trying his own method first. He, therefore, went directly to the house Emma had pointed out, by the name on the door-plate; found the suspected party, and brought him to my house, telling him why he wished him to accompany him, and that, if he refused to go, he should at once employ the police. When brought into my presence, I did not recognize him from Emma's description, on account of his dress being so different. Emma was again put in the mesmeric



state, and repeated, in the man's presence, her statements to us; and, apparently, took no notice of his *bodily* presence. I, therefore, called him forward, and put his hand into Emma's hand. She instantly started back convulsively, as if he had been a serpent,—evincing great fear, and clinging to me. She told him, among other things, that he was a bad man, that he *did* take the box, and that he had not then *the same clothes on as when he took the box*. This was the fact, for he was then in a working-dress,—but, on the evening previous, had been dressed in his better clothes.

This was quite a scene: the man looked pale and anxious, and bit his lips, but denied still most strenuously all knowledge of the robbery, and professed a great desire to assist Mr. Wood, in discovering the thief. Mr. Wood was agitated, and seemed much more affected than the delinquent, and the clairvoyante kept convulsively clinging to me for protection. Mr. Wood took the young man away, and put him into the safe-keeping of some of his servants, and then fetched the parents and told them the whole particulars, and stated, that for their sakes he would not prosecute if the young man would confess, and the box was restored; if not, he should certainly do so. They saw how strongly suspicious the case was, and urged him, if guilty, to confess, and save them from the exposure of a prosecution; but it was not until late in the afternoon that he did so, when he fully acknowledged the truth of all Emma's statements.

This young man was well known to Mr. Wood, and was also intimate with a young man then in Mr. Wood's employ. He was in the habit of coming to Mr. Wood's of an evening, and had been there on the night in question, and stayed somewhat later than usual. One window of Mr. Wood's house is in Cheapside, the other in Ashburner Street,—being a corner house. While the porter was putting up the shutters, he seized the opportunity to take the box from a shelf on which it stood, and to pass unob-

served out of the Ashburner street door, and to put the box on some steps in an entry between Mr. Wood's house and the next house. When he left to go home, he did not turn to the right towards the entry for the box, but, as Emma said, went apparently in the direction of his home; but in reality made a round through several streets, and came back to Ashburner street again, and found the box still up the entry, where he had placed it. He took it home unknown to his friends, and the next morning, before it was fully light, he took it to a public building to which he had access, not far from his father's house, and then forced the box open, and left it, and *there it was found in that condition*. By 10 o'clock Mr. Wood had him most unexpectedly in custody, so that he had no opportunity for further concealing or destroying the box and its contents, and this I conclude was the chief reason for his ultimate confession. He must have been fully aware, that if Emma could so accurately trace his doings, she would point out the place of concealment, which was in the exact direction which she stated; and it was intended, when dark, to have put her again in the mesmeric state, and got her to lead us to the spot. This, the confession rendered unnecessary.

A somewhat fuller narrative of this circumstance is now given, than in the first edition, in order to place the facts in a clearer light; and because some parties, from a determined spirit of scepticism, have endeavoured to throw doubts on Mr. Wood's veracity. In this case, the delinquent was brought into my presence; I both saw and heard Emma directly charge him with the theft; and sometime afterwards, I received a letter from the young man, acknowledging and regretting his offence, and stating that he trusted it would be a warning to him for his future life, at the same time begging that I would not divulge his name. This I have not done, and my object in this and similar instances, has not been to publish narratives of crime or carelessness, but simply to give undeniable

and remarkable cases, proving the existence of the faculty of clairvoyance. After I had heard of the confession, and restoration of the box, I put Emma into the mesmeric state, and got her again, privately, to tell me the particulars; and I then observed to her, that she did not seem to notice the young man's being nearer to her, when in the room, than before he came. Her answer was very curious, *psychologically*; "He was no nearer to me then, than before." On another occasion she told me that had I formed the connection between him and *her left-hand*, she should not have been so much affected. This happened when a suspected party was, unknowingly to both myself and Emma, brought into her presence. When I put them into connection, the same convulsive shrinking and fear was evinced. In this latter case, there was no direct legal proof of guilt, and seeing the injury it was doing to Emma, I at once stopped the enquiry, especially as I did not wish to be called upon to give any opinion of the transaction, and all the parties were highly respectable.

The next case to which I shall refer has obtained a wide-spread notoriety, and on that account, but chiefly on account of the respectability of the parties concerned, and the thorough sifting the evidence has undergone, is of much interest. I give it from the report in the Bolton Chronicle, of September 8th, 1849, which, with the exception of the first paragraph, I drew up. This report was partially copied into a Liverpool Paper, and from the Liverpool Paper, into the "Times" newspaper, and from thence went the round of the press. "INTERESTING CASE OF CLAIRVOYANCE. RECOVERY OF £650. Having heard various rumours in the town to the effect that a large sum of money had been recovered through the instrumentality of clairvoyance, we were induced to make some enquiries: and the result is, that according to the testimony of several of the parties concerned, the following is a correct narrative of the circumstances:—

"On Saturday, July 14th, (1849,) a letter was re-

ceived by Messrs. P. R. Arrowsmith and Co., of this town, from Bradford, Yorkshire, containing a Bank of England note for £500, another for £50, and a bill of exchange for £100. These, Mr. Arrowsmith handed over in his regular mode of business, to Mr. William Lomax, his cashier, who took or sent, as he supposed, the whole to the Bank of Bolton, and made an entry accordingly in his cash-book. The bank-book was then at the bank, so that no memorandum of the payment was received or expected. After the expiration of about five weeks, upon comparing the bank-book with the cash-book, it was found that no entry for these sums was in the bank-book. Enquiry was then made at the bank, but nothing was known of the money, nor was there any entry existing in any book or paper there; and, after searching, no trace could be found of the missing money. In fact, the parties at the bank denied ever having received the sum, or knowing any thing of the transaction. Before the discovery of the loss the bill had become due; but upon enquiry, after the loss was discovered, it was found that it had not been presented for payment. It was therefore concluded, that as the notes and bill could not be found at the bank, nor any trace or entry connected with them, the probability was, that they were lost or stolen, and that the bill had been destroyed to prevent detection. Mr. Lomax had a distinct recollection of having received the notes, &c., from Mr. Arrowsmith; but from the length of time that had elapsed when the loss was discovered, he could not remember what he had done with them—whether he had taken them to the bank, or sent them by the accustomed messenger: nor could the messenger recollect any thing about them.

“As might be expected, this unaccountable loss, occasioned great anxiety to Mr. Lomax, and in this emergency he applied to a friend, to whom the discovery of Mr. Wood’s cash-box was known, to ascertain the probability of the notes being found by the aid of clairvoyance. The friend replied, that he saw

no greater difficulty in the case than in Wood's, and recommended him to make the enquiry: which he said he would do, if only for his own satisfaction. After some further consideration it was determined to ask Mr. Haddock, of Cheapside, to make the enquiry, but not to inform him of any particulars of what the letter contained. Mr. Haddock was accordingly applied to; and from his knowledge of the respectability of the parties, he consented to make the experiment.

"On Friday, Aug. 24th, Mr. Lomax, accompanied by Mr. F. Jones, of Ashburner-street, Bolton, (the *friend* above alluded to,) called on Mr. Haddock for this purpose. The clairvoyant was put into the psychic state, and then into connection with Mr. Lomax. She directly asked for '*the papers*,' meaning the letter in which the notes and bill were enclosed; but this Mr. Lomax did not happen to have in his possession, and she said she could not tell any thing without it. This sitting was, therefore, so far useless. The next day Mr. Lomax brought the letter, and Mr. Haddock requested that the contents might not be communicated to him, lest it should be supposed that he had suggested any thing to her. After considerable thought and examination, the clairvoyante said, that there had been three different papers for money in that letter, not post-office orders, but papers that came out of a place where people kept money in (*a bank*), and were to be taken to another place of a similar kind. That these papers came in the letter to *another gentleman* (Mr. Arrowsmith), who gave them to the one present (Mr. Lomax), who put them in a paper, and then put them in a red book that wrapped round (*a pocket-book*). Mr. Lomax then, to the surprise of Mr. Haddock, pulled from his coat pocket, *a deep red pocket book*, made just as she had described it, and said that was the book in which he was in the habit of placing similar papers.

"Mr. Haddock thought she was wrong as to the number of papers, for he conceived that the letter

contained a cheque; but the clairvoyant persisted in saying that there were three papers, two of which were of the same kind, and of the same sort of paper, but one more valuable than the other, and the third on different paper with a stamp on it. Mr. H. somewhat baffled and irritated her by his enquiries in this respect, and by his not crediting her statements, but thinking she was in error, and this tended to obscure her meaning. Mr. Lomax now said that the clairvoyante was right; that the letter contained two Bank of England notes, and a bill of exchange, but he did not say what was the value of the notes. Mr. H. then put a ten pound Bank of England note into the clairvoyante's hand; she said that two of the papers were like that, but more valuable, and (in answer to a question) *that the black and white word at the corner was longer*. She further said, that these notes, &c., were taken to a place where money was kept, (a bank,) *down there*, (pointing towards Deansgate, the site of the Bank of Bolton). Beyond this, no further enquiry was made at that sitting.

"In the evening, Mr. Arrowsmith called with Mr. Makant, of Gilnow Croft, Mr. Lomax, and Mr. F. Jones, to finish the enquiry. But in the interim, the clairvoyante had unexpectedly become (spontaneously) mesmerised, and a letter from Scotland having some reference to cholera, being put into her hands, she went in quest of a cholera patient, whose case she said had proved fatal. She was much interested in this case; said how it might have been cured; and spoke of her examination of the corpse. The enquiries, however, made such an impression on the organic system of nerves, that, notwithstanding precautions were taken, she soon manifested symptoms of cholera after she awaked; which became so urgent, that strong measures were required to subdue them. She was, therefore, too ill for any further enquiry, and the gentlemen retired without witnessing any further experiment. Mr. Arrowsmith left the *sealed* letter,

to be used when she was again fit for the enquiry, but no further use was made of it till Monday.

"On that day, Mr. Lomax called again. The clairvoyante was now well, and she went over the case again, entering more minutely into particulars. She persisted in her former statements, that she could see the '*marks*' of the notes in the red pocket-book, and could see them in the banking-house, that they were in paper, and put, along with many more papers, in a private part of the bank; that they were taken by a man at the bank, who put them aside, without making any entry or taking any further notice of them. She said, that the people at the bank did not mean to do wrong, but that it arose from the want of due attention. Upon its being stated, that she might be wrong, and requesting her to look elsewhere, she said, that it was of no use; that she could see they were in the bank, and nowhere else; that she could not say anything else, without saying what was not true; and that if search was made at the bank, where she said, they would be found. In the evening, Mr. Arrowsmith, Mr. Makant, and Mr. Jones, came again, and she was again mesmerised, and again repeated these particulars in their presence.

"Mr. Haddock then said to Mr. Arrowsmith, that he was tolerably confident the clairvoyante was right; and that he should recommend him, to go next day to the bank, and insist on a further search; stating, that he felt convinced, from inquiries he had made, that his cashier had brought the money there. Mr. Makant, also, urged the same course on Mr. Arrowsmith.

"The following morning, Tuesday, August 28th, Mr. Arrowsmith went to the bank, and insisted on a further search. He was told, that after such a search as had been made, it was useless; but that, to satisfy him, it should be made again. Mr. Arrowsmith left for Manchester; and, after his departure, a further search was made, and among a lot of papers, in an inner room at the bank, which were not likely to

have been meddled with again, probably, for years, or which might never have been noticed again, *were found the notes and bill, wrapped in a paper, just as the clairvoyante had described them.*"

The publication of the above, caused considerable sensation in the neighbourhood, where all the parties were so well known, and the main facts so well authenticated. An attempt was made, in a Manchester newspaper, evidently under the influence of some parties connected with the bank, to throw discredit on the statements, and to prove that clairvoyance had nothing to do with the discovery; but these remarks were ably refuted by the Bolton correspondent of the "*Manchester Guardian*," who observed, that whatever might be thought of the *theory*, the *facts were undeniable*. An insinuation was thrown out, that, by its being said, Emma asked for "*the papers*," it was evident that something was told about those papers; but not a word was said to her on the subject; indeed, I did not myself know that more than one paper was contained in the letter, until Mr. Lomax said that Emma was right in saying there were three. The reason of her asking for the papers, the reader will see further on, p. 129, and will there find, that the handwriting of persons was the usual medium for putting her upon an inquiry. In this newspaper it was stated, that the bank was in the habit of receiving two copies of a Banker's Circular; that one had been opened, and that, it was supposed, the envelope, containing Mr. Arrowsmith's money, must have been taken for the other, and put aside unopened; and that, on the day in question, it was found, with other unopened papers, on the mantelpiece, in the manager's *private-room*. *How* the mistake arose formed no part of the inquiry; the object was, to ascertain *where the money was to be found*, and, according to their statement, *it was found just as Emma had described it the day before*. Her own words were,—"*I cannot tell you any more than I have; the notes are in a paper, among other papers, in the little room, (or back room, I cannot*



exactly recollect which,) at the bank, and that if she could read, she would tell us what the other papers were." This is what induced me to urge Mr. Arrow-smith to insist on a further search: but, for obvious reasons, I requested him *not to mention the clairvoyance*. There was no intention to injure any one at the bank; and, lest any unpleasant feeling should arise, a great deal that the clairvoyante said, of the person who took the money, &c., was suppressed, although strikingly characteristic and amusing. I never was in the bank; but I was told that Emma's description of the parties there was very correct. A highly respectable gentleman, well known in Bolton, unknown to me, wrote to all the parties concerned, and obtained from them a written attestation of what each knew. These documents he kindly shewed me; and he observed, that, upon the strictest inquiry, he found that the published report was really *understated*. This, for the reasons above stated, was the case. The only difference I could find in his papers and my private notes, was in the date of *one* of the sittings. But, as he obtained his information from the parties, a few weeks afterwards, and I made notes directly after the transaction, I incline to think my date correct. Mr. Lomax thought Emma must be in error, in saying that *he* left the money at the bank, as it turned out, they were enclosed in an envelope, as she said; but, as he had no recollection of what he did with them, nor could the messenger recollect whether he had been sent, it is very likely that Emma was right in every particular. Mr. Lomax told me, that when Emma said, they had taken the money at the bank, but made *no entry*, he thought she must then be wrong; but here, also, she was right; and it is not improbable that the mistake may have occurred in the way stated in the Manchester paper. Mr. Arrow-smith assured me, that he met one of the bank authorities before arriving at the bank, on the very day of the discovery, and was again told that further search was useless, and that they could not have taken the

money in without having some entry of it: and it was solely the clairvoyant revelation which induced him to go and request further search. Mr. Arrow-smith does not enter into the *theory*, or *psychology*, of the case, but he is satisfied of the *FACTS*.

It is sometimes amusing to read the objections of sceptics, who are, generally, profoundly ignorant of mesmeric phenomena. Thus, in the "*Lancet*," I saw a quotation from a country newspaper, in which a writer observes, that in all such reports as those just narrated, there is always something that discloses the fraud, &c., and this he fancies he has discovered in the "*Chronicle*" report. The clairvoyante, he says, stated that "the people at the bank did not mean to do wrong," thus pretending to know the intentions, which was an attribute belonging to God only, &c. I am quoting from memory, and am not sure of the exact words, but they were to the above effect. Now, a very limited acquaintance with the *higher* mesmeric phenomena, would convince any one, that a general perception of character is one of the most common characteristics of really clairvoyant subjects. Parties have repeatedly expressed their surprise, at hearing the general character of persons known to them, but unknown both to myself and Emma, so correctly delineated by her.

The following singular case is similar to several more that have occurred. About the beginning of October, 1849, Mr. Horrocks, innkeeper, Bradshawgate, Bolton, introduced to me two country-looking persons, whom I at first supposed were his personal friends. But it appeared that they were strangers, just arrived in the town, seeking assistance from clairvoyance, and that they had entered the Shakespeare Inn, Mr. Horrocks' house, quite accidentally, and stated their business, and asked if the discovery of the £650 was true, and where the writer was to be found? Mr. Horrocks told them it was generally considered true in Bolton, and afterwards brought them up to my house. I found the female was a widow,

having a farm in the north-western part of Yorkshire, about twenty miles from the Low Gill Station, on the Lancaster and Carlisle Railway, from which station they came; and her companion was a neighbouring farmer, who had accompanied her, to render her any necessary assistance. I was then informed, that the widow had received £40 for wool sold; the money consisted of eight £5 notes of the Settle or Craven Bank, and these she had put into a purse, and placed, for safety, under some clothes, in a drawer, in a spare bedroom. About six weeks before coming to me, the money had been stolen from the drawer, but nothing else was taken, nor were the clothes disturbed. The poor woman felt her loss greatly, but had no clue to the thief. A travelling Scotchman occasionally slept at the farmhouse, when business brought him that way, and he had slept in this room some little time before the loss was discovered; and it was surmised that he might have taken the money, but there was no evidence that he had, or that he knew of the money being in the drawer. The local newspapers contained an account of the recovery of Mr. Arrowsmith's money; and the perusal of this, led the farmer to persuade his neighbour to go to Bolton. Had they have written to me, I should have dissuaded them; as, for reasons presently to be stated, I had ceased trying any experiments in cases of loss or robbery; but, as they were very urgent in requesting me to try this case, and had travelled nearly a hundred miles for the purpose, I consented.

In the evening the trial was made. I put the widow into connection with Emma, similar to the proceeding in Mr. Wood's case, and told her that some money had been lost, and we wanted to know, *where it was taken from, and who took it?* She was soon mentally present at the farm; and, being fond of country scenery, &c., she appeared to enjoy the trip much. She began to speak of the hilly country, the sheep, the cows, &c., as though she was among them, and some of the cows she actually described, and, I

was told, very accurately. She then went on to the robbery. She said where the money had been put, stated the kind of clothes in the drawers, and said they were not rumpled; discovered *what* the money had been *received for*, and entered into a curious sort of conversation with the sheep, telling them, that they had better have kept the wool on their backs; she then described, very correctly, the person who had bought the wool, and from whom the money was received; and, at last, came to the thief. She described his personal appearance, and what appeared to be his occupation; and said, that he knew all about the farmhouse, and then described how he got into the room, and took the money. After going on for some time, the farmer began to recognize the robber, from Emma's descriptions, and said to the widow, it is so-and-so, mentioning a name. She thought not. He desired me to ask Emma, If the man, she saw, had any hair under his chin? "Yes; fuzzy stuff:" was the reply. He now felt more assured, and many more questions were put,—as to, Whether he was married?—What his wife did?—What were his occupations, &c. The answers to which all tended to shew that the farmer was right in his conjecture. The widow then said, that the man who answered to Emma's description, occasionally worked for her; that she was about employing him the next week, and that his wife was in the habit of charing for her. The farmer said, he perfectly understood Emma's account of the way the man entered the room; there was a low lean-to building just under the window, through which any one might enter; in fact, it had been common to get into the room that way; and that the room window was not fastened, no one thinking of the houses being robbed in those parts. Emma further said, that the man felt, at times, sorry for what he had done; that he had been thinking of putting the money back again; but, still, had not done so; that he had sometimes concealed it on his person, and in other places, which she mentioned. The sitting that even-

ing occupied about an hour and a half; and, by way of further trial, another inquiry was made the following morning, but nothing more was elicited.

The widow now said, that she would go to the man whom Emma had pointed out, upon her return home, and endeavour to recover her money. She said this man lived about a mile from her residence: that she knew him well; and that she thought she could persuade or frighten him to restore the notes. I expressed great doubts of this, as, if the real delinquent had been pointed out, it was so easy for him to remove all proof of his guilt, by burning, or otherwise destroying the notes and purse. She, however, felt confident of succeeding, if it was the right person; but, she said if she did not, she had been so much surprised and interested in Emma's clear description of all the circumstances as far as she knew them, that she should not regret the expense and trouble of her journey. I heard nothing further of the transaction, until October 31st, when I received a letter, dated from the village, on October 27th, and bearing the Settle postmark of October 30th, of which the following is a verbatim copy. I suppress the names, as when the parties were in Bolton, the widow expressed some fear of her enquiry being known in the wild district in which she lived. "To Mr. Haddock. Sir,—according to promise, when Mrs. . . . . and I were at your place, you wished me to let you know the result of the matter; we arrived at home on the same day we left you;—on the following, Mrs. . . . . went to where the person resided according to the clairvoyante's *representation*, who *met* the matter in the greatest degree of incivility—but, however, she *faced* the matter up to that degree of positive assurance, *without any doubt whatever*, that the next morning it was *thrown* into the same room from whence it was taken, through a small crevice in the window, the whole sum and purse just as it was taken,—which is certainly a most fortunate return of loss for the poor woman. She wishes to be kindly remembered to the clairvoyante, and

shall consider herself greatly indebted to her for the assistance given in the case. Begging *both* our best respects to you, as well as for all civility received at your house. And should ever any case of a similar description occur to either of us, we shall undoubtedly make application to you for her assistance for recovery. I am, dear sir, yours most respectfully, Henry . . . . ."

There is no legal proof, that the man pointed out by the clairvoyante actually took the money; but there can be no reasonable doubt of her correctness, when all the circumstances of the case are considered. Had the money been in gold, it could easily have been paid away, or exchanged, without risk of detection; but local notes, in the possession of such a person especially, were scarcely negotiable without great risk. Hence, probably, the determination to restore them, rather than destroy them. And we may charitably hope, that a repentant feeling acted in unison with the fear of detection. To be quite sure, that I had not been in any way imposed upon, I sent a letter, after the lapse of a twelvemonth, by post to the widow, addressed to the village, and received from her an answer corroborating exactly the above letter. She said the purse was found upon the floor, very near the drawers from which it had been taken.

As above intimated, I had several similar cases; one where the clairvoyante told the exact sum in pieces of gold in the missing purse, and said the party who took it had become alarmed, and had concealed the purse, but that one piece of money had been abstracted: and eventually the purse was discovered in such a place as she had described, and *one piece short*. Here the collateral evidence was so strong, that the suspected party was accused; and while denying the theft, admitted that every thing else the clairvoyante said was true. In making these sort of inquiries, my principal object was to test Emma's powers, and not to meddle with matters more properly belonging to the Police. Hence, when I found parties divulging the information they had received, before they had

obtained the necessary legal proof, I thought it prudent to decline all such experiments. It appeared to me, that in robberies by practised thieves, where the stolen articles quickly change hands, there would be little chance of either proving or disproving Emma's statements. Besides, as she does not know the *persons* or *places* she mentally sees, (unless previously known to her in the wakeful state), her descriptions would be of no practical use, except where the delinquent could be fully recognized from her statements, and was not a common, or practised thief. There was also a probability of misunderstanding her descriptions, and thence a liability to accuse an innocent party; and this is what I most particularly endeavoured to guard against. Besides, Emma began to feel great alarm, lest thieves or their associates, should waylay her, and do her some serious injury. That the fear of detection by means of clairvoyance, had an influence on some dishonest persons, I had an opportunity of knowing. On one occasion, a person, a few miles from Bolton, had lost some property or money, and from the circumstances of the loss, suspected that some one in his employ was the thief, but had no clue to any particular individual. He stated to all in his employ, his intention of going to Bolton to ascertain the delinquent, and came to me with a note of introduction from a respectable inhabitant of Bolton; but, for the reasons above stated, I did *not* make the enquiry. Some time after, the gentleman who introduced him, told me, that on going home *he found his property restored*.

Emma has frequently been directed to find persons in distant parts of the globe, and, whenever it could be done, the hand-writing, or something else belonging to these individuals, was given her to form the medium of connection. The reason of my using the hand-writing for this purpose is as follows. On the 4th of August, 1848, a gentleman of Bolton brought a letter written by a lady, the wife of a physician in Gloucestershire. This lady had heard of other clair-



voyants describing the diseases of distant people, by using their hand-writing as a medium of connection: and she was desirous of ascertaining whether Emma could see and describe her state. Emma put the letter over her head, as she used to do with the pictures, and carefully felt it with her *right* fingers, and then said, "it was a lady's *up and down* strokes"—her phrase at that period for writing. She described the lady, as to her personal appearance, accurately; even to a small blemish occasioned by an accident; the internal organs of the body; an affection of the spine under which she was labouring; the situation and appearance of the place where she resided, and many more particulars. The accuracy of her descriptions was admitted by the doctor, and, subsequently, I had an opportunity personally to verify some of the statements. The envelope was directed by the doctor; him she described correctly, both as to his personal character, general pursuits, and literary tendencies. This was an entirely new experiment, and finding the result so unexpected and striking, it led to many more, some of which were more remarkable. Once, some ladies from Manchester, gave her the hand-writing of a clergyman, at Archangel, in Russia. She described the individual correctly, as to his personal appearance, and little peculiarities, and her remarks as to the climate and season were correct. The writing was taken from her, and the writing of another gentleman in *Australia* was given to her; she was soon mentally there, described the climate and season, and expressed her surprise at finding the *seasons reversed*, when compared with England, having no knowledge of the effect of latitude and longitude in altering season and time. She appeared to have got to a great sheep farm, and her remarks were very homely, but very graphic. Nothing was said to her of the localities or employments of the writers. At another time, a letter written by a gentleman at Cairo, was put into her hand. She soon said it was written by a gentleman, which she had no means of knowing



by her normal knowledge, and she described him, as to the condition of his health, and the place where he was residing, together with the climate, and appearance of the people there, even to the peculiar veil worn by the Egyptian ladies, at which she expressed great surprise. The correctness of her statement, as to the gentleman's health, that is, of a severe illness under which he had been labouring, was ascertained from a subsequent letter, and further particulars on the gentleman's arrival in England. But of this, as well as many more similar cases, no notes were taken, so that much corroborative evidence has been lost; besides, but few opportunities occur for proving the correctness of the *details* in these *distant* enquiries. Only one such case had occurred when the first edition of this work went to press. It was as follows.

A young man sailed from Liverpool for New York. His parents immediately afterwards remitted him a sum of money by the mail-steamer; but they were subsequently informed that he had not applied for it, nor had anything been heard of him, although the ship in which he sailed had long arrived. In a state of anxiety the young man's mother came twenty miles to Bolton, to see whether, by Emma's means, she could learn any thing of him. After a little time, Emma found him; described his appearance correctly, and entered into so many details, as to induce his mother to rely upon her statements, and to request me to make enquiries at intervals of about a fortnight. I did so, and traced him by her means to several places, and the information thus acquired, I transmitted to the parents. On the 24th of January, 1849, I received a note from the young man's father, informing me that a letter had arrived from his son, and that "it was a most striking confirmation of Emma's testimony from first to last." Since then the young man has returned to England; and when the details were mentioned to him, he said he could distinctly recollect some, while others he did not remember. At the first interview, Emma said that the young

man and two others whom he knew, and, if I recollect aright, went out with him, were amusing themselves by *weighing themselves*. This little incident, he said, he distinctly remembered. Emma also, by some means, got to know very nearly the name of the place where he was residing. She said it was *Vill*, or *Phil*. something. I thought of Philadelphia, not knowing that the family had been to America, and to the older eastern states, and his mother never mentioned it until after her son's return. But, it appeared, he had made at once for this part, and resided the most of the time at Centreville, in Connecticut, I believe.

The case now about to be narrated, is one of the best attested cases I have had; and, perhaps, *psychologically*, the most interesting of its kind. In June, 1849, Mr. George Toulmin, the conductor of the "*Bolton Chronicle*," expressed to me a wish to be a witness of a clairvoyant experiment; and said, that he had by him, a letter received from an uncle who had gone to California. I at once consented to his wish; and observed to him, that I thought such a letter would form a medium for an interesting sitting. *Unknown to me*, Mr. Toulmin made notes of this, and of two subsequent sittings, at which he was present, and *printed them*, at the expense of Mrs. Willey. These printed notes, a few copies of which have been preserved, now remain in evidence of Emma's clairvoyant powers. I will first literally transcribe them, and afterwards make such remarks as will be necessary to enable the reader fully to understand the case.

"Some notes of three interviews with Emma, the clairvoyante, at Mr. Haddock's, Cheapside, Bolton.—INTERVIEW 1st. June 26th.—This day I saw Mr. Haddock, and remarked to him, that I should like to put 'Emma's' powers to a trial; and that I had some writing in my possession, particulars about the writer of which I was anxious to obtain. I rather think I said he had gone to California. Mr. Haddock remarked, that I had better not say anything more to

him, but come up in the evening between six and seven; he would not make any communication to her on the subject, but let me present the letter, and watch the result. When I got there, Mr. H. said he did not think Emma would be in a very good state that night; she had not been very well; was about to visit her father in a week or two; was very busy in consequence; and, as he wished to send her home well, and in good humour, he should not like her to remain long in the mesmeric state. Mr. H. then introduced me to Emma, who expressed a wish that she should not be kept long mesmerised, and seemed, in fact, somewhat unwilling to submit to it at all. Mr. H. promised she should not be detained more than half an hour, when she reluctantly consented. Mr. H. having produced the requisite state, I gave Emma an envelope, containing an address, in the handwriting of Mr. Joseph Willey, of [Mersey Terrace,] Seacombe; who sailed from Southampton, on board the 'Thames,' for California, *viâ* Panama. Mr. Haddock said, it was wished to be known where the writer of that was? and what he was then doing? Emma opened the envelope, found the side on which the direction was written, placed it on the upper part of her forehead, and remained in that position, without speaking, for, probably, ten minutes. At length she said,—'O, I have found you at last. Why, I have been seeking you where the oranges grow; what a long way you have come.' (I may here remark, that it is often difficult to gain a proper idea of what the girl meant to convey; first, because she appeared to be holding an imaginary conversation with some one, we, of course, only hearing her remarks; so that what had been said *to her*, we had to guess *by what she said in reply*. Then, in addition to many mispronunciations of words, she often lisps, so that you hear only half a word; and her command of language is so limited, that even when she appears to be labouring, at the risk of her life, to give birth to an idea, she fails to satisfy either herself or you, whatever she may do to the party with whom

she is, or affects to be, conversing.) [Much of this peculiarity has now passed away.—J. W. H.] She proceeded: 'What a nice place this is! What; you don't think so? You must be a queer man not to like it. O, some things you like, and some you don't.' Emma then described the route taken to arrive where they were. I am not sure I caught her meaning exactly. She said, the writer had to go in a 'wooden house' (a ship) a very long way in this direction (waving her hand from right to left, at an angle of about forty or forty-five degrees.) That he then turned a little, describing it thus.——She occupied some time in describing the difficulties of this short distance. The pith of her remarks was, that she could not understand how they managed to get on, as the water was flowing strongly against them, and the vessel, or boat, was only impelled by men 'putting sticks' (oars) out of the side. After landing, she complained of its being very warm; and, I think, gave some vague description of the town, which, however, I have forgotten. She said, the people were very sulky-looking. She remarked (speaking of Mr. Willey), 'Really, you are a very pleasant man; you are one of the best natured men I ever met with. You laugh so pleasantly one would think you were not more than thirty, though I know you are much more. I'll go further with you.' Several times, after sitting a short time, as if listening, Emma broke out into a hearty laugh, and made such remarks as,—'What a joking man you are—good humoured—pleasant, &c.:' and she seemed exceedingly pleased with his company. From her observations, it appeared, that the writer again embarked in a 'wooden-house,' but of a different kind to that which he had been in before; for there appeared to be men climbing up masts (she did not speak of them as 'masts,' but so described them, as shewed us what she meant). She entered into a lengthy expostulation with the writer, in consequence of his going up the masts; could not comprehend how he could stand without danger of falling; was sure he need not do it:

and recommended him to let the others go up instead; she inquired if they had hands in their feet; and pursued these remarks to a somewhat absurd length.

“In a while, Emma became greatly excited, moved from side to side in her chair, and seemed to have met with something that filled her with astonishment, not unmixed with fear or dread. She then said, ‘What kind of a place are we at now? What wicked looking people!’ She would not stop among such a set of folks on any account. ‘Why, they will think nothing at all, when you are asleep, of coming and cutting your head off, and killing you!’ (She repeated that statement several times.) Presently she exclaimed,—‘Eh! whatever are they doing? Scraping sand together, I declare. What! and have you come all this way to get sand? Why, you may get plenty at New Brighton and Lytham, without any trouble.’ She could not (at first) see any difference between that sand and the sand at New Brighton. It was heavier. (Emma then affected to take up a handful of sand at New Brighton, and another at the place where she was discoursing; she held her hands for some time, as if there was something heavy in the one, and light in the other; allowing them to vibrate in the manner usually done when persons are comparing the weight of two articles in their hands; the New Brighton handful moving briskly, the other with apparent effort.) ‘Yes, it was heavier. That handful was worth fifty dolls.? What’s dolls.? I never heard the word before; say it again, and speak it plainer. Fifty dollies? (dollars.) What’s a dolly; is it one of those things we fling up and play with? I’ll ask Mr. Haddock, when I go back, what a dolly is.’ A good deal more was said; she described the inhabitants as being all colours; the worst looking set of folks she ever saw; the ‘buildings,’ wooden boards loosely put together; and also the manner in which they separated the sparkling particles from other portions of the sand. She said, the writer of the direction was well, quite fresh-looking, but the colour in

his face was not equally divided, some parts being much redder than others. She had great difficulty in describing the colour of his hair (wishing to be exact), and, at last, took up a piece of cotton print, and picked out a stripe of colour, which, she said, was something like it, but not exactly; and, I think, she was pretty correct. She inquired of him, 'Why he kept rubbing his arm in that manner?' He was making her arm ache, and she began, with her left hand, to rub her right arm, from the shoulder downwards. Mr. Haddock had to make a number of passes to take the pain away. She said, the writer had not yet got any of the sand; which she never spoke of as containing gold, although she described the colour of the sparkling particles in such a way as left the inference probable. Ultimately, she warmly shook the writer by the hand (as if present with him), promising to come again and see him in a short time.

"Whilst Emma was pursuing this journey, she could not hear anything said to her, however loudly spoken. Any questions, therefore, had to be reserved until she had parted with the writer, and come back again. So soon as she had come back, but before she was demesmerised, she began to accuse Mr. H. of having kept her longer than he had promised, and she insisted on looking at the clock, to see how much more than half an hour she had been mesmerised; she then looked *through the floor at the clock in the cellar*, and declared that she had been kept three quarters of an hour, three and half minutes; which was exactly the fact. She was very much exhausted, and seemed to wish it over, so I had very little chance of putting any questions to her. I may state, however, that it appeared to me that she had passed through the test with success. I believe she had never heard of California at all; had little or no knowledge of the recent pother about its gold; was not aware that the writer had gone there; and yet she succeeded, much more vividly than I have been able to depict on paper, in impressing us with the belief that she was on its

shores, and describing what was actually taking place there.—G. T.

“INTERVIEW 2d. June 29th.—After Mr. Haddock had introduced us (Mrs. Willey and Mr. James Toulmin,) to Emma, she wished to know what we wanted her to do? Mr. H. informed her, that we wished her to go in search of the gentleman that she found for Mr. Toulmin the other evening. She replied, ‘Oh, I will go to him.’ Mr. H. placed in her hands Mr. Willey’s last letter; which she laid on her forehead, and remained in silence for some minutes. She then uttered a sudden exclamation of, ‘Oh dear, it was a very good job that the steamer was so near you. How did it happen that you fell into the water? Ah! I understand you now,—the boat went on one side, and you fell out. Poor thing! You look very ill. You have been ill. Yes; I dare say, you took cold with the wet: oh, yes: and the fright together. Poor thing! you have had a fever. No: she did not come to you. No; it was not her spirit; she is not dead. O, you thought her spirit came, and wiped your face and neck, and that the tears were running down her white face. No: she is not dead, but you have been thinking about her, and she has been thinking about you. Ah! you were unhappy about your children. It was a great pity that you did not send any letters lately. No; you could not write when you were in the fever; but what was the reason you did not write before? You did write, but it did not go. Poor thing! she will be sorry when she hears of your sickness. What is your name? Mog,—Morg.—No. Morgan. What a queer name, I can hardly speak it.’ (These observations appeared to refer to a Mr. Morgan, who embarked in the ‘Thames’ at the same time as Mr. Willey; his name had not, however, been mentioned. Mrs. Willey desired that Emma’s mind might be directed to Mr. W., but it was with great difficulty that she could be drawn away from Mr. Morgan.) She remained in silence for about a minute, and then said,



—‘I have come to see you again. Are you very well? O, dear! you have been suffering from rheumatism since I saw you.’ Emma then very pathetically described Mr. W.’s sufferings before he left home; and, taking Mrs. W.’s hand in her own, she said,—‘this hand has been employed—rub—rub—rub.’ She likewise said, That he was a very good gentleman: the other she did not like so well; but this was a good man; and the people where he is think he is too good, and too generous; and they think that he should not be so kind to the people. She then said,—‘You are very well now. Well, have you got any of that dust yet? O, you have got some, and you seem very careful about it, and you put it in a box. This is a very nice place. You shake your head. It is very warm; but what queer looking folk!’ She then bid him good-bye; but before Mr. H. mesmerised her, he asked her to go back again, and see what he was doing; which she did; and described certain goods which, she said, he had taken in trade there, but which he did not take from this country. When asked, how Mr. Willey became possessed of some of these goods; she said, Mr. W. had sold some goods to a man leaving the place, and had taken these instead of money. Several other things were also said.

“INTERVIEW 3rd. July 9th.—The last letter from Mr. Willey was presented to Emma, and she was requested to find him, and inform us (Mrs. Willey and Mr. G. and J. Toulmin,) how he was, and whether he was at the same place as previously. In a short time, after placing the letter on her forehead, she exclaimed,—‘O, I have come to see you again; you have had more pains in your shoulders since I last saw you. Not in the same place as before. Before I go back, I wish to know if you have seen that gentleman again (referring to Mr. Morgan). He has not seen the other gentleman since. (Emma was told, that Mrs. W— wished her to confine her attention to Mr. W—.) She resumed: He seemed to be doing very well in



business. Emma then entered into some details of a voyage that Mr. Willey had, but I failed to comprehend her meaning. 'Have you sent any letter to Mrs. Willey, or have you had one from her? You had one from her. How long since? Good while since, but you do not recollect how long. When you see her handwriting, you think it is her talking to you. You read it over and over, and think you cannot read it too much. She does so too. You are a very good gentleman, and often reading the Bible, and you feel what you read; you are not one of those who read, and do not do it. There is a letter coming from Mr. Willey, sent off about five weeks ago. You have a deal to think about: was looking after the gold dust; had got some.' Emma seemed much displeased at Mr. W. giving his goods for "that stuff;" and, on Mr. H. remarking, that he dare say Mr. W. was satisfied, she said, his were 'good goods.' After other remarks, chiefly like the above, but in a varied form, Emma shook hands with Mr. Willey, promising to meet him again after her return from her native place, to which she was going on the following day. Before she was demesmerised, she was asked, in what sort of a vessel Mr. Willey performed the voyage from Panama to San Francisco? She replied, 'In a steamer.' It was then inquired, how long he stayed at Panama? This question led to a droll exhibition of offended dignity on the part of Emma; who, to describe the length of time, counted one, two, three, on the first three fingers of her left hand, and when she came to the fourth, doubled it down, and then repeated the process, to signify that Mr. Willey had stayed there 'seven.' She did not say whether seven hours, days, weeks, months, or years; and when Mr. H. inquired of her what she meant, she became irritated, rating him soundly, and saying he delighted to tease her! An opportune present of an orange, from Mrs. Willey, somewhat restored her to good humour, when she said she meant *weeks*, affirming that she had said so at the first.—G. T."

Such, with a few omissions, for the sake of avoiding repetition, are the notes, printed at a time when there was no means of ascertaining their accuracy, beyond what is sometimes called *mind-reading*; their subsequent full verification, gives them an interest which did not then attach to them. The first sitting was not longer than the subsequent ones, but reported fuller. The preservation of the very language used in some cases, and of Emma's peculiarities at that period, affords a good idea of the *style*, so to speak, of these inquiries, and, as such, may interest future experimenters. In the first sitting, it will be seen, that although Emma was not told *where* the writer of the paper had gone to, there could be no doubt that her mind had rightly followed him. Mr. Willey did not himself go to "the diggings," but he did trade with the gold dust, and, of course, that article would be the most prominent thing in the minds of parties at San Francisco. Hence, no sooner had Emma entered into connection with the mind of a trader there, then she caught the idea, and went to the *diggings* herself; and most graphically did she describe the people and manners there; especially the mode of washing the sand to obtain the gold; a proceeding of which she knew nothing in the wakeful state. Her valuation of the handful in *dollars*, a money unknown to her, proves that she got the idea from parties there, just as the ideas in the mind of my relative, in London, sent her to the Palace. Here was a proof of *direct mental communion*, although thousands of miles intervened!

The second sitting is, however, *psychologically*, the most interesting. Here this mental communion comes out stronger, and unmistakeably. Not a word had been said of Morgan. Neither myself nor Emma knew that there was such a person in existence. And yet Emma began, *unasked*, to speak of him, and even discovered his name. I have since learnt, that in the letter which she held over her head, there was a reference to this person, and that as both parties had gone from Liverpool, they had mutually arranged that each

should mention the other in their respective letters; that in case Mr. Morgan's letters should be lost, Mrs. Willey should be able to give Mrs. Morgan some intelligence of her husband, and *vice versa*. Before Mrs. Willey came to me, she had been applied to on behalf of Mrs. Morgan, and hence knew that the latter had not heard from her husband, at the same time that she had heard from Mr. Willey; beyond this, she then knew nothing. But about October, or November, Mrs. Willey came again to Bolton, and called on me without Mr. Toulmin. She then informed me, that she had heard from Mrs. Morgan, and learnt that her husband had been ill with a fever, and that that was the cause of his not writing to her. Here, then, was the first proof that Emma's conversation with Morgan was not mere imagination. <sup>a</sup> But further proof was obtained. Mr. Willey began to find that Morgan's manners were not congenial to him, and, hence, he informed his wife, that he should have but little intercourse with him after they were settled; and, in fact, he had almost, if not quite, ceased to know anything about him. But, unknown to me, Mrs. Willey had sent out, in a letter, a copy of the printed notes transcribed above. These were received by Mr. Willey at San Francisco, just on the eve of his departure for England. He was so surprised that he sought out Morgan, and was informed, by the man himself, that he had fallen overboard, and had had a fever, and in some state of delirium fancied that he saw his wife, and heard her call him, just as Emma had said. This was mentioned by Mr. Willey at a family party, on his return to England, in the spring of the year (1850), and Mr. George Toulmin, who was one of the party, informed me of this remarkable corroboration. But since then I have seen Mr. Willey personally, and had from his own mouth an attestation of all I had heard. He said, that on the receipt of the printed paper, he shewed it to Col. Allen, the American post-master of San Francisco, to whom he was well known, who attested some of the statements there made, as

being matters of which he was cognizant. He mentioned several circumstances respecting Morgan, which were strikingly in harmony with Emma's statements. He also pointed out some especial details:—Thus, as to Emma's expostulation with him for ascending the rigging, he said he was particularly struck. Owing to the concourse of persons, it was with great difficulty a passage could be obtained from Panama; but Mr. Willey having been accustomed to a sea-faring life, gave him an advantage, and on that account, he got forward when many more were detained behind; and he said he did *once* go aloft to help to furl the sails, and instruct the sailors. Then, again, in crossing the Isthmus of Darien, the boats were propelled up the rapids of some river there, by men "*putting sticks*" out of the side as Emma had described. The *rubbing of his arms*, also, had been a daily occupation, and he had traded in the way Emma had said.

I found Mr. Willey a very respectable and religious man, not at all likely to be deceived or imposed upon by any fanciful statements. He expressed his willingness to corroborate the printed statements *personally* at any time; but that he could not engage to answer letters. I found Emma's personal description very good, and was struck with the exact resemblance of his hair to the colour she had pointed out. It should also be stated, that Mrs. Willey did receive letters, as Emma said she would. In describing Morgan's illness, Emma manifested the greatest sympathy, and entered into many details not recorded. I had no idea of whom she was talking, but saw clearly, that if it was Mr. Willey she meant, it would not at all agree with her previous statements; and I felt somewhat annoyed, as Mrs. Willey had come from Seacombe, near Liverpool, to hear something about her husband, solely on the report she had received of the first interview with Mr. Toulmin. Whether it was the *letter*, in which the name occurred, but which was *folded up*, and even if open she could not read it, or whether it was the information that Mrs. Willey had received, but

*not mentioned*, that put Emma on the track, I cannot say; but the state of the party soon drew forth her pity and sympathy. Altogether considered, this case of Morgan's, is, in my estimation, the most interesting, and the most suggestive, of all the cases I have witnessed. As regards the gold dust, when I found Emma expressing such surprise, on her return, I asked her what she saw in the dust? She said, "If I were to file up sovereigns it would look like it." And yet she did not seem to know that it was gold, until I told her, and she then seemed to doubt it. } 1 x

Soon after the discovery of Mr. Arrowsmith's money, I had many personal applications from parties anxious to discover where registers of baptisms, marriages, or burials, could be found, which were required in suits at law, or equity. I tried several, and Emma appeared in some cases, to see the missing documents, and described the churches, &c., where they were to be found, but she could not name the locality. As the use of such enquiries, would entirely depend on being able to recognize the church meant, from her description, and this did not seem a very easy matter, I refused, after a few trials, to put such questions. But, latterly, I was urgently solicited to try again, in a case, that has been some time in chancery, and already she has correctly pointed out *three* churches where the desired registers were to be found. In this case we got a clue to the locality, because she had been sent some months before, to see a person living near one of the churches, and in speaking of this particular church, said it was near where this person lived. I have seen the certificate of this register in the clergyman's hand-writing; and the date of the marriage was June, 1746. It is probable that she may have been right in other cases, if we could have discovered the locality she mentally saw.

To enumerate all the successful cases, would be tiring to the reader, and would, also, be monotonous; as there has been a great similarity in her mode of describing persons and places. Besides, the majority

have been of mere private interest, and must have been witnessed to be appreciated. Some, also, *might* be referred to *mind-reading*. But I would by no means wish the reader to suppose, that Emma was always successful. In some cases, there have been no means of proving or disproving her statements: in others she has apparently mixed up the *past with the present*, and thus presented a confused and erroneous picture. Sometimes imagination, or some false perception has intruded, and led her into error, which her peculiar state of vision prevented her from discovering, or even sometimes of rectifying when pointed out. Besides the errors arising from imaginative action, others might arise, from her not properly comprehending what she really did see; and again, her want of adequate descriptive language, renders what she says, very apt to be misunderstood, and wrongly interpreted. The reader will thus see the difficulties attending these enquiries, and observe the many sources of error. Clairvoyance has its *uses*, and, unfortunately, from the enthusiasm of some parties, and the knavery of others, its *abuses*. But it ought by no means to be considered as equalling, much less of superseding, the investigations and conclusions of the normal rational faculty.

In concluding this chapter it may be advisable to advert to the clairvoyant enquiries so frequently made, to ascertain the fate of the missing expedition under the command of Sir John Franklin. Owing to the interest generally felt on this subject, and the publicity given to some of the earlier experiments, it has awakened general curiosity, and given rise to expectations, some of which owe their foundation, entirely to erroneous reports. Soon after the discovery of Mr. Arrowsmith's money, I was applied to by a naval gentleman, a private friend of Sir John Franklin, to know if I thought any light could be thrown on the fate of his friend, by the aid of my clairvoyante. My reply, in substance was, that judging from past experience, I thought if I had some

writing of Sir John's, she could say whether he was dead or alive. My own idea then was, that the ships had foundered among the dangers of Baffin's Bay, or some other portion of the Polar Seas; and that this was the reason why no trace of their progress could be found. When Sir J. C. Ross returned from Leopold's Island, without finding any trace of the missing ships even so far west, this idea appeared to receive confirmation. I had, therefore, concluded, that all were lost, and that Emma would at once say that she could not find the writer, and that he had "shelled,"—her phrase for dying. On the receipt of a portion of an old letter or envelope, containing an address in Sir John's handwriting, I tried her with it, and, to my surprise, she said the writer was alive, and, soon began to speak of him, and describe his situation, and very graphically, for one wholly ignorant of ships, navigation, or geography. She spoke of the snow, ice, &c., of the place where the writer was; said that many with him were dead, but that he was alive, and expected to get away in about nine months, but that she could not say whether he would be able to do so, but that it appeared to her he would get home again. This nine months would bring round the time when the breaking up of the polar ice, might set the ships at liberty, and so far was probable. X

I communicated the result to Sir John's friend, who came to Bolton to be a personal witness of what she might say. We had several sittings, and it was during this trial, that, at this gentleman's suggestion, she was desired to ascertain *the time* there, which she professed, by some means, to be able to do; and, by this means, we judged of the approximative longitude. A small map of North America was also given her; and she put this over her head in the usual way, and then placed her finger just about the group of the Parry Islands, which nearly harmonised with the time she gave. This excited much surprise on our parts, as she knows nothing of the construction of maps, or of the meaning of longitude, or why there should be a



difference of time. Indeed, many of her remarks on this last circumstance, were highly amusing; and she always felt the most puzzled to know why the clocks should differ so. She thought they must be very bad ones. I afterwards tried her with a larger map, and with the Admiralty chart of the polar seas; but she appeared to have lost this instinctive sort of power to mark the place, and I found that no reliance could be placed on her in this respect, and she complained that she could not understand maps; so that the only way of fixing the locality, was by *the time*.

The statements made in this gentleman's presence, were substantially the same as before made to me. What was very singular, in going to the polar regions, she appeared to go through a warm country first, and, apparently to change her course two or three times. The letter given her was an *old* one; and from this circumstance, and Sir John having previously filled the situation of governor of Van Dieman's Land, it would seem, that she mentally followed him through other climes, and former scenes, to his then situation. She appeared in this, and subsequent sittings, to give Sir J. C. Ross, a greater western longitude than Sir John Franklin; here she was evidently wrong; and it seems that she has frequently confounded the various ships connected with the expedition and the search, and that hence the mistakes have arisen. She has since told me, that *all the ships* seem to come before her. Not long before the arrival of Sir J. C. Ross, she said, quite spontaneously, while talking, as was supposed, ideally with Franklin, "Yes! I see there are two ships coming home, that will bring news." At that time I had not discovered the mode of conversing with her *when away*, and no questions were asked, as to what ships these were. Indeed, it was supposed, that it might refer to some returning whale ships. This statement of hers was reported in the "Manchester Guardian," some time before the arrival of Sir J. C. Ross. She had spoken of a returning ship at the second sitting; but the "North Star" having



been named by Sir John's friend, it was thought she saw *that ship*. I, therefore, expected *some ship* connected with the expedition, to arrive about the beginning of November, 1849, and in that month, both the ships, under the command of Sir J. C. Ross, reached England. After the publication of the account of their homeward passage, I questioned Emma very closely on the subject, and her replies left no doubt on my mind, that the ship she spoke of in September, was Sir J. C. Ross's. She said, the ship had got but a very little way from the ice when she first saw it, and that there was another behind. On referring to the dates, I found that Sir J. C. Ross had left the ice *only the day before!* It appeared to me, that she had seen these ships, *as frozen up*, and again in their *passage homewards*, without thinking of the intervening time, just as we often do in dreams, and that hence arose the confusion and mistake.

Subsequently, I received a later letter of Sir John Franklin's; the last, I believe, received by Lady Franklin. This has formed the medium of all the later inquiries. After using this several times, it occurred to me, that if I had the handwriting of other parties with Sir John, it would serve as some sort of a test; for if she gave a different time, or placed them in a different situation to Sir John, it would shew, that very little, if any, reliance could be placed on her statements, as regarded time and situation. Through the instrumentality of a gentleman holding a high official situation, several letters were procured, and sent me, written by different officers in Sir John's ship; also an official letter of Captain Crozier, the commander of the "Terror;" and another, written by the commander of the "North Star," relieving vessel. These were accompanied with a personal description of the different writers. I tried Emma with these, in the presence of several highly respectable gentlemen of Bolton, who made notes of her statements. I first gave a letter, written by an officer in Sir John's vessel. She found him; and di-

rectly spoke of him as being with Sir John; and the description she gave of him accorded so exactly with the written one, that we were all much struck. Another was given, with the same result. I then gave another, without previously reading his personal description, and I found her equally accurate. One of these gentlemen has reddish hair; this she compared to the hair of a neighbour's child, which is of that colour. The next day we had another test. I gave her the commander of the "North Star's" letter, which, in appearance, was very much like the one bearing Captain Crozier's signature, *as if it was written by one of Sir J. Franklin's party*; and merely told her, we wished her to go again, and see if she could find this one. Her first observation, after trying, was remarkable: "*This letter wont let me go the same way as the other!*" It has since been found, that the "North Star" wintered on the north-east side of Baffin's Bay; while Franklin must have been far away to the west of Barrow's Straits. Six letters were given her, and in all, her description of the writers was correct; her remarks often graphic and amusing. Thus, of Captain Fitzjames, of the "Erebus," she said, "He is a half-master, but Franklin is the master of all." She also spoke vividly of the polar scenery; the "saltpetre lights" shooting up into the sky: the darkness and dreariness of the tract around the Pole; the modes employed to entrap and destroy animals for food; using their blubber, or oil, for fuel and for light; and other matters. One of these parties she spoke of as being dead: since then, of others. Sir John's personal safety she attributed to the quantities of fish oil he was in the custom of drinking; a habit, which I have been since informed, he acquired in former polar voyages. Her description of him, personally and mentally, I am also informed, was quite correct.

During the past summer and autumn, she repeatedly asserted, that Sir John had got his ships afloat, and moving homewards, and she gave a decreasing longitude; so much so, that if the ship, she spoke of, was

his, he ought to have been here by the end of November. Here, however, she seems to have made the same mistake as last year, and to have confounded other ships, connected with the discovery, with Sir John's own ship; for two vessels were actually nearing home, but they were the "North Star," and Lady Franklin's vessel, the "Prince Albert." The most important of her statements, during the autumn, was made in the months of August and September. On the 24th of August, she said she could see a ship *approaching* Franklin, which, to *her*, did not seem a long way off; and, that Sir John had *not* seen the "North Star." On the 7th of September, she said, that Sir John had *not* seen the "North Star," *again*, that he had *not* seen the "North Star." On the 15th of September, she told me, in a state of much excitement, that Sir John had been met by a ship, commanded by a "white headed" man, *and relieved!* It is now known, that the "North Star" did not see Franklin; but, that about the time she said a ship was approaching him, *traces of the gallant adventurer had been discovered* at Cape Riley, situate at the north-west extremity of Barrow's Straits, considerably to the westward of the point to which Sir J. C. Ross penetrated, and directly in the track that she has led me to expect Franklin took; and it is now known, that the relieving ships had passed Cape Riley several days before she says Franklin was met. Soon after this, her statements appear to represent Franklin's ship, with two others near to it, one of which is the "white headed" man's ship, as being again frozen up.

*At present*, what we do know, tends to confirm the *main points* of her statements. She has all along asserted, and still continues to assert, that Franklin is alive, and her expectation of his coming home, but not the way he went. Notes of her statements are in the hands of several gentlemen; so that, when the time arrives for clearing up the mystery, there will be opportunity for doing so, without any possibility of collusion or mistake. When I began these inquiries,

they were quite of a novel kind, both to myself and the clairvoyante; and hence, necessarily, crude and imperfect: for the clairvoyant, like ordinary, perception, becomes clearer and improved by familiarity with any subject. I have, therefore, regretted that ever any notice of this particular investigation, found its way into the public newspapers, because it has led to a host of imitators; some of whom seem to have reflected the statements already known or reported. And I know, that Lady Franklin has been pestered, and her feelings hurt, by persons intruding on her the most arrant nonsense and downright falsehoods, as pretended clairvoyant revealments. When the fate of Sir John is known, and, especially, if his safety is ascertained, which I hope will be the case, then the notes of these inquiries will receive additional interest.

The difference of time which Emma gave during the winter of 1849-50, and under every circumstance, was from 7 to 7½ hours. Assuming this, as an approximation, it will give Sir John a western longitude of about 110 degrees; and other matters would make the latitude from 75 to 78 degrees north. She places the three ships now, about one hour, or more, *eastward*. She was an hour wrong in the longitude of the "North Star;" and since I have found her confounding vessels one with the other, I have considered her statements of time as of little weight; nevertheless, she has been tolerably correct on many other occasions: thus, in Mr. Willey's case, she gave a difference of eight hours west for San Francisco; several times, about two hours *east*, for Port Natal; and, in several cases, in the United States and Canada, the error has only been a few minutes.

As Sir John Franklin has before been ice-bound in the Polar regions, and, as it would seem, from repeated experiments, that every action of a man's life leaves an indelible trace, perceptible to a sufficiently lucid clairvoyante, and as I have found Emma mistaking the "marks," as she calls them, of a person, for the per-

son's actual presence at the time of inquiry, it will be impossible to say how far she may, or may not, have mixed up the former expedition with the present, until certain intelligence arrives by which to solve the problem. On the larger map, soon after I received it, she pointed out *Regent's Inlet* as the position of Franklin. He *was* frozen up in that place, I believe, in the former expedition; but the *time* she gave, placed him farther west, and it is not probable that he is there *now*. I sometimes suspect, that in giving a decreased longitude, making a difference in time of about one hour, she may have had her perception directed to the present situation of the ships, forming the last relieving expedition; and, as all these vessels are, in her mind, grouped round Franklin as a centre, she may have erroneously given him a different position to that assigned in the winter of 1849-50. But all must be considered as conjecture until the arrival of actual information.

## CHAPTER VII.

### CLAIRVOYANCE, AS APPLIED TO PHYSIOLOGY AND MEDICINE.

EVERY practical physiologist will admit, that there are many curious points, connected with the functions of various parts of the internal structure of the human body, which it would be desirable to know, but which can hardly be understood, because it is impossible to see these parts while living and in action. The medical practitioner, also, would frequently be glad to learn the cause of perplexing symptoms; to know exactly the *seat* and *nature* of disease, that he may be enabled to apply the most appropriate remedy. As he cannot *see* the cause of disease, he uses the stethoscope, in order to enable him to compensate, by *hearing*, for the absence of *seeing*. In both these cases, the services of a sufficiently lucid clairvoyante, may be of the greatest use. And, although the clairvoyante may not fully understand the nature of the objects seen, the educated practitioner can hardly fail to appreciate the description, and estimate the morbid appearances at their true value.

In the case of Emma, it was not long after the discovery of her lucidity, before I observed that she sometimes noticed the internal structure of the body. One evening, she began to describe my lungs, as "*pink things, full of holes like a sponge, with air in the holes, and thousands of little veins in all directions.*" She said, the right lung was not so good a colour as the left, and that "*it stuck at the middle flap.*" This I considered to be the case, having twice suffered from inflammation on that side of the chest, and, therefore, thought she might but be giving utterance to my ideas. But I soon found that this was not so; but, as in the case of the pictures, she really did see what she described. I asked her some ques-

tions relative to the heart, which she accurately described, both as to the auricles and ventricles; but, as might be expected, in very homely language, yet sufficiently intelligible to any one acquainted with the anatomy of that organ. Thus, she called the auricles "*the ears*," and the ventricles "*the meaty part*." She also clearly distinguished the difference between the arterial and venous blood, and the situation of each in the heart; calling one, "*the light side*," the other, "*the dark side*." I thought her at fault once, but found that, while I was thinking about the heart, and expecting a description of some of its parts, she had wandered to the windpipe, with its rings. It was some time after this discovery, before it could be used without inconvenience; for when her attention was directed to the internal organs of the body, the strangeness of the sight, together with the universal motion, and circulating blood, so terrified her, that she would tremble from head to foot; and even when awakened, complained of being ill and frightened, without knowing the cause; and would inquire, what I had been doing to her, while in the mesmeric state. But, by degrees, she became familiarised with these investigations, and soon was able to examine the internal organs calmly, and without fear. Her manner, on these occasions, was quite different to what it was in other experiments. It was always serious and kind; her language soft, but, from her want of education, imperfect. Had she received an anatomical education, her gift would be more valuable; or, rather, more accurate descriptions might be obtained: but, on the other hand, her want of education proves that she does not derive the knowledge of the internal organism of the body, which she evinces, from her previously stored memory.

The faculty by which Emma described the internal condition of the body, in such cases as above alluded to, is what I have distinguished as *lucidity*. The first time she ever evinced a distant perception of the internal condition of the organism, was in the case of

the physician's lady, mentioned at p. 129. This was done chiefly for experiment ; but on the 29th of September, 1848, an opportunity was afforded for an entirely new, and unexpected manifestation of Emma's powers, and in a more serious case. A highly respectable gentleman, residing at, and well known in, Manchester, having, at that time, a daughter seriously ill with a cerebral disease, which baffled the ordinary medical treatment, and which, in addition to bodily infirmity, had produced a state of insanity, had been recommended to try, whether, by clairvoyance, a mode of cure could be discovered. He came to Bolton on the 28th ; but Emma being then in a state of trance, to be subsequently described, he could not obtain the information sought. He left with me a few pencil marks by the lady, as a means of forming a medium of connection. On the date above, I gave this paper, with the marks on it, to Emma, and asked her, if she could find the person who made the marks, and tell me what was the matter with her. I said nothing about doing her good, for, at that time, I had no idea of her selecting any remedies. She soon found the lady ; described accurately the external symptoms of the patient, and also her perception of the internal condition of the brain, to which organ she referred the whole cause of illness. After recommending various mesmeric passes, she exclaimed, pointing, at the same time, towards the ceiling of the room,—“There is what will cure that lady, along with mesmerism. Eh! what little bottles !” These she described as containing little things, like the small comfits called “thousands.” I said, “Have I anything like them in the surgery ?” “No! you have nothing like them.” “Where can they be obtained?” “There—in that big town (pointing towards Manchester), in that shop with a head in the window ; they are kept there in a drawer.” It would not have occurred to me what medicine she meant, but that, in the previous month, when in London, I had been shewn, by a lady much interested in mesmerism, and especially the higher



phenomena of clairvoyance, a case of homœopathic medicines. I do not recollect ever before seeing any; and I was, at that time, quite ignorant as to the mode of preparing and using them. I am also certain, that in her wakeful state, Emma knew nothing about, nor had ever seen, any of these medicines. The shop, I subsequently found, was Mr. Turner's, homœopathic chemist, Piccadilly, Manchester; and in the shop window was a bust of Hahnemann, the founder of homœopathy. But I was then ignorant that there was such a shop just in that neighbourhood, having seldom occasion to go to that part of the city.

I wrote to the gentleman, informing him of Emma's remarks; and, on the receipt of my letter, he went to Mr. Turner's, purchased a case of medicines, and came over to Bolton to ascertain the particulars. When Emma was mesmerised, the *sealed box* was put into her hands. After holding it over her head, she said the case contained the medicine she saw, and pointed especially to the situation of one bottle in the case. When the box was opened, she selected a bottle labelled *ipêcacuanha*, which lay just under the place she had pointed out, and *tasted the globules through the glass*, without attempting to draw the cork. By way of test, the bottle was put into another part of the box, and other bottles slipped unawares into her hand; but she invariably detected the change, *by tasting through the glass*, and putting the bottle to her forehead. She became angry at these changes, and said we should poison the lady, with some of the bottles we had picked out. I fetched a little powdered *ipêcacuanha*, and gave it to her; and asked, if that was like what was in the bottle she had selected. She said, there was some of that in, and two other things, and something sweet. This evinced a remarkable perception of the composition of the globules, which, I believe, are formed of sugar of milk, starch, and a tincture of the drug, diluted with spirits of wine. From that time the prescribed globules were duly administered, and the mesmeric passes regularly made

by the lady's father: and the result was, the restoration of the lady to health, both in mind and body. Two years have now nearly elapsed since the cure was effected, and the lady remains perfectly well. How far the cure is to be attributed *singly* to homœopathy or mesmerism, or to both conjoined, I do not pretend to say. That the mesmeric passes are of the greatest use in cerebral affections, especially when the mind is affected, I feel confident. Emma accompanied me once to see this lady, soon after the cure was undertaken. I put her into "the sleep," and then set her to make passes over the lady, which she did with a soothing effect. . Thinking that I could assist in the operation, and that, as Emma had been mesmerised by me, the influence would be the same, I made a few passes over the occipital region and down the spine; but not so fully down as I wished, on account of the position in which she was sitting. Presently the lady began to evince great signs of anxiety and excitement. I saw *something* was wrong, but did not know what. Emma, however, perceived both the excitement and the cause. "Don't you see," she exclaimed, "you are making the lady worse. You are putting *the fluid* on her head again." She meant, as she explained it, that I did not *shake my hands* after passing down the back, and that thus the hand *charged with the fluid*, returned it to the patient when a fresh pass was made. I then left it to Emma, who soon soothed the lady with her passes, and spoke of the effects which were visible to her, as she proceeded. Ever since then, I have been extremely cautious not to mix influences, and to shake from the hand whatever may have been drawn from the patient.

The above remarkable case—remarkable, especially, for the choice of a remedy foreign to my practice, and for the precision with which she pointed out the shop where the remedy was to be obtained, still remains without a parallel in my experience. What should have directed her attention to the homœopathic medicines, I know not: when I have asked Emma what

led her to see them, she has replied, "That she was *helped*, and *shewn* what would cure the lady." It ought also to be stated, that she always affirms that there is an influence over her, when examining serious cases of disease, quite different to what she experiences in inquiries after losses, or mere experiments. It induced me to investigate the nature and composition of the homœopathic medicines, and that mode of treating disease. That investigation has led me to conclude, that there is much that is good in the homœopathic system of medicine; but it has not convinced me of the propriety of *confining* practice to infinitesimal doses. I also think, that the virtues of all medicines depend on their *physiological* action; and that, hence, for the action of the best, and most tried homœopathic remedies, a *scientific reason* may be assigned, in agreement with the acknowledged principles of therapeutics, and better than the mere *empirical* idea of specifics. I must own, that I have seen the best effects follow the use of homœopathic remedies; but I have always used my own judgment, as to the dose and manner of exhibition. Emma has repeatedly identified the homœopathic globules with the tinctures from which they are prepared, and this merely by her method of tasting through the bottle. This certainly proves that something of the medicinal virtue remains in them, although so highly diluted, and so minute, as not to be ascertained by the most delicate chemical test. It is, perhaps, one of the best examples of the *highly exalted sense* attendant on clairvoyance. Many persons, admirers of homœopathy, sought the assistance of Emma's powers, and she sometimes exhibited a sort of intuitive knowledge of the property of these remedies; at other times, her perceptions were more limited.

The success attending her perception of homœopathic remedies, induced me to try her with the usual medicines. A small quantity of the most useful drugs and chemicals were mixed with sugar, to give them the same sweet base as the homœopathic preparations,

and put into small bottles, corked and capped. These she would examine the same way, *by tasting through the bottle*; and such as she considered *good* for the patient, *en rapport* with her, she called "*nice*;" such as were not suitable, "*nasty*;" though, sometimes, the "*nice*" medicines were intensely bitter: such, for instance, as the sulphate of quinine. Her manner was, after examining the patient, to taste the medicines, and to select such as bore some relation to the complaint; and were, therefore, *good* for the patient then before her; but she had no idea of appropriating certain medicines for certain recognized diseases. It was, therefore, no use to shew her an assortment of medicines, and ask her to point out what complaints they were good for: she always said, "Shew me the poorly person, and then I can see if any of them will do them good." Of the *quantity* of the medicine she seems to have no just perception, but simply of the *quality*; hence, in her choice of homœopathic remedies, I consider it was rather the *inherent quality*, than the *proper dose*, which she perceived. But, by subsequent conversations with ladies who were in the habit of using homœopathic medicines, she acquired a knowledge of the mode of administration, and carried her wakeful idea into the mesmeric state. The recognised medicines of the pharmacopœia, which she most frequently selected, were generally appropriate, and such as I was in the habit of commonly using; and hence, it may be, that my knowledge, or practice, influenced her choice.

Since the case above related, I have had many, both in the neighbourhood, and in distant parts of the country; but, from motives of delicacy to the patients, I suppress all reference to the parties. Besides, I have been especially desirous to avoid even the appearance of giving this work the character of an interested record of cures and cases; and, in medical matters, have aimed, at what an American reviewer of the First Edition calls "*a commendable brevity*;" therefore, I give the briefest summary of two years experience.

The most numerous successful cases have been, diseases of the chest, liver, or nervous system. I have had the satisfaction of seeing parties restored, who were considered as past hope. Some of these parties I have never personally seen, but prescribed for them according to the clairvoyante's diagnosis: others, in the neighbourhood, I have seen repeatedly, after the first or second clairvoyant inquiry. In one case, in the North of England, at a great distance from Bolton, I had the satisfaction of receiving a corroboration of the clairvoyante's statements, from the physician in attendance. I have also had the gratification to receive letters of thanks, from individuals wholly unknown to me personally, who have been cured, and whom I have not yet seen. Professional gentlemen of the highest standing, have also applied to me for a clairvoyant diagnosis of their own cases. As might be expected, the cases often were of the worst description, in which various modes of cure had been unsuccessfully tried, and proved sometimes incurable. One great advantage of mesmeric treatment, and element of success,—that of imparting confidence and hope to the patient,—will be obvious to every practitioner. I will merely add a short account of a case of *blindness* from amaurosis, which occurred close to my then residence, and which the parents of the patient are desirous should be known.

Towards the close of the summer of 1849, Ellen Daniels, about seven years old, and daughter of Mr. and Mrs. Daniels, of No. 9, Cheapside, Bolton, while visiting at a relative's in Bury, began to exhibit symptoms of cerebral affection, with partial paralysis. The relative became so alarmed, that she brought the child home; here the symptoms increased; her eyes grew gradually dim, and eventually she became *totally blind*. The child had been in this state about a fortnight or three weeks, when I first heard of it. I sent for her, and examined her eyes minutely, and could discover no sensibility to light, and satisfied myself that she was really blind. I then put Emma into the

lucid state, and desired her to examine the child's head thoroughly. She did so; and attributed the cause of blindness *to the state of the roots of the optic nerves*, and the general disordered condition of the nervous system. She said, if passes were daily made over the child's head in the manner she proposed, and a mild tonic chalybeate mixture, I was in the habit of using, administered, the child would recover its sight in a few weeks. Being desirous to ascertain whether she was correct in her perception, at the same time to benefit the child, if possible, I sent, in the evening, for its father, and said, that if he would allow me to try my way of curing the child, and not suffer any one else to interfere, I would do so, and not charge him anything for it. He consented; and the child was mesmerised daily; sometimes by Emma, and sometimes by myself; at the same time, the medicine was used. At the end of about three weeks, the child manifested the first perception of light, which gradually increased, until the sight became sufficiently restored to enable her to join in the gambols of other children, and also to read large print; so that a stranger could hardly perceive any defect. Her recovery would have been, I believe, more rapid, and still more perfect, if a sufficient time could have been spent on her; but the many interruptions I experienced prevented it. When I first examined the child, the outline of her cranium was very peculiar, being considerably elevated at the back of the top part; but, as her health and strength improved, I observed a gradual return to the ordinary form. Now, at the close of 1850, the child retains her sight, but is somewhat near-sighted. While examining this child, Emma told me of several cases, where, she said, continued mesmeric passes would restore vision. But I have had no opportunity of trying any similar case. Edward Barnes, the epileptic patient, who was so susceptible of my mesmeric influence, and who attributes his cure entirely to the mesmeric passes, con-

joined with the tonics I gave him, remained free from the fits, when last seen during the past autumn.

In putting the case of a distant patient, I give Emma the *handwriting*, or a lock of *hair*, of the patient, as the material medium of connection. In some instances, where I have known nothing of the symptoms, she has given me a very exact and full description of the case; in others, she has omitted things which ought to be known. This may have happened from her attention not being directed to the part, or from her not perceiving the importance of the appearances. As regards *external* appearances, she seldom paid any attention to them, unless especially directed to do so. Considering that medical investigations are too important to be made matters of mere experiment, I have, for some time, refused to put any *distant* case, unless the *symptoms were communicated to me confidentially*. By this means, I can be assured that Emma has the right party mentally before her, and can direct her especial attention to such parts, or organs, as the symptoms may lead me to suspect are disordered. When patients apply *personally* for clairvoyant diagnosis, I generally desire them *not* to inform me of their complaints, until the clairvoyante has made an examination, and described the internal appearances and symptoms; and, not unfrequently, they have expressed their surprise at hearing their symptoms so accurately described, and the locality of pains correctly pointed out, or the time of the day at which periodical pains set in, stated, without a word being said to either myself or Emma on the subject. It is this, which has made an indelible impression of the reality of clairvoyance on many persons. I invariably recommend patients to apply personally, if practicable. Their personal presence awakens the interest and sympathies of the clairvoyante, and that is of no little importance in these investigations. Besides, it is the faculty of *lucidity* which is then called into exercise; and this is not liable to the mistakes of *distant* clairvoyant perception, nor is it so fatiguing to the clairvoyante.



*Distant clairvoyance* appears more surprising and wonderful; but *lucidity* is the most certain and useful faculty.

The non-professional reader would feel but little interest in the physiological researches, to which I have applied Emma's faculty of *lucidity*; I, therefore, reserve many details which I may publish in another work. I would only observe, that these revealments throw light on various obscure diseases, especially of the heart and nervous system. It would appear, that there is a circulation, or transudation, of the blood through minute orifices in the walls of the heart, which have been generally overlooked, on account of their minuteness, and the complexity of the arrangement of the fibres of the heart. A late physiological writer, has applied the safety-valve principle in illustration of the use of the valves of the right ventricle; but here appears a more universal safety-system, by which the balance of the circulation, in this important organ, may be preserved, and, at the same time, the heart rendered less absolutely dependant for nutrition on the coronary arteries, than generally supposed. The knowledge of this *parietal circulation*, and of the action of the organic nerves, explains the reason of sudden death, from spasm of the heart; at the same time, it suggests a rational and safe mode of treating heart-disease. Then, again, the clairvoyant description of the forms and uses of the cortical spherules, or grey vesicular matter of the brain, and of the permeability of the medullary fibrous substances, and their different conditions in healthy and diseased persons, and of the use of the arachnoid membrane, throws much light on the causes of insanity. Emma has, on two or three occasions, pointed out on her own head, the locality of disease in insane persons not then present; and I have ventured, from these statements, to say, on phrenological grounds, what the chief symptoms of mental alienation should be, and the friends have confirmed my description.

It will be obvious to the reader, that the uses of



clairvoyant revealment, do not end with the case in which it is made. The knowledge thus obtained may be useful to the physician in all similar cases. I must own, that I have derived information from this source, which I could not have obtained from the usual methods of study; and, at the same time, more confidence in certain remedial applications. Clairvoyance and mesmerism are not to supersede the physician and medicinal agents; but the *former* is to be used by the physician as he uses his stethoscope,—that is, as an instrument of investigation; in fact, a true lucid clairvoyante may be styled a *living stethoscope*; and the *latter* is only one among many remedial agents. Mesmerism, I consider, has suffered from the enthusiasm of some of its admirers; who put it forward as the universal and unfailing panacea, to the exclusion of all other healing measures; a practice too common with the enthusiastic votaries of all *'opathies* and *'isms*. But the *time* occupied by clairvoyant investigation is a considerable hindrance to its use. The process is necessarily slow. Seldom has an examination lasted less than an hour; sometimes it has extended over two hours. This is a longer time than a physician can generally afford for a single case; and then the clairvoyante is too much fatigued to investigate another. Patients, too, have mostly required long notes of their cases. Clairvoyance has also been sometimes used to gratify patients, when really not required. I should not feel confident in prescribing for absent patients, on reading a list of their symptoms only, unless I found the clairvoyante's statements, on examination, accounted for those symptoms; and when patients apply personally, in very obscure cases, a clairvoyant investigation may be necessary. But, in the majority of cases, the usual method of inquiry, *combined with the information obtained from many clairvoyant investigations*, would be quite sufficient, if the patient fully stated the symptoms, and underwent the usual examinations. By this mode of procedure, the benefits derived from clairvoyant revealments would be more

generally diffused; much time saved; and, consequently, the charge to the patient lessened. Emma has *no recollection* of anything she may have seen, or stated, while making these inquiries, just as happens in other mesmeric experiments; consequently, many cases may be put, or questions asked, to which there might be some objection, if she retained a knowledge of what had transpired, when she returned to the wakeful condition.

In concluding this section, it may be proper to state, that the remedies I now chiefly employ, consist of the active principles of vegetable substances, chemically prepared, and impregnated with the odyllic and vital magnetic influences, and especially as regards the solutions. Some are of the homœopathic class, and those which are contained in the recognised Pharmacopœia, are, from their mode of preparation, free from all nauseous taste; while, owing to their concentrated form, they are transmissible by post, which is a great convenience to distant patients. In addition, simple and medicated baths, and atmospheric and galvanic electricity, are freely used, in all suitable cases.

## CHAPTER VIII.

### CLAIRVOYANT EXPERIMENTS IN ELECTRO-CHEMISTRY AND MAGNETISM.

IN prosecuting my enquiries into mesmerism and clairvoyance, I soon perceived that there were some striking analogies to the phenomenon of terrestrial magnetism and electricity; such, for instance, as something like polarity, attraction, and repulsion. Subsequently I experimented a little in chemistry. About this period, a reverend gentleman kindly sent me Dr. Mayho's work "On the Truths contained in popular Superstitions," in which I saw some account of the earlier experiments of Baron Von Reichenbach, and of his new O D force. I was struck with the similarity in the results of some of his experiments and my own. For the information of those unacquainted with the Baron's researches, I may briefly state, that he has several female patients, who appear to be the subjects of severe nervous disease, in one instance, confining the patient permanently to her bed. The unusual condition of the nervous system of these patients, partly perhaps constitutional, and partly the effects of disease, render them peculiarly susceptible of sensational impressions; and from their extreme sensitiveness they are enabled to see phenomena, chiefly in connection with magnetic, electric, or chemical action, which are not at all perceptible to the senses of ordinary observers. Reichenbach, alluding to the influence felt by some persons from the proximity of a magnet, says, that in Germany, at least one-fourth of the inhabitants are susceptible of its influence in a greater or lesser degree: this class he calls *SENSITIVES*; but such persons as his patients, *sensitives in the highest degree*. In these investigations, Reichenbach, like the mesmeric operator, has had to depend principally on the statements and feelings of others, and not on the

evidence of his own senses, or on the senses of persons constituted like himself. Hence a shadow of doubt cannot but arise, which can only be dissipated by continued experiments, and the most rigid tests. As regards mesmeric subjects, I have always been fearful, lest the opinions or conjectures of the operator's mind should be unconsciously reflected by the subject; but in the following experiments, most of the statements refer to matters of which I had no previous idea. In the spring of the present year (1850), being in Edinburgh, I shewed to Professor Gregory some notes I had with me on these subjects; and he very kindly read to me, some passages from his then unpublished translation of Reichenbach's larger work, which were so strikingly similar, that I saw they were two entirely independent testimonies to the same class of phenomena. The notes I transcribe, will I trust, prove interesting and suggestive to the enquiring reader, and I believe they are the first published English experiments of their kind.

February 10, 1850.—In experimenting with Emma this day, she said, while in the lucid state, there is a fluid issuing from the points of the fingers of each hand. This fluid, she said she could see, and that it was of an orange or reddish colour from the right hand, and greenish or bluish from the left hand. She represented this fluid as passing *out* of the right hand *into* the left, and thus making a circle. By trying these experiments her hands became so strongly attracted to each other, that it was only by long-continued *cross passes* that they could be separated. The adhesion was so great, as to cause the fingers and hands to be distorted in a way not to be voluntarily imitated, and the muscles were swollen and rigid, with all the appearance of severe spasm. On the 19th of February, and several subsequent times, I tried her again on this point, to see whether her perceptions remained the same, but found no essential difference in her statements.

February 21st.—Emma, in the "sleep," told me

this day, for the first time, that if SILVER was placed on the skin, over the heart, "it would have her"—her phrase for being demesmerised. Also, that if a plate of silver was placed there, while she was in the wakeful state, she could not be put into the mesmeric sleep. How she came to know this, I could not learn; it seemed like intuitive perception. I gave her, at her request, a shilling to try this effect. She placed it over her heart, and became gradually demesmerised; but on awaking, did not seem quite right. She was somewhat convulsive, for, perhaps, a minute; and this mode of demesmerising her did not awake her so easily and tranquilly as *upward passes*. At another sitting she said, That if silver was placed in her hands, it would help her back when away on *distant* excursions. That is, it would help her to re-invert the currents, &c., and return to the *first*, or *lucid*, state. On another occasion she said, that a piece of silver, as a shilling or half-a-crown, passed over from *right to left*, would prevent going into the "sleep," and act as a *safeguard*. That a piece passed from *left to right* would bring her back, from a distance; and if put next the heart, would bring her out altogether. These statements I have found of great practical value. By putting a shilling into Emma's right hand, passed as she directed, or simply breathed upon, and, at the same time, making passes round her head and shoulders, from *her left to the right side*, she can easily be restored to the *first* state, and the former excitement and palpitations of the heart are thus avoided. At times, also, when Emma has gone spontaneously into a mesmeric state from abstraction, or deep attention, as has happened when in a place of worship, I have, unobserved, slipped a shilling, *so passed*, into her hands, and restored her silently to wakeful consciousness—greatly to her own surprise; for she was unconscious of the change which had passed over her, until aroused from it. I did not try the effect of placing silver over the heart, to prevent the "sleep," for a considerable time; being fearful, on account of her peculiar sensitiveness, that I might

injure her, or impair her interesting mesmeric susceptibilities; but this experiment has now been made several times. The first time I made the trial, Emma placed a half-a-crown, I gave her for the purpose, on the sternum, rather than over the heart; and, I believe, her linen partially kept it from touching the skin. I took her by the hands in the usual way, and looked steadfastly at her, and she went speedily into the "sleep." I thought that she had made a mistake; and, indeed, from my powerful influence over her, I thought it impossible that, by any means, she could be made to resist it. When I found where she had placed the coin, which I did on demesmerising her, I desired her to put it on the skin, close under the left breast; at the same time, leading her to expect that it was to send her quicker into the sleep, (for I had not informed her in the wakeful state of what she had said respecting it;) she did so; and I tried for ten or twelve minutes, but could not succeed in mesmerising her! Several times she seemed as if about to nod, and spoke of feeling sleepy, but the feeling directly passed off. Fearful of impairing her powers, I did not try longer, at that time, but tried again on another day, and with the same result. As Emma was in the wakeful conscious state during these latter experiments, her sensations, on these occasions, belong to the class of Reichenbach's *sensitives*, and as such will be described. Twice, after using the half-a-crown on the left side, and finding that I could not send her into the "sleep," I got her to remove it to the corresponding situation on her *right side*, and desired her to describe the sensations she felt; but not many seconds elapsed, after taking her hands, and looking at her, before she was in the mesmeric state.

Many experiments were tried with a small bar, and horse-shoe magnet, which were often repeated and varied, with a view to test the accuracy of her statements. The general result may be thus stated: Emma could see an aura, or fluid, passing into, along, and out of the magnet. Nothing was said to her re-

specting the poles of magnets, or their relation to terrestrial magnetism, lest any idea should be suggested to her, which might give a bias to her perceptions; but she invariably represented the fluid as passing *in* at the south pole of the magnet, and *out* at the north pole. This she did, whether the bar or horseshoe magnet was used. She describes the colours as "rainbow-like;" duller, with greenish and bluish colours predominating at the south end; and more brilliant colours, with *red* predominating, at the north end. In comparing the current with that in her hands, she said, That the current out of the *north* pole of the magnet, and out of her *right* hand, was warmest, and that was the reason she called her right hand, "the *warm* hand;" and the right side of the body, generally, "the *warm* side." In describing the current through the bar magnet, she represented it as passing along the upper surfaces of the magnet, and returning underneath; but whether she meant underneath the magnet, or under the upper surface, I could not tell. She described the magnet as full of "little holes,"—*pores*, probably; and said, that the fluid had a more zig-zag course in the magnet than in the air, because it was stopped by these little holes:—perhaps some irregularity in their pores.

A bar magnet was laid on a table, nearly north and south; with the north pole of the magnet to the north pole of the earth. Emma desired to look at the magnetic fluid in the air, and see whether it went in the direction the magnet was lying. After a minute or two's examination, she placed the magnet in a position nearly N.N.W., and S.S.E.; that is, nearly, if not quite, in the line of variation, the northern current having a western declination. In this position, she said, the fluid in the air, and that in the magnet, travelled in the same direction. In describing the course of the fluid *in the bar magnet*, she invariably represented it as passing from the south-east corner to the north-west. When the magnet was reversed with its south pole placed northerly, she said the current was *contrary* to

the current in the air. The magnet was then laid in a position from east to west, with the north pole to the east: she now said, the current entered at the south-west angle, and passed out at the north-east; in this mode, *crossing* the terrestrial current. But the most curious thing, perhaps, is, she represents the fluid as describing a *series of epicycloidal curves* in its course. These curves she pointed out, with a pencil, on the magnet, and afterwards roughly drew them on paper.

August 14th.—A small iron wire was passed through the keyhole of the door, and into the yard, in the sunlight; but the sun was *rather* obscured: the other end was put into Emma's hand, or else held before her. When asked, if she could see anything? she replied, "That she could see *sparks of fire* coming from the wire—nothing else. It is of the same sort of colour as flies from the points of the electric machine;—they *jump*." She then described them as like a mass of twisting fire (spirals, probably,) round the outside of the wire, and at the point they seemed to fly off. She had a *silver* ring on her finger; I put the wire through the ring, between it and her finger. She said, the ring seemed to stop the sparks coming any farther; they twisted round the ring, and then flew off at its edges. When the sparks passed from the edges of the ring, they were of a similar colour as when they passed from the point of the wire, but brighter. A *gold* ring was now tried. "They now seem *two* colours. The sparks part into two colours as they fly off. They are a brilliant red, and a pea green. They seem to go the same way, but some are red and some are green. When the sun does not shine out, they are not so bright." A gold and garnet ring tried, and the wire put through.—"The sparks fly from the edges of the ring, green and red. The stones stop the rays." A gold ring was held out in the sunshine, and then given her. She said, it *felt cool*; but the vapour, from the end of the wire, hot. It should be observed, that Emma shews no real signs of feeling



when mesmerised; but may easily be led to *imagine* that she feels pain, by *pretending* to prick her, or exciting the *idea of pain*; whether in these experiments, she really *felt*, as well as *saw*, by some abnormal means, or only had the perception of what the sensation would be, I cannot determine.

On another occasion, I passed both a brass and iron wire under the window, and fastened them, by small staples, so as to be exposed to the bright sunshine of a summer's afternoon; the other ends were given to Emma, in a shaded part of the room. Almost the first observation she made was, that the yellow wire was *mixed*; this struck me forcibly, as I am sure she knows nothing of the composition of brass. She said, the *light* from both wires was the same colour, but that the yellow wire had the strongest spark. The sparks came spiral along the wire, and then flew off at the end; a knot, or circle, in the wire does not stop the current. She said, unasked, that the yellow wire would do a patient good. Afterwards, that if a person had a pain in the face, the current from the wire would tend to cure it, in the same way as the mesmeric influence, but *that it would not send into the "sleep."* She also said, that if the wire was placed on her skin, round her waist, I could not "send her,"—that is, send her into the "sleep." This I have not tried; but I found that she did not go into the sleep until she loosed the wire, which I did not perceive she held in her hand, until I found a difficulty in mesmerising her. This appears to be similar to what she before said of *silver*.

I noticed one very singular occurrence at this sitting. I put the end of the wire through the ring she wore, as in a former experiment; Emma wished to examine it closely, by looking at it *over her forehead*, in her usual manner. In passing it upwards, she accidentally touched the upper part of her nose with the ring, and instantly exclaimed that a *shock*, or *prick*, had been given her: this she rather *saw* than *felt*. She said, that, after she was demesmerised, inflammation would

arise there, and that I should see it. I saw none then; and, upon awaking her, I did not tell her what she had said. About two hours afterwards, while walking in the street, she felt so distinctly, as if something had struck her on the nose with a small stick, that she turned round involuntarily to see if any one was near her. When she mentioned this to me, I told her what she had said in the "sleep." In the evening, I saw plainly a small circular elevated patch of inflammation; this did not wholly subside for three days. When I had her again in the mesmeric state, I asked her how it was that the wire and ring affected her nose? She said, it was because "she was *warm*,"—meaning, mesmerised. This may shew that there is a real influence flowing from wires so placed, which can be felt by sensitive persons; and the readers of Reichenbach's last work, will observe a similarity, if not identity, with his *odylic force*. These experiments with the sunlight, I repeated several times, and with similar results.

After one of the foregoing experiments, I tried another directly chemical. I placed my daughter on a closed staircase, and gave her a tumbler of water, containing about half an ounce of *bicarbonate of soda*: into this I introduced one end of a small *iron wire*, which I brought through the door, and the other end I held before Emma. While the soda was dissolving, Emma said she could see light coming from the end of the wire, like the light of burning sulphur; it seemed to come *through* the wire. By preconcerted signals, my daughter put portions of *tartaric acid* into the solution. Every time the acid was added, Emma exclaimed, that the light from the wire was more brilliant, and if I touched her with the wire it gave her a shock. When I touched the gold and silver rings she then had on her fingers, especially when the acid was added, it drew and contracted the muscle, and twisted the arm, like the effect of a powerful charge from a medical galvanic apparatus. This, to me, was a most interesting experiment; the results were so striking and unexpected. It may be objected, that Emma's lucid

faculty enabled her to see what was going on behind the door, and that she *fancied* the additional action when she *saw* the effervescence; but she sees only such things as her *attention* may be directed to, and I endeavoured to fix that on myself and the wire I held.

Some days afterwards I fixed a small *brass* wire so that one end was in another apartment, and could conveniently be dipped into solutions, and gave directions for their management, and for letting me know what was being done. The above recited experiment, slightly varied, was repeated. Bicarbonate of potass was now tried in solution; one end of the brass wire dipped into it; the other I shewed to Emma in the next apartment. She said a light came *through* the wire, not round it; this she now compared to burning saltpetre. Tartaric acid was added at a signal, as before. She said the light was more brilliant, and that it shot forth every time the acid was added, and during the effervescence. It gave her a shock as before; and when the wire touched her silver ring, it produced the galvanic effect on her hands and wrists: or what looked like rigid mesmeric catalepsy.

A piece of *iron* wire was put into largely-diluted sulphuric acid, and the concealed end of the brass wire introduced; the other end shewn to Emma. She said, light comes out of the wire, more of a buff colour than in the other experiments. It comes *through* the wire, and out like little globules or sparks. It tasted *sour*: very sour and bitter, "*something like the iron water of Turton.*" This was a most pointed comparison. I put the end of the wire into her hand, and then, unobserved, slipped half-a-crown into the palm of the hand in contact with the wire. Instantly her hand and arm became distorted and bent, as with a powerful galvanic charge; and so strong was the effect on her, that she twisted the wire tightly round her hand and wrist, as if it had been a piece of string; and the tightness caused a deep indented discoloured ring where the wire pressed. I had some difficulty in removing the half-crown and setting her hand at liberty,

and feared I had much hurt it. *Here*, and in similar cases, the effect was undeniable, and obvious enough to the senses of all observers. I afterwards *directed her attention* to the glass in the other apartment. She said that "there was something at the bottom of the glass that looked round, but she could not distinguish what it was; that there were bubbles in the glass:" which was correct, as they arose from the gradual decomposition of the water, and the escape of the hydrogen, and "that it tasted sour." She was not very lucid that day, and complained of headache.

These experiments shew, that there is some real unknown influence excited by chemical action, light, heat, and the magnet, which can be perceived by highly sensitive persons, and more distinctly, probably, in a high state of *cerebral lucidity*, or clairvoyance; and the reader will be prepared to admit the *possibility* of mesmerising water, which has generally been considered as merely imaginary. Frequently I have just dipped the tips of my right fingers into a tumbler of water, and almost as soon as Emma has taken a portion into her mouth it has evinced its powerful effect on her, by momentarily arresting her breathing, causing a convulsive gurgling in her throat, and then a complete lapse into the mesmeric state. This has occurred when I have touched the water unknown to her. She generally manifested this great sensibility just after awaking from the mesmeric sleep. The inconvenience and convulsive action was the effect of the suddenness. How long the water would have retained the influence I cannot say, having always thrown it away to prevent accidents. But it would seem that the mesmeric influence may be transferred to most, if not all, bodies. One morning, a letter arrived from her parents, with the *love* and *kisses* common in such epistles. After reading it to her, I jokingly breathed over the words, and made some passes over it as I folded it up and gave it her, saying, "Take your letter; it is full of love now," or some such expression: she took it, and *instantly* fell on the floor, as if in a

fit! I felt alarmed, and hastened to raise her up; and as soon as she recovered herself, she said it was occasioned by the letter, which was so charged that the suddenness with which she took it instantly took away her senses. Fortunately she was not hurt. She desired me to burn the letter; but this I did not do, nor did I think of demesmerising it; but put it with others in a letter-rack. I afterwards found her, either on the after part of that day, or the next, again lying on the floor, with the letter in her hand, and in the mesmeric state. Upon inquiry, I found she had been sitting, sewing, near the rack, and felt an influence drawing her head towards it. The strange feeling induced her to look, and seeing the letter, she got up to take it down and throw it in the fire; but no sooner had she taken it in her hands, then she fell as before, and remained in the mesmeric state till I found her. I had no intention *really* to mesmerise the letter when I gave it her, much less that it should affect her as it did; but the mere *passes* and *breathing* conveyed the influence which remained in contact, or inherent, in the paper. This influence, therefore, like that resulting from chemical, or *odylic* action, is a *real something*, which can be retained and transferred. As the plague may be disseminated by papers or garments imperceptibly contaminated; so may the soothing and health-giving influence of mesmerism, and its kindred elements, be conveyed to medicinal substances, and the effect experienced will be according to the receptivity of the subject.

SENSITIVE experiments.—The endeavour to mesmerise Emma, with a plate of silver over the heart, shewed that she is in the wakeful state, what Reichenbach calls, a *sensitive*. But I apprehend all mesmeric subjects will be found more or less sensitive. I do not positively know, but have reason to suspect, on physiological grounds, that the ordinary sight of *sensitives* will be found weaker than that of robust persons. Hence, after all, the ability of *sensitives* to see objects invisible to ordinary vision, may result from the ac-

tivity of the sensorium, as in lucid mesmeric subjects; and the peculiar state of the nervous system may render them internally susceptible of impressions which cannot be felt by individuals normally constituted. The most healthy will experience a sensation of light from a blow near the eye, as well as from other strong stimulating applications; this is generally referred to the stimulus conveyed to the retina, &c., and the light considered merely imaginary. But, from the results of Reichenbach's experiments, it is probable that the strong nervous stimulus excites the *odylic* action, and renders the *odylic light* momentarily visible.

When I found that I could not mesmerise Emma while the half-crown was over her heart, I directed my attention to any other symptoms that might arise, and asked her if she felt any peculiar sensations. I first held her hands in the usual way; that is, her left hand in my right, and right hand in my left. I found, that whenever I loosed, or changed my hands so as to take her left hand in my left, she started, and drew a sudden convulsive inspiration, similar to what would result from a slight electric shock, or a sudden plunge of the body into water. This shock was experienced *every time the hands were changed*. When my right hand held her left hand, she felt as if something was going up her arm; this sensation was felt in the hand, at the elbow, the shoulder-joint, and then down to the place where the half-crown was placed; there it was felt as a gentle blowing sensation around the coin. When I crossed my hands, and took her left in my left, after the first slight shock, she felt a sucking or drawing sensation over the heart; then a feeling of swelling, or filling, in her breast; then a darting sensation to the shoulder,—the elbow,—the wrist,—and these sensations continued as long as the two left hands were connected. No particular sensation was felt when her *right* hand only was held. When *both hands* were held in the usual way, no particular sensation was felt over the heart, but a continued sensation in her hands

like what is called "pins and needles." This sensation was considerably heightened, if the thumbs were compressed as well as the fingers. I have several times tried Emma's *sensitiveness* to the magnet; sometimes she has shewn considerable sensibility, at others, but little. The general result is as follows: When a bar magnet was drawn *down* her right arm, she felt a sensation, at times, even through the sleeve of her dress, but stronger very near, but not touching the naked skin. If the north pole of the magnet was held next to her, she described the sensation as it passed down, as being that of an agreeable coolness, as it passed along the straight bones of the arm, hand, and fingers; but a warmer, or sort of hot sensation at every joint. If the north pole of the magnet was passed *upwards*, it produced a somewhat disagreeable warm sensation. When the magnet was passed *spirally* round her arm, with the north pole towards her, she described it as a sensation of a wire or cord drawn tight round the arm, and cool as it passed downwards.

Nov. 15th, 1850.—This day, after several failures, I succeeded, as about two years since, in arousing or awaking Emma to full wakeful consciousness, but with the lucid faculty in activity. After several of these trials, she awoke, but with the eyelids closed and quite dark, and wholly unable to see anything; in fact, like many persons are in the first stages of mesmerism. I tried the effect of breathing on the top of her head; when, after a little time, she shrieked out with fear, and said that everything was light, although the eyelids were still closed. Notwithstanding her familiarity with physiological inquiries while in the mesmeric state, she now felt so horrified at the sight of the circulating blood and moving viscera, that I was speedily obliged to close the vision. On the evening of that day, and the next, I tried her again, and got her to be a little less frightened. After fully awaking her, and bringing her, apparently, *completely* into the normal state, suddenly, from some cause, she went into the lucid state *with the eyes wide open*, and continued



so for a few minutes, and then sunk into the mesmeric state. This was a very different state to that of spontaneous mesmerism with the eyes open; because, in this latter state, her eyes were always *fixed*, or nearly so, and the whole tone of voice, language, and manner, evinced that she was in the mesmeric, or magnetic, state, notwithstanding the eyes remained unclosed. But in this state of *wakeful lucidity* her eyes *freely moved*, and all the senses appeared in the normal condition.

In this wakeful lucid state, she began spontaneously to speak of my skin; the outer part of which she compared to *fish scales*, lying one over the other: and spoke of the edges of the scales as appearing iridescent with all the colours of the rainbow. This, with many other observations, seems to shew, that not only is the lucid vision clearer and brighter than ordinary light, but that *it magnifies* the objects, and hence her ability to see the blood corpuscles and other minute parts of the body. The true skin she compared to many fibres of fine cotton lying in various directions, and interspersed with numerous blood-vessels. Although the eyes were open, and freely moved about as her attention was directed to different objects, it did not appear that they were the organs of this lucid vision; for she seemed to see clearer, and to have more light, when she held her eyelids down with the fingers of her *right* hand, as, if in accordance with what she says of the vital electric, or magnetic, currents, the circuit was completed when she pressed in this way on her eyelids. When the gas was turned down, so as to be nearly out, she said *it was lighter*; and when turned on again, said it had become *darker*: another proof, that the light, or its analogue, issued from within.

I took the opportunity of this unexpected conscious lucid state, to try her again with the magnets; and I felt more induced to do this, because I found that she had no recollection of what she had said or done in the mesmeric state. Indeed, it was amusing to see



how clumsily she did things in this lucid state, in accordance with my direction, which, in the mesmeric state, she did spontaneously, as if by instinct. I was gratified to find her corroborate all her mesmeric statements. She placed the magnet exactly in the same direction, to be in the line of the magnetic current; drew the same curves, *unasked*, and again said that the fluid went *in* at the south end, and *out* at the north; but she spoke plainer of the *course* of the current. She said, that it formed an arch in going from point to point of the curves; that there were sparks of light issuing from the ends and points of these curves, of a phosphorescent appearance,—for she compared them to the light produced by rubbing a lucifer match in the dark. The current, after passing from south to north, issued out at the north-west corner, formed an arch over to the north-east corner, and then returned through the middle of the magnet, crossing it in the centre to the south-west corner, then arching to the south-east corner, where it entered, and went on as before. She saw the luminous fluid issuing from my fingers, and, as before, said it came *out* of the right hand, and that the colour in that hand was brighter than the left. When the hands were joined a current was formed. It is proposed to enter into these magnetic and chemical experiments on another occasion, and in a scientific form. The scientific reader will, doubtless, see in these simple experiments, results *suggestive* of very interesting inquiry.

## CHAPTER IX.

### EXTASIS, OR TRANCE.

THE ancients were acquainted with a state, in which the patient fell into a sort of swoon, and, while under its influence, the mind became, as it were, loosened from its bodily connection, and could, by this means, obtain a perception of objects, and a knowledge of things not cognizable to the ordinary senses. To this state they gave the name of *Energumene*, from its inward workings; and *Extasis*, because the mind thus stood, comparatively, out of the body. It was not confined to prophets or inspired teachers; although it is highly probable that such persons were almost invariably the occasional subjects of this state, and were thus made the mediums of Divine Revelations. The condition, in itself, seems to be, a merely partial uncovering of the veil which conceals "the things unseen;" and Extatics may be considered as travellers in an unknown country, enabled to see something of its nature, and to report, according to the degree of their perception, or powers of observation. But in no true sense, are they to be regarded as Divine Agents, unless specially called to that office independently of their Extatic condition. The sacred historian calls the vision of St. Peter, mentioned in the Acts, chap. x., ver. 10, *an Extasis*\*; but the call or office of the Apostle was antecedent and independent of the vision: the use of the term, however, shews that the state was known. It is not within the design of this work to enter critically, or theologically, into an investigation of this subject: I, therefore, merely *suggest*, that all states of *Extasis*, were, and are, but an uncovering of the perceptions of the *PSYCHE*, or natural part of

\* St. Paul says he went into the state of *Extasis*, while praying in the Temple at Jerusalem. Acts xxii. 17.

man's spiritual organization; and hence the earthly character, as to scenery and the like, of all such revealments: the higher and prophetic revelations received by St. John, are said to be the result of being "*en pneumati*,"—"in the spirit."

The foregoing chapters refer to the phenomena witnessed in the state of *induced* extasis, or mesmeric trance; the present to states of much higher, or more interior character, and differing in some respects essentially from the observed facts of ordinary mesmerism, whether induced by the will or passes of an operator, or arising spontaneously, or from abstraction, as mesmeric states may do. They are precisely such states as were understood by *Extasis*, and as such are here classed. One very striking difference is observable; in the mesmeric trance, all is a blank to the subject when aroused; but in the extatic state, not only is there, in some measure, a power to describe what is seen or heard, or perceived as heard, but also, a recollection of what has transpired while in the extasis.

Frequently during the spring and summer of 1848, Emma would, in the mesmeric state, speak of the scenery and nature of the spirit-world, in such a way as to impress the beholder with a conviction, that the descriptions she gave could not be the result of any previously acquired knowledge, or of an active imagination. She also, occasionally, spoke of things which had actually occurred, but which it was impossible for her to know by any ordinary means. Her ideas of religion were principally derived from the teachings of a village schoolmistress in connection with the Church of England, and from occasional attendance at the public service of the church. She had been taught, she said, to read a little, while a child, but had lost the acquirement through a fever, and want of continued tuition; and, as before observed, at this time she could not read, nor even correctly tell the letters of the alphabet; and yet the ideas to which she gave utterance, were frequently of an elegant

and exalted description, although couched in homely language. As she still continued to have no recollection of what she uttered, when she returned to the normal state, I one day said to her, with a view of observing what her reply would be,—“Emma, I have heard of some persons having seen such things as you speak of, but they could recollect what they saw, and write an account of it in books.” She replied, “Yes; because it was permitted them; *and she should also be permitted by and by to recollect what she saw.*” I was much surprised at her reply, but I did not tell her this when she awoke, nor did I expect, then, that her prediction would be verified. Subsequent events proved that she was correct in making this assertion. It has since occurred to me, that she was undergoing a change, preparatory to the development of the extatic state, and that on this account her mind was drawn more to spiritual scenery. But the reader must not suppose that I imagined her to be invested with a religious character; which indeed, would not be in harmony with her ordinary state of life, as she never manifested what are called “religious impressions;” or that I considered her in the light in which “*the extaticas*” have been represented in some Roman Catholic countries. All these states I believe to be conformable to, and the result of, natural laws acting upon the peculiar nervous organization; but I consider that these natural laws are but the results of more interior and higher spiritual laws; and that these higher laws may, on this account, modify and control the lower. But while disclaiming all pretensions to a religious character, I must say, that I consider her statements, whether true or false, as independent as any which have been made before, and, as far as I know, wholly uninfluenced, by any thing I have read, or any opinions I may have entertained. I have carefully avoided instructing her in many things, lest it should bias her mind, or give a colour to her statements; and some of her most striking revelations have been opposed to my preconceived

opinions; while others, relate to matters I have never considered.

The first of these spontaneous states of extasis, or spiritual trance, occurred on the 3rd of July, 1848, without any expectation, or forewarning on her part, at least, as far as I know. This did not last more than a quarter of an hour. Afterwards she had several which lasted about half an hour; and since then, some which have continued for four, six, ten, and even twelve hours. But few, if any, of these states were observed during 1849, and not many during the present year (1850), and those which have occurred, have been of a less interesting nature on the whole, than those which occurred in 1848. Of most of these states, *she had a presentiment while in the mesmeric state*, and, in one instance, foretold the occurrence nearly two months before it happened. Generally, it was about a week or fortnight before the trance that she received an intimation of it, which she always represented as *being told her*; and as the time approached she would know the *exact hour* it was to take place, and usually about three or four days beforehand. She knew nothing of what was forthcoming, while in her ordinary wakeful state, and for the sake of experiment, and to test the truthfulness of her predictions, she was never informed when these trances were to occur; and yet she was invariably found correct, even to the exact time! They have usually been preceded by a feeling of quietness, and a confused strange sensation in the head, but not exactly of pain; but as soon as she fairly passed into the extatic state, all this feeling of strangeness and discomfort left her. Frequently she has complained to me of these feelings, and has enquired the cause, which I well knew, but could not consistently tell her. Several gentlemen whom I have apprized of her predictions, have been witnesses of their accuracy, and of the *genuineness* of this abnormal condition. Only one state that she had predicted, has failed to occur; and that depended on a contingency which

has not yet taken place. In regard to these predictions, it must be observed *that they relate entirely to her own states*: of the future as relating to others, or to general events, she appears to have no perception, or but an imperfect one, except *sometimes* in the results of cases of illness.

In these states of spontaneous extasis she preserved a recollection, at times, of the place she was actually in, and of the persons by whom she was surrounded; and, at the same time, she had a distinct and *sensational* perception of a higher and spiritual state of existence, and of a class of beings living in such a state. She would speak of these things while in the trance; and on her return to the normal state, she could recollect, and, with a feeling of awe and diffidence, again describe what she had seen and heard. During the first trance of four hours' duration, which occurred on the 28th of September, 1848, and was witnessed by several highly respectable gentlemen from Manchester, she was so far elevated in her perceptions, that she spoke of *this* world as the *other* world, just as if she had passed from this life by death. She said, also, that the persons in the room with her, appeared only *like shadows, and a long way from her*. Upon examination, she was found, in this and other trances, insensible to pain, and her eyes upturned, as in the ordinary mesmeric state, and her limbs continued flexible. At times, she would seem wholly indrawn; and then she would, as it were, return and speak of what was passing before her mental vision. But, in a subsequent trance, of six hours' duration, she became, for a part of it, quite insensible to all outward things, and perfectly cataleptic from head to foot. A gentleman, who was with me on this occasion, assisted me to raise her body, and we found it as stiff and inflexible as a log of wood.

The subject of these trances would afford matter for many pages; but some were of a private character, and, although highly interesting to the parties concerned, would not be interesting to others, except as

illustrating the nature of the spirit's home, and some of the general laws by which spiritual associations are regulated. It was with some hesitation I ventured to publish anything on this subject, in the first edition of this work, knowing that it was calculated to expose the writer to the sarcasms, and, perhaps, contempt of a certain class of readers; but I knew that there were some persons who would feel an interest in such revelations, and I find this latter class larger than I expected, and not confined to any particular creed or denomination. I, therefore, venture on a somewhat fuller statement, but still very brief. All that I have observed in these trances, tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil, attaining hereafter to a state of moral goodness. In *this respect*, Emma's statements are strikingly dissimilar to those of Davis, the celebrated American clairvoyant. But, as Davis subsequently stated, he had not been the subject of extasis, or the "superior state," as he terms it, when he delivered the lectures, afterwards published under the title of "Nature's Divine Revelations;" consequently, as he was only in the *induced* state of *ordinary mesmerism*, he may have, unconsciously, reflected the minds and ideas of those in mental association with him.

A *general* statement of Emma's revealments while in the state of extasis, will enable the reader more fully to comprehend the *particular* details of individual trances. Man is represented as a spiritual being, rising from what she calls "the shell" of the dead material body, immediately after death; or as soon as the connection between the soul and its material covering is completely severed, which she says, does not sometimes occur, until a day or two after what appears as death. The risen and emancipated spirit, is a perfectly organised existence, preserving the human form, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful

scenery of the spiritual spheres; that is, provided he possessed during his natural life, a moral state in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union, being united as to their minds. Those who have been interiorly united here, coming into a state of union hereafter; those who have not been *mentally* united here, seek their true *mental* counterpart hereafter. She represents male and female spiritual beings thus united, appearing at a distance *as one*, and says they are not called two, nor the married, but **THE ONE**. Infants and young children who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy, and early childhood, they are confided to the care of good female spirits, or angels, whose delight it is, to instruct them by various methods, especially by *representations of things*, which form a sort of pictorial teaching. These spiritual spheres are not located in the distant regions of space, or in the sun, or heavenly bodies; but are connected apparently with our own planet, and the spiritual inhabitants are in close association with us, and exercise an influence over us, although we are unconscious of it. It would appear, that all that is required, in order for men to have a *sensational* knowledge of their existence,—that is, to be able to *see* and *hear* them, is the closing of the external consciousness, and a full awakening of the internal consciousness. In the highest state of *ecstasis*, she appeared to herself to be among spiritual beings *as one of themselves*, at home, and surrounded by objects which to her were real, and which *appeared* more real, than the shadowy beings, with whom she was naturally associated. At other times, she said, that *she appeared* to the spiritual beings as shadowy, and her own perceptions were proportionably obscure. The first receptacle, or common plane of departed spirits, she describes as a sort of *middle state* or *place*,



from which the good, as they become prepared, ascend gradually, to higher and more delightful places; those that are the best having higher abodes than the others. All, she says, are welcomed by angelic spirits on their arrival in the spirit-world; but *the evil will not associate with the good, and recede of their own accord*, more or less rapidly, to darker places below this middle state, and which appeared also to be to the *left*: but of these darker places she had not seen so much, as of the abodes of the good. How far the objects presented before the extatic vision are *in themselves* what they *appear to be*, or how far they are *accommodated* to the perceptions of the extatic, and, in accordance with the suggestion I have thrown out above, are thus *presented in agreement with natural ideas*, I do not presume to determine: the *essence* may be spiritual; the *appearance* natural.

I have said, that before Emma became the subject of the extatic state, she had, in the ordinary mesmeric state, began to speak frequently of spiritual objects and beings. I soon perceived, that one being, under whose influence she seemed to be, and of whom she frequently spoke, had been most nearly related to me, while in this world, but she had departed this life for about ten years when the first of these trances occurred. Emma always says that this "lady," as I will call her, following Emma's phraseology, "helps her" in all serious cases of illness, and the like, but not in mere secular, or trifling cases. How far this is true I will not venture to say; but, assuming *the possibility* of such influence, no circumstance would seem more likely. She also spoke of a *fountain* of crystal water, in which, she said, the "lady" bathed her, before she could follow her to behold the scenery she afterwards described. This "lady" and "fountain" she frequently referred to, when in the trances, and, by this means, shewed that there was some connection between the states of *induced* and *spontaneous* extasis. The following narrative will shew that, at least, *some* of the matters connected with these trances, cannot be

accounted for by resolving them into mere imaginative action ; but that there is a *reality* in her extatic perceptions, and that she then possesses a super-sensual gift.

In the month of July, 1848, she told me, on a Saturday evening, while in the mesmeric state, that the "lady was coming to her, in the night between Sunday and Monday, and that she would shew her a book *with some writing in*, which she was to take and shew to me;" and further, that the "lady would come to her again, at a quarter past nine on Monday morning when she would know more about it." I found her, as usual, on awaking, ignorant of what had transpired, and carefully concealed it from her ; but mentioned it to a friend, whom I requested to be present on Monday morning to witness the trance, should it occur. From the general drift of her remarks, and her connecting the books and the writing with the "lady," I concluded, that, if there was any truth in her statements, one of three books was intended ; two of these were in the house, the other, a small pocket-bible, *was not in the house* ; but experience having convinced me of the correctness of her predictions, I got this little bible, *unknown to her*, and put it, with the other two books, on the shelves with many more, taking care not to put them together. In the night she got up in a state very similar, if not quite like *somnambulism*, and descending two flights of stairs, unheard by me, she went to the book-shelves, and selected *this very pocket-bible*, and ascending the stairs with it, came to my room, the opening of the door of which aroused me. She walked up to me, and addressing me in the peculiar way she then used to do, when mesmerised, she said,—“I have brought you a book which the ‘lady’ wishes you to read to me.” She was holding the book open over the top of her head, with the inside of the book next her. This I could see by the twilight ; but, as I could not see whereabouts the book was opened, I went to get a candle for that purpose, but, in doing so, owing to the

darkness, I inadvertently knocked the book out of her hand. She picked it up, and speedily found the place again, by turning over the pages, right and left, *over her head*, in her usual mesmeric manner, until she said she had found the same place again. The passage selected was Joshua, ch. i. vv. 8, 9.\* I read the passage to her; she said, "Yes! that is it,—'Be of good courage,' that is what the lady reads." When I began to read beyond the tenth verse, she stopped me, saying, "the lady did not read that." She appeared quite pleased and relieved by my reading to her, and soon spontaneously awoke. The next morning, she remembered being out of bed, and that I had led her up stairs; but she did not recollect for what she got out, or where she had been. Frequently afterwards, by way of test, this Bible was given her when mesmerised, and she was asked, before many persons, to point out this text, which she invariably did, *without attempting to look at it, but by feeling the pages, and turning them over while the book was over her head*. She also told me circumstances connected with the history of that book, which, she said, the lady told her, and in which the "lady" was concerned; which *I am positive she could not know by any ordinary means*; for some were only known to myself! She was asked to tell by what means she found the passage, as she could not read, and was also in the dark? She replied, that the "'lady' had a similar book, but a larger one, open upon the left arm, where it lay without any weight, and that the 'lady' pointed, with the right hand, to the same pages and text: That her own hands seemed guided in their movements by the 'lady's' hand; and that when she had got to the right place, she could no longer turn the pages, either to the right or left!" How far this was fancy, or some

\* "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

real *quasi* magnetic drawing, it is impossible rightly to determine; but it is certain, that on trying her with the same bible a few months afterwards, when she had lost the connecting influence, she could not, after repeated trials, find the passage as she previously had done. On the Monday morning, the friend alluded to came, as if accidentally, soon after nine o'clock, and we observed Emma becoming strange in her appearance; and, almost to the minute stated, she relapsed into the state of extasis. In this state, she explained how it was she was directed to the passage in Joshua, and many other things of an interesting nature, which, to avoid repetition, I omit. She also appeared, at times, to be eating something.

On Friday, July 14th, 1848, she said, while in the mesmeric state, that the "lady" wished her to shew me another chapter, and would come for that purpose, and that she should "*go away*" again,—that is, into the state of trance, at ten o'clock on Saturday. From a few words she said, now, and at another time when mesmerising her, I thought the subject was very similar to the vision of Peter, recorded in Acts, ch. i. About four o'clock, on Saturday morning, she came again to me; but, this time, more in a state of trance than somnambulism. She had the same pocket-bible, and open over her head, at the part I had anticipated. I read the narrative to her: she said, "That was it, and the 'lady' would tell her more bye and bye." She then aroused, but *partially* recollected what had transpired, and expressed great fear of something like a lion, which she said came near her, but which the "lady" said would not be allowed to hurt her. At ten o'clock she went into the trance, as she had said, in the presence of myself and a friend. This state, like the former, lasted about half an hour. The result of inquiries made in and out of the trance, were briefly as follows: She saw "a great thing" coming down out of the clouds to her, suspended at each corner by cords, and the *manner* of suspension she afterwards shewed with a piece of paper and some

sewing cotton. When it was down, it opened, and all sorts of animals and birds, and snakes and adders, got out of it. There were lions, and other fierce looking animals, but they all looked kindly at her. One, who stood by, took a bird, and told her to eat: she did so; but it did not seem to hurt the bird. Afterwards, all went back, and up again. I asked her to inquire *why* she had such a vision? Her reply was very singular, and I give it without comment. She said, "It was because people were beginning to doubt whether such a thing ever happened, and it was to shew that it was possible and true. No one had seen this since the man who first saw it, but she did not know his name." She also said, that, before this vision, she *saw* the "lady," but was not permitted to *touch* her, but now she was permitted to touch her too. Also, that she had, for the first time, a white dress given to her, but not so beautiful as the "lady's."

On Thursday, September 28th, 1848, Emma went into a trance she had foretold nearly two months before: this was the most remarkable she had, and lasted nearly four hours, and was witnessed by several gentlemen, besides myself. As there are many persons desirous to know the fullest particulars of these remarkable states, I shall transcribe more fully from notes made two days afterwards; and the *general* manners, and statements, of this trance, will shew the nature of the others. One o'clock, P.M., was the time Emma had predicted for this trance. About a quarter before one, she complained of feeling *mazy*, and looked very strange. I left her, to make some preparation for the length of time I anticipated, from her statements, she would be in the trance. I returned to her just after the clock had struck, and found her seated in a chair, partially *cataleptic*, with her eyes *fixed*, wide open, and staring, as it were, into vacuity. I spoke to her; but, at first, she did not hear me; I then saw her eyes roll *upwards* and *inwards*, as in the mesmeric state, and then the eyelids closed. She re-

requested me "not to take her away," that is, not to interfere with the trance, which I promised, and led her to a more convenient place, where she might recline. I found it was with difficulty she could stand, and I had to support her to the seat prepared for her. She soon sunk into a complete sort of lethargy; occasionally moving her jaws, as if eating; at other times, speaking, as if to invisible personages: the principal remarks were *questions*, or such observations as seemed to repeat the *answers* she had received. After speaking, she appeared conscious of our presence, and rationally replied to what was said to her, and described what was visible to her perceptions. Then she relapsed into a state of unconsciousness to outward things, and, after a time, returned to the consciousness of our presence. These alternations continued to the close; but some minutes before arousing, her manner indicated that a change was passing over her. When she returned to the normal state, she was quite low and prostrated, and it was some hours before she could take any food. These protracted states, although interesting *psychologically*, were prejudicial to her health, and prevented the use of her ordinary mesmeric powers. The colour did not leave her cheeks during this trance, nor did she become cold. I raised the eyelids several times to examine the eyes, and found them always turned up, but manifesting a sort of tremulous, or *reflex* motion. She was pinched sharply, and suddenly, in various parts of the body, but did not evince the slightest sense of feeling. When asked,—“How do you see me? like as when you are mesmerised?” She replied,—“No; you seem like a shadow, or pale cloud; but I know it is you.” “Why can you not see me as before?” “Because you are natural, and I am now higher up.” “Can you see my lungs now,—or the things in the room?” “No!” A gentleman in the room spoke to her, but she did not notice him. He then took her by the hand, and she at length heard him, and said, “She could see him, but only

like a cloud." We enquired, Can you see those around you in the spirit *plainly*? She replied, "Yes: as plain as men could see each other, and that everything *was real*, and that she could touch them, and *feel* them, and that they felt to her as solid as we do: but it was not until she saw the sheet with the animals that she was permitted to do so: before she *only* saw them. She said she was very happy, and *did not want to go back again\**, but knew she was to do so, and felt sorry for it. The following paragraphs contain, in nearly her own words, the substance of what she saw and heard during this, and another similar trance, as elicited by questions put during, and after, the trance, and from her own recollections of what had transpired.

"When sitting in the chair, I felt as if something run up me, and I went mazy, and the room seemed as if it opened, and I was in another place, although I had some knowledge that I was still in the room; my eyes were open, and I could not shut them. Afterwards, when they were shut, it seemed as if they were open. At first, many beings came to me, and presently I seemed to be with them as one of themselves; this was after I was removed to the other seat; for taking me up stairs, seemed to draw me away from them. I did not feel strange, or any alarm, nor did they appear to think me strange or different to themselves. I felt with them just as I do now with you. There were many: some that I did not know, and some that I did know; some had been my companions when a child, and had been dead for years, but they knew me, and were glad to see me, and took me about gardens, like paradise gardens. The 'lady' came first, and many others with her; she was with me the whole time. When I took hold of your hand, she looked and smiled, and seemed pleased. It appeared to me nearly the same each time I have been. I saw each time that, from the place where I entered this

\* Similar expressions to this, and the desire to remain in a spiritualized mesmeric state, is represented by Cahagnet as a desire to commit suicide.

spirit-world, there was a way leading to the *right, upwards*, to the good middle place; and away to the *left, downwards*, to the bad middle place, and there was a worse place lower down, but I did not see to it. All along the way leading to the good middle place, there were trees and flowers of various kinds growing, and *writings up* (inscriptions) in many places. The letters were of different kinds and colours, but I could not tell what they meant. It was told me, that they were directions and instructions, and that I must learn to read, that I may know what they mean. The good middle place seemed very large, and very many were there. Most that were there, *staying there*, were clothed in plain white loose dresses. I saw higher up, to the top of a hill, where, it was told me, angels lived. I did not go straight up, *but slanting to the side*; the angels who came to meet me, came a *nearer way* than I went. After going to the right, upwards, for some time, I came to a beautiful fountain, or lake (*pond*, she sometimes called it,) silvery looking. A beautiful brook, or river, flowed from the top of the hill, down into the fountain. I never saw such beautiful crystal and shining water anywhere else. Round this fountain, or lake, and on each side of the river, there grew the most beautiful flowers and trees I ever saw. The leaves which fell off these trees sparkled like gold and silver, as they lay along upon the ground. If a leaf fell off a tree, another leaf sprang forth directly, and the trees did not become bare, as here. The same, if a flower was plucked, another immediately sprang forth. No one can go up the hill until they have been bathed in that fountain; I had to bathe in it, and drink the water, before I could ascend; then you could go up on either side of the river. It was in this fountain I saw the beautiful fish I before spoke of, which was given me to eat; and it was in the walks about this river that I saw the fruit grow of which I ate. This fruit they eat as bread, but it is not bread, but most delicious fruit. It is something



like an orange, with seeds in it :”—afterwards, she compared it to a pear, sweet, and with seeds in it,—possibly something that seemed like a fig, or pomegranate. “After bathing in the fountain, and going up the hill, I came down, and we sat down, round and near the fountain, and eat of the fruit, and many things were shewn and told me.

“It seems as if the idea of what you should say comes into the mind, and they (the angels) tell you what you want to know. When I got with the angels, I seemed like one who had gone a journey and got home, but I could not tell *how* I went the journey: I only found myself among friends, and comfortable. When I was seated near the fountain, I asked, ‘How people got there?’ meaning, how they left the world by death. It was told me, that persons were not always dead when their friends thought so; for all the actions of the body stop by degrees: it was sometimes two or three days after what was called death, before the spirit quite left the body, and rose to consciousness in the spirit-world; but it was not always alike; some were a longer, others a shorter, time. During this time, they were like a person asleep, and in a state betwixt this world and the other. The angels can see them before they can see the angels. They stand around them. Angels come down in pairs, two and two: I don’t recollect whether they were all male and female in *the twos*, but I do recollect that some were. You can instantly distinguish the sex, for the females all have long hair, which flows down their back, and over their shoulders, *like a cape*; but both sexes, that I saw, were dressed in long flowing robes. As soon as people rise into the spirit-world, angels talk to them, and tell them where they are, and endeavour to lead them upwards. If they are bad, they will not believe *there* any more than *here*, but are stubborn and obstinate. All people first awake in this middle place; the angels call it *rest*; (probably, *resting-place*.) It looked very much like this world; the best middle place appeared about half-way up; I did

not see any houses or dwellings, but many trees and flowers.

"I wanted to know what became of persons who killed themselves. I was told, that if persons had led a good life, and yet, from trouble of mind, were led to kill themselves, they were kept a long while in the lower middle place, and suffered great punishment. That the angels prayed with them, and helped them; and that if they had been really good, they would at last come out, and go higher up; but that they would have to stay a long while, and suffer a good deal, before they could get rid of what they had done. But if the suicides had been bad people, they would never come out, but sink down lower. No one can come out until changed, and these bad ones cannot be changed.

"I thought that when children, or infants, died, they went to heaven directly, and remained infants for ever; but, it was told me, that such is not the case. When infants die, they enter the other world as infant-spirits, but they do not remain infants, but grow up to, what we should call, about twenty years of age, and they never become older; those persons who have left this world in old age, look like persons about forty, or thereabouts. When infants enter the other world, they are given in charge of female angels, who take care of them, and instruct them. These angels do not feel it any trouble, but a pleasure, to instruct them. I saw some of the schools high up, near the top of the hill. The little children were all quite naked, and set in a circle, and the teacher in the midst. I saw them with books. I saw children, not bigger than a few months old here, walking about; the angels teach them to walk, and they learn everything quicker than we do here. When they grow bigger they have clothes, and go to masters to learn. I did not see the masters' schools; I am to see them when I go again. I saw into the gardens, but was not permitted to enter them.

"Governess told me, that if infants were not bap-

tized, they would wander about, and go neither to heaven nor hell. But it was told me, that this is not true, and that infants go to heaven whether they are baptized or not. If they are not baptized here, they are baptized in the fountain, hereafter. Baptism here is proper and useful, because it puts the name of Jesus on them. Baptism should be in the name of Jesus. There is a white, stone-looking thing, hollowed out, into which the water flows from the fountain, and they are dipped in there. I saw a *representation* of a grave to the right, near the garden, but they did not call it a grave, but a sepulchre. There was water oozing through into it. There was a stone in front of it, which was drawn up, or vanished away; I did not see how it went. I looked into the sepulchre, and saw the water running in. It was told me, that Jesus was baptized by John, and afterwards in the sepulchre. I did not see the body of Jesus, but was told that he lay there, and was baptized by the water. I was also told, that the baptism of infants here, was like the baptism of Jesus by John; and that the baptism of infants near the fountain, was like the baptism of Jesus in the sepulchre."

Emma had predicted another long trance, which occurred on the 7th of November, and lasted nearly six hours: it was in this trance she became so universally rigid. For the week previous, she had been quite abnormal in her manner, wishing to be very quiet and alone; several times she went spontaneously into the mesmeric state, and then her language shewed that she was occupied with the forthcoming extasis; but in her wakeful state she knew nothing of it, and referred her feelings to bodily ailment. Once I found her singing a sort of infantile rhyme; on asking the reason of her doing so, she replied,—“I am only singing with the little children under the trees.” Of this trance I have only preserved shorter notes. She said:—“I felt mazy, and then all went *dark*, and then became *light*. I first saw four little lambs, which were yoked in pairs to a sort of carriage, and passed

rapidly by me, to the right; as before, the 'lady,' and others, came to meet me. We went by the fountain I before saw, and further on, towards the gardens. I then saw a sort of large palace, and I went towards the door, and sat down, because I felt tired with the long way; I did not feel tired before, nor did I go so far. While sitting, tired with the way, some came and *touched* me, and said—'*rest*:' and I no longer felt tired. I got up, and went into the garden,—into four gardens,—all of which were beautiful. Some of the walks seemed as if gravelled, and some as if formed of scales of silver; but it was not gravel nor silver. I saw many *pigeons* [doves?] flying about among the trees, and beautiful fruit growing there. The fruit was given me to eat; it was most delicious, of the shape of a pear, but dark-coloured inside, juicy, and full of seeds. I walked in the garden for a long while, and saw many there. At the end of the last garden I saw a school, taught by masters. All the children were dressed. The females had fuller dresses than the males, and they were all in white. They had books, and seemed to read out of these books, and learned very quickly; much more so than here.

"When near the palace I saw a sort of carriage come down from above to the ground, it was a kind of orange colour. There was a beautiful angel in it, clothed like the rest, it seemed only one angel in the carriage and at stepping out, but afterwards I saw *two*, and it appeared *as if the female issued from the male*. When I saw two I was nearer to them, than when I saw one, but I was never close to *these* angels. I wanted to know what the carriage was, and what it meant? It was told me, that it was *THE ONE's* carriage; and then I wanted to know what was meant by *one*? They said, the meaning was, that when a male and female angel *willed* the same, and were both of the same mind, Jesus made them one, and then they called them *The one*; they called it *united*, but I did not hear it called *married*. In subsequent

trances she has frequently spoken of this scene, and once said she saw a pair made *one*, by having their fingers linked together, and a blessing put upon them, and that all who were made *one*, seemed to go into this carriage.

“I saw the sepulchre again—(she called it the *cemetery*, until corrected, and before could not get at the full sound of the word, until from her half-pronunciation I understood what was meant, and pronounced it to her.) It looked something as before, but not quite like it; there were angels around it, clothed in white; and I saw John there, and he appeared, to be dressed richer than the angels: he was a tall pale looking man, with a mild countenance. But I was told that the dress in which the angels appeared was not their true dress, but the dress suited to their appearance at the sepulchre. In heaven they are dressed according to their state: the clothes are not taken on and off as here, but seem to belong to the person of the angel, and change, by seemingly vanishing away. John touched the lid of the sepulchre, which then opened. The lid seemed as if made of fine marble, but it was not marble. I saw water oozing through as before, and, at the bottom of the sepulchre, clothes lying, folded carelessly. (*“In a ruck”*—she said—a Lancashire phrase for things heaped together disorderly.) They appeared to be striped with different coloured lights, and from them *stars* issued, and seemed to ascend and fix themselves on a white marble thing at a little distance; they were stars with points and shone brilliantly. Presently all the stars seemed to unite in one very brilliant star, and then the marble thing spread open very wide, and from the points of this centre star, other stars issued in all directions, and lighted up all the heavens, and gave light everywhere. I asked what these things meant? It was said to me ‘*Speak not.*’ I felt grieved, as if I had done wrong, but John touched me and said ‘*Grieve not;*’ and I then ceased to grieve. After all this had vanished, I was

told that it had reference to the resurrection of Jesus, and was a sign or token to the angels that He had risen." I have used the term *angels*, as she did; but it is evident, that she meant the same as good spirits; the term angel, in her language, being synonymous with the perfected spirit of a good man.

Since the time to which the above notes refer, Emma has had similar states of extasis, and foretold them in the same way, but none have been of the same spiritual or religious character. One of her revealments, of which she has spoken in two, if not three trances, is very curious, and connected with her former visions; and being a subject on which Locke speculated, I give a summary of her statements, without offering any opinion as to the probability or correctness of it. Before a trance which occurred in January of this year, she said, in foretelling it, that she should know something about *still-born children*. The revealment was as follows. If the fœtus died before "it had stirred," it was not immortal, because the soul or spirit was not sufficiently developed to have an independent life. But when it "*had stirred*," and acquired this independent life, then it had the germ of immortality. If it died at any time from this period, but before birth, it was transferred to the spirit-world, but did not mix with those children who had *breathed* or *taken food* here. The latter had by this means become fully developed. They were placed in a sort of downy receptacle near "the gardens," where the children were seen. Here they remain for a time equivalent to the period of gestation, and are then, as it were, born into the spirit-world. Matronly female spirits had charge of this receptacle, and knew when any of these young immortals were to be removed. She said, she once saw four of these female spirits carrying one of these infants in a sort of couch, formed by the slight union of their fingers and the folds of their robes, and they took it and bathed it in "the fountain," and then it could walk, and mix with the other infants.

I took occasion, in these later trances, to question her on the most intricate points of physiology ; but I found that she had no perception, or could derive no information, on some points, but in others she had ; such as the action of life in the brain, and the course of the currents in the body. I also found that matters on which I had enquired in the mesmeric state, were sometimes referred to, and she has told me when those states of extasis would arise, in which she could learn things that she could not know by ordinary mesmerism. These, generally, were cases in which some person involved in the enquiry, had departed this life.

In one case, where, as an experiment, an enquiry was being made relative to a missing will, she told me, not only what I asked her, but spoke of other things which neither myself nor she knew anything about, nor had I been asked about what she said ; but I was afterwards informed that what she said was correct. This was a description of some old furniture, and some bags with money in, in an Irish town, the existence of which things was perfectly unknown to me ; but they were connected with the missing document, and Emma professed to derive her knowledge of the existence of these things, from the spirit of the departed. She asked me about the removal of this money, as if I knew of it. My correspondent afterwards informed me of the correctness of Emma's statements ; but refused to continue the inquiry, from a superstitious dread of holding communication with the dead. This case, as far as it went, was an excellent one, to prove the continued existence of man after death.

I was desired by a gentleman to investigate a mysterious murder which occurred nearly twenty years ago. No particulars whatever were communicated to me, beyond that some bones which were sent me, were found in a very peculiar manner, and that there were reasons for supposing them to be the bones of a person long missing. I am precluded from going into the particulars of this case, further  
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than that I found, from subsequent letters, that the skull was fractured in the part *she said it was*; that the bones were in the condition and found in such a place and manner as *she described*, and that her description of the supposed murderer, corresponded exactly with an *individual suspected*! I expended a good deal of time on this case, on account of its interest, and as another test of clairvoyance, and for the satisfaction of the gentleman, who had himself taken much trouble to procure the bones, and a portion of the clothing of the missing man, as a medium of enquiry. Emma several times spoke of this affair in the trance state, and, from the general correctness of her statements as far as the circumstances are known, it would seem that the whole transaction was *gradually* made known to her, and that she saw in the trances, *a representation of the occurrence*. As I said before, in respect to lost property, my object in these instances, was not to meddle with matters of police, but to test the faculty which Emma possesses. I have not therefore made enquiry or published statements relative to recent murders, as was commonly reported, and I only now mention the above, as an instance where the state of extasis enabled Emma to know *through the departed, as she said*, the nature of an awful transaction, which she knew nothing of in the normal state. Another curious feature in enquiries where departed persons were involved, was observed. She would sometimes speak of these persons, and say she could *see* them, but that she could not communicate with them, because they had *not gone away long enough*, or had not passed *into the proper state*; and she has fixed the time, when, she said, such communication could be had, in conformity with what she represented as the law of the spirit-world.

Should the foregoing notes be displeasing to some readers, or be considered derogatory to the character of a book professedly written to discuss the subject of mesmerism, on scientific principles, let it be remem-



bered, that in endeavouring to set forth the *science of the soul*, as revealed by mesmerism, it was scarcely possible, and certainly would not be just to the reader, to suppress those revealments which most directly bear on the subject of the soul's nature, its continued existence after separation from the body, and the nature and laws of the world in which it dwells. As observed at the outset of these notes, the writer is in these cases but a *reporter*, and that report will be judged according to the reader's faith, inclination, or knowledge. The moral tendency of such revealments cannot be questioned; they seem to afford a key to unlock some of the mysterious narratives of the New Testament, or at all events, are *suggestive* of an explanation, and they tend to remove much of that superstitious dread, which is entertained of another life. I would just observe, by way of allaying the suspicions of the strict Protestant reader, that the doctrine of a middle, or intermediate state, was an article of faith in the primitive church, and has been stated by learned divines, to be meant by the clause in the Apostle's Creed, "He descended into hell"—or *Hades*; and that in none of these trances, have I observed anything to countenance the Romish notion of Purgatory.

## CHAPTER X.

### PRACTICE AND USE OF VITAL MAGNETISM, OR MESMERISM.

THE direct use of vital magnetism, or mesmerism, is as a CURATIVE AGENT, to alleviate and remove human suffering. In this view it is of universal application, and at all times available. Numerous authentic cases are on record, and many more are known in private circles, where the most remarkable cures have been effected by magnetic treatment only, after the *ordinary* medical remedies have proved useless. And, what is well for suffering humanity, the soothing, healing influence of vital magnetism may be adequately received, without the coma, or loss of consciousness requisite for displaying merely amusing experiments. Cerebral lucidity or clairvoyance, is a faculty only occasionally developed in individuals of peculiar constitution, and as already intimated, its most legitimate and certain use, is as a means of assisting the medical practitioner in his diagnosis of inward disease.

The practice of mesmerism or vital magnetism as a curative agent, is a very simple process; the induction of the state of coma, or the mesmeric sleep, is equally simple, but generally requires more continued application. But I am led to conclude, from such experience as I have had, that the result depends more on the peculiar constitution of the subject, than on the supposed power of the magnetiser, or mesmeriser. Some patients yield to the influence at the first sitting; others, after continued trials, remain comparatively, insensible to its influence. All that is required as preliminaries to success, consists, in patience, a proper disposition, quietness, and freedom from disturbance. Let the subject sit or recline in the easiest and most comfortable posture. The operator should be seated in front, and then calmly take both hands of his pa-

tient in his left hand, placing his right hand on the patient's head, and steadfastly look at the patient's eyes, throwing, as it were, as much of his influence into them, as possible, which will be effected by a concentration of purpose, and a determination to do good. After retaining this posture for a few minutes, let the operator move his *right* hand *gently* forwards and downwards over the patient's face, and down to the waist; the hand and finger points may either be passed at a distance of about one inch from the patient, or the fingers may gently touch him. After reaching the waist, withdraw the hand about ten or twelve inches from the subject, and, in again elevating it, hold the fingers backwards, and incline them forwards again when the hand reaches the patient's head, and then pass downwards as before. These are what are understood by MESMERIC PASSES. The patient should keep his eyes steadily fixed on those of the operator, and yield himself unreservedly to his influence. If this course is persevered in for twenty or thirty minutes, some effect will generally be observed; and if the subject is susceptible, or a *sensitive*, the "*sleep*" may be induced even at the first sitting. This is the method I generally pursue, and is the most simple, and as successful as any other. Some have given a variety of directions, as to holding the thumbs, pressing in the shoulders, and other modes, which to me savour of quackery and mystery; besides being, in my estimation, useless. Sometimes, when I have made the *passes* downwards for some time, looking at the patient, and have not found them yielding to my influence, I have closed the patient's eyes, and pressed the fingers of my right hand gently on the eyelids, and retained them there for a few minutes, at the same time concentrating all my efforts. This succeeds with some patients, better than the continual stare. If it is desired to save so much personal labour, or to *prepare* the patient for the mesmeric sleep, he may be directed to stare fixedly for some time daily, at some small distinct object, such as a pencil case, or small

magnet, held, or fixed *near the eyes*; but I do not *recommend* this mode, as it is attended with a painful sensation, and causes some determination of blood to the parts; and has, I think, a tendency to weaken the optic nerves.

It may be desirable sometimes to combine the *odylic force*, and terrestrial magnetism, with the influence of vital magnetism. In this case, let the patient be seated in a shaded room with a southern aspect, and a brass wire be carried out into the bright sunshine, and the other end be held in the patient's *left* hand, and retained there; or else the point occasionally directed to painful parts, during the sitting. If the room has not a southern aspect, the wire should be carried round until fully within the range of the sun's rays. The operator may proceed with the passes, while the patient holds the wire, in the manner above directed. If it is desired to combine terrestrial magnetism also, or the odylic influence which flows from the magnet, a powerful horse-shoe magnet may be suspended over the patient's head, who should be seated with his back to the north, and looking towards the south east, so as to be as nearly as possible in the line of the variation of the compass. The operator must now take a bar magnet in his right hand, holding the north pole just level with the tips of his fingers, and then make the passes *downwards*, as above directed. The application of these subtle influences, may also be combined with the use of common electricity, by either insulating the patient, and forming the electrical bath, or by the gentle transmission of the electric aura.

As a general rule, more striking and speedy effects may be expected when the "sleep" can be produced; but it should never be forgotten, that *coma* is not absolutely required in order to produce soothing and curative effects. When the object is to relieve pain, or remove disease, first try to produce the simplest state of coma, by the means already pointed out. If the patient does not speedily feel soothed or drowsy, or even if he should fall into the coma, then simply

make passes with the *right* hand, or with both hands, *downwards*, slowly and gently over the parts affected; allowing the fingers lightly to touch the person of the patient, and taking care *to shake the hands well after each pass*, just as if you were shaking something off them. This action may be smiled at by the incredulous and inexperienced in these matters; but it is *absolutely necessary*, for if it is not done, the labour of the operator may be thrown away, even if he does not increase the malady of his patient. I have had proof, that in certain conditions of the nervous system, disease may be introduced into the body, and transmitted by passes from one subject to another. For the same reason, the operator, after leaving a patient afflicted with a painful disease, should invariably, not only well shake his hands, but wash them, and hold them, if possible, for a short time under a stream of running water, before he ventures to magnetise another patient.

It is in nervous diseases that the influence of vital magnetism is most felt, and in none more speedily than in painful *nervous headaches*. In this case, the sufferer may, in ordinary cases, relieve himself, without the aid of an operator; but the magnetizer's influence is generally most powerful. In these, and similar affections of the head, I have found the greatest benefit to arise if the passes were made in the course of the sinuses of the dura-mater, and probably, because the vital currents act on the venous currents within the sinuses. In these cases, the passes should be made, with both hands placed close together, from the forehead over the crown of the head to the nape of the neck; here gently press the fingers and then separate the hands, and draw each hand gently forwards under the ears and down the neck, and then *shake off* the influence. Begin again from the forehead, passing horizontally backwards over the ears, until the fingers again meet in the nape of the neck, and then forwards and *downwards* as before. This will generally relieve headache in five or ten minutes, if properly performed.

If the patient unexpectedly go into the state of "sleep" or "coma," no fear need be felt. Fresh patients will generally awaken spontaneously, after a short time of apparent unconsciousness; but if they do not awake, by continued *upward* and *backward* passes, from the chest over the face and head, or by *upwardly* fanning the face, the patient will be aroused. Some pass the thumbs quickly along the eyebrows from the nose, *outwards*, and blow, or throw water in the face; but such proceedings, will be scarcely ever, if at all, necessary.

But, besides mere headache, the influence of vital magnetism, or mesmerism, may be most beneficially applied in all nervous diseases;—in incipient and partial insanity; giddiness and stupor; delirium tremens, and other affections of the brain; in all painful nervous diseases of the body; neuralgic affections, rheumatism, lumbago, sciatica, and gout; and in most diseases of the internal organs. And in all appropriate cases the magnetic, or mesmeric, influence, will be more effectual, *if combined with appropriate medicines*, especially if these medicines are impregnated with the vital magnetic and odylic influence. But in carrying out a vital magnetic, or mesmeric, mode of treatment, the whole intention must be of a soothing, strengthening, and, in some cases, of a gently stimulating character. None of the old system,—of excessive bleeding, blistering, setoning, and purging, must be allowed. In fact, there is little doubt, but that, under this once common system, many patients, labouring under diseases of the lungs, have been sent to a premature grave: and that many have died, who would have stood a chance of recovery if they had been left entirely to nature. There can be no doubt, and, in this case, I am speaking from positive experience, that by the mode of treatment pointed out, all curable diseases may be removed in the quickest, safest, and pleasantest manner. In this mode, the physician is labouring to impart a healthful vigour to the living nervous system, and is thus acting in

accordance with the principles of nature in curing disease. But, while censuring the old practice of medicine in the cases above named, fairness obliges me to say that equal blame attaches to some enthusiastic mesmerists, who, from their partial knowledge, are led to despise and misrepresent *all* medical treatment. The very circumstance of true clairvoyants prescribing medicines, proves, that those most under its influence perceive mesmerism to be only *one*, among *other* means, of restoring and preserving health.

The practice of mesmerism, or vital magnetism, ought, like that of medicine, to be considered, as a sacred calling, too important to be made into a mere show, and, except in some instances, fitted only for the control and direction of the responsible and educated medical practitioner; but it cannot be expected that medical men should generally be the *actual mesmerisers*, as, if they are to be remunerated on the same scale as their professional brethren, they would not be able to bestow sufficient time. To carry fully out the uses of mesmerism as a curative agent, requires a class of properly adapted and trained male and female mesmerisers, to act under the superintendence of qualified medical practitioners; and, perhaps, it would be most successfully practised in establishments similar to hydropathic institutions, where all the advantages of such an establishment would be combined with more general means of cure.

In compliance with custom, I have used the generally adopted terms of mesmerism, or vital magnetism, in describing the influence flowing from the human body, and its use. The first is unmeaning; the second is apt to convey the idea that the influence is identical with terrestrial magnetism. Reichenbach has given the term *odyle* to this influence, considering it *the same* as that flowing from the activity of light, heat, and chemical action. This I consider very doubtful. That the influence flows from the body is

certain ; no less certain, I am induced to think, is it, that the *mind* influences the body, and is the primary agent in this action. As I have adopted the classical and Scripture term *psyche*, to signify that part of the spiritual organism more immediately concerned in mesmeric, or vital magnetic phenomena, and have thence suggested PSYCHEISM as a proper term for the knowledge of the soul and its properties, obtained by this means ; I considered, that if a name of kindred sound could be found, that would convey an idea both of the *nature* of the influence and of its source, it would be better than using an unmeaning, or wrong, one. Hence, in the first edition of this work, I proposed to call this soothing and healing influence, PARAPSYCHEISM, from the Greek words, *parapsyche*, to soothe, or comfort, and *psyche*, the animal-soul, or mind. Parapsycheism would, therefore, signify that soothing influence that flows from the mind in connection with the body ; and to transmit this influence, would be to *parapsycheise*,—not *psycheise*, as stated in the “Zoist.” If these words were adopted, we should have two euphonious terms, having a definite and appropriate meaning, instead of the present unmeaning and erroneous ones ; and custom would soon reconcile both the eye and ear to their form and use.



## APPENDIX.

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ILLUSTRATIONS OF THE ACTIVITY OF THE INTERNAL MEMORY.—In the Autobiography of Sir John Barrow, it is stated that the late Lady Spencer wrote to him, requesting his influence to procure a copy of a letter written by Admiral, then Captain, Beaufort, to the late Dr. W. Hyde Wollaston, describing his own sensations and thoughts, of body and mind, while in the act of drowning, when a young man, in Portsmouth Harbour. This letter is highly interesting, and remarkably corroborative of the existence of the internal memory which becomes *consciously* active, in the higher and more interior stages of the mesmeric extasis; it is, also, strikingly in harmony with what I have repeatedly observed; namely, that in the state of extasis, there is sometimes presented before the internal memory, a sort of phantasmagoric representation, in which the occurrences of years appear compressed into the compass of as many minutes or seconds. The letter is as follows, and appears to have been written about 1825.—“Dear Dr. Wollaston.—The following circumstances, which attended my being drowned, have been drawn up at your desire; they had not struck me as being so curious as you consider them, because, from two or three persons, who, like myself, had been recovered from a similar state, *I have heard a detail of their feelings, which resembled mine as nearly as was consistent with our different constitutions and dispositions.*

“Many years ago, when I was a youngster on board one of His Majesty’s ships in Portsmouth Harbour, after sculling about in a very small boat, I was endeavouring to fasten her alongside the ship to one of the scuttlings; in foolish eagerness I stepped upon the gunwale; the boat, of course, upset, and I fell into the water, and, not knowing how to swim, all my efforts to lay hold, either of the boat or the floating skulls, were fruitless. The transaction had

not been observed by the sentinel on the gangway, and therefore, it was not till the tide had drifted me some distance astern of the ship, that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly, and gallantly, jumped overboard, the carpenter followed his example, and the gunner hastened into a boat, and pulled after them.

With the violent, but vain, attempts, to make myself heard, I had swallowed much water ; I was soon exhausted by my struggles, and, before any relief reached me, I had sunk below the surface—all hope had fled—all exertion ceased—and I felt that I was drowning. So far, these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene ; for, during an interval of such agitation, a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, *with the facts which immediately ensued ; my mind had then undergone the sudden revolution* which appeared to you so remarkable—and all the circumstances of which, are now as vividly fresh in my memory as if they had occurred but yesterday.

“From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquility superseded the previous tumultuous sensations,—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil,—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull, but contented sort of feeling, which precedes the sleep produced by fatigue. Though the *senses* were thus deadened, not so the mind ; *its activity seemed to be invigorated in a ratio which defies all description*,—for thought rose after thought, with a rapidity of succession that is not only indescribable, but, probably, inconceivable, by any one who has not himself been in a similar situation. The course of these thoughts I can even now, in a great measure, retrace ;—the event which had just taken place,—the awkwardness which produced it,—the bustle it must have occasioned (for I had observed two persons jump from the chains),—the effect it would have on a most affectionate father,—the manner in which he

would disclose it to the rest of the family,—and a thousand other circumstances minutely associated with home,—were the *first series* of reflections that occurred. They took then a wider range;—our last cruise,—a former voyage and shipwreck,—my school—the progress I had made there, and the time I had misspent,—and even all my boyish pursuits and adventures. Thus travelling backwards, every incident of my past life seemed to me to glance across my recollection in retrograde succession; *not*, however, in *mere outline* as here stated, but *the picture filled up*, with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me *in a kind of panoramic review*, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events, which had been long forgotten, then crowded into my imagination, and with the character of recent familiarity.

“ May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives? Or might it not, in some degree, warrant the inference that *death is only a change, or modification, of our existence, in which there is no real pause or interruption*. But however that may be, one circumstance was highly remarkable, that the innumerable ideas which floated into my mind were all retrospective; yet I had been religiously brought up—my hopes and fears of the next world had lost nothing of their early strength, and at any other period, intense interest and awful anxiety would have been excited by the mere idea that I was floating on the threshold of eternity; yet at that inexplicable moment, when I had a full conviction that I had all already crossed that threshold, not a single thought wandered into the future. I was wrapt entirely in the past. The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision, yet certainly two minutes could not have elapsed from the moment of suffocation, to my being hauled up.

The strength of the flood tide made it expedient to pull the boat at once to another ship, where I underwent the vulgar process of emptying the water, by letting my head

hang downward, then bleeding, chafing, and even administering gin; but my submersion had been really so brief, that according to the account of the lookers-on, I was very quickly restored to animation.

"My feelings while life was returning were the reverse, in every point, of those which have been described above. One single, but confused idea—a miserable belief that I was drowning—dwelt upon my mind, instead of the multitude of clear and definite ideas which had recently rushed through it—a helpless anxiety—a kind of continuous nightmare, seemed to press heavily on every sense, and to prevent the formation of any distinct thought, and it was with difficulty that I became convinced that I was really alive. Again, instead of being absolutely free from all bodily pain, as in my drowning state, I was now tortured with pain, all over me; and though I have been since wounded in several places, and have often submitted to severe surgical discipline, yet my sufferings at that time were far greater, at least in general distress. On one occasion I was shot in the lungs, and after lying on the deck at night for some hours, bleeding from other wounds, I at length fainted. Now as I felt sure that the wound in the lungs was mortal, it will appear obvious that the overwhelming sensation which accompanies fainting, must have produced a perfect conviction that I was then in the act of dying. Yet nothing in the least resembling the operations of my mind when drowning then took place; and when I began to recover I returned to a clear conception of my real state.

"If these involuntary experiments on the operation of death, afford any satisfaction or interest to you, they will not have been suffered quite in vain, by Yours, very truly,  
F. BEAUFORT."

This letter of Admiral Beaufort (says Sir John Barrow) must give rise to various suggestions. It proves that the spirit of man may retain its full activity—we may perhaps say, an increased activity—when freed from the trammels of the flesh, at least when all the functions of the body are deprived of animal power, and the spirit has become something like the type and shadow of that which we are taught to believe concerning the immortality of the soul.

The reader will perceive one essential difference in the experience of Admiral Beaufort and the results of the mesmeric extasis, inasmuch as he could recollect in the ordi-

nary state of *outward* consciousness, what had transpired in the state of *inner* consciousness ; but this, as already shewn, occurs after the state of spiritual extasis or trance, and the Admiral's case is another illustration of the state of trance, and of the higher mesmeric state, being analogous to partial death.

As another instance of the crowding of the events of a series of years into the perceptions of a few minutes, I may mention the following case. I had occasion to send Emma, mentally, to see a lady who resides in view of the Castle in Edinburgh. Some months afterwards, the lady with her husband called on me in Bolton. Emma was put into the mesmeric or psychic state, in the lady's presence, and she unexpectedly, near the close of the sitting, told her, that when she came to see her, she was attracted by a large old house or building on a hill, and that she saw things there at which she was much frightened. From some remarks, it was evidently the old castle that she meant, and she spoke of seeing a very high lady there, to whom people went down upon the knee, but that notwithstanding her rank she was very unhappy, for she was very fond of the priests, and her husband and the people did not like them. She then, evidently went over the times of Mary, Queen of Scots, spoke of the domestic troubles, &c., the ancient furniture of the castle, and the *tapestried* rooms in which Mary had dwelt, and eventually spoke of her decapitation. Her description of the dresses, &c., was most graphic, and quite in character with the times. But what was most singular, she said that she did not see the persons and things she described, for she knew that the persons had been "shelled"—that is dead, for a great many years ; but *she saw the marks* of what she spoke. Hence it would seem that the mere spot, could recall the long train of eventful occurrences. She was asked *why* she went into the castle ? but this she could not answer. When in Edinburgh myself, I went into the castle, and walked round the ramparts, but did not go into any of the rooms ; I also walked round Holyrood House, but did not enter the palace. The gentleman who witnessed this sitting, thought that my having been so lately in the castle was the cause of Emma being attracted towards it ; this may be so ; but I had not at any time sent her there, or said anything to her of Scottish history ; and however attracted, her mind could not have been many

minutes drawn to the subject, as I, apparently, fully occupied her at the sitting alluded to with the lady's case.

A SINGULAR DREAM, ILLUSTRATIVE OF THE LAW OF MENTAL ASSOCIATION.—On the morning of the twenty-first of February, 1851, I received a letter from London, from my sister there; but as the direction was in a rounder hand than usual, and I had no expectation at that time of receiving a letter, I did not discover who the writer was, until I had opened the letter. Emma saw the letter lying on the table, and desired me not to open it, which I was about doing. As soon as the absence of the servant allowed her to tell me privately, she said she had had a curious DREAM about a letter, and she wished me not to open the letter, until she had related it to me. She said she dreamed that she saw a letter lying on something like a table; it was unopened; and she had a perception from the direction that it was for me. She then saw a man standing in a thoughtful position, as if looking at her or the letter: but she knew that he was in some way or other connected with the letter. In reply to a suggestion of mine, she did not think it was the postman whom she saw. Presently her attention was arrested by some noise in another apartment, and on looking in, she saw, what appeared something like a funeral party, and a coffin with a male corpse in it, and the persons in the room were alarmed because the corpse would not lie still, but kept moving the arms, and rising up. She said to them, "Let me go in; I am not afraid of a corpse; send for the man to screw the coffin up, and I will keep him (the corpse) quiet." Then, very oddly, she took a bunch of keys, and jingled them to the corpse to keep it quiet, as might be done to an infant in a cradle! Her attention was now drawn away from this room, to where she had seen the letter, which she saw again, and the man standing by it also, but with the usual incongruity of dreams, the man and the corpse seemed, somehow, the same. But now the letter appeared as if opened before her, and she saw that the envelope contained two sheets of note paper, written upon, and that one of these sheets had a piece,—about half a leaf, cut off; and that there was a plain piece of paper besides in the envelope, which appeared to be cut off the sheet. Just at this time she was accidentally awakened by my daughter,

who sleeps with her, and the dream seemed as if interrupted, or prematurely closed.

I now again examined the envelope, which was tightly sealed and evidently untouched, and indeed, it had not been delivered half an hour. On breaking it open, I found to my surprise, that the contents *were exactly as she described them, as seen in her dream!* There were two sheets of note paper, written upon; one with a piece cut off, about a quarter of the sheet: and a piece of plain paper, apparently of the same kind, and fitting to the cut portion; but not quite so large as the portion removed. Here, then, was unmistakeable ocular demonstration of the correctness of the images presented in the dream. But this, although the most sensible proof of the certainty of unknown facts being presented to the mind in sleep, was, perhaps, not the most interesting circumstance. The first paragraph of my sister's letter referred to the recent decease of a cousin, a Parochial Clergyman in Suffolk. Here was the equally evident reason for the association, in the dream, of a death-scene with the letter. But neither the envelope nor its contents were of mourning paper, so that there was nothing *externally*, to lead to the idea of mourning or death.

I have observed, that Emma's common sleep often partakes of a mesmeric character, inasmuch as I have frequently been obliged to make demesmerising passes before she could be aroused. I concluded, therefore, that if I mesmerised her, I should learn some further particulars. In the evening I did so; and she now knew all about it. She saw the letter as in her dream, and the "man" also; but she now recognised him as a gentleman I had a good while ago sent her to see, and she reminded me of what she then told me. This was an experiment I made more than two years since, in sending her in the "sleep" to see my late cousin, and the correctness of her remarks as to some papers, &c., was confirmed in a letter I afterwards received from him. She said this gentleman had not long "shelled," (died,) which was correct. That he was one who had been in the habit of preaching, and that his removal was much lamented. That he was a good man, and she saw him rising out of the "middle place." In the mesmeric state, she saw that the dream was only a sort of representation. The movements of the corpse were significative of the rising of the spirit, and the jingling of the keys, had reference to a door she saw, which was only

a representation ; as the passage from one state to another was like going through a door, but not really so. She now said, that she had seen my sister also, during the night; but she has never yet seen her personally.

Here is a curious concatenation of circumstances. Emma says, that she had mentally seen the writer of an unexpected letter: she accurately describes the form of the contents of the envelope, from what she saw in her dream, and she connects this with the death of a gentleman. Clearly, then, the *train* of ideas was obtained from the mind of the writer, who was two hundred miles off; at least, no other mode of accounting for such a dream seems so simple or reasonable. But this admission as clearly recognises the possibility of mental association, although the bodily presence of the parties is far removed from each other, and one party is unconscious of the connection. This case illustrates the *modus operandi* of Mr. Willey's case, and others, referred to in the work. As to the post-mortem state of the gentleman referred to, of course, we can have no means of *sensibly* proving or disproving Emma's statements. But from the character and past occupation of the gentleman, and the harmony of Emma's account with the whole tenor of her extatic revelations, we may rationally conclude, that here also, she *may* have had a true vision. And we may consider this as another proof of what may be called the *spiritual side* of mesmerism, and the short comings and error of Atheistical Materialism.

DR. VAUGHAN ON MIRACLES, &c.—It has been already stated in general terms, at pp. 83 and 203, that a right psychological interpretation of the higher magnetic or mesmeric phenomena, is calculated to throw light on some of the most remarkable narratives in the gospel history. The delicacy of the subject, and the fear of being misunderstood or misrepresented, was the reason, why this point was only just glanced at. My attention has, however, recently been directed to the observations on MIRACLES, in Dr. Vaughan's "Age and Christianity," which I have perused with much pleasure and interest. The learned Doctor's views are not altogether new; but still, I believe new to, and perhaps in advance of, general theological opinion. "We are not prepared to believe, that the ultimate end of the existing system, will consist in anything merely physical—in any set of relations between cause and effect in material things. We must suppose, that the



**physical**, in general, is designed to be the servant of the **moral**, no less certainly, than the body of man is designed to be the servant of the soul. If so, who can affect to comprehend the whole purpose of Deity in relation to the universe? Who can, in consequence, be competent to say to what extent it has been expedient, or may again become expedient, to subordinate the physical laws of the present system to moral ends?—To 'contradict,' to 'violate,' to 'reverse' if you please, a physical law for a moral reason, may be as much an act of wisdom as the origination; and in place of bespeaking a contradiction or inconsistency in the mind of Deity, as the argument now under examination supposes, it may only be a new indication of the immutability of the divine purpose, in seeking the highest ends by the best means, subordinating, with this view, the less to the greater, the material to the spiritual. —But further,—Suppose it should be made to appear that a miracle is not, as is here assumed, the violation of a law of nature? Suppose it could be shewn that a miracle is simply a natural effect, following from some special relation given to purely natural causes? Would not a miracle, in this case, cease to be a 'contradiction' in the sense asserted, and so cease to be an 'impossibility?' Now this is surely conceivable. Events, taking with them all that we intend by the term miracle, may be, in so far as their immediate causes are concerned, strictly natural. By a miracle, then, we do not understand even a suspension, much less a violation of natural laws, but simply, such a control of natural causes as bespeaks the intervention of a cause to which they are all secondary and obedient. The old relations of cause and effect remain strictly as they were, but a new power has come in, capable of giving a particular direction to natural causes, so that a particular event follows; and as no one can doubt the power of the Divine Being so to interpose himself, if we suppose him to exist, the whole question, whether there may be miracles or not, resolves itself into another, viz.,—whether there may be a God or not?—(Age and Christianity, pp. 88—91.)

If I understand the Doctor's reasonings, what is generally considered as a miracle, and, therefore, incomprehensible, may be only an event, proceeding from the operation of a law not generally known, or recognized, but which law may be as fixed and determinate in its action, as what are called the natural laws of the universe. A miracle is,

therefore, properly, what the original term *dynamis*, and the Latin, *miraculum*, from whence our word miracle, implies,—a powerful act, a wonderful occurrence, and “a mystery;” because, according to the true meaning of that term, a thing not yet understood. Without calling in question the possibility of the immediate intervention of Deity, it appears to me quite clear, that some of the miracles of the New Testament require no immediate intervention, but simply the operation of the superior, spiritual, or psychical law; and the existence and nature of that law is indicated by the observed phenomena of vital magnetism and extasis. It is not meant by any statement here made, to deny the Divine Agency, or that the Saviour acted by His own power, and His disciples in His name; but, that this power, or agency, was manifested by a law still operative.

Take the instance of the Transfiguration. How clumsy and perfectly gratuitous is the assumption of Dr. Adam Clarke and others, who have supposed that Moses and Elias were furnished for the occasion with new material bodies, to be seen by the disciples, and then to be dissipated in an instant! How clear is it, that the occurrence was an extatic vision, in which, for the time, the outward natural sense was closed, and inner vision opened, by which they not only saw the “spiritual bodies” of Moses and Elias, but the Divine spiritual body of their Master! When the inner vision closed, they saw “no man, save Jesus only,” and Him in His ordinary appearance.

Take again, the appearance of the Saviour to the disciples, after his resurrection, when they were assembled in the *closed* room. How plain is it, from the strictest letter of the Sacred Narrative, that, notwithstanding “a spirit had not flesh and bones as he had,” yet that, from the mode of His appearance and disappearance, and the *various forms*, under which He appeared, that His divine, or, as the Apostle calls it, “glorious body,” had nothing like the properties of fixed, inert matter attached to it! Here, again, the simple opening and closing of the extatic vision explains the whole mystery; and also, that of his *eating* with them, and apparent *atmospheric ascent* from Bethany to heaven,—an event so opposed to the now known physical constitution of the universe. If it be said, that the disciples thought, or believed, they saw these things by ordinary vision,—perhaps they did think so; possibly they could not help it, unless they had been controlled by persons

**in** the normal state, who could have informed them of the **change** which had, unconsciously to themselves, passed **over** them. Facts are not less facts, because they are not such as vulgarly comprehended.

In the cases of healing, we also see certain means adopted, though apparently inadequate to the result. Two **blind** men followed Jesus (Matt. ix. 27), and besought him to give them sight. He "*touched their eyes,*" and "*their eyes were opened,*" and they saw! He "*touched the eyes*" also of the two blind men sitting by the wayside near Jericho (xx. 34), and "*immediately their eyes received sight.*" To restore the blind man at Bethsaida (Mark viii. 23), "*He spit on his eyes, and put his hands on him.*" When the lame man was cured at the temple gate, Peter and John "*fastened their eyes upon him,*" and Peter, took him by the *right hand* and *lifted him up*" (Acts ii. 4, 7). When Paul perceived that the cripple of Lystra (Acts xiv. 8) "*had faith to be healed,*" he "*steadfastly beheld him,* while he cried with a loud voice, Stand upright on thy feet!" Possibly it would not be too much to infer, that from the differing narratives of the Sacred Historians, some significant action was performed at every cure, although not expressly mentioned. It is not meant that Jesus could not have performed the cures without these significant actions, but we must conclude that these actions were dictated by perfect wisdom, and that the *best means* were adopted.

Dr. Vaughan says (page 90), "Suppose sight to be given to the blind, hearing to the deaf, and even life to the dead; it is here to be remembered that as there are natural causes which produce blindness, and deafness, and death, so there are natural causes which give sight, and hearing, and life. Hence, a miracle, may be no more than the putting of one set of these causes into action in place of another." Whether the doctor means that the parties stated in the New Testament history to be raised to life, were not really dead, in the common acceptation of the term, I know not; we have no evidence in either of the recorded cases, of any organic change, or decomposition, and we know not how long life may sometimes be latent in the body. Still, that these miracles were genuine, in the true sense of the word, and such as only superhuman power could effect, is, I think, certain.

CONFIRMATION OF THE THEORY OF SLEEP, FROM BARON REICHENBACH.—After the manuscript of this work was in the printer's hands, Professor Gregory, of Edin-

burgh, very kindly sent me a copy of his elegant translation of Baron Reichenbach's "Researches in Magnetism, Electricity, &c., in their relation to the Vital Force." I was, on perusing it, much gratified to find such a general harmony with the results of my own experiments; the difference, where it exists, being such as might be expected to arise from a different mode of investigation. Not the least remarkable thing to me, was, to find the Baron *indirectly* substantiating the doctrines I have inculcated, as to the relative activities of the cerebrum and cerebellum, during wakefulness and sleep! If what I have stated is correct, and the odylic influence proceeds with greater or less energy from different portions of the cerebral mass, during wakefulness and sleep, it must proceed in the way the Baron says it does. So that the clairvoyant physiology of the brain, and the Baron's researches, in this particular, mutually corroborate each other. At p. 200, No. 266, we read,—“There is a greater anatomical difference between forehead and hindhead than between the two sides of the brain, and I was desirous also to investigate this. The observation was twice made, each time for twenty-four hours, on the 19th and 20th of October, and the result is given in fig. 7, pl. ii. (In the plate, the curves represent the odylic influence rising in the hindhead, almost in exact proportion to its fall in the forehead, and *vice versa*; so that the greatest depression of the one very nearly coincides with the greatest elevation of the other.) The difference here appeared in the form of stronger polar opposition. The forehead, in general, was cold, the hindhead very warm, and not only in human beings, but also in animals. The patient observed it in the cat of the house; and when taken to my stables, also in horses and cows; the depression in the back of the neck, in the latter, being especially hot to her. The human forehead rose quickly in the morning, with the grey light of dawn, was little affected by the two periods of hunger, and reached its maximum after sunset. During all this time the hindhead remained nearly stationary; so that, at 6 P.M., it stood where it had been at 6 A.M. But now it began to rise, almost exactly at the time that the forehead began to fall. From this point the lines cross each other; that of the hindhead rising till 3 A.M., while that of the forehead falls till about the same time; at which one reaches its maximum, the other its minimum. From this time they again pursue opposite courses; and while the hind-

head, which at 3 A.M. is very high, rapidly falls, the forehead, which at 4 A.M. is very low, begins to rise with equal rapidity. No. 267. This play of forces is the image of our sleeping and waking. The forehead represents the waking state, the hindhead, that of sleep. The former becomes active from the first peep of dawn, and increases till sunset. It then loses the supply of odyle, derived from the sun, and sinks continually till the new day breaks, when its force again begins to rise. On the other hand, the hindhead rests nearly motionless during the prevalence of daylight [the Baron means motionless, as respects the emission of odylic influence], but as the sun sinks below the horizon, its hour for labour strikes. The Morpheus then rises, and with rapid steps mounts up, till the first traces of early dawn remind him that the forehead is on its way to relieve its watch. The hindhead, at the close of night, falls as continuously and rapidly to its lowest level, as was the case with the forehead at the close of day. They are, therefore, not only oppositely polar, the forehead being cool and negative, the hindhead warm and positive; but they are also diametrically opposite in the exercise of their functions, as are day and night, waking and sleeping. 268. Vitality is just as active during sleep as in the waking state; its direction only is changed. The phenomenon of sleep is governed by the posterior part of the brain, *probably by the cerebellum*, while the forehead ceases from its mental labour; and when the forehead again, under the influence of the solar rays, resumes its activity, the hindhead relinquishes its claims on the vital energies."

"No. 269. Fig. 4, pl. ii., exhibits a small, but not unimportant confirmation of the above. On one occasion I became sleepy soon after dinner, and leaning my head on the back of my chair, and fell asleep for ten minutes. During this sleep, as well as shortly before it and shortly after it, Mlle. Reichel (one of the 'sensitives' employed in these experiments,) had examined the state of my hand. The figure gives the result of these observations, made between 4 and 5 P.M. The force of my hand, instead of steadily rising, as on all other days at this period, made an anomalous leap downwards, after which it resumed and continued the normal rise. The short nap in which I had indulged, had been sufficient to cause a very sensible inversion of odyle in my person. As long as I slept, the force in my hand rapidly sank; the ordinate, representing it, became shorter, and only

lengthened again when I had awakened, and all the vital functions had once more entered on their former course."

The harmony of these results with the office and activities of the cerebrum and cerebellum, as pointed out in Chapter III., will be obvious to every attentive reader. The Baron may be right in making the relative activities of the forehead and hindhead depend on the reception of odyle from the sun; but he appears to have overlooked the greater influence of *vital chemistry* in producing the results enumerated. The cerebrum presides over the faculties of *intellectual* and *animal* life; and hence, while the activity of these faculties prevailed, the odylic influence of the forehead prevailed; when sleep was induced, the intellectual and animal faculties became quiescent, but the *vegetative, organic* functions proceeded with greater, because uninterrupted, activity; hence, also, the odylic influence in *the hand sank*, while it *rose in the cerebellum*.

DEVELOPMENT OF NEW STATES IN EMMA.—The reader will have perceived the gradual development of Emma's lucid powers, as narrated in Chap. V. It does not seem that the full powers of the human mind are yet displayed; and hence, our investigations in this branch of knowledge, will assume more of a progressive, than a finished character. Towards the close of 1850, after the MS. of the foregoing sheets were placed in the printer's hands, Emma had some peculiar states of semi-trance, in which she said that further changes were coming over her, and that she would become yet more lucid, so as to see by the internal lucid faculty *when awake*. It will be recollected, that when so far demesmerised as to be consciously lucid, her eyelids remained closed, and the eyeballs turned upwards and inwards, shewing that she was still partially under the mesmeric influence. The first time I witnessed this new faculty, or further development of the old one, was on Monday, the 17th of February, in this year. She had a perception of the time of the approaching change on the previous Saturday, saying, in the mesmeric state, that she kept hearing, or had the impression of hearing, the words, "After Sunday, Monday,"—and that she perceived it meant, that on the day following the next Sunday, she should experience a change, and that, until that change occurred, she should not possess her usual lucidity. Indeed, she had not sufficient lucidity then, even to perceive me, her mesmeriser.

On the Monday, I found her very dull and heavy; hardly

able to keep herself awake. About 10 A.M. I put her in the "sleep," and was then informed, that the change had passed over her, and that the fibres of her brain had fallen more forward, and that the forward movement was now communicated to the cerebellum. That if I asked her respecting such subjects as Franklin, or "other proper things, but not everything," and did not fully understand her, and was to take her by the hand, and question her when demesmerised and fully awake, she should be able to recal the vision in her wakeful state; but I could not understand whether she meant, that she should remember the mesmeric vision, and thus be able to recal it. At half-past twelve I put her in the "sleep" to try this, and gave her a letter written by Captain Austin, the commander of the expedition in search of Sir J. Franklin, and desired her to find the writer if she could. After a short time taken in *travelling* and searching, she seemed to have done so, and spoke very cheerfully, as if to the captain; presently she said, as if still speaking to him, "I must go and see my old friend, Franklin." She professed to speak to him also, and said he was farther from England than Captain Austin. She again had a perception of time, and stated the hour at both places, and the difference with the time in Bolton, gave a western longitude of  $101^{\circ}$  to  $102^{\circ}$  to Franklin, and  $93^{\circ}$  to  $94^{\circ}$  to Captain Austin. She again spoke of Franklin being relieved by a "whiteheaded man," but now said it was not Sir J. Ross. On demesmerising her, I asked her if she could remember anything she had told me? but found, that, as usual, she did not. I then took her by the hand, and looked at her, so as to avoid mesmerising her, and said,—Can you see Franklin's ships now? She said not; but presently she shrieked, clung to me, and exhibited evident signs of terror. I endeavoured to allay this; and, when sufficiently calmed, she said, That suddenly the walls of the room seemed to vanish, and to change to high white hills (icebergs?) and rocks, with snow piled up. Then an old man looking at her, who was reclining on a sort of bench, or box; his cheeks looked puffed, but sunken. Heard a noise, as of animals "grunting," &c. I inquired, Do you know the old man, or have you seen him before? She replied, that she had not seen him before, and there seemed to be no identification in her mind, with the Franklin of her mesmeric sleeps. She begged of me to remove the vision, if possible, as she felt so terrified. I observed that



her heart was beating violently; and made quick transverse passes before her eyes, and over her right hand, to change the currents, and the vision soon disappeared. In the afternoon I tried again, but found it produced such violent excitement of the heart, that I was obliged to desist.

On the 19th of February, I had her in "the sleep" for a medical purpose, when she suddenly spoke of seeing Franklin, the ships, the ice, &c. This was the first time I had heard her speak of the vision *coming to her*, as she has had to travel, as it were, to the person sought. This may have been a mere re-excitation of the images in her memory; but it was so far interesting, as she said, that in the afternoon, between two and three o'clock, she should see this *awake, without my mesmerising her*. I found, on demesmerising her, that she did not recollect what she had said, and, to ascertain the correctness of her pre-vision, *I did not tell her*; but took care to be in the room about that time, that I might, unobserved, watch the result. About half-past two, she was endeavouring to write a copy, when she complained of feeling strange, and presently said, she felt as if the copy-book had jumped into her bosom, and would not feel satisfied that something had not been put there, until she removed her dress to search; and even then the sensation, or impression, remained. On another occasion, I noticed a precisely similar sensation; and the professional reader will, I have no doubt, conclude, with the writer, that some great impression had been made on the solar plexus of organic nerves, which caused the imaginative feeling of something being put into her chest.

Presently she ceased speaking of the sensation in her bosom, gave a start, and shrieked aloud. I desired her to be tranquil, and dispel her alarm, and seated myself by her side to assure her. She said, the room again suddenly appeared to open, and yet she was perfectly aware of the place she was in. This vision lasted about half an hour, when she relapsed into the mesmeric state, from which I aroused her in the usual way. From her vivid exclamations and descriptions, it seemed as if a moving panorama of detached scenes was passing before her, and each scene seemed to vanish, and then, after a short pause, to be succeeded by another. She said, she felt as if going round in water,—now a deep rolling sea,—water—water—nothing but water; no land to be seen;—now two ships under sail,—a pause;—sees people in the ships;—now sees the



same person she saw on Monday noon, when awake, but he looks plumper, and his hair darker,—knows now that it is Franklin.—Now it is getting dark and dismal. Suddenly she exclaimed—Oh! oh! and seemed excited and alarmed. I inquired, What is the matter? Oh! such a large fish jumped up there, or something like a fish. Now I see the ships fast in ice; there are three near together. Another exclamation of, Oh! oh! and clinging to me for security. Oh! what are those sparks jumping up? Oh! I am so frightened. Is this the place where the rainbows come from? Here Emma began to give a vivid description of the Northern Lights, as if really visible to her, starting and clinging to me, as the scintillations shot forth. I endeavoured to calm her, by explaining these lights to her. She again spoke of Franklin as being alive, but said she could see many buried under the snow. Whether this is to be considered an original vision, or a projection of the images stored up in the mesmeric condition of the brain, is, perhaps, difficult to determine. This vision would seem to be a representation of Sir John's voyage across the Atlantic, and up Baffin's Bay to the polar regions, and then to be mixed up with the present state of the voyagers. In this vision, she spoke of seeing persons dressed in skins, as somehow connected with Franklin. These I took to be Esquimaux. As to the safety of Sir J. Franklin, I can only repeat, what has before been said, that if Emma has not confounded the present with a former expedition that he undertook, and mixed up the occurrences of both voyages, the presumption is, that he still survives. I have since tried her with an old letter of Sir John Ross', which carried her (mentally) to various places, before she followed him to the Arctic regions, and she has confirmed her statement above given, that Sir John Ross is not the "white-headed man" she spoke of. She says, that he is not far from Franklin, but cannot see him for the "*ice houses*;" meaning, probably, the intervening lands covered with ice and snow, or the icebergs. She described Sir John Ross as a whiteheaded man, in a small ship, and as being an old friend of Sir J. Franklin.

Emma described the person who had met with Franklin, as coming in a very little ship, not "a proper ship," she said; and also, as not coming from England. She also repeatedly spoke of a sort of iron knife, or keel, connected with this little ship. The whole of these statements ap-

peared very mysterious, and puzzled me to account for them. But in March, of the present year, the publication of a letter from Captain Pullen, commanding a boat expedition in search of Franklin, of which I was ignorant, throws some light on the matter. This letter was dated, July 16th, 1850, and the writer states his intention to endeavour to reach Banks' Land, from the mouth of the Mackenzie River. It is just possible that he may have done so, and been fortunate enough to meet with the object of his search. Since reading this letter, I have asked Emma, and compared her present with her former statements, and it would seem, that this is the relieving party that she meant. She accurately described the skin dresses of this party, and sufficiently explained what she meant by the epithet of "white-headed;" but as this was after I had read the letter, I think less of it, as I am always fearful of her reflecting my ideas, or getting the train from my memory. I merely record it for the sake of comparison, when the events are known. It may turn out, that the party she spoke of, on the 19th of February, whom I took to be Esquimaux, may be Capt. Pullen's party.

After a few days' occasional exhibition of the faculty of wakeful lucidity, Emma lost it; but it again returned, and I have now observed it many times. She has frequently spoken of various internal parts of the human organism, as visible to her, especially portions of the brain; the course of the blood; the form of the blood corpuscles; the condition in some states of disease, &c.: but she has not fully conquered the feelings the vision occasions, and complains of sickness, if it remains more than a few minutes at a time. It would appear, that objects are seen singly, in the order that the mind is directed towards them, and greatly magnified. While looking at any inward portion of the body, the outer portions and investments seem, for the time, as if absent, or transparent. I asked her, in one of these states, if she distinctly saw the paper on the walls of the room? She replied that she did, but that the pattern seemed immensely large, and so strange, that, but for memory, she should scarcely have known what she was looking at. In the mesmeric state, this perception of increased magnitude, does not seem to exist, or it does not interfere with the vision. Emma could not say how she saw, only that everything appeared light.

Repeatedly, when I have had Emma in the "sleep" and

she has forgotten the name of a person, or place, or been unable to pronounce a word properly, she has instinctively placed a finger on the top of her head, near to the spot marked as "firmness," when she could recollect the forgotten name, or pronounce the required word. Observing this, when I have found her unable to pronounce aright, or forgetful of a name, I have placed my finger there, and the same result has followed. Sometimes, she has found herself unable to pronounce words beginning with "W," and has substituted a "B," but, on pressing with the finger, she could utter the proper "W" sound. The interchange of the sounds of W and B, as the finger was pressed on the cranium, or removed, has frequently produced very amusing results. In the lucid wakeful state just mentioned, Emma first discovered the reason of this instinctive action, for by thus using the fingers, she said, she pressed on "memory," which she represents as located in one of the ganglia under the cerebrum. But an investigation of this subject I reserve for another work.

MR. ATKINSON and MISS MARTINEAU on the "LAWS of MAN'S NATURE and DEVELOPMENT."—When about half the foregoing sheets were printed, the writer had the opportunity of perusing the above-named work. The perusal led him to re-consider the principles he has adopted and advocated;—viz., The existence of a Great First Cause, as the Creator and Sustainer of the universe; the recognition of universal law in nature, as the manifested expression of the Creator's will; and the spirituality, yet true substantiality and immortality of the human soul. According to these gifted authors, such a belief is but a relic of superstition, having no foundation in fact: a God is but a theological fiction: atheism, the only faith worthy of a philosopher. Paley's argument for a designer, from the unmis-takeable design and adaptation displayed in nature, is a weak and silly thing. Nature, we are told, is but the result of development and law. And, what is the strangest thing, perhaps, with an open and exultingly avowed atheism and materialism, we have an admission of the highest psychical phenomena; such as pre-vision, presentiments, or even actual vision and perception of the death of individuals in remote parts of the country, and the highest manifestations of clairvoyance! This is not the place, even if space permitted it, to enter into a formal examination of what appears to me, in many places, as but mere self-complacent assertions, totally unproved, and, perhaps, capable

of refutation, from other portions of the work. But I desire most explicitly, to enter my protest against the views inculcated, believing them to be as diametrically opposed to the truths of mesmerism, which these writers espouse, as to the truths of Christianity which they deny. And, after a careful consideration, I see no reason to abandon the position I have taken, feeling persuaded, that whatever difficulties attend the full comprehension, or understanding, of these abstruse subjects, they will not be lessened by the adoption of materialism.

It may serve to give piquancy to their remarks, but is, I think, scarcely worthy of such writers as Mr. Atkinson and Miss Martineau, to confound the notions of a popular theology, derived from a too literal interpretation of Scripture, and the dogmas of the dark ages, with a rational belief in the great truths of religion. Assuredly it is possible to hold the latter, without consenting to any particular formula of theological dogmas. A firm believer in Scripture, may see, that all theology, must, of necessity, be on one side human; that is, the language of theology must embody the human apprehension even of divine truth. It is not, then, unreasonable to expect, that an enlarged development of theology will accompany the enlarged and growing perceptions of philosophical Christians. Besides, for some of the popular "absurdities," as they style them, *the Scriptures* are not answerable. For instance, creation, in the Scripture sense, does not mean a making of something out of nothing, as may be seen by an examination of the Hebrew word. Philosophy, and not Moses, is accountable for that "absurdity." Atheism and Pantheism alike proceed from an oversight, or ignorance of the *law of degrees*, to which I have briefly adverted in Chapter IV.

It is a gross abuse of language, to limit the term substance, to such forms and conditions as we usually associate with the term matter. Not one of the properties usually spoken of in defining matter, are discernible in the imponderable elements. We here see, that different orders of substances have laws and properties peculiar to themselves; and the observed effects of mind, shew that it has a law and properties, distinct again from those of the imponderable elements. Let the idea of mind, as a substantial existence, manifesting itself by certain definite effects, be further elevated and purified, by the withdrawal

of limitation and derivation, and we then have a conception of an infinite, substantial, and self-existent God. With the admission of a God, all nature becomes to us a series of affirmative propositions, mutually confirming each other. Law is, then, an intelligible term; for we have a perception of the power that is working by law; whereas, law, in the materialistic, or atheistic, sense, is either an adynamic energy, if such a term may be used, or a force, without a subject of that force, or without an impulsive agent, which is a non-entity. I am aware, that the metaphysical doctrine of a God, has reduced him to an unsubstantial nothingness; but such is not the view presented in the Christian Scriptures, nor was it entertained by the Christian Fathers. To me, there appears much wisdom in the language of Tertullian, quoted by the Bishop of Hereford, in his Bampton Lectures: "*Nihil enim, si non corpus. Omne quod est, corpus est sui generis; nihil est incorporale, nisi quod non est. Quis enim negabit Deum corpus esse, etsi Deus spiritus est? Spiritus enim corpus sui generis, in sua effigie.*" Here, *corpus* is used in a similar sense to that in which I have used the term *substance*.

Having repeatedly been asked for my opinion, I now very briefly advert to another work, quite the opposite to that just referred to; I mean "*Cahagnet's Celestial Telegraph, or the Secrets of the Other Life Unveiled, &c.*" If Miss Martineau and her coadjutor are deficient in faith, Cahagnet certainly is not; but with him faith degenerates into credulity. In the absence of all personal knowledge, it would be wrong to assert any want of honesty, or intention to deceive. But I have very great doubts as to the dependence which can be placed upon Cahagnet and his coadjutors, as careful and trustworthy observers. The tendency to the marvellous is so evident, that even their soberest relations must be received with great caution. When, in the second volume, we find him speaking of material substances, such as lost jewels, boxes, &c., being brought from a distance, and transported with the velocity of lightning through space, at the potent command, or spell, of certain mesmeric or magic individuals; and again, of showers of stones descending through impossible places, or in the way of miracle, we may reasonably question the judgment, if not the honesty, of a writer, who could gravely narrate such things. As to the stones, in one case, at least, the French police fully cleared up the mystery, and

proved the trickery and guilt of the chief witness. In other cases, it probably only wanted the same vigilance.

The spiritual visions, related in the first volume, may be true in a certain degree. But as they are all the result of *induced* extasis, they are mainly referable to mind-reading, or the reflection of the memories of the individuals in connection with the clairvoyant subject. Hence we see the notions of human souls, so common among French mesmerists, and other peculiar French ideas of religion and theology continually reflected. Some of the cases referred to, I have made matters of experiment with Emma, when in the state of spontaneous extasis, and altogether removed from my influence. The results have negatived Cahagnet's statements. In other cases, actions and manners are attributed to historical characters, such as Swedenborg, for instance, which their known history and habits sufficiently disprove. Thus, at p. 74, &c., vol. ii., Cahagnet represents Swedenborg as requested to magnetize some water, which he obliges them by doing. The water is duly labelled, when, lo, and behold! twice the writing vanishes, and then the spirit of Swedenborg is again evoked to explain the mystery! He, *the spirit*, had caused the disappearance of the *material* writing, because he wished the bottle to be labelled "spiritualized water!" How utterly discordant such things are with the character of Swedenborg, any one, acquainted with his history, and the impassable distinctions he made between matter and spirit, will readily perceive. As in the case of the stones, the transported box, jewels, &c., there can be little doubt, but that some crafty material agent was at work somewhere.

That there has been a great amount of exaggeration, and even of directly fraudulent misrepresentations connected with mesmerism, may be, alas! true enough; and by none, are such misdoings more deplored, than by the patient and truth-seeking observers of mesmeric phenomena. Quacks and impostors will intrude themselves wherever they can profit by public credulity, as the advertisements in our own newspapers too plainly shew. The only satisfaction to the true and honest inquirer, is, that the presence of the counterfeit shews that the true coin really exists. The dishonest pretender, and the too credulous narrator, though not alike morally guilty, may be equally injurious to the promulgation of real mesmeric truth, by raising justifiable suspicions in the minds of those ignorant of the real facts of the case.

# No. 1.

**A DIAGRAM OF A SECTION OF THE BRAIN DIVIDED NEARLY LONGITUDINALLY, ILLUSTRATIVE OF THE ARRANGEMENT AND DISTRIBUTION OF THE FIBRES.**



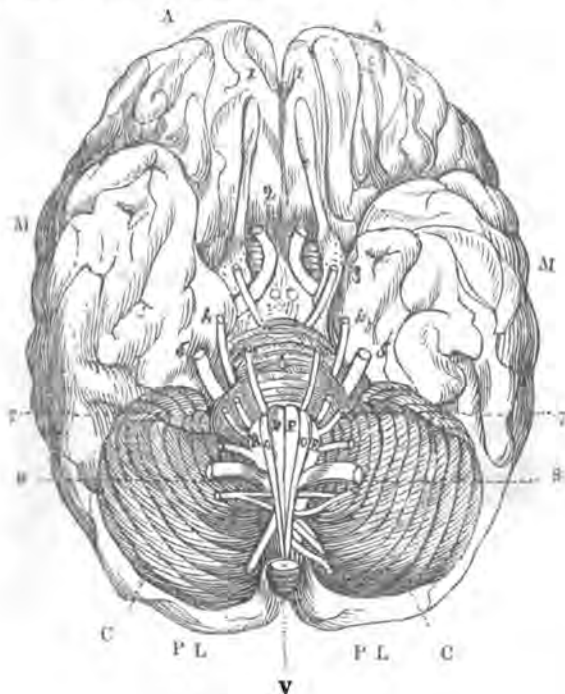
1. The Cortical Spherules or Glands.
2. The Radiating White Fibres descending from the circumference of the Cerebrum to the Anterior Columns of the Spinal Marrow, and ascending from the Sensory Columns.
3. The Ganglia of increase of Gall and Spurzheim, known as the Thalami Optici, and Corpora Striata.
4. The Cerebellum laid open, shewing its leaf-like appearance, the Arbor Vitæ; with the Fibres from the Medulla Oblongata entering it.
5. The Pons Varolii.
6. The Medulla Oblongata.





## No. 2.

**THE BASE OF THE BRAIN, THE ARACHNOID MEMBRANE, THE ARTERIES AND VEINS REMOVED, SHEWING THE CEREBELLUM, THE MEDULLA OBLONGATA, AND THE PRINCIPAL NERVES.**



- 1 1. The Olfactory Nerves.
2. The Optic Nerves.
3. The Third Pair, or *Motores Oculorum*.
- 4 4. The Fourth Pair, or *Trochleares*.
- 5 5. The Fifth Pair.—The Great Nerve of the Cranium, distributed to the Head and Face.
6. The Sixth Pair. The figure stands on the Pons Varolii, the Great Commissure, or communication between the two sides of the Cerebellum.
- 7 7. The two Nerves forming the Seventh Pair. The uppermost is the *Portio Dura*, which is the Motor Nerve of the Face, ramifying on the Muscles of Expression. The lower is the *Portio Mollis*, the Auditory Nerve, which is distributed on the Internal Ear, and is the Nerve of the Sense of Hearing.
- 8 8. The Eighth Pair, the *Par Vagum*, or

Pneumogastric Nerve, distributed upon the Larynx and Trachea or Wind-pipe, the Pharynx and Gullet, the Heart, Lungs, and Stomach. The name of *Pneumogastric*, is derived from its extensive distribution over the two latter Organs. In the Engraving it is seen to arise by several filaments from the furrows between the Olfactory and Restiforme Bodies.

C C. The two sides of the Cerebellum.

V. The Vermiform Process.

P P. The Pyramidal Bodies.

O O. The Olfactory Bodies.

R R. The Restiforme Bodies. These together form the Medulla Oblongata, or beginning of the Spinal Marrow.

A A. The Anterior Lobes of the Cerebrum.

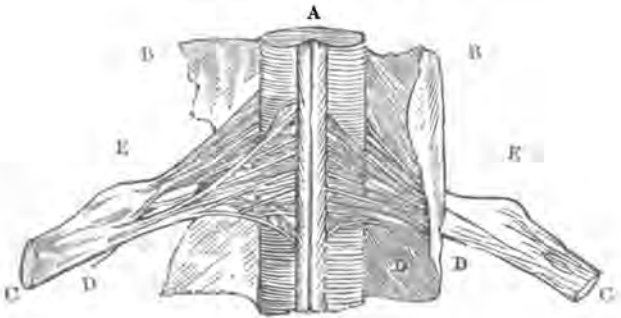
M M. The Middle Lobes.

P L. The Posterior Lobes.



No. 3.

FRONT VIEW OF A PAIR OF SPINAL NERVES, SHEWING THE ANTERIOR  
AND POSTERIOR ROOTS.



A. Spinal Marrow.

B B. The Enveloping Membrane of the Spinal Marrow,—The Theca Vertebralis.

C C. Spinal Nerves.

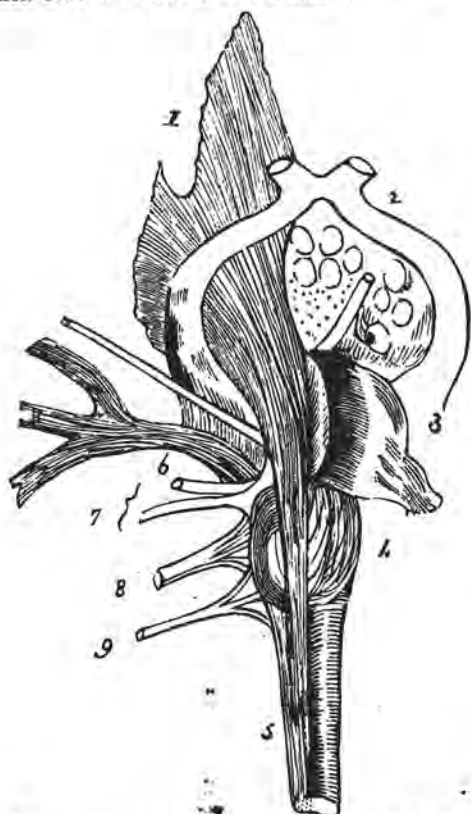
D D D. Motor Nerves, with Roots issuing from the Anterior Column of the Spinal Marrow.

E E. Ganglions, on the Posterior part of the Spinal Nerves, with Roots entering the Posterior Columns of the Spinal Marrow. These are the *Sensory Nerves*, which convey the impression of *Feeling* to the Brain, and which become dormant in the advanced stages of Mesmerism, producing what is called *Anæsthesia*.



# No. 4.

A PORTION OF THE BRAIN DISSECTED, SHEWING A NUMBER OF MOTOR FIBRES DESCENDING FROM ONE OF THE HEMISPHERES OF THE CEREBRUM, PASSING UNDER THE ARCH OF THE OPTIC NERVES, AND THROUGH THE PONS VAROLII, AND CONVERGING TO FORM THE ANTERIOR COLUMN OF THE SPINAL MARROW.

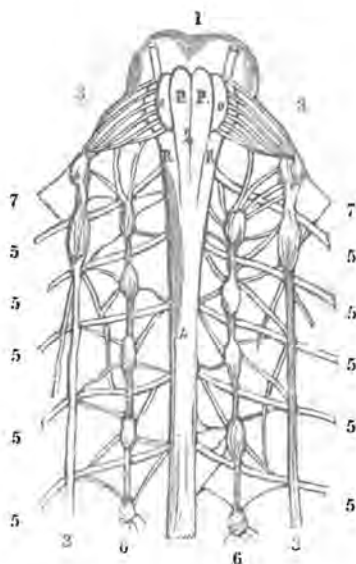


1. Motor Fibres.
2. Arch of the Optic Nerves.
3. Pons Varolii cut through.
4. Medulla Oblongata.
5. Anterior Column of Spinal Marrow, right side. The left half is covered with the investing Membrane.
6. Column of Sensory Fibres, ascending from the Posterior Column of the Spinal Marrow, going towards the Fifth or Great Cranial Nerve.
7. Seventh pair of Nerves, or Auditory and Facial.
8. Eighth pair,—Pneumogastric, or Par Vagus. The filaments by which it arises are seen more distinctly here, than in the engraving of the Base of the Brain.
9. Spinal Accessory Nerve.



# No. 5.

## A DIAGRAM ILLUSTRATING THE SYMPATHETIC AND PNEUMOGASTRIC SYSTEMS OF NERVES.

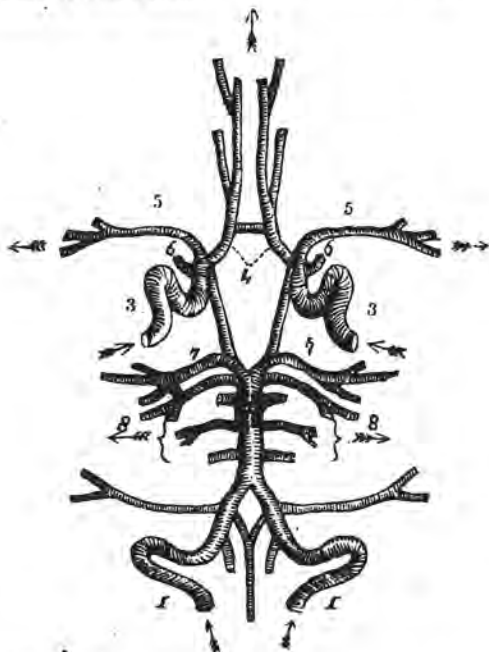


1. The Pons Varolii.
2. The Medulla Oblongata. P P. Are the Pyramidal Bodies. O O. The Olivary Bodies. R R. The Restiforme Bodies.
- 3 3. The Pneumogastric, or *Par Vagus* of each side, arising by many filaments from between the Olivary and Restiforme Bodies.
4. The Spinal Marrow.
- 5 5. Spinal Nerves.
- 6 6. The Great Sympathetic Nerves, descending on each side of the Spinal Column, and forming various *Ganglia*, or swellings in their course, from which filaments are sent forth in various directions, to the Pneumogastric Nerve in the Neck, and to various Spinal Nerves.
- 7 7. Ganglia of the Pneumogastric Nerves.





THE PRINCIPAL ARTERIES OF THE BRAIN, REMOVED FROM THEIR SITUATION, AND REPRESENTED ON A PLANE SURFACE, IN ORDER TO SHEW THEIR COMMUNICATIONS, CALLED THE CIRCLE OF WILLIS. THE ARROWS SHEW THE COURSE OF THE BLOOD.



1 1. The Vertebral Arteries.

2. The Basilar Artery, lying along the middle of the Base of the Brain, in the Central Groove of the Pons Varolii.

3 3. The Internal Carotid Arteries. These are the principal arteries of the Cerebrum.

4. Anterior Cerebral Arteries.

5 5. Middle Cerebral Arteries.

6 6. Ophthalmic Arteries.

7 7. Posterior Cerebral Arteries.

8 8. Superior Cerebellar Arteries.

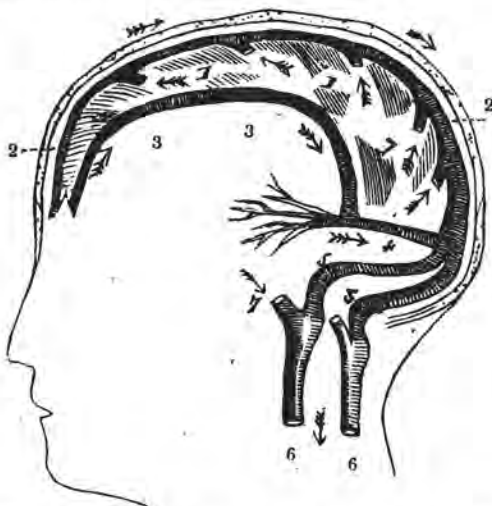
By observing the flexures, or bendings of the Arteries which bring the blood from the Heart to the Brain, especially, the Internal Carotid Arteries, which supply the Cerebrum, and the angles at which the Smaller Arteries are given off, it will be seen, that on the principles of Hydraulics, the rush of the blood from the Heart to the brain is prevented, and the mechanical arrangement of the smaller Arteries, is such, as to place them more directly under the control of the Brain. The blood being rather *invited* than *forced* into its course.

[In the Brains of animals which hang their heads downwards for the purpose of taking food—as the deer or ox, for example,—accumulation of blood would probably take place in an undue degree, but for the further provision of dividing the Arteries into an immense number of small vessels communicating with each other, below the base of the brain and before entering into its substance.]



# No. 7.

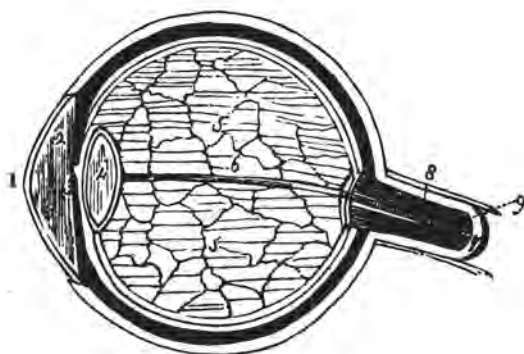
A DIAGRAM REPRESENTING THE VENOUS CHANNELS, CALLED SINUSES, IN THE UPPER AND BACK PART OF THE HEAD, BY WHICH THE BLOOD IS CONVEYED AWAY FROM THE BRAIN.



- 1 1. The fold of Dura Mater dipping down between the Hemispheres of the Cerebrum, called *Falz Cerebri*.
  - 2 2. The principal Venous Channel of the Dura Mater, called the Superior Longitudinal Sinus.
  - 3 3. The Lower, or Inferior, Longitudinal Sinus.
  4. The Fourth, or Straight, Sinus.
  - 5 5. The two Lateral Sinuses, which receive the Blood from the above-named Sinuses. The dilatation at their junction is the *Torcular Herophili*.
  - 6 6. The Internal Jugular Veins; the swellings upon them correspond with the *Jugular Fossæ*.
- By observing the course of the Venous Blood, as indicated by the arrows, it will be seen that the Veins of the Superior Longitudinal Sinus, enter that Channel in a direction *contrary to the stream of the Blood*; so that while by the arrangement of the Arteries, the Blood is prevented from unduly *entering* the Brain, the situation and course of these Veins with respect to the Sinus, have a similar tendency to *retard its escape*, and the same effect is assisted by the horizontal course of the Lateral Sinuses.
7. The Terminations of the Inferior Petrosal Sinus.



**A SECTION OF THE GLOBE OF THE EYE, CUT THROUGH THE MIDDLE FROM FRONT TO BACK, SHEWING THE CHAMBERS.**



1. The Cornea, or transparent case in front of the Eye.
2. The Anterior Chamber, containing the Aqueous Humour.
3. The Papil. The dark lines above and below, represent the Iris, or coloured part of the Eye.
4. The Crystalline Lens; more convex behind than before.
5. The Principal Chamber of the Eye, containing the Vitreous humour, enclosed in the Hyaloid Membrane, and in cells formed by it, which are represented in section by the wavy linea.
6. The Sheath of the Artery of the Capsule of the Crystalline Lens.
7. The Optic Nerve, by which visual perceptions are conveyed to the Brain.
8. The Central Artery of the Retina.
9. The Neurilema, or covering of the Optic Nerve.