

# MENTAL MAGIC.

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## A RATIONALE OF THOUGHT READING,

And its attendant Phenomena, and their application to the  
Discovery of New Medicines, Obscure Diseases,  
Correct Delineations of Character, Lost Persons and Property, Mines and  
Springs of Water,  
AND  
ALL HIDDEN AND SECRET THINGS :

BY

THOS. WELTON, F.S.A.,

*Author of "Fascination," "Planchette," "Jacob's Rod," &c.*

*To which is added the History and Mystery of the Magic Mirror.*

*"Believe those who have experience to justify their opinions."*

LONDON :  
GEORGE REDWAY, YORK STREET, COVENT GARDEN.

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DEDICATED  
TO THE MEMORY  
OF MY DEAR OLD FRIEND,  
THE LATE  
CAPTAIN MORRISON, TAO SZE,  
(ZADKIEL,)  
AS A SINCERE TRIBUTE OF APPRECIATION  
OF HIS  
INDEFATIGABLE LABOURS AND VINDICATION OF  
OCCULT TRUTH & ASTRO SCIENCE.

ROBT. H. FRYAR.

BATH ;  
January 3rd, 1885.



For " Key " see page 28.--Ed.

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## *PREFACE.*

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**W**ITH the assurance that the well-earned and justly merited reputation of my old and valued friend, Mr. Thomas Welton, F.S.A.,\* was a more than ample guarantee to ensure the success and favourable reception of this, probably the last work from his inventive pen, I willingly undertook the responsibilities consequent upon passing it through the press, and publishing ; only introducing such seemingly suitable alterations or additions to the original text, as seemed necessary, or advisedly called for by the evidently reviving popular spirit of inquiry into these recondite subjects.

The appendix is in part, the only reproducible portion of my work, "Crystals and Crystal Seers" (the original MSS. of which was destroyed, with papers of Mrs. Emma Hardinge Brittan in the great Boston

\* The Original Inventor in Europe of that wonderful and exquisite little Psychological instrument, the "Planchette" or "Thought-Writer."

fire of 1872), but supplemented by a collection of (it is believed) equally valuable and corroborative modern testimony, from the repertoires of popular standard authorities, as far as the available but limited facilities were afforded me for reference. Much of this will be possibly as "an oft-told tale," to the Occultly initiated, but yet be new to those who now for the first time learn something of the powers and possibilities of their "inner self," when intelligently and systematically educated, to whose attention this work is most cordially offered by

THE EDITOR.





## INTRODUCTION.

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**T**HE Public again, after the lapse of 20 years, being much interested in the above subject, and having no clear explanation given to them on it or how to produce for themselves far higher Phenomena of the same class, I venture to hope that this work will be not unwelcome ; for although it will teach practically how to induce the development and the treatment of sensitives and those subject to Electro-Biology and Mesmeric treatment, so that all persons can experiment for themselves, it will not explain the Phenomena of the various states produced by Mesmeric induction, as the limits of this work will not allow of that to be done ; nor is it my intention to endeavour to do so, preferring that each reader for himself shall *practically* study and so know the subject. I may, however, add that there are many works that may be procured at the Progressive Library, Southampton Row, Holborn, London, that will give the fullest information, but none containing so large an amount, or so varied

as my own, it being the outcome of 35 years' daily experience.\*

The power that produces Thought Reading, which may be either Mesmeric, or induced by Electro-Biology, can be applied to the discovery of new medicines, to the accurate diagnosis of disease, the preparation and administration of remedial agents to render them Homœopathic to each special complaint, the detection of dishonest persons, the Magnetization of water, trees, plants, animals, and all inanimate things, the finding of mines, springs of water (but not the winning horses or fluctuation of stocks,

\* Yet the interested enquirer may profitably consult "Organic Magnetism," by Mrs. Chandos Leigh-Hunt Wallace, which an high authority says:—"Although professing to teach pure Mesmerism, run altogether into the higher grades of Magic, and that the clue to the *Modus Operandi* of those magical performances of the Brothers which are not based on mediumship, is there so practically and scientifically given, that I have come to the conclusion that there is nothing in Mesmerism that is not in Magic, and nothing in Magic that is not in Mesmerism; in fact, the two are one and the same thing—a Magician is but a developed Mesmerist, and a Mesmerist is but an incipient Magician. To those who attempt to study 'The Natural Powers of the Soul, and how these may be manifested,' I would council (in order they may not be misled by false theories) that they should learn and practise Mesmerism. They will find this important branch of Occult science more practically useful for attaining satisfactory results than the Theosophy of the Arya Samaja, and they will get in the precise instructions of Mrs. Chandos Leigh-Hunt Wallace more information than all India can teach on the subject."



as that is forbidden), the prevention of serious accidents, and generally all the affairs of life.

I must, however, qualify this statement by telling you that the Magnetism of each Mesmerist or Biologist is peculiar in itself and special in its nature, and this will be best understood by saying that the Influence of Dr. Elliotson was ponderous, forcible, totally obscuring Clairvoyance, which always failed in his presence, owing to his massive brain. The Influence of Dr. Ashburner, on the contrary, developed it to its utmost perfection; his faculty was also to produce Catalepsy, and *all* the varied phenomena of Mesmeric induction; his power of cure was also most remarkable; he also had the faculty of Introvision, himself being a sensitive in the natural waking state.

Dr. Joseph Hands, of the Grove, Hammersmith (now aged), had the Gift of cure largely developed, and the curious faculty of inducing Ladies, when under Mesmeric treatment, to consult him in their love affairs, they mistaking him when they were in that state to be of their own sex.\*

Mr. Fradelle, of the Mesmeric Hospital, in all cases procured interior vision in his patients who prescribed for themselves the medicine which cured them; his speciality was to cure Epilepsy, Tumours, Cancer, and strumous complaints, and to Mesmerize animals, controlling them by his will and curing them. Jacob the Healer, of Paris, cured hundreds of the sick within these

\* See Appendix, "Magnetic Polarity."—ED.

last 15 years (but not all that came to him), freely without payment. Dr. Newton's speciality was to cure Spinal Complaints and Paralysis at one Magnetization. I saw him, at the Cavendish Rooms, cure a lad who was brought on crutches by his parents. He had used them for 18 years, and left them with Dr. N.; the lad to the astonishment of all present walked home without them.\* My own speciality was to cure Gout, Spinal Complaints, Paralysis, Insanity produced by improper conduct; for having will power well developed and great muscular power daily developed by labour, I *was* able to use both with effect, and being a sensitive myself (in a certain degree), I was able by sympathy to develop all the Phenomena of Animal Magnetism with marked effect. So you, I trust, clearly see by these illustrations given that each Magnetist has a speciality of Magnetism which

\* "Another of these highly-gifted Seers is Mr. E. Gallagher, Greenfield Villa, Bloomfield Road, Heaton Chapel, Manchester (see his letter in Appendix), and scores of Nicodemuses, who would treat the openly-avowed claim of Spiritual influence with holy horror or scornful derision, resort privately to be treated for complaints that baffle all the skill of the faculty even to trace out, much less to cure. Many the laudations that the author hears passed upon this quiet, unassuming gentleman, who, as a 'Clairvoyant,' is permitted to describe hidden diseases and cure them by OCCULT power, until his fame fills the country and attracts even the presence of the very 'divines' who devote their next Sabbath sermons to unsparing diatribes against the impious practices of Spiritualism."—See "*Nineteenth Century Miracles*," by Emma Hardinge Brittan, p. 217.—ED.

acts differently on sensitives, and well accounts for the feeble development called Thought Reading,\* which is in all cases to be avoided because it leads to no better result. I may add that no one knows his own speciality or that of the sensitive he is acting on; it has to be developed by the means shewn in these pages, and I have found that those who have been ill, or are ill, or have taken Opium, Datura, Indian Hemp, or other powerful Narcotics, are most susceptible to Magnetic Treatment and rapidly cured of disease, though not in all cases so.

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\* See Appendix—"Thought Reading," by my friend the late  
Sergeant Cox.

R.H.F.



## MENTAL MAGIC.\*

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*“Mesmerism is the Keystone of all the Occult Sciences.”*

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**F**OR a clear understanding of this chapter it will be well if you are conversant with the arts of Mesmerism, and so-called Electro-Biology. These two terms I use as by them the public are better acquainted with the phenomena, premising, however, that Mesmerism, Animal Magnetism, and the Odic force, are three names for one and the same electrical force, emanating from all persons, and that Electro-Biology and Electro-Psychology are identical. So for the sake of not being misunderstood (though I dislike the terms), I will use the words Mesmerism and Biology when requisite, and also point out the difference of the two states, which, though produced by the same will-force, are not identical but distinct, for Mesmerism, or the visible result it produces, is the effect of sympathy

\* Adopted as a Title in contradistinction to the current acceptation of the word so proverbially synonymous with prestidigitators.—ED.

with the person mesmerised or magnetised, whereas Biology is the science of impressions received *by* the person acted *on*.

In Mesmerism there must be perfect accord between the magnetiser and the person magnetised. What the magnetiser sees, feels, hears, tastes, is readily perceived by the person mesmerised, and not only so, but what the mesmeriser wills is also the will of the one mesmerised, by joint sympathy and accord, and union of will and desire between both parties. It would be foreign to my purpose to enumerate the various states this will-force produces, as there are numerous works on the subject that shew all its phases, which, for an accurate understanding of the subject, are well worth studying, were it only for the curious and extraordinary matter they contain—still, as I proceed, it may be necessary to refer to them, so that you may better comprehend me.

In the biological state the person psychologised has no such feeling or sympathy with the operator; he is entirely independent of him, and commonly resists with all his or her will or power, and again, the mesmerised usually hears no voice but that of the magnetiser; in the psychological state the biologised is *en rapport* with all present. This is proof of the electrical difference between the two states. I think it here necessary to state, that comparatively few, if any, are naturally in the mesmeric or somnambulic state, but that a very large proportion of



mankind are in a naturally biological state, and ready to your hand to use. Do me the favour not to forget this, as you will require it presently, but clearly understand that the same electro nervous fluid, which is at all times emanating from all, produces both states by the will of the operator, though the results may be and are different.

For the clear comprehension of the difference between these two states, it will I think be advisable that I give a copious extract from a small pamphlet published by myself, called "Fascination." This is necessary should you be inclined to carry out the experiments that are to follow in the discovery of springs, minerals, mines, &c., for the state termed "Clairvoyance" will not serve your purpose so well as the psychological or biological state; my experience teaches me that it is not so certain in its results, besides that the effects produced by the action of the hazel rod are not so readily removed, which are absolutely necessary to be done for the safety of the sensitive, or salivation will ensue. Besides that, you require your sensitive always clear and in health, and it would be most selfish and ungenerous to neglect the precautions to obviate such a misfortune as the loss of it through your neglect.

With these few remarks, and with the supposition that you are unacquainted with the subject, I bring to your notice the art of Electro-Psychology. It is certain that this state is induced by the action of your mind act-



ing positively on the person operated upon, who is naturally, or who may be rendered, electro-negative to yourself. This is very simply tested in the following manner:— If before an audience, ask as many as can conveniently be accommodated on the platform, seat them, and to each give a round disc of zinc about two inches in diameter, in the centre of which is fixed a piece of copper half an inch in diameter ; request them all to look intently on the copper in the centre (the disc being placed on the palm), at about a foot distant, for the space of twenty minutes, and to keep, if possible, their minds perfectly tranquil, and not look about them. At the end of that time, collect your discs, and carefully examine each person ; those whose eyes are wide open reject, but those whose eyes are closed, or have a tendency to close, treat separately in this manner.\* Take the person's hand, and with moderate but firm pressure press on the Median nerve (this nerve is situated at the base of the thumb joint, and not easy to find, but for fear of missing it cover with your thumb the part just below the joint and pulse) for about

\* Or you may, if you have a galvanic battery and coil, dispense with the zinc discs, and cause all the persons upon whom you are experimenting to join hands for about fifteen minutes, so forming a chain, and by each end person holding the wire all will receive a very slight continuous shock, which must be graduated so as not to cause inconvenience to them, but just so as to be distinctly felt. I prefer the zinc discs, having obtained better results with them.

a minute ; at the same time, with moderate pressure, press (with the other hand) on the organ of individuality, situated in the middle of the lower part of the forehead. If the person by this act proves to be electro-negative to you, say, in a firm, resolute manner, and voice with plenty of confidence, " You cannot open your eyes," and *determine* within yourself that *he shall not*. Should he, however, succeed or partially do so, again put the fingers on the organ of individuality, and, with the disengaged hand, gently stroke downwards the eyelids, *resolving* that they *shall close* ; and should you fail this time, be not discouraged, but remember that almost all persons can be brought under your influence by repeated trials, even though it may require a hundred ; generally speaking, it requires two. About five per cent. are naturally subject to your influence ; and if there be any among them known to be, or apparently, suffering from any ailment, you can at once afford relief, and probably cure, by the simple action of your WILL (using, of course, the manipulation before described, with the exception of the zinc discs) ; and at the same time it is advisable always to say to the patient, " You are well," or " You are better," or " To-morrow you will be cured." But in the event of the persons being in health, proceed with the *seance* by addressing them thus, " You cannot open your eyes," " I told you that you could not," " It is of no use trying," or anything else that you please like it ; or say promptly, " You cannot

lift your leg," "You cannot move your arm," and so on.

If you are successful in controlling the movements of the body, try the emotions of the mind, in evoking joy, fear, surprise ; but never rage, or you may, perchance, get a thrashing for your pains, although you may possess the strength of a giant to resist the attack. If the person is then perfectly subservient to your will, mentally and bodily, you can cause him to think and do as you please—cause him to imagine himself a horse, a windmill, a steamboat, that his sex is changed—cause him to see things that exist only in your own mind—make him imagine that his head is rolling on the floor, and set him to catch it, cause him to make any absurd noise, to imitate animals, which he will do most drolly, amidst roars of laughter, in which he himself will most heartily join, probably, with a grave face, which considerably enhances the fun ; and all this is accomplished without any damage to himself. Of course you will take especial care not to cause him to do anything disagreeable to himself or the company. If he stutters, or has any other bad habit, make him promise to abandon it for ever, and he will do so, provided that you exert your will conjointly with his for that purpose. When you have finished experimenting, and desire to restore him to his normal condition, tell him distinctly that you are about to do so, in whatever words you please, and, with the *will* that he shall be so restored,

blow sharply on his forehead a few times. This will be certain to remove your influence from him.

I shall conclude this first part of my address with a remark to which I request you to pay particular attention. Never use this power for any bad or unworthy purpose ; for all good things may be abused. It is but right also that I should put you on your guard against those who may endeavour to influence you without your consent, for I have before told you that many are naturally sensitive to others. If you suspect that any one wishes to do so, simply lay your hand for a few seconds on the forehead (in fact mesmerise yourself), and *determine* that they shall not influence or govern you in any manner whatever, and no one can possibly do so. I may here incidentally say, that the knowledge of the positions of the cerebral organs will be of great service to you in assisting you to produce the various effects before described.

The Second Part to which I call your attention will be MESMERISM, or the science of sympathy with the patient, and which is, as I will explain, a distinct science from Electro-Biology, which is, as before stated, the science of impressions, whereby the person impressed simply obeys the will of the operator, his senses being entirely independent of himself, frequently resisting with all his force ; but in the science of Mesmerism, or Animal Magnetism, the person mesmerised is in perfect sympathy and accord with the mesmeriser, and that

which he (the mesmeriser) feels, sees, smells, hears, tastes, or wills, is perceived by the mesmerisee, but who, when awakened from the mesmeric sleep, has no remembrance of that which has happened during the period he has been in that state, except when told to do so by the operator before awakening ; whereas, in the Electro-Biological state, he knows all that transpires, without the power to prevent, however ridiculous it may be. This explanation is sufficient to show that the two sciences, although analogous, are distinct ; yet both these states are induced by the same nervous fluid emanating from the operator. I will now proceed to instruct you in the practice and application of Mesmerism. In the first place, I wish you to understand that you are a living electrical machine, and that there is at all times an emanation, or force, escaping or evolving naturally from you, and that this force can be projected upon and received by a person susceptible to it, the hands, by the exercise of your *will*, acting as conductors. This force,\* under proper management, cures the sick, simply by imparting to the part which is deficient in the recipient more life and health. It can be directed by your will into the most remote part of the human body, and cause that part, if not too much diseased, to re-compose new healthy particles ; in fact, consumption, cancer, epilepsy,

\* The *sine qua non* of the modern "Healing Medium."—Ed.



and certain forms of paralysis, and other dangerous maladies (passing over minor ills), have been in hundreds of cases cured by its use alone. Although I prefer using it as an adjunct to medicine, under medical direction, I should not hesitate, did I see any one suffering, to try and relieve him—of course by permission of the sufferer; but in certain emergent cases, such as epilepsy, without it.\*

The method that I have used for the last twenty-five years to induce sleep, is very simple. The patient being comfortably seated in an easy chair, I request him to be calm, and look steadfastly into my eyes, at the same time taking both his hands into mine in such a manner that the insides of his and my thumbs touch firmly, WILLING that he shall pass into the mesmeric sleep. If, after having done so for about ten minutes, I perceive the eyelids to be tremulous, and the eyes moist, I lay his hands quietly on his lap, and proceed to make the usual mesmeric passes slowly over the eyes, head and shoulders, and off the tips of the fingers in this manner:—Raise the hands, palms downwards, but closed; open the hands when over the head, and bring them down as stated; close them whilst raising them again, and repeat. If this course be continued for twenty minutes, the effect is perceptible; but perhaps you may succeed in inducing the sleep in ten minutes, to deepen which, in all cases,

\* See also Appendix, Magnetic Polarity.—ED.



lay the hand lightly on the pit of the stomach and remain tranquil for a few minutes; or the sleep may be deepened by gently pressing the eyelids, or by slowly passing the hand over the head (from back to front), or by softly breathing on the patient's hands. When the sleep is induced, take *especial care*—I repeat it, *especial care*—that no person but yourself touch or in any way interfere with your patient, or even come too close to him, for by so doing the spectator, though meaning no harm, may unintentionally magnetise him and produce convulsions. This is called a case of cross mesmerism. To awaken your patient, all that you have to do is to express firmly to him, in any words you please, your wish that he shall awake; and in a minute or so make *upward* passes with that desire, until the eyes be open. If the eyes should afterwards feel stiff, blow sharply on the forehead to remove the inconvenience. Remember that the breath is dual in its action; if you blow sharply it removes the mesmeric effect, but if you breath softly, and with WILL, you mesmerise most powerfully. I have, however, in my experience found that comparatively few pass into the sleep, yet I have cured them without producing it, or in any way apparently affecting them, for the simple repetition of the process causes an accumulation of the magnetism, or magnetic fluid, in the system, and with it, health. In plain words, it restores the polarity of the human body, the reversal of which is disease, call it by

what name you please. And now you will do me the favour not to forget (though you may smile at it) at all times when making passes over the sick, to shake your hands either on each side of, or behind you, WILLING in your own mind to eject the sickness that you are removing. For want of this precaution, I have known mesmerists take to themselves, and retain, the diseases that they were curing. It is also well to wash your hands after you have finished with the patient.

Having shown you how to mesmerise generally, under ordinary circumstances, I think it advisable to instruct you how to do so locally, in particular cases ; that is, how to concentrate your power upon, and to confine it to that part of the system which may be in pain, inflamed, or otherwise deficient of health. If the person suffers from headache, make the passes (downwards in all cases) over the forehead, temples, behind the ears, to the shoulders, down the arms, and off to the tips of the fingers. Do this for about fifteen minutes, when the pain will be relieved, but if the pain be of long standing, repeat daily until cured.

If the patient suffers from an open ulcer, make circular passes over it with the tips of the fingers of the right hand, for about ten minutes, WILLING at the same time that you will project health on it, then think firmly, " I will gather up the disease in my hand," and suiting the action to the thought, mentally pull it out, and throw it

from you. Continue this process daily until cure is effected.

If you have a child suffering with rickets, or that is weakly, strip it before the fire to avoid risk of cold, and lay the left hand on its head, with the right hand make firm, slow, vigorous passes by contact, down the spine, thighs, and legs, for about twenty minutes, with the fixed benevolent intention of imparting your vitality to it. Repeat night and morning, until strong.

For toothache or earache (if agreeable to the patient), lay on the part affected a piece of thin clean flannel, and breathe on it powerfully, with long expirations, for a few minutes. I never knew this method fail to relieve; generally, by repetition, it effects a cure. If your friend has an attack of the gout, go like a friend and relieve him; at all events, try to do so until the colchicum comes from the chemists; if the pain has reached the head and breast, as it not unfrequently does, make strong passes (in earnest, mind) downwards over the head, breast, thighs, and legs, and when you come to the feet let your hands remain over them for a few seconds, then in your mind gather in your hands the pain, or cause of pain, and with a strong pull, pull it out, and be mindful to throw it from you as before prescribed. Continue this process until your patient be relieved, and repeat if requisite. If the pain be only in the knees and feet, commence to mesmerise at the thighs. This process may also be

successfully applied to rheumatism and all painful neuralgic cases. And now, as far as space will permit, a fair insight into the science and application of Mesmerism is given, but I would advise, until more thoroughly acquainted with it, no attempt to cure epilepsy or skin diseases should be made, since, on account of their peculiar nature, these maladies require experienced treatment; and, with this advice, I will add a few words on the mode of mesmerising water for the use of the sick, either to wash with for skin diseases, or to make tea and coffee, or to use as ordinary drinking water. Take a quart of water in an open jug, hold it on your knee with the left hand, and *point* and *jerk* the tips of the fingers of the right hand over the water for about twenty minutes, with the determination that you will charge it with your influence for the benefit of the patient, and *resolving* that your magnetism shall permeate the whole, and it will do so. Or, if agreeable, take a quart bottle, and insert into it a piece of tin gaspipe in the form of the letter S, breathe through it for about five minutes to the bottom of the water. This latter process is more powerful in its action on the water than the first. This magnetised water is a powerful restorative, and may be drank freely. If your patient be susceptible, you may, if you please, charge the water in a dark room, and he will see the vitality proceeding from you into the water in the shape of vapour or scintil-

lations. Like homœopathic medicines, this water must be kept in the dark.

In concluding, I earnestly beg that no use of this power which exists in every human being be attempted for a bad purpose, nor when you are not in health, nor for a trial of strength, nor to magnetise a lady unless a third person be present, but to employ it soberly and fearlessly, with a sincere and generous spirit, for the benefit and advantage of your fellow-creatures, asking in faith, for a return to men of that gift which was common amongst the early Christians, viz., the gift of healing.\*

It may be that you are surprised at my statement that water can be mesmerised. I have but to say that all created things can be so treated, and the power inherent to each increased marvellously† (see Ashburner, Teste, Deleuze, and many others on Animal Magnetism). This leads me to say the hazel rod acts but feebly in the hands of some, but by making a few mesmeric passes down the rod its effects are increased tenfold, so that those who are sensitive to its influence but in a low degree can have it enhanced, and so rendered much more sensitive. This induced state may sometimes be necessary, but is not so with those who have the power well developed, because the superinduction would interfere with, and probably

\* See Miscellanea, end of Work.

† See Appendix, Letter by Author, from the Editor's Work, the "History and Mystery of the Magic Crystal," 1870.



damage, their clear sensitiveness, to the normal action of the rod. The method by which it is done is very simple and as follows:—Let the mesmerist, biologist, or experimentalist, take the straight hazel rod in the left hand, and make mesmeric passes for a few minutes from the point down to the root end, observing to close the fingers each time the right is lifted to repeat the pass, so as not to demagnetise the rod, but when it is necessary to do so, reverse the rod in the left hand, and make as many passes from the root to the point. By this means the rod will again be brought to its normal state (see experiment 4, page 29).

At the time when I first became conversant with the science of Animal Magnetism, of course I rode my hobby to death, but for all that when experience had taught me properly how to use it by its application I performed several remarkable cures, and while attending a gentleman residing at Eastbourne, in 1851, I became acquainted with a market-gardener of that place, who kindly invited myself and family to his garden, giving us the free use of it. In course of conversation he stated that in consequence of there being no water on the land he rented, that he should not apply for a new lease, but leave at Michaelmas. Knowing my wife's faculty (she is lame) I sent our servant girl home for a certain stick that stood behind the parlour door. In great terror she brought it to the garden, her hand firmly clutched on the stick, nor



could she let it go. Instantly, seeing that the girl was a sensitive, I made a few upward passes over the rod and soon released her hand, which was much cramped, and gave it to my wife. It (the stick) drew her with a very considerable force to nearly the centre of the garden, in a direct line, through currant bushes, over strawberry beds, to a bed of poppies, and there it and she stopped. At that time the phenomena was new to me, and I was as much surprised as any one present, but in answer to my question to my wife why she stood there apparently rooted to the ground, she replied that there was water under the point of that stick, about six feet down in the earth. Some would have said impossible, but we, the gardener and myself, dug down, and found the water as stated. He had given notice to quit, but I advised him to fill the hole up and get a new lease ; he did so, and I left him in possession. The girl had a fearful dread of that haze rod ; nothing could induce her even to touch it. In her superstition she said it was the devil. Thousands besides her erroneously think he has something to do with it.

Of course on my return to London such a curious fact to me then stimulated enquiry, and I instituted a course of experiments, both as regards my wife's clairvoyant power and the action of the hazel rod in the finding of mines, minerals, coal, and springs of water, etc. ; in fact,

by the gift that my wife undoubtedly has, educated myself. I give you without reserve the results.\*

*Experiment 1.*—A dry straight stick of hazel was placed in my wife's right hand in a darkened room. She declared that from it proceeded myriads of sparks, and that from each end of it the scintillations emitted were of diverse colours, from the root end red, and from the opposite reddish blue. Deduction—That the hazel rod has two poles, positive and negative.

\* It is indifferent how one holds the rod, and each person, according to the power of his ascendant, by his prudence and by use, may take a particular posture, as may be most convenient and useful, to make his discovery. However, as those who have not yet practised may be embarrassed by ignorance of its use, they will here learn that there are three ways the most usual and frequent to hold it; the first is to hold it straight, the point uppermost, and the backs of the two points closed against the ground, in this way, marked by the figure A.

The second way is to hold it flat (lying down), the point in front, and the backs of the two points which close it turned against the body, thus, as represented in the figure B.

And the third in a posture which is the middle between these two, by which one holds the point neither entirely up nor entirely in front, but between, as the figure C represents. When one holds it in the first way, in turning it springs up generally against the stomach; when held in the second way, in turning it generally descends towards the ground; and when held in the third way, it turns indifferently, sometimes on one side, sometimes on the other.

To ascertain if a person really has this faculty we make him hold his hand open with a stick, similar to the one we have just spoken of, upon the palm of his open hand, and, in the event of its turning or shewing movement in passing over the thing sought for, one concludes that he has this faculty or more, and that the experiment is without fraud, and that is represented in the figure D—see frontispiece, to which this note forms a key.—From “Jacob's Rod, 1693.”—ED.

*Experiment 2.*—The same rod being held by myself, under the same conditions, she stated that the hazel rod still gave sparks of the same colours, but that they were blended with my own emanations proceeding from myself (which are crimson when in health). Deduction—That the hazel rod can be magnetised even without the will, involuntarily.

*Experiment 3.*—The same rod, being laid on a table, and a few mesmeric passes made over it, the sensitive stated that its power was much enhanced, and that torrents of sparkles, combined with my red magnetism, covered the whole stick, and to such an extent that the rod was brilliantly luminous. Deduction—That the hazel rod can be impregnated by the human magnetism, and its native power much increased.

*Experiment 4.*—The same rod being thoughtlessly laid aside, without being demagnetised, it, by its own and my magnetism combined, attracted my wife and compelled her to grasp it, thereby producing catalepsy. This was speedily removed by demagnetising the rod, and making a few upward passes from the feet to the head. Deduction—That the human magnetism is retained by inanimate substances.

*Experiment 5.*—The same rod being again magnetised by the direction of my wife, and placed in the sun's rays for a few days, and again examined by her, was found to have lost in a very great measure the magnetism

imparted to it, though it still retained its own. Deduction—That the sun's rays have the power of restoring substances to their normal condition.

*Experiment 6.*—A wet or green straight hazel rod was placed in my wife's hand; this produced extreme rigour. Deduction—That the rod when fresh cut *has* inherently a greater force than when dry, but an unpleasant one.

*Experiment 7.*—The first-named rod having been steeped in water till it was saturated, was found to be equal in force to one freshly cut, causing the same unpleasant sensation. Deduction—That the hazel rod does not lose its power by being dried, and at any time can be restored to its first state.

*Experiment 8.*—The nuts of the hazel being placed in my wife's hand, produced no results different to other nuts. Deduction—That the power is in the rod, and not in the fruit. This is analagous to many other plants, as some contain their curative powers in the seeds, others in the roots, others in the bark, etc., some in the whole plant.

*Experiment 9.*—Rods of willow, alder, aspen, ash, witch elm, saplings of oak, etc., each produced different sensations in the hand of the sensitive, but none equal to the hazel rod. Deduction—That the hazel rod alone should be used for the discovery of mines, minerals, springs, etc.

*Experiment 10.*—The before-named rods, and many other kinds also, both in their green and dry states, on being magnetised, had, by the act of magnetisation, communicated to them a property (by the will, of course) similar but not identical to the hazel rod. Deduction—That the human will can impress a quality to an object that it has not in its normal state, and also until it is demagnetised it will retain it.

*Experiment 11.*—Rods sawn lengthwise from boards, such as pine, deal, cedar, etc., are polar, but have not their polarity so well marked or distinct as those that have the pith in them. Deduction—A sapling or branch is preferable, having its whole nature in it.\*

*Experiment 12.*—A forked hazel rod, on being placed in the sensitive's *hands*, she holding both ends of it, and the point downwards, produced extreme rigidity in the arms and shoulders, with numbness, which continued for days. Deduction—That the sensitive herself, being naturally polar (as all are), and the forked rod polar also, closed the polarity of the sensitive (by the same law as a keeper on a magnet), in fact overpowered her ; hence, I

\* Allow me here to observe that some woods seem to have the power to retain, and are more congenial to the retention of the effluence proceeding from the hands than others. I might instance acacia and sandal wood as the two best. This has been abundantly proved by numerous experiments since 1860, when *I commenced* to make that most singular psychological instrument, the planchette (see *Spiritual Mag.*, vol. 1, page 228 ; also planchette in *Once a Week*, Oct. 26, 1866, and my reply to it).



prefer the straight rod, as it leaves the sensitive the power of comparison.

*Experiment 13.*—The late Mr. Fradelle, then the Secretary of the Mesmeric Hospital, being present at one of these seances, suggested the hiding of a piece of metal, and the rod being placed in my wife's hand, she could not find it as formerly. Deduction—That the will of the hider magnetises the hidden thing, and so renders it almost impossible for the sensitive to find it.

This explains the repeated failures of those who *can* find metal ; their high state of sensitiveness is overborne by those about them either by design, accidentally by too close proximity, or by strong unexpressed doubt.

Will you please to remember that these thirteen experiments were made while my wife was in that state called clairvoyance, induced by mesmerism, and that many other substances were so diagnosed, including medicines, plants, the hidden curative property of them, and their correct application in disease also, and that her power has been repeatedly tested to find minerals, springs, etc., by means of pieces of cane, wire, steel, whalebone, etc., as advised by M. Baritel, but in no case were they successful (the reason will be shown as we proceed). It is my full intention, as I before stated, to render this subject so clear that you can hardly misunderstand me. Possibly I may be tedious ; I had rather it were so than not convey my meaning, and be pleased to



overlook the frequent use of the *ego* and *meum*. That can scarcely be helped, as the subject is chiefly narrative. At page 14 you will find the method of proceeding to produce the states of psychology or electro-biology and mesmerism. The former I should advise you to use if you desire to obtain a sensitive to discover mines, minerals, etc., because, as before stated, so many are *naturally* subject (or can be easily rendered so) to your influence by these simple means. Having asked those who are willing to try if you can biologise them to be seated, place in each person's hand a zinc disc, as described, etc., and having found the one sensitive, place in the right hand (his or her) a straight hazel rod ; if it produces rigidity in the hand, or a feeling in the arm, best described as pins and needles, you may be almost sure that you have found the right person. Then proceed, deliberately and cautiously, day by day, to educate your sensitive by such experiments as you may think best, your aim being to discover if they are sensitive to the action of of metals ; if so, to prove it, throw a piece of money into a dark room, and let your sensitive take the rod in the right hand (the *root* end pointing to the ground—mind this caution) and enter, and, if found, let them retain it—(would you muzzle the ox that treads the corn)—and it would be most advantageous to yourself if the experiment be frequently repeated ; or you may walk through the streets with your sensitive with the rod in their hand,

when the water is on from the main, and very soon ascertain if they have the power ; if so, they will follow the course of the water till you wet the end of the stick, which stops its motion ; indeed, there is no certain rule. I presume each one must be treated differently to another, according to their temperament and idiosyncrasies. I refrain from giving uncertain instruction, preferring that you study the matter for yourself, which is the only true method of obtaining knowledge of any matter, but it is more than likely that as your sensitive advances they will not need your services, but be able to act without biological induction. But beware of impostors ; to detect them mentally, *command* them well, say to stand on their head or any other absurd thing, and if they do or attempt to obey your unexpressed *command*, there can be no doubt but that you have the right person. Above all, do not deceive yourself nor come to a hasty conclusion, and here I conclude this part of the matter.

About the year 1858 business caused me to form the acquaintance of Dr. Dixon, of Great Ormond Street, to whom I named my wife's faculty. He fully tested it in the cure of diseases, and I give you an extract from his pamphlet, *Hygienic Clairvoyance* :—

“ In the middle of last June, a question was submitted to Mrs. W. in the ‘sleep,’ as to what had happened to a person who had suddenly left home, about a week previously, in a state of nervous excitement. The cravat

which he had last worn was put into her hand as the best means available for establishing *rappport*. Presently she said :—‘The person who wore this is in great trouble. He is rather a big man—full in the head and neck.’ I ought to remark that the clairvoyante had never in the waking state seen the missing person. ‘He went away with the idea of going to Paris ; he has been putting money aside with that object ; he has had a fit. His mind is getting worse. What a beautifully disposed man before this excitement of the head !’ After another pause :—‘Curious ! He talks of Paris and inquires about Ceylon.’ The absent man’s brother, who was present, said, ‘He has had transactions with both places.’ ‘I see him in some docks, they are the East India Docks, he came there from the London Docks. Inquiring ; he was excited ; he shakes his stick at some boys. He leaves the docks. He comes to London Bridge. He goes on board an iron steam-boat. It is now mid-day, the second day after he left home. He does not know what he does ; he returns in the same steamer, goes on the bridge, and falls in one of the recesses. His brain is getting soft. He trembles, thinking he is pursued, and hesitates about throwing himself over the bridge. I am excited and fatigued ; I cannot follow further now. Poor man ! he had the idea of leaving home for some time.’

“ Brother : ‘You can say nothing more definite?’

“ Clairvoyante : ‘His mind is in such a tremulous

and unsteady state, I cannot. I don't see him with his family, or any of them again. I have a very faint perception of his being conveyed into a building on the other side of the river ; not a station-house, nor a hospital.'

" Brother : ' Do you see why he thinks of destroying himself ? '

" Clairvoyante : ' He says, they will kill me, therefore I will destroy myself. He is not reasonable, you see. '

" In an examination the next day the clairvoyante did not perceive so clearly. ' His brain is still more disordered. He is wandering hither and thither on the other side of the river. I do not see him with any of his family again. They will hear of him in eight or ten days. '

" He was found in an unfrequented field, near Merton, at the lapse of that time, dead, as if from his own hand, and had probably been there a week. He had been removed to an out-house of a tavern.

" The description of his person and disposition—of his intentions—even of his becoming worse—all these, it may be said, may have been furnished by the thoughts of the brother, perceived in some mysterious way by the clairvoyante ; but her other perceptions in the case afford data which cannot be included in such a hypothesis. If she perceived him wandering for two days *yet to come* on the other side of the river, which the brother did *not* see by the exercise of the same perception, she may have

become cognisant of past things independently of the brother's thoughts."

"25. Intimating my wish to the clairvoyante, Mrs. W., of whom I have already spoken, to investigate; as completely as possible, the natural faculty, possessed by her in so eminent a degree, of *dynamically* perceiving and distinguishing objects, she expressed her willingness. And we arranged for an occasional evening for the purpose. At our first sitting (July 2, 1858) I invited a few friends to be present. Mrs. W. went into an adjoining room while we made preparations. It had been proposed to magnetise her, but she said it was not necessary to be in the sleep to exercise her dynamic faculty; by collecting herself, and *willing*, she could perceive the qualities and magnetoid relations of objects.

"26. Having made our arrangements, she was invited to come in. She approached the table; on it were placed, each under a separate piece of paper, and a few inches apart, bismuth, silver, gold, and copper. I had made some transverse passes over each to remove all foreign effluences from them. Putting her hand upon the paper covering the bismuth, she said, 'This feels something like zinc, but I am not sure.' Leaving that, she moved her hand over the paper covering the silver; she said, 'Silver is there; it burns because it is so near to this, which must be gold.' Her mistaking the bismuth for zinc, she said, was its being too near the copper. On bringing her hand



over the paper concealing the copper, it became cramped and contorted. To relieve this I made transverse passes over the hand and arm, but in vain. 'Demagnetise the copper,' she said. I made transverse passes over the copper, and the cramp of the hand ceased after a few moments. It must be remembered that I had made passes over the copper at the commencement. She said that the metals had all been placed too near each other, that any two metals, she had found, make a battery; the positive with the metals negative to them. She remarked, incidentally, that the sun's rays were the most effective in restoring the proper magnetism to metals; and that, according to her observation, all medicines make batteries with each other; in other words, have positive and negative dynamical relations.

" 27. Her faculty not appearing to be sufficiently free from external influence, it was proposed that she should be put into 'the sleep.' For this purpose, on the present occasion, she selected my magnetism, as it was about her since my attempt to free her indirectly from the effluence of the copper. But before magnetising her she wished me to remove my chain, as the effluence from that might affect her; the copper, she said, had made her feel combative.

" 28. She passed 'behind the veil,' as I term it, after being magnetised by the eye for something less than a minute. As soon as she intimated, by her usual gesture,

that she was in 'the other state,' I proposed that the friends present should place themselves *en rapport* with her, as usual, by touching her hand. 'No,' she said, 'I see and hear you all well enough.' This was unusual, and the reason was not asked; perhaps it lay in the fact of all present being friendly with her, and earnest inquirers into the subject.

"29. She then, at once, reached her hand to a lady, an invalid recovering from a paralytic affection, and said, 'In extreme cases of paralysis a battery like one of these might be worn on the arm, and one of copper and zinc on the thigh, for the battery on the arm will not affect the legs (her hand here accidentally touched the brass moulding, lined with lead, on the arm of the chair she was in; she shook her hand, blew on it, and said 'Nasty'); there should be a change from time to time; the zinc should sometimes be in contact with the skin, and at other times copper; the zinc should touch the copper at the edges, but not at the centre. These directions are for a hard, dark person; if fair, reverse the order. In many cases of the loss of the use of the leg and arm, the paralysis is from congestion in the tissues of the brain; in such cases the best battery would be a film of platina on a zinc foundation, with thin paper interposed. Lead and brass make a good battery for some cases also. Mrs. B. (one of the ladies present) should have a thin sheet of brass to her feet, and thin lead to the nape of her neck,

and the places to which the metals are applied should be washed at times with camphor water ; she would be better in a fortnight.' After a little pause she turned to me, and said suddenly, ' Doctor, I have been long enough with metals, you had better awake me, and I will look, after a little time, at anything else. ' "

He being pressed with other matters, the seances at his house were discontinued, and I, seeing the value of them in a commercial view, resolved on commencing a course at home, especially as I found her so sensitive as to diagnose the action on her system of a millionth part of a grain of homœopathic medicine—(question, does the infinitely small quantity of the drug act, or is it the will impressed on it, at the time of preparation that does so ? I have good reasons for supposing the latter to be the case, they, however, would be out of place here). So I procured a homœopathic case and bottles, and put into them about twenty of the metals, each chemically pure (that is without alloy), each of which being placed separately in my wife's hand, produced different results. After a short experience (my will acting, of course), I found that she had the faculty, by the sensations they produced on her, the power of discriminating one from the other with unerring exactitude, and that there was no occasion (as formerly) to put her into that phase of magnetism called clairvoyance. She had the gift at all times, by her own will alone, of finding springs, mines,

minerals, etc., on a map of the land being brought to her. This I named to the late Mr. Headland, chemist, of Princes Street, Oxford Street. He doubted it ; to convince him my wife sent me for a map of his land, on which he had sunk a very deep Artesian well, and had not found water to supply the houses that he had built (so they were unlet). The map formed sufficient *rappoport* with the land for my wife to *clearly* see it. Her statement was as follows :—" Tell him that he has sunk the well in the wrong place, and they have not tapped the head of the spring ; there is abundance of water ; let him sink a fresh well here," indicating the spot. I took the message to him. His reply was, "I will bore for a fresh well if you can give me further particulars." I returned home, and the map was again used, and the following statement in writing was taken by myself to Mr. H. "Outside his land there is a small run of water. This proceeds from an outlet from the hill, on which his houses are built, and now runs to waste." The strata through which he had bored were described with precision. He admitted it was all true as stated, and did bore for a fresh well, found the water, which is now being used. His shopman then, now a chemist in business for himself in Regent Street, will confirm this statement in every particular. Mr. H. obtained the water by my aid ; I received nothing for my trouble, *experientia docet*. However, the matter soon got bruited, and many applications were made,

and mines discovered where none were supposed to be—copper, iron, coal, lead, etc.—by the above means, being used. These I may not refer to, having been paid for the same, and it would be a breach of confidence to name the mines discovered by my wife. Do you think that she alone has this faculty? My experience warrants the conviction that there are multitudes, all over the world, of all grades, rich and poor, civilised and barbarous, in whom this power lays latent waiting to be used. Perhaps this work may stimulate enquiry; for my part I shall be willing to satisfy any reasonable doubts. For the proof of the existence of this power in a far higher degree than I have named, read *Nature's Secrets*,\* by Mr. William Denton, date 1833, Houlston and Wright, publishers. Mr. D. refers in his work to the applicability of this faculty for the finding of metals, etc., and thinks that it will be universally used. As far as I know he has not applied his knowledge practically. It may here be as well to state that the oil-wells of Pennsylvania were found by one phase of this most precious gift, which, however, is not unattended with danger, for each metal salivates the sensitive, and if an antidote be not at hand most disastrous effects will ensue, and for very fear of the results the sensitive will naturally refuse to continue these researches, and, if the will remained, the power to use it would be destroyed, because the salivation would remain. To ob-

\* Now complete in Three Volumes, some Illustrated.—ED.



viate this difficulty and annoyance, I think it advisable to say that if your sensitive, who has the power to use the hazel rod only, becomes unable to release his hand from the rod (an occurrence which frequently happens), all that is to be done is to insert into the hand that grasps the rod a small piece of zinc or iron, and if any rigidity still remains, make a few upward mesmeric passes, as before described, from the tips of the fingers to the shoulders, and off. This never fails to restore the arm to its normal state ; but if your sensitive has the higher, but not more useful, power to dispense with the rod, a very different course must be pursued ; as, for instance, if the sensitive has been investigating land (either by the map, or personal visit) which contains gold in excess of other metal, then the antidote to gold must be placed in the hand or other part of the body, at the wish of the sensitive, to relieve the salivation, and instinct will instruct the sensitive far better than you yourself can do (see extract from Dr. Dixon's pamphlet). As a guide, but by no means a certain one, I may remark that gold produces on the sensitive a tingling sensation throughout the whole system, commencing at the spine. The antidote for it is a piece of roll sulphur placed in the hand, or at the base of the neck, for a few minutes. Platina, the same sensation attended with numbness in the spine and extremities ; antidote as before, sometimes cold water. Palladium, nearly the same antidote, ditto. Silver, a cold numbness throughout the

region of the heart, and a sensation of heavy weight in the hands and feet ; antidote, soda, as before. Lead, without great care in the removal, would settle permanently in the system, and would produce a bad salivation, as from Mercury, but more dangerous on account of its heavy nature and non-liability to be ejected from the system ; antidote, sulphur and podophyllin taken internally. Mercury, its effects are well known ; antidote, great warmth and small doses of milk of sulphur internally until the salivation be removed. Antimony, a most deadly sense of vomiting and utter prostration ; antidote, an oyster chewed and ejected, afterwards a few eaten uncooked, let them be natives if possible. Copper, a burning sensation in the throat and tonsils particularly, and also throughout the whole system, with great want of power to open the hands ; antidote, take internally four or five grains of sulphur until relieved. Arsenic, a hot burning sensation in the eyes, throat, and chest, enlargement of the tonsils, in fact, a most deadly feeling throughout the whole system ; antidote, mercurius taken internally in small doses until relieved, then sulphur. Tin, a cold, icy feeling throughout the whole system, with numbness of the feet ; antidote, chloride of sodium (common salt) placed in the hands. Nickel causes an overflow of blood to the brain, with paralysis of the spinal column and epilepsy ; antidote, antimonial wine taken in small doses until relieved ; in its absence take opium, with natural sleep. Bismuth, a sen-

sation of fulness of blood and congestion of the arteries ; antidote, metallic tin placed in the hands. Graphite, a slight salivation and sense of numbness all over the body ; antidote, magnesia, either internally or placed in one or both hands. Cobalt, a disposition for hemorrhage ; antidote, a few oysters eaten uncooked, and bathing the hands and face in cold water. Manganese produces a violent shaking precisely similar to St. Vitus's dance ; antidote, chalk held in either or both hands. Iron produces a sense of tremendous weight all over the body, with disposition to vomit ; antidote, a small piece of platina held in either or both hands, or applied to the nape of the neck, or pit of the stomach for a few minutes at a time until relieved. With these few metals I close the list, well aware that there are many others whose properties I have not investigated, as they are comparatively scarce, though I think they would well repay the trouble. Without doubt you will clearly see the danger to the sensitive if the antidotes be not used at the *time* of the experiment being made, as delay aggravates the evil symptoms. The above remarks apply equally to those who have the power to use the hazel rod, or to those who have the clairvoyant power of discovering mines, minerals, etc. ; and here let me caution you when you have found the sensitive not to use the gift more than twice monthly, or the power will be soon destroyed. A few words as to its application, and my task is finished. It is evident by the testimony given that

there exists a power possessed by some (thousands, in reality) to find springs, mines, and minerals by means of the hazel rod, and I think that I have shown that some have also the power to do so with much more certainty by clairvoyance, or a waking state in which sensitives have the power, by the exercise of their own will, to place themselves *en rapport* with distant objects, and the metals being almost all poisonous, and to all violently active, of necessity attacks *their* sensitiveness in a great degree; self-introvision and practice enables them to see their own state and describe it. This is my experience of the matter, and (in my opinion) a solution of the apparent mystery. What is more easy than to usefully apply it? Let us suppose three cases. A shaft has been sunk and the mineral not found, and of course the capital wasted. With the utmost facility I declare it can be known, firstly, if there be any metal or mineral near, or in sufficient quantity to pay for the getting; secondly, if its depth be such that it would cost more to get than it would be worth, with the capital in hand; or eventually, thirdly, it can be known whether it would be advisable to sink a shaft in any given place on account of the proximity of springs which might overflow; and, lastly, in mines already worked, the true position, place, locality, quantity, and quality of ores and minerals can be given. Surely this is worth attention, and the *modus operandi* a searching study, for if my statements be true, illimitable wealth is of

easy acquirement.\* Were I commencing the study of the subject, I would procure a few biological discs, as before described, a few hazel rods, and a homœopathic case, containing about two dozen corked (not stoppered) bottles, with a small quantity of chemically pure metals in eighteen of them, the rest empty for the antidotes. These I should be willing to supply on application. Indeed, my researches have not been confined to these few metals only, but to many other substances, and by the art which I have endeavoured to teach you, have sought the world over, and affirm that (judging from the past) the pyramid in the exhibition of 1862, representing the gold found in Australia, is a mere molehill compared with what one day *will* be found when the science that I have brought before your notice will be the usual method (for *I* have not exhausted the subject, merely called your attention to it) of discovering the minerals, etc., and if gold be wealth (which I doubt) it is in almost illimitable quantities in the lands adjacent to Ashantee, in Siam also, in Assam and Burmah prodigious quantities of gold, rubies of price. Silver (but not much), lead, copper, manganese, graphite, gold, copper, kaolin, potter's clay, masses of minerals and

\* Indeed, at this present time, to my certain knowledge, I know of an estate of 300 acres in extent, enormously rich in silver, lead, gold, and Barytes, and which requires but small capital to realise *very* large sums of money; it can also be had on easy terms, or a portion of it. The metal is actually on the surface, native, and can be seen with the naked eye.



coal also in Australia. Plenty of it too in Batavia, China, Japan, and of good quality, illimitable wealth spread all over the earth, requiring but trivial labour to obtain it. But why *should* we seek wealth in other lands, when our own islands teem with it, and at home to our very hands ; why is so little obtained of it, and at such great expense ? Simply because they blunder in the getting of it, and the lodes are not worked out to their terminations in many cases. Why does the water so frequently inundate the mines, causing such enormous outlay to keep them clear ? Simply because our present knowledge in most cases does not teach us how to evade the springs. Why not bore for them first, and bring them to the surface, before commencing to sink a shaft for the mineral ? That such can be done with almost unerring certainty is my object in indicting these few pages, which are but preliminary (to the subject treated), being fully investigated, such is my conviction.

## CONCLUSION.

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**F**ROM the earliest times of which we have any record, it has been found that certain persons have had the faculty of inherently knowing past, present, and future events,\* and the testimony of both sacred and profane writers renders this an indisputable fact; indeed, there are times when *all* have this power, though frequently it passes by unnoticed; it may be in dreams, visions, or natural open sight; or it may be induced, in some, by mesmeric manipulation; indeed, to that source I am convinced that the whole of the manifestations that have so agitated the public mind in this country and elsewhere may be traced. Whether it be human or spiritual agency employed, it is not for me to say, but whichever it be, no one can doubt the possibility of its being assisted by instruments made under certain conditions and for the purpose.† Let us examine this matter impartially, and we can come to no

\* See Appendix, Lottie Fowler.—ED.

† See Editor's additional Chapter, from the French.

other conclusion than that such instruments, if not made by one conversant with the subject, are improperly constructed, and must fail to accomplish the end for which they are designed, or partially so. No person would employ a carpenter to make a dress coat, or a charwoman to make an opera cloak ; and I would ask this question—Is it possible that the divining cup which Joseph *used* was taken by chance from Pharoah's table, or was it made expressly for the purpose ? For further information on this subject, and for the benefit of those who do not read their Bibles, see Genesis xlv., 5, 15. Now, to understand that incident, carry out the following experiment, and *divine* for yourself:—Fill a common tea-cup with water, and for about ten minutes look steadily into it (being alone), and *if* you have the gift that Joseph *had*, and as thousands at the present day *have*, you will first observe a mist or vapour come over the surface of the water, and then, or shortly afterwards, you will see past, present, or future events or scenes, according to your nature ;\* or you may fill a clear half-pint bottle with water, and get some willing or knowing friend (or, not knowing one, I will do it), to mesmerise it for about twenty minutes, and the same results may be expected to follow. A sheet of glass, laid on a piece of black velvet, will, with some, answer the same purpose, but generally not so well, as it is found

\* See Appendix, Mr. Champernowne's Letter, etc.

that a natural substance answers the purpose best, such as a ball of rock crystal, Obsidian, Cannel Coal, etc., properly prepared and kept for the purpose.\* And, indeed, the same law holds good as regards the Planchette, and other instruments of the same kind. It may be thought that the *will* has something to do with all this ; then, I say, explain to me the will and its mysterious workings,

\* Also Mirrors ; see the following from the "New York Sun," June 30th, 1875 :—"A lady resident in a large city in New York State, purchased some time since one of those magic mirrors in whose black concave surface the 'conscious clairvoyant,' as Major Buckley called those whose interior vision is open while the person is awake, are able to see the wonderful phantasmagoria of the spirit-world.

It is formed apparently out of a great black onyx, some fifteen inches in diameter, and is polished more highly than cut glass, is framed in black, and rests upon a crimson silk pad in a handsome morocco case. At a recent seance the powers of this bowl of fate were fully exemplified. A clairvoyant woman gazed at it, and for more than two hours described with scarce a moment's intermission landscapes, emblematic groups, scenes transpiring by land and sea, in the snowy fastnesses of the Far North, and on the burning sands of the Great Sahara Desert. The forms of deceased friends flitting across it, and messages were displayed on white sheets, or paper screens held up before the seeress's eye. Anon a mounted cavalier would dash into the field of vision, or the exciting episode of a lion chase be exhibited. Take it all in all it is one of the most curious of the phenomena of the school of magic. The potency of the magic mirror was avouched in the earliest historic periods. The ancient Egyptian soothsayers used a polished metallic basin or a dark fluid held in the palm of the hand. In modern times the most famous among the adepts in this form of divination was Dr. Dee, whose magic crystal is still preserved in the British Museum, and who fell a victim to the ignorant intolerance of his times.

The true magic mirror is prepared by a high-cast priest, with solemn and peculiar ceremonies. Its potency is supposed to depend upon the nature of the ceremonies, and it may be made to represent either the dark or the light side of nature—to attract either good or evil spiritual influences. (See Col. Fraser's Narrative in Appendix.—"The Mirror Dance."—Ed.)

and carry out the following experiment:—Take a common glass tumbler, clean it yourself, and put it on the floor, then suspend a shilling edgeways by a piece of thread sufficiently long ; pass it over the ball of the thumb, rest it over the edge of a table, and lower it (the shilling) just into the tumbler, and it will strike the hour correctly both by day or night, and remain steady ; withdraw the shilling and it will be repeated, *ad infinitum*. This is an old experiment, but, simple as it is, curious and suggestive, and probably led Mr. Rutter, of Brighton, to construct his Magnetoscope, which in his hands and those of the late Dr. Leger, of Gerrard Street, Soho, produced such curious results. This instrument proved, beyond a doubt, the *effect* of Homœopathic and other medicines in altering the magnetism or vitality of the human body, as well as demonstrating its existence ; the size and power of the cerebral organs ; and—most curious—the existence of a different current of electricity in male and female. This instrument is now almost forgotten, and the only copy of the book on the subject that I know of is in the hands of Mr. Fradelle, Secretary of the Mesmeric Hospital.

Mr. Slater, Optician, has also recently made a magnetometer of such exceeding delicacy that it measures and demonstrates these once supposed Vito-Electric currents by deflecting the magnetic needle. (See Reichenbach on the Odic force, the whole of which book is, to some, full of dry wonders.) What is that to me ? you will say. I



answer no fact stands alone, and it also concerns your *health* and happiness in the married state.\*

Sensitives see effluence or emanations proceeding from the human body, whether in health or otherwise, and also from all other substances, and judge their nature

\* See "EULIS:" THE HISTORY OF LOVE—Its Physics, Chemistry, Alchemy, Moods, Rules, Principles, Laws and Rationale—embracing certain vastly important discoveries in the Divine Science and Passion ; being the third revelation of Soul and Sex—and contains many of the secret and inner doctrines of the Rosicrucians, and of their magnificent Master degree, the B. O. E. It is in 150 sections and with its contemplar volume, named below, is—on the great theme—believed to be wholly unequalled ; and if the mighty things therein—things not even dreamed of in these cold, practical lands—are not found to be worth ten times the sum, then the sublimest sex-secrets the world ever held must wait another century for appreciative souls. Than this "New Revelation of Sex," nothing grander on earth was, nor for centuries to come will be known. In it and by it, both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for changes in others, the ability to prolong life, baffle disease, disaster, keep death itself at bay, and render existence a road of perpetual joy, instead of an avenue of sorrow. Also, THE ANSAIRETIC MYSTERY, the second Rosicrucian revelation concerning Human Sex, and, as thousands can testify, the most astounding that has ever yet appeared anywhere on earth ; and while there is not a word or line or suggestion in it or in EULIS, the third revelation, that favours anything that could make an angel blush, yet they go to the very foot of the subject. The ANSAIRETIC Logos is a collection of Sex Mysteries never before revealed outside the Secret Brotherhoods of the Orient, and they relate WHOLLY to the *inner, higher, deeper, and recondite* meanings of Sex—momentous things totally undreamed of within the area of Occidental civilization. EULIS is a larger but wholly different work ; and both are absolutely necessary to every man who has ambition for power, endurance, long life and manhood to the last earthly hour ; and to every Woman who desires health, *thinking* ability, power over herself and others, and to be able to enforce the weird and tremendous, but almost unknown prerogatives of her sex. For synopsis, price, etc., apply to the Editor.

Also see Miscellanea.

thereby. Animals also have this faculty, though in them we call it instinct. Who forgets the dismal howl of the dog in the fever-stricken house? Will he enter it? no, he flies from it with terror. Well, this very electrical emanation that I want to prove really exists and proceeds from our hands, can be projected on to and be received by a human being, as well as by various substances, and can be by them retained for an indefinite period (another law of our life, see the first chapter of the first book of Kings, verse 4), and is, be its source whence and what it may, the cause of the Planchette writing. In common words, it is no other than Mesmeric influence. What is mesmeric influence? you will say. Well, I don't *know*, but believe it to be the direct breath of God the Almighty, and cannot be destroyed. (See Gen. ii. 7.) You will infer that I treat the matter lightly—not so; or perhaps you call the whole subject impious, and request me to explain the conduct of the wicked witch of Endor. Well, I think that she simply exercised a natural gift, and stated what she saw; but it was forbidden, you will say. Yes, because the Jews being surrounded by idolaters and prone to copy them, Moses forbad it, seeing well that it would lead to Hero-worship which is Idolatry.

Do you forget, too, the Colleges or Associations of Seers and the King's Seer spoken of in Chron. xxv. 5 and other verses? in fact in many places of the Old Testament it is looked upon as a holy gift. Is proof

wanting? read *Christian Spiritualism* by Mr. R. Bertolacci, which is certainly the best book on the subject, and with whom I coincide, with but one exception. He states that it is immaterial of what wood the instrument is made; this may be true in *his* case, because his daughters were and are mediums of very high degree, but there are thousands in whom the faculty is latent, and I submit that *they* require the instrument that years of experiment and research have proved to be genuine and correctly constructed.\* Not that the instrument don't tell lies sometimes; it states plainly that it does so, as, for instance, a few days since, I was with a lady of high rank, who was disappointed because the instrument I made would not write with her, but only make marks. She told me that by a young lady laying *her* hand on it, it wrote a message from her deceased mother full of serious advice, and that afterwards some one present wished to know the winner of the coming Derby. The answer was, "I write lies as well as truth and will not be troubled with such—nonsense." This caused the young lady to desist, of course.

Mr. Tiffin, of 30, Fortress Terrace, N.W., informs me that the one I first made about eight years ago of mahogany would not act, the second but imperfectly, the third, my second quality, wrote messages from the late Robert Owen and Robert Burns, and without anyone touching the instrument signed them.

\* A most important fact and applicable to all Psych'cal Instruments—ED.

Another, a lady, states that now (after a little practice) *she never touches the planchette, but ties a string to one of the castors, and it writes.* But I might annoy with too many proofs, and simply wish to state that the subject in one phase or another has existed from the earliest times, and does now exist imperfectly understood among the Chinese, Malays, and the whole of the Eastern Nations including the South Sea Islanders, and even the aborigines of Australia, all believe and practise intercourse with spirits, the Hottentot also. This I have seen, but then did not understand, *nor do I now*; and I would never have written thus far had not the instrument, which is capable of giving sound, godly advice, been abused and called a toy and a little game by some of my correspondents, to whom I will tell a little story, a fact nevertheless:

Ammianus Mascellinus tells us, that in the fourth century, under the Emperor Valens, some Greek Professors of Theurgy were tried for attempting to ascertain by magical arts the successor to the throne. The small table or tripod which they had used for this purpose was produced in court. They were put to the torture, and confessed their mode of consulting it to be this:—The table, which had first been consecrated, was placed in the centre of a house purified by incense on every side; on this table was placed a round dish, which had undergone the needful purifications, and was composed of various metallic substances; around the circular rim of this dish

were cut at exactly equal distances the alphabetic characters. One of their number in linen clothing, carrying in his hand branches of the sacred laurel, then recited certain prescribed forms of invocation, balancing over the dish a suspended ring, also consecrated, attached to the end of a very fine linen thread. This ring darting out, and striking at distinct intervals at particular letters, made out in this way, in heroic verse, similarly to the oracles, answer to the questions that were put. They had thus ascertained that Theodosius would succeed the reigning Emperor. Valens deemed this an impertinent interference, so he sent his Lictors, who brought them before him, and he had *his* little game and put them to death, thus effectually stopping their prying impertinence for the future ; probably the succeeding generation canonized them as martyrs to science. Good actions always meet their reward.

I will modernize this story.

A party of Greeks met at a friend's house and being tired of the Emperor Valen's rule, wished for better days and to know his successor. Some of them being possessed of the gift of mediumship, and all *having unity of purpose and will*, powerfully mesmerised the apparatus used, and it gave a true answer, the same as is done now-a-days in hundreds of instances—*without* the conjurations. As proof of this being true, procure an alphabet, (written or printed,) withdraw the pencil from the Planchette and



insert in its place a blunt stick, or break off the point of the pencil so that it cannot make a mark, use the Planchette as directed for writing, and it will travel from letter to letter and so form words. Possibly an instrument might be cheaply made to illustrate the Greek professor's experiment, (the ring and tumbler on a larger scale for instance,) but for my own part I should prefer the direct writing as being more prompt and satisfactory.

I must now conclude, having already exceeded my limits, and refer you to the correspondence in the *Spiritual Magazine*, vol. I., page 228, but the which being now a very scarce book, I think it best to give a reprint of the article, which, with my letter, so kindly published in "Once a Week," No. 99, and the directions, must conclude the matter for the present. Most earnestly requesting you not to treat this *really* serious subject with levity,

Ever yours obediently,

THOMAS WELTON,

35, George Street, Euston Road, London.

## THE PLANCHETTE.

(*From Spiritual Magazine, vol. I., page 228.*)

WE have had several opportunities of late of seeing this in action, and have noted some remarkable phenomena resulting from it. We gave a short description of it in a

former number, it having then been just brought to this country from Paris, where it has been for some time extensively used. The name is French, signifying "a thin board." It is formed of a thin piece of mahogany or cardboard, cut in some convenient shape for holding a pencil at one end, with two moveable castors at the other, the whole thus forming a tripod, and easily moving with rapidity, in any direction, on the slightest pressure. Our readers are acquainted with the mode and phenomena of ordinary automatic, or "involuntary" writing, and the Planchette appears to be but an extension and experimental proof of the truth of this, for, instead of being the involuntary writing of one person only, the best use of the Planchette is when two persons, or even more, place their hands upon it, and thus produce movements, which are formed into writing by the pencil. Of course those who use it should be mediums more or less developed (our theory is that every person is a medium), and, like everything else in this world, the results flow best and purest through willing hearts, and practice and use are necessary in most cases to produce great results, though occasionally it moves readily even at a first trial.

The intermediate cause, which Philosophers would, if they believed in it all, from their very nature, place as the first cause, appears to be some magnetic emanation, or force which is communicated to and through the instru-

ment, and, as corroboration of this, we are told by a Clairvoyante on whose perceptions we deservedly rely, that some woods are better than others to attract and hold this force. An additional circumstance leading to the same conclusion of magnetic emanation, is the fact known to us, that after using earnestly these Planchettes, they have, on several occasions, been seen in the act of moving by themselves, and at other times, in drawers, have been found to have made marks on the paper on which they were placed.

Certainly there appears in them to be some receptive power through which intelligence of a high order flows upon the paper in writing and drawing, quite independent of and above the intelligence of any of the persons whose hands may be upon them. Only a few days ago we saw one write several lines in the following extraordinary manner :—After writing several lines with great rapidity, backwards, and which he had to read from the back of the paper, by holding it against the lamp, it commenced with equal rapidity the first letter of the line, and then jumped to the other end of the line, and wrote the last letter, and then back and wrote the second letter, and then to the end and wrote the last but one, and so on backwards and forwards until words were formed at each end and until they met in the middle, and the sentence was completed. This was repeated several times.

There is much to excite wonder in watching the rapid evolutions of the pencil, not less than at the surprising continuity and newness of what is written through those who are accustomed to the use of it, and it appears to us, in our simplicity, that it would be impossible for any one to try it without being impressed with the fact of some new form of intelligence being at work.

Again, however, as these lines may be read by some who may not have had much experience in Spiritualism, we would add the caution that nothing proceeding from the Planchette, or from any Spirit, should be received as absolute truth without careful inquiry, and the exercise of calm reason. Let intrinsic merit alone be the ground on which we receive anything into our lives. A disregard of this main rule has led to much trouble, and many bad effects to our holy cause, and is the rock on which many short-sighted, but worthy mediums have wrecked themselves.

*To the Editor of "Once a Week."*

SIR,—

I have read with much interest an article on the Planchette, in your number for October 26. In the main your correspondent is right, and especially in the method of using that most curious instrument, which requires but to be known to be duly appreciated, not as a mere toy, but as a means of obtaining truthful answers to verbal or

mental questions. These answers, I find, your correspondent failed to get, first, because the Planchette that he used was wrongly made; and next, because the requisite conditions were not observed to ensure success. He is scarcely right in describing it as an American invention; it is French, as implied by its name (a little board). I am able to speak thus confidently, as I have made and sold fourteen hundred and sixty-six Planchettes in England, and have sent others abroad. I may say that they are not unknown to royalty, and they are certainly no strangers in the French, Russian, and Spanish Courts. It might be supposed that as I make the instrument I can use it also. Such, however, is not the case, though many of my customers have told me most extraordinary stories respecting it. One of the most curious facts in connection with it occurred shortly after its introduction to England, about six years ago, and was told to me as follows:—

Mr. Bielfield, artist, of 208, Euston Road, had heard of the instrument, and made one, and while using it, in company with Mrs. B., a friend entered—a Mr. Gilbert, now in Canada. The three tried it without any result, and “Planchy,” as they termed it, was put aside on a large sheet of paper till after dinner. You may judge their surprise when, on proceeding to resume their amusement, they found the following sentence written on the previously blank paper:—“Go to my son and tell



him that I will be with you this day month, to cause him to make such alterations as I wish in the book he is now writing." Then followed the signature, " Rt. Owen."

I took the message to Mr. R. Dale Owen, then residing at Cox's Hotel, Jermyn Street. On reading it, he said that no one knew that he was writing a book, and declared the handwriting to be his father's (then some months deceased). I answered, " Well, sir, it was only written yesterday." He replied, " I should like to see Mr. Bielfield." Mr. B. and myself together went to Mr. Owen on the following day, when this statement was repeated to him. He subsequently recommended the Planchette to his numerous friends, and took some of them (I believe six) on his return to America, and hence their introduction into that country.

Prior to this occurrence, a meeting had been held in order to ascertain the right method of making the Planchette, and the conditions to be observed in its manufacture and use. All this instruction was given by the aid of the Planchette, through the hand of Mr. Gilbert. These instructions have been faithfully kept, and in no one instance have I broken them. They are very simple ; I will only say that the wood used must be hearty good stuff, and well dried. Laburnum, oak, ash, and many other woods, will not serve, and are not rightly to be used. Other conditions and instructions I reserve. As to the reason why these instruments write or draw, as they sometimes do

exquisitely, I have long ceased to trouble myself : enough for me, they are true ; and I freely admit that after many years' observation of the facts, I do not know whether the phenomena are spiritual mesmeric, Odic, or vitomagnetic, and I therefore leave each person who studies the subject to his own opinion. I may, however, respectfully beg leave to say, that should any of your readers require information on this and kindred subjects, my experience of nearly 35 years is at their service. My experience has been gained by contact with numerous scientific gentlemen in carrying out their experiments, and also from the fact that in the person of my wife I have a very highly-developed, sensitive person, such as is described by Reichenbach in his work on the Odic force, who has enabled me still further to investigate several subjects which he had overlooked. Perhaps the next wonder of the day may be an instrument from my hand to find lodes of metal, coal, and springs of water, without the trouble and uncertainty of sinking artesian wells. It would be subject, of course, to the same law as the Planchette—that is, only those so constituted could use it. This power is found to be inherent : it cannot be acquired, but may be educated and improved. Sometimes all of a family possess it, and it prevails most extensively among the ladies, simply because they are more subject to influences than men.

In conclusion, I beg to say that the whole subject is by no means a modern one. At all events, the Planchette

was preceded by a prior invention analogous to it, but not identical with it; for, in 1852, a German residing in Orchard Street, Portman Square, advertised an article for a similar purpose. It was cumbrous, complicated, and expensive; and so it failed, though true. Many of your readers must remember Rutter's Magnetoscope and its curious results; and for the last 35 years I have frequently made to order vitomagnetic machines, of which the Planchette is but one. You must therefore excuse me if I acquit our American cousins of having stolen a march on us in the case of the Planchette.

I use two woods only in the manufacture of Planchettes—one is perfumed, scarce, and expensive; the other, of a cheaper and commoner kind. The cost of a Planchette is 10s. 6d. or 7s. respectively.\*

I am, your obedient Servant,

THOMAS WELTON.

35, George Street, Euston Road, London.

The following letter, received from a gentleman in the North of England, while these sheets were in the press, will interest the reader:—

“Sir,—I lately read the article on ‘Planchette’ in ‘Once a Week,’ and immediately got one from Messrs. Elliott.

\* [And strongly recommended on occult grounds by my own sensitive, one of the most clear and reliable natural LUCIDES now in England; all other imitation Planchettes being imperfectly, therefore unsatisfactorily constructed.—ROBT. H. FRYAR.] See the Rev. J. M. Spear's psychometrical-word picture of her power—end of Miscellanea.

It made many startling manifestations under the influence of myself and a near relative, and two other (sympathetic, I suppose) friends, in whose truth and honour I have *absolute* confidence. Subsequently I saw Mr. Welton's letter in the same periodical, and have received one from him. The results have been still more surprising. It writes coherently in French and English; has given a correct reply in one instance to the question of a third person, it unknown to the manipulators (myself and cousin), and as lately as yesterday wrote in answer as to whether it could express itself in ancient Greek, an intelligible reply, but in which there were three Greek letters.

Yours, etc.,

\* \* \*

Again, on the 30th January, 1868, the same gentleman writes thus :—

“Dear Sir,—I received your note and ‘Christian Spiritualism,’ by last night’s post, for which accept my thanks. I could fill a sheet of the *Times* with the recital of the extraordinary phenomena ‘Planchette’ has produced. To be brief, however, I can only say that any accounts I have read are not exaggerated. It seems to write with equal facility in any language that one or both of the manipulators are acquainted with; in fact, I can quite credit that the more violent demonstrations produced in the presence of the Davenports were genuine. The only suspicious feature to me was their making a mercenary

and showman-like exhibition of it. Mr. Welton is heartily welcome to use my letter (withholding my name) if it be of any use, but I fancy he must be overwhelmed with confirmatory evidence of much more startling character than has yet occurred under my observation. 'Planchette' only moves and scrawls about the paper for me alone, but I hope with patience to obtain satisfactory results ; with several of my friends and me it does marvels. A young gentleman, a cousin of mine, manager of a bank in a neighbouring town, has wonderful power. It writes for him alone, when his fingers are a perceptible distance *above* the board. He is, however, a highly nervous, delicate man, and it is only with difficulty we can get him to try his powers. In fact, he appears afraid of it, and it makes gloomy, ominous sentences under his influence, quite enough to give him reasonable grounds for his unwillingness to operate. On Sunday afternoon last a musical friend was playing a serious strain on the piano in my house ; my cousin had his hand on the board, and it wrote the following :—' Come, Music, come, and sweetly give—soft influence to those who live—oh, Music—tired,' and then stopped. A young lady, a friend of mine in this town, has the same power.

" Yours truly,

\* \* \*

[I retain the original note (and many others) which are far more extraordinary than the above.—T. W.]



### *Directions for Using the Planchette.*

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Insert the pencil and lay the Instrument, wheels downward, on a sheet of foolscap or cartridge paper; then quietly collect and bend your mind to the subject, and lay just the tip of the fingers of the right hand on the upper side for a few minutes, and if you have the power well-developed, the Planchette will probably at first make irregular marks, and, after a little practice, give answers to mental and verbal questions.

If, however, after repeated trials—say for about a month—you find that it will neither move, write, nor draw, and you do not perceive a sense of fulness in the fingers, nor any tremor of the hand or arm, nor a sense of pricking or stiffness in the fingers, you may fairly conclude that you have not the power to obtain answers by it (or if you have, that it would require a longer time to develop it). I should advise you in that case to invite some one the opposite to yourself in sex and temperament (if possible) to assist you, and both

together proceed as before directed, for a few minutes, and watch the result. If it does not move, join hands, the left in your friend's right, and lay the disengaged hands on the Planchette. If neither influences can move it, let others try, and strictly attend to this—put the Planchette in the sun's rays, if possible, for a few minutes, repeatedly turning it, and it will remove the influences THAT IT HAS ABSORBED, and restore it to its normal state.

This can at any time be done if you have reason to suppose it has been handled by one inimical to the subject. On the supposition that you are able to obtain answers, my advice is that you never after suffer any one else to touch it ; prove it and treat it as your true friend ; never ask a trivial question, or you may expect a similar reply or a reproof—or a morally wrong one ; for instance, one relating to betting or horse-racing. In all probability, a correct answer would be given as a lure, with ruin for the future result, and this I know in several cases to have been the fact. Indeed, the instrument, strange to say, will teach you how to use it. Whether the influence projected on it be spiritual or vitomagnetic, I leave others to determine. I cannot. This I know, that entire manuscripts have been written by the Planchette, replete with interest, and not unfrequently it has given timely warning of disasters, that, by its means have been prevented. One caution I request you to observe—do not place implicit faith in its teachings, and never forget, when not in use,

to keep it in safety, as it cannot rightly be repaired ; and in the dark, in a small case of lime-wood, or cedar (not pencil) is best ; for, like homœopathic medicines, the light deteriorates it.\*

Thinking it might now be interesting to many to notice, apart from other matters, the method of constructing Instruments as aids for the exhibition of the Mesmeric phenomena (I omit the mention of crystals, as that subject is best treated on in Reichenbach's Works, translated from the German by Dr. Ashburner). Referring to the experiment of the tumbler and the shilling, permit me to say that if you obtain a board of perfectly dry acacia

\* ON PRESERVING AND USING THE PLANCHETTE, by Dr. R. Williams, M.A. — The Planchette, being strictly a delicate magnetic apparatus, should be treated as such, and when not in use should not only be kept in the dark, but carefully laid in the magnetic meridian, the apex towards the north. By doing so, it would considerably increase in power, or, more correctly speaking, it would become more susceptible to spiritual power. It is a well-known fact that magnets increase rapidly in strength if laid in the magnetic meridian ; indeed, even a soft bar of iron laid aside exactly in this line between the north and south poles will, after a time, become a magnet. If during a seance it should be considered that the Planchette has become charged with an impure or antagonistic influence, it may be entirely dispersed by laying it in the sun or broad day-light and reversing its position, viz., the apex towards the south ; by doing this it will become demagnetised, and freed from any influence it may have been charged with. This can be done in half-an-hour or 20 minutes, and should not be done without it is really necessary, as during this short time of demagnetising the whole of the magnetism is lost or dispersed which has been obtained during perhaps a month's attention to the above process. To demagnetise is, comparatively speaking, an easy and quick process, but to magnetise a long and complicated one.—ED.

wood,\* 22 in. long, 8 in. wide, and 1 in. thick, and in the middle of the board, but  $4\frac{1}{2}$  in. from each end bore an  $1\frac{1}{4}$  in. hole into one hole, cement a 10-in. aquarium glass into the other hole, cement an  $1\frac{1}{4}$  in. glass rod or tube, 24 in. long, then turn a ball of acacia or sandal-wood,  $2\frac{1}{2}$  or 3 in. in diameter, and affix it on the upper end of the glass rod ; through that ball bore a  $\frac{3}{8}$  or  $\frac{1}{2}$ -in. hole, and cement or otherwise affix a glass rod of sufficient length that the end of it shall reach to the centre of the aquarium glass ; then take a single thread of white silk, and roll round one end of it a plummet of sealing-wax ; tie the loose end to the glass rod, so that the plummet hangs in the centre of the glass about 3 in. from the top edge. Having *really made* the Instrument, divide the aquarium into 24 equal parts, and paste on at each division in continuation the 24 letters of the alphabet, at about an inch from the top edge.

Then let a number of persons (or two), male and female alternately, join hands, and so form a chain ; let the lady and gentleman each lay just the tips of the fingers on the before-described wooden ball, and the plummet will dart out to the letter and so form words ; and by this means obtain correct information upon any known subject. I believe if two were made that it would be possible under certain conditions to correspond with absent friends, no matter the distance apart, and, with unerring

\* The ancient Shittim wood.

truth, still the Planchette is preferable, as it writes whole and direct sentences.

Rutter's Magnetoscope\* was a modification of this Instrument. Its principal use was by touching the cerebral organs with a finger (the other finger touching the ball) to ascertain with precision the character and proclivities of the person under examination. It consisted of a firm stand of hard wood, about 20 in. in length, and 8 in. wide ; an inch thick, with four adjusting screws, one at each corner, so as to be able to level it. On the upper side of the board was placed a tube of glass, about 12 in. in height, and about 7 in. in diameter ; in the inside of this tube of glass was placed a round piece of cardboard to fit. On the cardboard was marked rings in ink, the centre one about  $\frac{3}{4}$  of an inch in diameter, and the remainder of the cardboard marked with rings about  $\frac{3}{4}$  of an inch apart. This tube of glass and cardboard was placed on the upper side of the board at about 2 in. from one end, and at about 2 in. from the other end was fixed firmly and upright a rod of glass about 16 in. to 20 in. long to the top end, and firmly fixed on it was placed a hollow brass ball, about 2 in. in diameter ; and through its centre a stout brass wire rod sufficiently long to reach to the centre of the cardboard. From the end of the said brass rod or arm was attached a plummet of sealing-wax

\* Supplied at 2 guineas each, complete.—T. W.



by a *very fine* thread of WHITE silk, or an *exceedingly* fine platinum wire, the tips of the fingers being laid on the brass ball. An involuntary motion will be communicated to the plummet, which will then move in circles according to the magnetic force of the operation, and if the operator puts his finger of the other hand on any phrenological organ of a second person, the plummet will move in circles according to the size of that organ ; and so by an enlargement or contraction of the motion of the plummet denote its size, and of course its force. It is evident that if each organ be so treated, the unerringly true character of the person operated on can be discovered, no matter how they may try to disguise it. A correct phrenological bust is required with this Instrument. \*

A few words on the magnetising of Trees, Animals, Water, Food, and Inanimate Substances, may here be not inappropriate. To magnetise a tree. Choose a tree ; an American ash is preferable, but any other will do except a laburnum, which is poisonous ; then stand at a convenient distance from it and make mesmeric passes to it, directing your influence from the topmost branches to the bottom : do this every morning (weather permitting, of course) for a few minutes, and it will be found that all persons will be strongly influenced by it more or less according to their

\* But as Dr. Leger, the last practising Magnetoscopist, wrote—  
Persons constitutionally unable to concentrate the mind for ten minutes,  
cannot reasonably expect to easily become proficient experimentalists.—

sensitiveness ; and all the various mesmeric phenomena may be induced in those sitting under the tree, especially if several join hands. To remove the influence which you have produced, remove them from under the tree, and make a few upward passes with the WILL that no inconvenience shall ensue.

If you desire to magnetise an animal—a cat, for instance—take it on your lap, place the left hand under the chin, and make quiet but earnest passes from the base of the brain to the end of the tail (a she cat is preferable). After a few trials you will probably catalepsy and stiffen the tail to the astonishment of the cat, who really can *not* make out *why* its narrative should be so affected. After an hour or two, the cat will regain the use of its tail, and it is quite amusing to notice the behaviour of the animal, perhaps for the first time in its life brought to notice that it HAD a caudal appendage. Many years ago I had a cat that was daily so treated, but it lost all its feline nature, and was useless as a mouse-catcher.

Encouraged by success, I tried my influence on several animals, amongst others rabbits, and found them the *most* susceptible ; and a handsome Scotch terrier became at last so spiteful through my *wife's* magnetisation that no other but she could touch it, and I was compelled to sell it. Its ferocity increased to such an extent that at last it had to be destroyed. Frequently I took it to the late Dr. Ash-

burner's house, and caused it to fall into a deep mesmeric sleep, so sound that he only could awaken it.

This faculty of magnetism, however, is not a new one, as it is commonly used by the Caffres. They take a young bull-calf firmly by the sides of the lower jaw, and breathe into its nostrils (I should think daily) until it becomes so tractable to its master's call that it will follow him like a dog. When full grown he is the leader of the herd, who of course follow him, and is used by his master to hide his cattle in the almost impenetrable bush.\*

That this faculty of magnetising animals is by no means rare, I may instance that of the late Dr. Ashburner, who frequently went to the Zoological Gardens and mesmerised the elephants by his eye. They could not comprehend it; but at last, unable to *resist* his influence, shewed such unmistakeable repugnance to it they would not meet him. This influence is exercised by some carnivora and reptiles naturally as a means of taking their prey. I have frequently seen it exercised during my residence in South Africa and the Brazilian forests. A strong fetor is emitted by them, which apparently paralyses and renders it almost impossible for their prey to escape them.

At page 24 I gave you instructions how to mesmerise

\* If you try this experiment on a young ass colt, take care of its teeth and heels; the feeling is so novel to him (if you have the power to act on him, of course) that you will find some trouble to get rid of his company, besides his peculiar noise.

water for curative purpose, and I think that the importance of the subject demands a fuller notice, as few are aware of what they themselves really are, and the power that all have laying dormant waiting to be used.

If you remember, I told you how to magnetise water, and need not repeat it, but think a case or two illustrative of its efficiency and reality might be instructive, especially as it puts a new power into the hands of those attending the sick and aged, and can be used unknown to *them*; but, of course, to the mesmerist these remarks are necessary, as they are a KEY to the whole matter.

In 1860, I met a man in the Gray's Inn Road, a driver of funeral coaches, whose face and arms were completely covered all over with a scrofulous skin disease (I might call it leprosy), and, knowing well that if I attempted to mesmerise him in the usual way I stood every risk of taking it to myself, and transmitting it to the nobleman, who I subsequently cured of 18 years' illness, besides taking it home to my sensitive wife, I mesmerised a gallon of water daily for about six weeks, directing him to wash himself with part of the water, and drink the rest. I cured him, and can find him now; his skin is as clear of disease as a child's; and THEN I saw the relation between homœopathic medicines and animal magnetism, and proved to myself and others that I could produce all the effects of the higher dilutions by water alone.

This was most curiously illustrated. It happened that I had a crossed cheque in the house, and no money, and my wife, having a most severe cold, went to a neighbouring physician of the old school for advice. He gave her a prescription, containing Ipecacuana, laudanum squills to be diluted with aqua quantum sufficit. Seeing my wife's emergency, I took four vessels and put into each water, and mesmerised each according to the formula of the physician, and mixed them in the proportions given in it. This apparent water my wife took, and it cured her, and she went to the M.D. to thank him, who asked her *how* it acted. She told him in reply that it made her feel very sick (the nature of the Ipecacuana is to do so) ; a small quantity was left in the bottle, which in a few days became turbid.

Such marked results caused me to make a series of experiments, which I communicated to Mr. Headland, chemist, of Prince's Street, Regent Street, and we found that we could make *any* homœopathic medicine with clear water alone, and without an atom of the drug in it. Of course the action depended on the *will* of the operator.

Still further pursuing these to me most instructive experiments, it occurred to me that if I by my will could induce a property that it had not before, why not mesmerise food? which I did, and cured chronic liver complaints, especially those that medicine could not do. Of course I had the most vigorous health, and what I *had* I



freely gave, and in the course of my practice as a mesmerist, I magnetised earth, leather, silk, salt, and many other articles, conferring on them remedial powers ; and did but imitate St. Paul, who says that he sent handkerchiefs and aprons to the sick, and they *were* healed ; and *I* have shewn you the *modus operandi*. The subject, however, is exhaustless.

In conclusion, I may say that if you have a friend suffering from lumbar pains, procure a frying-pan, put into it about a lb. of salt, and make it *hot* over the fire ; put it into a flannel bag, and lay it over the kidneys ; but, previous to putting it on, drop on to the outside of the flannel a few drops of the tincture of aconite, or you may mesmerise the salt to act as such. This never fails to relieve the hot salt, having its own natural magnetic quality or nature inherent to it can still further be endowed with your magnetism, and render it doubly curative. If, however, your friend or patient be suffering from any glandular swelling, then procure from the nearest oyster-shop, or from the sea-side if convenient, the sea-weed called bladder wort ; dry it by moderate heat, rub it into a coarse powder, and use it as a poultice. By repetition it will certainly cure the complaint, especially if you magnetise it before using with that intention. Allow me to say that my wife's speciality of Clairvoyance for cure is not *wholly* extinct, nor will be while she lives (she is 73 years of age) ; and I, owing to my age, have not any vitality to spare ; still,

if you require any instruction in this ancient and most sublime art (which even the Christ condescended to use—He *said*, “Virtue is gone out of Me;” this all mesmerists *feel* after the act of magnetisation)—I shall be glad to correspond,

And remain, your sincere Well-wisher,

THOMAS WELTON.





# APPENDIX

TO THE PRESENT WORK;

ALSO,

AN ADDITIONAL CHAPTER,

*Now First Translated from the French.*

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“TRUTH STRANGER THAN FICTION.”

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BY

ROBT. H. FRYAR,

BATH.





## PREFATORY EXTRACT.

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“Some there are whose brains are of a stiff and restive mould : it will not easily receive new impressions. They will not hardly believe anything but what they see ; and yet rather not believe their eyes, than to believe anything that is not according to the course of nature, and what they have been used to. \*

“We may, therefore, conclude, surely enough, that Dr. Dee in all this relation did deal in all simplicity and sincerity.”

[From a true and faithful relation of what passed for many years between Dr. John Dee (a mathematician of great fame in Queen Elizabeth's and King James's reigns) and some spirits!!

With a preface, confirming the reality (as to the point of spirits) of this relation, by Meric Casaubon, D.D., London, 1659.]

\* And which is not less true to-day than it was over two hundred years ago.—Ed.

EDITOR'S ADDITIONAL CHAPTER.

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*Treatise on MAGNETIC MAGIC ;*

Or, an Historical and Practical Treatise on  
FASCINATION, &c.

*Translated from the French of L. A. CAHAGNET.*

A CONVERSATION ON MAGIC MIRRORS.

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GUS,—

**T**HERE is still some time I intend to devote to treating on Magic Mirrors. I would devoutly wish to understand one into which I should look on rising in the morning, which should instruct me on the events of the day. You see I am not exacting. I am like the wandering Jew ; it is very little trouble to me, whether I have five sous or not in my pocket, as long as they are always there ; but to foretell twelve hours of future existence is a capital wind-fall to those who are not aware of what is to take place. The whole question of Magic Mirrors is too closely connected to that on which we have dilated in our last conversation for us not to pursue it. As I have formerly

told you, the first presumptuous thought of man has always been to do those things which his brethren, though like him in other respects, cannot do ; and his first scientific thought has been to discover that of which others are ignorant. Through fascination he has increased his power, and by contemplating the past and future he has increased in knowledge. There are no means he has not employed for the purpose of achieving this last design. This is the reason, also, he has had recourse to mirrors, so called magic.

In gazing into the pond in his field, the bucket of water in the kitchen, or the glass in his bedroom, which all reflect the likeness of the objects surrounding them, he would lose sight of the subject of his contemplation, and see in its place the likeness of some being or place remote from him or that of a lost object. Interested in viewing these things which represent to his eyes nothing near him, he naturally must wish to understand their cause, and verify the matters which are disclosed by these images. In prosecuting these researches, nothing more would be requisite to him in this respect than veiling his success in mystery. When he finds means of entry into a sanctuary unknown to anyone else, he does not delay to set himself up as a god. He calls his brethren to him ; they are astonished at his knowledge ; he initiates the wisest of them into his discoveries ; and by a simple natural idea he conveys by it a supernatural question,

which causes him to pass as a *protege* of the gods. I said he makes of it a supernatural question ; but, on connecting it with the world of causes, on the contrary, this fact is most natural. I ought to avow to you, once for all, that I do not admit of anything supernatural in creation. I only see therein laws, manifestations, alliances, and states, more or less known, studied, and defined. It is also unnatural to the laws of the Eternal that men should be stationed before their brothers' eyes as extraordinary messengers between the Creator and His creation. It is to this manner of viewing things that the quantity of schools, societies, sects, religions, temples, and gods of whose sacred and profane history mention has been made is due. The fear each inventor has in such a manner that his secret may be disclosed, and thereby he should lose his *prestige* which he had acquired above his equals, oblige him to act thus concerning it. The first author I have quoted in facts concerning fascination knew also for a long time of these Magic Mirrors, that we could learn from them what should occur—that is to say, define what should occur in a similar manner. This human faculty becoming common has reached a pitch of an inconceivable extent for some time, as I have stated in the first volume of “The Visions concerning Future Life Unveiled.” \*

\* Englished as “The Celestial Telegraph, or Secrets of the Life to Come,” revealed through Magnetism, and is a most instructive elementary Occult Work.—ED.

Dee, a distinguished English wizard, possessed a coal mirror, polished beautifully, in which he saw spirits, and could converse with them. I have likewise quoted M. Leo Delaborde, who, in his publication of a work on the East, makes us acquainted with the knowledge he acquired from a magician. The means of seeing children in the hollow of his hand, by the assistance of a species of black varnish which the operator was instructed in, and by the assistance of aromatic odours, likewise produced by throwing certain grains upon a clear brilliant fire.

I have also quoted Cagliostro, who by means of pupils (virgin children) and a simple decanter of water obtained similar visions, which astonished all those who witnessed it. I shall now speak of M. Le Baron Du Potet, the magnetic operator, who is known throughout the whole of Europe ; the first who, I know publicly, treated on this vision. This practical man worked by means of a simple piece of ordinary wood charcoal, with which he drew a black circle about ten centimetres in diameter on the inlaid floor of his parlour, and commanded the enquirers to look into the circle. When M. Du Potet had shown the facility with which the work could be accomplished, each one on his own account wished to discover some means of particularising the faculty, and made their mirrors in a thousand different ways. I do as the others, in giving my whole pleasure to the science we are studying, to make a mirror in which the greatest number of



objects can be seen. I am convinced that no man is deprived of this faculty ; the only business in hand is to develop it by some means more or less powerful and natural, without having recourse to unknown conjurations, which always leave in their rear some troublesome debts to pay. I published in a work, previously quoted, the manner of making a Magic Mirror, which was discovered by Emanuel Swedenborg, from which Adele gave an account some years back. I found this mirror preferable to those employed up to the present time : it does not, however, prevent me from prosecuting my researches as far as obtaining the knowledge of a better one, if such be possible. I shall now fulfil my intention of giving you a knowledge of those details, which I have promised on the subject.

We find as far back as we can trace wise men, prophets, magicians, and cabalists, admiring everything to which God had entrusted the government of the world ; such as bodies of angels, composed of archangels, angels, genii, and spirits, good and evil ; the four archangels rising direct from God, the Christians still allowing them even in our days just as cabalists do under the names of Gabriel, Raphael, Ezekiel, and Michael. Ten sacred choirs of angels take their rise from the archangels, from whom the cabalists trace the descent of 72 genii, presiding over years, seasons, caprices, and the hours of day and night. These 72 genii have command over the hierarchy of

elementary spirits, who compose the fire, air, water, and earth, under the titles of Salamanders, Sylphs, Undines, and Gnomes. This primordial belief at all times, and by all peoples, has been perpetuated up to our own time, after having been acknowledged in Pagan abodes by allegorical figures of the gods. Of semi-gods and heroes, where we see Jupiter directing his thunderbolt, Eolus the winds, Neptune the waters, and Ceres the earth, each commanding a crowd of semi-gods and heroes, we again meet with them in the Christian abodes under the likeness of angels, depending on archangels and demons ; depending on genii and Satan ; these beings either influencing for good or evil, as the case may be, the whole changes of our existence.

Christians do not instruct us to call on the spirits of wise men or those of Pagans ; but they implore assistance from archangels, angels, and spirits, who have been sainted by the Church ; after death, in recognition of their wise conduct upon earth, from which the belief arises in their miraculous influence borne out by facts, not one bit more excusable than those concerning images.

If Christians do not, as you perceive, instruct in the practice of magic, they at least tolerate in some degree spiritual equivocations, which equally have for their scope and result manifestations which pass as supernatural. One finds in all religious books some forms or requests for the prayers of good spirits, having as their ulterior

design the enlightenment of believers in a knowledge of their future actions, in order that they may avoid those things which are evil and contrary to the safety of a religious soul. It is with the design of gaining such revelations that they practice quietism, fasting, privation of all kinds, and contemplative meditation, which conduces ecstasy, which also has a perfect similarity to the world of causes, and the same with the Eternal in the person of Christ. In a similar manner we have an example, one amongst a thousand, of the ecstasies of St. Therese.

Truly religious souls do not believe they fall under the Church's bane in calling on good spirits, and the same respecting Theurgical Mirrors. We find several examples amongst religious authors. This plan is the most antique and practical even up to our own time. Here it is.

#### I.—THEURGICAL MIRRORS.

Fill a vase with very clear water, and, having placed it on a table covered with a white cloth, place a small taper behind it, and one also on each side of it. Make a virgin child kneel before the theurgical mirror, and call on the archangel, Gabriel, the bearer of light from the Divinity. Address him thus—"Allow the good angel, entrusted with this child's care, to show her by means of reflection in this water what it may please God she may discover of the reply solicited." After several minutes of fixed attention in the centre of the water, the child men-

tioned will either not see anything or will see her angel, to whom one must address the questions of which they desire solution. The angel replies to them through allegorical images, or by writing if it be found convenient. The aforesaid child then naturally sees the places, persons, or descriptions which correspond to the propositions made to her. This class of mirror is called theurgic angelic, and only differs from our manner of operation in the religious feeling which one attaches to it. Everything hitherto done by the race of Hermetics down to actual magnetisers has not departed from the domain of calling on spirits or from a simple natural view stimulated by the addition of magnetic light—a light which perhaps it would be more rational to call Light of Lights,\* seeing that every existing thing—it matters not under what appearance we perceive the substance—is only composed of this light, more or less active, and perceptible to our material eyes. Under this circumstance the condition of seeing a thing is (in my opinion) “the animation of a flame attending the contact of a luminous molecule of which it has need.”

Enquire of an enlightened person, or a thousand ; en-

\* See “Lumen de Lumine ; or, New Magical Light,” 1651, by Eugenius Philalethes (Thomas Vaughan, the Rosicrucian author of *Magia Adamica*, 1650, in which there is great resemblance in language to the present ceremonials of the Rosicrucian Society of nine degrees), now being privately reprinted in English for 100 subscribers only ; immediate application is requested to ROBT. H. FRVAV, Bath.

quire of a natural or artificial ecstatic; enquire of religious voyants or enlightened unbelievers—all would reply, I cannot see anything without the assistance of light, which is not approached by terrestrial light : it is a more lively light, but more fugitive than the first : it is found in and with everything ; and the only state in which we perceive it is on account of variations in its own properties. It is, my friend, similar with this light as it is with the wise men of antiquity, magicians, prophets, cabalists, Moses, and St. Therese ; theurgical societies and profane societies ; freemasons and magnetisers, from whom one sees, knows, appreciates, and conjectures on the world of causes, and the world of effects.

It is the spirit of life placed by Christ in His apostles, and by the magnetiser in his subjects. Thus each being can only see, either in religious, magic, cabalistic, or magnetic mirrors, by the assistance of this necessary light.

Thus it is that it is necessary to discover this light, and bring the voyant in contact with it. It is naturally discovered in all and throughout all things ; but the point is to withdraw it from substances which possess it in the greatest abundance, some more than others. As I have already instructed you in my sanctuary of spiritualism, man is a perfect distiller of this ethereal light ; but when he finds it is obscured by a surplus of material state, he must, moreover, attempt to spiritualise by means of magnetic action, or else wring it from substances which contain



more of it, and amass to himself—shall I say with perseverance?—that which we will endeavour to obtain by means of the propositions that I have but lately propounded on the subject of Cabalistic Mirrors.

## II.—SORCERERS' MIRRORS.

These mirrors are well known in our country, where we see custom has established them from time immemorial. The manner of operation of these so-called sorcerers is also simple and natural. They make use of the first mirror they find, or of a pail of water ; in the first case, they place their glass in a convenient place in such a way that the person who should look within may not perceive himself in it, and they afterwards remove him several feet away from the mirror and either mentally or in a high tone of voice recite a conjuration (a kind of request) to the familiar spirit of their family, which has always extended its beneficent protection both to father and son. The person either sees or not, as the case may be. In the first case the spirit raised up has power over the object or person before it, and may consequently produce an influence (so they say) on the resulting work. When they consult the spirit about a robbery, for example, the robber appears to the questor, and is often found to be forced by the spirit, who rules him to divulge the whereabouts of the stolen object, if the object is still in his possession. In all other questions they receive an alle-

gorical solution more or less true. The same with a bucket of water used as a mirror. The sorcerer makes the consulting party stand up, the feet touching the bucket, and the head hanging horizontally above its surface ; he directs him to throw his gaze into the centre of the bucket, where the image he is desirous of seeing ought to appear to him. The raising of a familiar spirit, and also the result, is similar.

### III.—CAGLIOSTRO'S MIRROR.

This learned cabalist and hermetic philosopher, it is said, was treated as a charlatan by some, and a learned man by others ; he has, nevertheless, afforded to the scientific world some facts, which are far from being explained away, gainsaid, or ridiculed.

Cagliostro usually used mirrors for the purpose of astounding unbelievers, as well as to discover what he desired to know. In public he had recourse to pupils—a name he gave to young virgin children, as I have already said,—and within his establishment he practised magnetic somnambulism, by the assistance of a subject (lucid) of the highest ability.

His mirrors following the theurgical ones were simply composed of a vase of the clearest water, from which he sought where a thing could be discovered, and from which he begged knowledge on the subject.

On entering any society which surrounded him he had

no longer pupils with him, but took the first child he found. He done equally as the other sorcerers in appealing to his familiar spirit—a mental appeal which was known only to himself. He placed the vase of water on a piece of furniture covered with a white cloth, lighted on both sides by means of two candles placed with that intention ; then he placed the child standing before the mirror, and begged her to well regard the water until the time when she should perceive a spirit of some kind in its midst. Cagliostro himself stood behind the child, placing his hand on her head with a certain gravity which spread to the assistants. No sooner did the child assisting see the spirit requested, then the operator forthwith made her ask some questions, to which the spirit replied by allegorical pictures, or the exact images of that which he desired to discover. The child did not always see the spirit, but saw even less of the images, which filled the whole assembly with astonishment. Cagliostro worked magnetically, of which there can be no doubt ; as we cannot do the same, his conjuration might or might not be indispensable.

#### IV.—DU POTET'S MIRROR.

I give the name of this wise man to the mirror, with which he has given acquaintance, thinking it is most becoming that the name of each inventor should be bestowed on the subject of his creation. This magnetiser, as I have

said, took a piece of ordinary wood charcoal, with which he traced a black circle of about ten centimetres upon the floor of his room ; he then bade the persons, who was desirous of testing it, place themselves several feet away from the mirror, and well regard its centre. After several minutes' attention, the vision either takes place or not.

I am unaware whether M. Du Potet influenced through his thought the subject who desired to obtain the vision. What is most probable, either in one case or the other, is that the mirror produced accidental effects ; but, like all the others, these effects had only a place with persons susceptible to this kind of vision ; the onlookers perceiving in it transitory images that the magnetiser does not appear to have summoned, fixed, or still less attempted to detain from departing, for few of these visions (quoting from the author's works) have had as a result the verification of a true view into retrospective distance, or into the future of facts interesting to discover.

All M. Du Potet's scholars betook themselves after the pattern set by their master to make a hundred kinds of mirrors, with which they obtained similar effects, but none of them superior. One of these mirrors which appears to have outlived the others is a piece of pasteboard, cut oval, about ten centimetres round in its longest part. A sheet of tin lies close under one side, and a piece of black cloth on the other : the operator strongly magnetises the mirror and continually carries it with him, and when

occasion needs takes it in his right hand pressed against the palm, his fingers surrounding the sides, and the magnetic points also, by which the fluid escapes. He presents the mirror, either one side or the other, about a foot off from the nose of the person who wishes to enquire ; about ten minutes' fixed attention are sufficient to procure a vision, if it ought to transpire.

#### V.—SWEDENBORG'S MIRROR.

I assign equally to this mirror the name of the genius who has instructed me in the manner of its manufacture—a manner that I have already treated on in the “Visions,” but which I think will be agreeable to treat on anew.

Take any quantity of lead ore, very finely sifted, mix it (in a convenient vase placed over a fire) with a sufficient quantity of olive-oil in such a manner as to form a sufficiently clear paste ; put this preparation on a gentle fire, for the purpose of better facilitating the mixture ; then take some ordinary glass (without being silvered), gently approach it to the fire, so as to prepare it to receive the mixture, without undergoing a violent transition, which would break it ; place it flatly on two pieces of wood, then turn the prepared paste upon one of its surfaces, leaning it from one side to the other in order to give facility to the liquid to equally cover all portions. It is preferable to making use of a paint-brush, which in leaving furrows would detract from its uniformity. If the paste is found



to be too bright when spread on the glass, one should sprinkle some of the same powdered lead ore over the whole of it, which would form a more compact amalgam. The glass being thus prepared, one places it flatly upon a piece of furniture, and there leaves it several days to set, being placed in a frame intended for that purpose. This mirror has the advantage over the silvered ones of trying the sight less, and of forming a perfect image of objects. One needs to put it in some place in such manner that it may not reflect the image of the person who wishes to regard it.

I set myself before the mirror, and in a similar manner to all those of which I have spoken, keep myself behind the consulting party, and magnetically regard him behind the hinder portion of the brain (beneath the bend in the neck), with the intention that the fluid which I project upon him, owing to my regard, shall join with his, for the purpose of enlightening him. I equally mentally beseech the angel entrusted with his care to render the vision as easy as it is found convenient. I have obtained with this mirror similar results to the others, and as it, moreover, deceives one, it thus puts the subject into a more suitable disposition.

#### VI.—MAGNETIC MIRROR.

This name has been given to round crystal globes (of about one litre's capacity), which are filled with very bright

water, and strongly magnetised. One places the globe upon a small pedestal in such a manner that it shall support it without upsetting ; then placing the whole upon some piece of furniture, one regards the subjects within it for about ten minutes' duration, as with the others. Magnetisers who do not believe in the influence of spirits on these kinds of vision content themselves by magnetically acting upon the person holding the experience ; and very often obtain similar results to those of spiritualistic magnetisers, who during their operations implore in mental prayer the assistance of the higher spirits, in which they place their trust, and in the latter case the visions are often clearer, more comprehensive, and less full of errors. In default of these globes (which on account of their spherical form are preferable to all other glass vases), one may use decanters or drinking glasses, which are also filled with magnetised water. I have remarked that children generally see better in these mirrors than grown persons do.

#### VII.—NARCOTIC MIRROR.

I have bestowed this name on globes that are also crystal, but are filled with water distilled from narcotic plants. I formed an idea of constructing some such mirror as I should have done the others, if my means, time, and health had permitted me. I conceived their composition in accord with some notions that I have con-

cerning the narcotic speciality of each plant I should cause to combine, basing my opinion in this respect upon the following propositions. I asked myself—

*Firstly*, How it happens that the atoms of these plants (being absorbed internally) produce on rising to the neck those effects on vision, which are their special attributes?

*Secondly*, What is the volume of each one of these atoms?

*Thirdly*, Are these creations from them, or do they merely put into movement in our domain in which they discover them (these images) above?

*Fourthly*, Do they act directly upon the optic nerve, or upon the internal branches of this nerve, thereby producing the same result?

It would be difficult for me to mathematically reply to these questions. I could only state that the volume which contains these atoms is as nothing, for certain organic compounds, by the sole approach only of their aroma, enter into the state of vision which they produce, as we see in etherisation, magnetism, etc. This would especially be the magnetic fluid, and it attracts my observation in thinking that certain subjects can enter for a great number of times, and for a certain time into a state of somnambulism, merely by the approach of a ring or any other magnetised object; and seeing, moreover, that a single second often suffices me to fix a subject who is sensible to my action, by casting him into a state of vision,

I then concluded by it that an absorption took place, however little it may be, of these atoms ; and it matters not how it is done, being sufficient for obtaining the desired results, consequently the crystal globe in which they are has in it more than a hundred times sufficient quantity to produce this state, were there not an obstacle to their passage, and exchange with the visual rays which become impressed upon the heart by fixity of regard.

I also believe in more directly hitting the mark, the very seat itself of these narcotic atoms, where they ought to produce their manifestations, and I shall found upon this system a hope which shall not deceive. If my success is not general, it is at the least very extensive, viz., that which binds me to give you a knowledge of the manner in which I prepare the globe.

I take a good pinch of each of the following substances, to wit, belladonna, henbane, mandrake, and hemp flowers ; then a bruised poppy-head, and three grammes of opium. I lay them aside to digest for forty-eight hours, in a glass retort, holding about two litres, half full of GOOD red wine ; after which lapse of time I place the whole in a sand bath over a fire to distil. I obtain in the receiver a very clear water with which I fill the globe, which, being well closed, is of use to me in making my experiments. I take care not to suffer this water to pass into the hands of the inquisitive, who would pursue their investigations, even to the point of drinking it, and perceive from it some effects

which, not being mortal, would considerably astonish them. In operating with it, I perform as with the other mirrors.

Gus.—But with all these mirrors there must be tapers, wax candles, lamps, or ordinary candles ; then one can only perform these operations at night ?

A.—One forms the habit of doing them in the evening when a convenient light would naturally be of use, and since it is in the evening that the quietude of the day is most perfect, at the time when people assemble to study and forsake the bustle of the day ; but one is not bound to prefer either evening or day. On the contrary, as far as I am concerned, I like much better to perform at a very bright time, when I find it easy to place my globe so as to receive the luminous rays and colours of daylight, which there reflect themselves and engage the voyant's utmost attention and hope, believing he is each moment about to see the beautiful light demanded which is the prelude of the vision.

#### VIII.—GALVANIC MIRROR.

Whilst looking mechanically one day into a very bright coin of two sous value, I perceived a tickling sensation under the eyelid, which did not seem natural to me. I believe it was produced by the kind of alloy which is used in making these sou pieces, and it would consequently impart a galvanic current ; this gave me an idea to adjust a zinc disc of the same size under the piece I held in my



hand. I fixed it as before, and perceived a very powerful action. Whilst reflecting on the possibility of allotting a portion of this work to the action of metals on the optic nerve, I set myself the task of obtaining a better polish than I could bestow on my two discs, thinking that the more brilliant the polish should be, the more it would allow of the discovery of the power of the metal, and, consequently, I should obtain more from tubes throwing forth a light (which, although invisible in its material and condensed state, is nevertheless the purest and most beautiful of material lights known to us up to this time), on being restored to its atomic liberty. I was not deceived; the polish gave to the pieces all the power of effect that I could expect—so to say, a triple power, and quadruple to those which were in a rough state. One is able with just the assistance of a gentle file and emery-paper to obtain a splendid polish, but not a good burnish. I begged of M. Lecocq (clock-maker to the Marine) to turn a couple for me; they also fitted to a certainty, having a flat surface on one side, and on the other a concave one. This skilled workman made a truly excellent trinket for me, in which I found the greatest power, and from which the brilliant reflecting convex (copper) side returns towards their source, with the utmost intensity, the magnetic rays which escape from my eyes. On approaching it they break up and illuminate its focus, which enlightens my sight to such a pitch

that I have distinguished most beautiful forms and images, seemingly full of life.

I sent some of these discs to an intimate friend of mine at Strasburg, who subjected them, one after the other, to an excellent medium. She hardly saw or touched the mirrors before she said that they were very good, but she has not found them sufficiently strong. Being under the influence of a spirit, which was disengaged from earthly matter, but which had, during its material life, a very pronounced affection for electrical study, she submitted them to it, and it replied by advising my friend to follow the exact details it was about to give. Here they are :—" You must select the purest red copper it is possible to get, out of which you must cut a disc, about fifteen centimetres in diameter ; it should weigh one hundred and twenty-five grammes. You then cut a similar disc of zinc, of a similar weight. Give the discs to a metal-worker to join them together, and let the thickness be about equal to a centimetre, in such a way that the copper portion may be concave, and the zinc one convex, and let the discs be polished and turned, so that the concave portion chiefly may leave nothing to be desired in obtaining a splendid reflection. Then the magnetiser afterwards, for the space of nine days, must magnetise the mirror, twice daily, and for ten minutes each time, and it is necessary before beginning to magnetise it, that he should call to his assistance a spirit

disengaged from the material state, in which he must have faith in this species of operation, in order that the spirit may influence with its whole power the mirror, so as to impart to it the wished-for properties. After the expiration of the nine days, in using it place the convex (zinc) portion in the palm of the left hand, and gaze most attentively in the centre of the concave (copper) portion, wishing at the same time that you may see the object, place, or person, you desire to see." "Rest assured," the spirit continued, "that these mirrors, being well made, and in accordance with the conditions I have quoted, will produce very superior effects to any known so far." My friend, in sending me an account of the seance, besought me to make for him a mirror, such an one as the spirit had described, which I afterwards did, bidding the workman make several. They were no sooner made than I experienced the utmost impatience to cast my regards upon the metallic glass. I did not take sufficient time in magnetising it, neither did I call the spirits to my assistance, which did not however prevent my seeing several persons, also a place at some distance, which without presenting perfectly exact details on every point, were too much like the subjects to be cast aside. The first spirit I saw in the mirror was Swedenborg, but only his head and body. I sent those designed for my friend to him, in which he disputed the validity of seeing much ; he caused several of his personal friends to look

therein, and they said they perceived different objects. But as it is with everything, the habit of easily seeing that which one desires to, makes one forget or not attach sufficient value to this faculty. My friend did not mention the mirror for some time. A few days ago I received a letter from him, in which he stated "that fulfilling the indications desired by the spirit which had advised its manufacture, he had magnetised it for a month, twice daily, in place of the nine days recommended, and he called to his assistance two spirits, disengaged from the material state, in place of one only, seeing that the spirit had told him that he should proportion the number, according to the necessity, and, as a result, he possessed a mirror which answered his expectations. I dispatched a similar mirror to Niost, an amateur, for whom I had already constructed several different ones, which had only a secondary result. But with this it was not the same. The first person this gentleman begged to look therein, was agitated to such a degree that she repelled it afar from her, after seeing in it some image; she was not quieted by this rash movement, as a species of catalepsy tormented her for four and twenty hours. After a second experiment, with similar results, she took such an aversion to the mirror that she would never any more touch or even look at it. This person had never before discovered anything in all those mirrors which had been presented to her. The gentleman attached so much value to the

mirror that he was most desirous to submit it to Mrs. M——, an excellent medium, well-known in the outskirts of this city. Mr. M——, who was a magnetiser and the husband of this somnambulist, said to Mr. G——, “My wife could see no more in this mirror than in any of those I have presented to her, comprising as they do those of which Mr. Cahagnet has spoken in his ‘Visions.’ I believe it would be useless for us to try it.” Mr. G—— would always oppose when one could have attempted it at a favourable time. The results were very different to those obtained from the other mirrors, for Mr. G—— wrote that very evening to me, “that for some time Mrs. M—— was in a nervous state in which he had not before seen her; that the magnetic influence of her husband was more powerful over her, and that she was very ill in bed.” This gentleman demanded of me, if I had not influenced the mirror, telling me that as far as he was concerned he had in no wise dreamt of doing it. I replied to Mr. G—— “that I had frequently directed my gaze in it for several minutes at a stretch before forwarding it to him; but that I had not a single thought of magnetising it nor of influencing it whatever; and over and above that I would never allow myself to act otherwise, for any other method of procedure seemed to me as criminal as it was base, besides which Mr. M—— may rest assured, seeing that no grievous consequence can result from it.” In the morning Mrs. M—— was still in the same condition, and was as



unwilling as Mr. G—— to again touch the mirror. I have since seen Mr. G——, when he paid a visit to Paris. I again mentioned the mirror to him : he told me he had not since used it, and he did not wish to any more. I prayed Adele, whilst in a trance, to examine this glass which produced such convulsive effects, and to tell me if she found any grievous influence in it. This medium, on returning it with the whole of its significations, said she discovered in it a most brilliant focus, but it was not of a civil nature ; she was unable to regard the concave portion more than half a minute. Adele assured me the mirror was the most powerful of any I had up to then presented to her, and gave the same advice as the Strasbourg medium, viz., to place it under the influence of good spirits, &c.

It did not seem to me of any advantage to treat upon its electrical, magnetical, and medicinal effects, or it would never leave my care. But here is the very latest perfection that I have brought it to. I had the zinc side (convex) turned, polished, and burnished in such a manner as to afford as beautiful a reflection as the copper (concave) one also, and clipped it firmly in my hands, when I regarded the concave part for ten minutes at a time. I experienced a great pressure towards the tip of the nose and forehead, and the most acute sensation also on the edge of the eyelids. I immediately had the sight illuminated the instant I fixed it on any place. I perceived

therein a multitude of electric sparks, in appearance similar to myriads of little sparks, which resulted in my fascination. I then formed the idea of regarding the zinc part, when I experienced a sensation in the forehead, fresh, but calming and beneficent as well, which rendered my forehead very light. I then concluded, in the first case, that the visual magnetic rays which escaped from my eyes, converged in the concave focus, to be again returned to me with their utmost force. Thus it occurred that I magnetised myself without wishing to, and I do not doubt that the magnetic fluid connects itself with the galvanic electric fluid which, escaping from these two discs, enters the head with inconceivable rapidity, as you can yourself judge.

The thing which confirms my opinion is the reconciliation of this proposition with that received in physics on the subject of concave mirrors, which are known to possess the properties of reflecting from afar the luminous rays which they receive from all burning bodies. The experiment is thus performed. One has two concave metallic mirrors, from three to six feet diameter, which one places opposite each other at a convenient distance ; one brings forward a chafing dish full of ignited charcoal some inches distance away from the centre of the mirrors. The atomic light which is reflected from the focus does not pause in projecting itself in a horizontal line towards the centre of the second mirror, which in its turn reflects it upon a

piece of tinder, placed at an equal space of a few inches from its centre, and catches it on fire. This invisible power of radiation can extend to fifteen or eighteen feet, according to the strength of the focii and the manner of their preparation. There is no doubt that under favourable conditions it would reach to a most wonderful distance. This is how Archimedes, as is handed down, could by the help of similar mirrors set fire to a vessel from a great distance. The projection is demonstrated to us publicly in our time by the beautiful experience we possess in the electric light, which we, every evening, see on the Boulevards.

When I studied the zinc portion, I set to myself a different idea, on finding that the same visual rays would on the contrary diverge towards the periphery of the disc, and it in consequence relieved my head. I would simply point out with much appreciation the action of the two poles (magnetic), which exists in every created form. I did not even rest there, for I was on the high road that should have conducted me to other observations, viz., if I could really discover the power emanating from either of the sides, and the absorbing power of the other. I should here remark, that some persons cannot ordinarily see in any mirror, because in some they would not find their sight sufficiently permeated with this electric fluid, and in others there would be too great an abundance. This mirror would perfectly suit all, seeing that it unites

in itself the truly desirable powers in whatsoever case. Any person too highly charged with electric power can disengage himself from it on inspecting the convex (zinc) part; and those who do not possess it in a sufficient degree can satisfy themselves by inspecting the concave (copper) part.\* I have always believed, that with regard to mankind in general, that the principle cause of his not easily and properly acquiring that which all should possess is owing to either too much or too little electricity. The media gave us excellent information on the subject in beseeching us to permeate them with, or disengage in certain cases, this fluid from them, of which fluid they are *aver gourmands*.

What I am about to state to you is only a proposition, as you must suppose. I am ignorant, to a certain degree, of its truth; but what is over and above that is, if you apply the mirror to the bare skin (or if it is but slightly covered) over a rheumatic pain, an effusion of blood, a stoppage of circulation in the fluids, or any inflammation whatever (for the space of several minutes), you will know perfectly well which side is preferable, as the one in certain cases would double the pain, and the other would almost instantly calm it.

\* But the round black, ovoids I supply are free from even this unpleasant risk, being constructed of materials and on principles guaranteed in all respects neutral, and therefore the most psychically beneficial in every way.—ROBT. H. FRYAR, Bath.

I have seen nothing under the circumstances more active than these discs, which, however, as well as the other mirrors, afford nothing new to science, which has for a long period employed galvanic currents for relief in certain maladies. Nevertheless, I should observe that the design, and, above all, the polish of these couples, deserves to be studied, in order to discover as I advance, and believe if the emission of galvanic fluid is not purer and more considerable, setting forth from thousands of pores at once, which are, moreover, exposed by the beautiful polish ; and when applied to the skin produces in it a species of excitability much stronger and more perceptible than that of the rougher plates, which are ordinarily employed under similar circumstances.

Not allowing this proposition to escape our sight, and reflecting that galvanic currents are similar to electric ones, we find that both their effects are rendered void by entering fatty materials, and that our flesh is an inexhaustible mass of fat substances which supplies the surface of the body ; and if a person pays full attention to it, they readily imbibe the current from the plates which are in contact with them. The plates will then need in consequence to be often assayed, if one does not desire the current to be isolated by these fatty matters. I also each time I employ the plates for an illness, or for an experiment in spiritual sight, take the utmost care in cleansing



them. I use for this purpose a small quantity of *rouge de bigoutier* for the copper surface, and for the zinc one some rotten stone, the whole being in a dry state. I placed the mirror in a wooden frame in such a way that the zinc portion could not touch any surface which could chafe it. I pierced an orifice on each of its sides (right and left), into which I threaded two red copper wires ; the end of one touching the copper part, and the end of the other the zinc, in such a manner as to establish two currents. I then coiled the wires in the shape of a ring, both extending beyond the frame ; these rings serve me to grasp it. I recommend persons to grasp each one flatly between the angle of the thumb and forefinger of each hand. I place these persons with their backs turned to the light, in such manner as to receive its rays on the centre of the mirror, when I beseech them to attentively inspect it without any interruption (for the space of or about ten minutes), at the same time dwelling much on the subject of the experiment, as the whole connection lies therein.

So far I have had no opportunity of employing myself as I would have wished in trying its effects in séances, or on spiritual sight ; but as a requital I have acquired certain proofs of the good effects attending its use, curing or quieting those various maladies of which I have lately spoken. Not long since a young lady desired to hold an experiment on spiritual sight. I placed her standing at a distance of several feet from the mirror, which hung over

her forehead. I paid very little attention to this young person, by which it happened that I did not perceive, five minutes afterwards, she remained standing with her eyes closed, without exhibiting any movement, and in a cataleptic state. Having afforded her relief and caused her to become seated, I questioned her. She informed me she entered into this state hardly two minutes after the (fixed) conveyance of her sight into the mirror: she was in a state of somnambulism, giving every reason to expect a well-developed lucidity, if I had only sufficient time to develop it. I am not going to give any testimony of mine in favour of the excellence of the mirror, as you know that I can easily see in many others; but I can, however, assure you I have always been able to see in it better than in others.

I shall make one more recommendation to you, which is, that in cases where you use it for maladies, and where you meet with persons who are unable to support its application owing to an overplus of electricity which is attached to them, I advise you only to apply the zinc side, and to join at that time two small copper wire conductors, one to each ring, and lead them down to the ground, into which the overplus of electricity would disperse itself. You must act in the opposite manner with those persons who have not sufficient by cutting off any connection with the ground, by means of two planks, upon which you must place the chair, and

underneath which you must place four pieces of glass, wax, or resin.

G.—In all this detailed information, you have not supplied me with any concerning the invocation of the spirits. Is it necessary? How is it done?

A.—I know not whether it is necessary in all cases. Where I have instructed it, is where the spirit recommended it. It remains with yourself to do so, if you deem it convenient. I have not found it indispensable in the experiments I have made, but if we daily gain by physics, chemistry, and medicine similar results, without having recourse to this class of invocation, it does not prove that everyone in studying would experience these effects, and if we seek the cause we should not gain more reasonable results. I ought, however, to avow to you that it rarely occurs to me to begin any experiment whatever without having recourse to a mental prayer to God; it is also as simple as it is efficacious, and worth all the conjurations of the best known treatises on the subject. Here it is:—"Deign, O my God, to diffuse over us (or over such a subject) a ray of Thy Divine light, in order to enlighten us in the study we would make of your holy mysteries, if Thou shouldest find us worthy of it." And when addressing myself to any being, disengaged from a material state, to inspire and conduct me through the operation I would make, I only do so to a spirit whose worldly conduct has been to my knowledge most pure,

and whose affections respond to the study that I would seek. I pray him concisely and brotherly to assist me with his inspirations, if he finds it useful, and if God allows it.

G.—That appears to me slightly cabalistic and simple sorcery.

A.—It is a simple and worthy prayer that should make a humble heart, which, in one of the Eternal's simple workers, is always willing to obey His dictates, and not overstep them. I believe it is also as powerful (if it is not more so) than all the commands contained in any book on magic, which are of as ridiculous a style as they are odd. Books which exhibit facts, which are in a great degree shameful to the human spirit, or which entices it upon a dangerous path, it is prudent to avoid. In correctly speaking our language in accord with our desire, we frequently commit errors which for the whole world we would not have committed. That it should resolve itself, alas! into a semi-uncultivated gibberish, which can, without our knowledge, plunge us into the most distressing mire, we can conceive. We will resume the subject in the course of our instructions.

#### X.—CABALISTIC MIRRORS.

ALF.—Since we have reached the word cabal, I would place before your notice the following metallic globes, of which I have not as yet ascertained the power, seeing

that they are as yet only formed in my brain. I am, however, convinced that being made and disposed in a manner with which I am about to acquaint you, one could obtain good results from them. I give them the name of Cabalistic, for you know Cabalists in general have been, and still are, studying the hermetic science. The two branches are but one in the scope of their researches, however different in their manner of work. The hermetic philosophers have admitted into their manipulations only seven metals, which are—gold, silver, iron, mercury, tin, copper, and lead, on which they bestowed the allegorical names of—the Sun (gold), the Moon (silver), Mars (iron), Mercury (mercury), Jupiter (tin), Venus (copper), and Saturn (lead).

Following the same allegory, the seven last names have been given to the seven globes which compose our planetary system, and also to the seven days of the week, Monday being placed under the planetary influence of the Moon, Tuesday under that of Mars, Wednesday that of Mercury, Thursday that of Jupiter, Friday that of Venus, Saturday that of Saturn, and Sunday that of the Sun ; these names not only representing to the hermetic philosophers globes, metals, and days in an inactive state of creation ; but, on the contrary, they bind one to the other by a reciprocal influence, and admit them as intelligences of the first order to whom they pay their addresses on connecting their



various works, which are as much material as spiritual. The powerful virtues they attribute to these planetary factors are found according to them enclosed in the seven metals I have quoted, and can only be extracted under certain conditions and by certain means veiled in mystery to an ordinary man. They specially attributed to gold the virtue of rendering man immortal, and of enriching his spirit with all kinds of desirable knowledge ; but to gain this the metal must be absorbed in the state of a germ—a spiritual state, a kind of medicine, on which they bestowed the name of long life, Elixir, etc.

I only touch on some of these details so as to give you a feeble perception that all men noted by merit and knowledge, which the world has ever contained, have admitted the sovereign metal was not one unworthy of their observation, and on its being studied, without hindrance, they thought they would discover in it powers unknown or denied to it till then by the generality of mankind.

I will now give you some ideas that I believe will be useful, in addition to those I have already set forth. I borrowed them from a small work, printed in 1832, and having for its title "The Messenger of Truth." This work is the easiest to read of all hermetic works, and one avoids in it, as far as possible, meeting with those allegories with which these works usually teem.

Here are its statements on planetary metallic in-

fluence, and on that of the days of the week, on the human frame :—

Saturn, or lead, rules the spleen ;  
Jupiter, or tin, rules the liver ;  
Mars, or iron, rules the stomach ;  
The Sun, or gold, rules the heart ;  
Venus, or copper, rules the reins ;  
Mercury, or the metal of the same name, rules  
the lungs ;  
The Moon, or silver, rules the brain.

You must well comprehend that the author, in treating on the planets, admits their direct influence over the organs above quoted ; but in treating on metals he understands each one as undergoing a certain preparation, which extracts from it its medicinal virtues.

Here is following the same author their rule over the different humours :

The Sun, or gold, rules the vital warmth and heart, which is the principle of life and movement.

The Moon, or silver, governs the natural powers, and all parts which depend upon them.

Saturn, or lead, has power over melancholy, and parts corresponding to this humour.

Jupiter, or tin, rules the blood, and the vessels which renew its elements and convert them into blood.

Mars, or iron, rules the bile.

Venus, or copper, prepares the seed, and exerts power over the vessels necessary for generation.

Mercury manages the animal spirits, and as that planet's mission is a continual revolution round the Sun, it enlivens the brain and stimulates its duties.

Their power over actions is—

Saturn confers riches and reveals secrets.

Jupiter confers honours, respect, and delight.

Mars gives the victory.

The Sun gives the friendship of kings, princes, and nobles.

Venus gives a love for women, peace, and concord.

Mercury gives sciences commercial prosperity and joy.

The Moon renders voyages easy, and turns aside misfortunes.

But, however, the better to instruct you in the beneficent influence of the planets upon their corresponding metals, which are the cabalistic globes about which I have spoken, it is necessary to proceed as directed at a time when these planets are ruling ; and I believe it to be the best magic cabalistry not to set aside anything in this class of study so as to judge by results the value of these propositions, and I council you to magnetise them, and only use each of the globes constructed of the metals of which we have spoken at the following times :—

The golden globe under the sign Leo.

The copper globe under the sign	Taurus and Libra.
„ mercury „ „	Gemini and Virgo.
„ tin „ „	Sagittarius and Pisces.
„ lead „ „	Capricorn and Aquarius
„ iron „ „	Aries and Scorpio.

The various signs begin and end as follows :—

Aquarius commences	Jan. 21st,	ends	Feb. 18th.
Pisces	„	Feb. 18th,	„ Mar. 20th.
Aries	„	Mar. 20th,	„ April 20th.
Taurus	„	April 20th,	„ May 20th.
Gemini	„	May 20th,	„ June 20th.
Cancer	„	June 20th,	„ July 22nd.
Leo	„	July 22nd,	„ Aug. 21st.
Virgo	„	Aug. 21st,	„ Sept. 21st.
Libra	„	Sept. 21st,	„ Oct. 22nd.
Scorpio	„	Oct. 22nd,	„ Nov. 21st.
Sagittarius	„	Nov. 21st,	„ Dec. 21st.
Capricorn	„	Dec. 21st,	„ Jan. 21st.

In accord with the ideas I have given you, I likewise council you to use the silver globe on a Monday, to learn the mysteries of nature, to study metaphysics, and to meditate on nature's harmony. I say both study and meditate, because study and meditation will produce some natural questions, which I think would reply to the influence of the planet ruling the metal, from which the

globe is formed by its receiving the atoms which correspond to the planet's nature—atoms which are the planet's reporting agents to the earth. The reply would appear on the globe surface in the shape of allegorical images, or by written characters, translating textually the planetary reply to the question put.

Iron possesses power, and presides under the title of Mars over combats, quarrels, enmities, and all kinds of contentions ; it should be invoked on a Tuesday, being its sympathetic day.

Mercury, by the same allegorical, sympathetical power, ought to be used on a Wednesday in treating on any commercial question whatever.

Jupiter, represented by tin, should be used on a Thursday, to obtain ideas on the advancement of persons serving or attached to you ; also as to obtaining advantages, employ, or favour.

The copper globe, representing Venus, should be used on a Friday in all questions concerning love, union, or separation.

The globe Saturn, which is of lead, should be consulted on a Saturday in all questions concerning the seeking of lost objects, or hidden ones, and in secrets of all kinds.

The golden globe, representing the Sun, should be used to discover celestial and terrestrial powers, or, so to say, to establish a correspondence with the higher spirits



who are disengaged from their material state ; and also with respect to the rulers of our globe who govern mankind, either to obtain the support of one or the other.

The globes should be principally used at the time of the planet's conjunction with the earth, so as to accord with the instructions before given.

The diameter of each globe should not exceed seven centimetres. I would place them on a wooden pedestal, and connect them all by means of a small chain, of which one link should be copper and the other zinc, alternating throughout the whole length of the chain, which should proceed from the golden globe placed in the midst of the others, and rising above them by the assistance of a piece of wood of about the height of 21 centimetres. The globes should be hollow. The golden globe should have an iron foundation, which should be well gilded by Ruoby's plan. I prefer it for two motives : one is that it would be too expensive if made of solid gold, and the other is that gold connected with iron, to which it has great affinity, disengages a galvanic current, upon which I lay great stress in illuminating the sight.

The silver globe (or Moon) may be of the thinnest material.

The globe Mars (or iron) should be of that metal.

Mercury should be a globe of glass filled with the metal mercury, which is most difficult to affix to spherical portions.

Jupiter (or tin) should be of that metal.

Venus (or copper) should be of pure red copper.

Saturn should be of pure lead.

The whole of the globes should be precisely turned and burnished with care.

I then propose to fill them with divers narcotic plants, corresponding by their properties to those which are attributed to the metals. Thus, I should place the poppy in the silver globe, henbane in the iron globe, hemp flowers in the tin one, some grains of opium in the copper globe, and in the leaden one belladonna.

The golden globe would need each stimulating power, having light in itself and activity through Mars, which is joined to it. The poppy corresponds to meditation, henbane to quarrels, hemp flowers to sciences, opium to love affairs, and belladonna to perception ; and I would always with regularity, each day of their rule, saturate them with a good quantity of magnetic fluid as a motive for the study of each one.

G.—In all you have told me I see a mass of mirrors more or less complex, more or less powerful, but I do not see one of a superior power, which could with assurance be offered to the public.

A.—I think, my friend, that such a mirror will wait some considerable time before it is discovered, if it is ever discovered, and this is why I thought I would propose those I have already quoted to you. Taken as the most

active ones that I am cognizant of, and as I have already told you there is amongst them an infinity of combinations, and under the foregoing circumstances I desire to present you with the means of getting up a cabinet of spiritual sight, which would offer several chances of success where one mirror would not do so, as I have found many times that a person who could not see at all in one mirror could see well in another. If amongst twenty people one of them only can perceive in one, then I run the chance that the remaining nineteen could in another, and thus it happens that the chances against me are dispersed.

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EDITOR'S NOTE.—*Apropos* to the foregoing, and as I am the sole and only Round Voyance Mirror *specialite* in this country, THROUGH, BY, OR FROM WHOM THEY CAN BE PROCURED (all others being imperfectly made), it is considered desirable to state that, though formerly with all ovoids there were supplied instructions for use, it is found, by extensive and reliable experience, based on communications from correspondents in every known land, and every grade and condition of life, that different surroundings and idiosyncrasies create, so to speak, reliable and generally successful methods that are most in assimilation with the psychic grade of the experimentalist; the additional chapter comprising a compendium of mirrorological directions extensive enough to suit either the wants or

needs of the most earnest enquirer, and out of which it is confidently asserted more than sufficient for elementary guidance can be obtained. (See closing directions end of Miscellanea.)

Successful seering in the normal mental state can be but classified as occurring under two conditions, that of the objective or subjective, both of which states are ordinarily so interblended as to be equally indistinguishable, unless under the most careful and delicate tests of the occultly-trained experimental psychologist, so as to determine between that which is purely inductive phenomena, and that which is not.

Theories out of place in a work intended to be wholly practical have been carefully excluded, but for those desirous and capable of attaining still higher *occult possibilities*, an illustrated work is in preparation of a nature and on a scale wholly unprecedented in the annals of European occult literature, and produced uniform in size with the present volume, and consisting of nearly 700 pages, constituting a standard authority for all time, but for private circulation only, if the immediate names of sufficient subscribers be tendered to ROBT. H. FRYAR, Bath.

\* \* *Omitted Foot-Note to Page 89, see second line from top.*—These are the elementals of the Cabala, and which form the subject matter of the work, so suggestively commented upon by Hargrave Jennings on page 372, the “Rosicrucians,” as follows:—“A very curious book upon

the subject of the peculiar and fanciful *attributed* notions of the Rosicrucians, and which drew a large amount of surprised and 'left-handed' attention when it first appeared, was that which bore the title (in its improved edition, published without a date), *Comte de Gabalis, ou Entretiens sur les Sciences Secrètes, Renouvelé et Augmenté d'une Lettre sur ce sujet.*" This book was brought out at Cologne; the printer's name was Pierre Marteau. Bound up with the copy in the possession of the present authors of the Rosicrucians is another volume bearing the following title:—" *La Suite du Comte de Gabalis, ou Nouveaux Entretiens sur les Sciences Secrètes, touchant la Nouvelle Philosophie.*"\* This latter work was published at Amsterdam, with no year mentioned of its publication, by Pierre Mortier. Upon the title page of the first-named of these books appears the "rescript"—"*Tuod tanto impendio abscon ditur etiam solum Modò demonstrare, destruere est.*"—TERTULL. (These works were considered—although written from the questioning and cautiously satirical point—as unwelcome and even obnoxious, even among those who freely commented on religion; nevertheless, they provoked (and still provoke) extraordinary curiosity.

\* A subscribers' list is now open, for 100 copies only, of this work in English and illustrated, to be privately printed and issued uniform with the present work, by ROBT. H. FRYAR, Bath.





## NOTES.

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### MAGNETIC POLARITY,

See pages 9 and 20.

“THE MOST EFFECTIVE MODE OF APPLYING THERAPEUTIC ANIMAL ELECTRO-MAGNETISM” (and which as a key to direct those mesmeric and galvanic currents previously described by Mr. Welton and M. Cahagnet, afford the most direct and reliable means of curatively affecting the seat of ailment from its nearest centre. — ED.) — “Clairvoyants inform us that,—1st. The magnetic poles of the brain extend from the region just above the eyes to the back of the neck where it joins the head. 2nd. The poles of the lungs extend from the cheek to that portion of the spine situated between the shoulders, over which the fingers of the operator must be placed to influence the breathing. 3rd. The poles that govern the circulation of the stomach reach from the inner surface of the arm near the shoulders to the wrists, betwixt which downward passes should be made, if the object is to relieve affections of this viscus. 4th. The direct circulation of the heart is controlled by making passes over the palms of the hands to the extremities of the fingers. 5th.

By magnetising the soles of the feet, the whole nervous system of the body is more effectually acted upon than by operating through all the other poles of the system. 6th. To influence the nervous system and physical muscular action, the fingers should be placed directly upon the back of the neck, where the spinal cord unites with the cerebral organs, and where the centres all congregate. 7th. To produce the magnetic sleep, clairvoyants further direct that the patient should first fix the eyes upon those of the operator, or on some particular stationary object, and then the magnetiser must place the thumb of his right hand upon the middle of the forehead, the centre of mental ability; and thus he has greater control over the person whom he is manipulating. If this proceeding does not succeed, passes should be made with the hand and extended fingers, commencing at the top of the head, and continuing over the different organs of the brain and the region above the eyes, downwards to the pit of the stomach, opposite which the digits must rest for a short period. Whilst thus acting with the right hand, the operator should place the points of the fingers of the left on the superior part of the spinal column of the individual upon whom he is acting.”—From “Homœopathy and other Modern Systems contrasted with Allopathy; and a Treatise on Dietetics and Digestion,” by Joseph Ilands, M.R.C.S., &c., &c., author of “Will Ability,” &c., &c. London: Leath and Ross, 1877.

## NATURAL CLAIRVOYANCE,

See page 10.

As to which my esteemed friend, Mr. E. Gallagher, unreservedly writes :—" I was born a seer, and never underwent or needed any (of the so-called occult) training. From my earliest recollections to the present time, I am and have been clairvoyant and clairaudiant. From my childhood to the present time, I have been seeing and conversing with the so-called dead as freely as if they were embodied friends I had known for years. When I was about 18 years old, my thirst for knowledge led me among secularists. I attended lectures delivered by their most eminent men, and, from the arguments adduced by those lectures, I came to the *sage* conclusion that this life ended all. I sought interviews with some of those gentlemen, and explained my condition to them, asking their opinions relative to my visions. The answers given, stripped of technicalities, was to this effect, that I was either going to be blind or insane or both. You will ask, were my visions and spirit friends gone from me during this period of doubt ? I answer, No ; my spirit friends never left me ; and, to their cheering advice and sympathy, I saw my present happy condition of belief in the continuity of life beyond the grave, and the eternal progression of the human soul during the endless cycles of

eternity. You will naturally ask, how I could doubt with such evidence before me? Remember, I was only a boy, and blessed with an intensely sceptical mind; besides, did not philosophical gentlemen demonstrate to me with clearness and precision that the death of the physical body ended all? How could I doubt their words? they were old men and learned ones, and I was only a poor ignorant lad seeking knowledge. My mental condition at this period of my young life was a sad one. I was launched on a sea of doubt, with no person to put forth a hand to assist me. My orthodox friends looked on me as one unclean, and not to be associated with.

“At this time I became acquainted with a liberal-minded Christian gentleman, to whom I poured forth my mental condition. He at once told me that I was a seer, and referred me to the Bible. I told him that I had no belief in the Bible. I said to this gentleman, that if I had a knowledge of practical anatomy, it would, I thought, clear away every vestige of doubt from my mind. He requested an explanation. I said, I would confine myself for some time with the human head and its contents. After a careful dissection of it, I would learn all I could of its owner's idiosyncrasies, compare his mental condition to my own, and then I thought I could draw a correct inference. Now Sir for eight years I was for four nights a week a diligent student of practical anatomy and inorganic chemistry, and confess that at the end of

my eight years' intense study I was mentally in the same condition as when I commenced my study, but was physically prostrated, so much so as to endanger my life. I went to America, and shortly after my arrival there the Civil War broke out. I became attached to the Medical Department of the Army of the Cumberland, and while there saw such manifestations of spirit power as convinced me of the continuity of life after the death of the physical body. I need not here detail what I saw, but merely say that I saw men carried a distance of forty yards without the aid of embodied human beings. I saw as many as six materialised human beings all present at the same time ; two of them were full grown men, two were women, and two were children. I saw them materialise and dematerialise in the presence of about thirty gentlemen of honour and cultivated intelligence. In fact, I could fill volumes with my experience while in America and at home.

At the end of the war I returned home and joined circles here where similar phenomena were produced. It was while sitting at these circles that I first began to see the Aura surrounding each human body, and I saw this Aura to differ in the healthy and unhealthy ; in the latter, where any organ of the body was diseased, over it the Aura was black in colour. This led me to investigate the matter, and I found that I could see the internal condition of the human viscera, also those of the lower



animals as well. My knowledge of Anatomy now became useful, for, as I saw the organs that were diseased, I began to give medicine that would act directly on that organ or organs. My spirit friends at this time led me to commence treating my patients with botanical remedies, and I have cause to be thankful to them for the botanical knowledge they have imparted to, and the aid given me. Thousands to-day can bear out what I now declare, that through me sight has been given to the blind, the lame has been made to walk, the deaf to hear, and hundreds who were left to die by the old school were cured by me in a few days. Within the last two years a new development has been manifested in me ; I can now, at will, visit the Morning Land, see its glorious scenery, and converse with its inhabitants. I can also visit other earths, see and converse with their inhabitants, examine freely their mode of life, their mental and spiritual conditions. I can also read the destiny of any human being, from his inception to earth life to his exit from it. I also possess the gift of psychometry highly developed.

I have only given you a brief and fragmentary account of my gifts, as it would take volumes to contain them and the knowledge I have acquired of the disembodied of this and other earths, as well as their embodied inhabitants. I am now in that condition that I can see

anything in heaven above or in the earth beneath, if it has a good and legitimate purpose to serve."—

[CONTRIBUTED.]

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### THOUGHT-READING.

See page 11.

“ Few of my readers can fail to remember numerous instances in which, while in company with another, not merely like *emotions*, but even like *ideas*, have arisen in both minds, without any apparent cause for their coming. Thoughts that had been banished for years will often present themselves suddenly and without cognisable occasion, and it is found that the friend at your side was just then thinking the same thought. This mysterious *Sympathy* is shown on a large scale in the instance of panics. Something, or nothing, wakens a sense of fear in a few. That emotion is communicated to those about them, who also feel fear, although ignorant of the original cause of the terror. They are frightened by sympathy, simply because the emotion of fear is stirred in the minds about them. The emotion spreads with the rapidity of lightning to hundreds—to thousands. Nor is this all. The strength of the emotion grows with the number infected by it. The atmosphere seems charged with fear.

Multiplied thus by communication of many sympathies, a *Fear* that would not have made one man turn pale, will make ten men tremble, and cause a thousand men to run in wild terror, ignorant of the occasion, but compelled to flight by an irresistible sympathy.

Bearing, then, in mind the *Physiology of Sympathy*—that it is a capacity in the fibres of one brain to move in accord with the molecular motion of the fibres of another brain—I will ask the reader to accept for what it may be worth a suggestion which has presented itself in the course of these investigations. It has been long a problem in Mental Science, as in Natural History, how animals communicate? They have, for the most part, voices that express certain *emotions*. But these are extremely limited, and it is certain that animals want the varieties of intonation and articulation by which we are enabled to express thoughts as well as feelings. The lower animals have *ideas* and *thoughts* as well as emotions. How are these conveyed? The common explanation is, that animals do not really express ideas but only emotions, and that their cries express those emotions so distinctly that they may be readily recognised by an attentive observer. But it is not true that animals express only *feelings* to one another. Beyond all question they communicate *thoughts*. Who has not seen horses in a carriage evidently telling each other to go quicker or slower? Not long since I watched two dogs. One

came for the other at his residence. They met. They laid their heads together for a minute or two. Then they started to hunt the hedges in a field where were some rabbits ; one went into the bushes, while the other ran by the ditch, ready to seize any game his companion might drive out. When the latter caught a rabbit, the other descended gravely, and they shared the spoil with most perfect fairness, with no quarrel over the bones. Two summers ago I took some honey from some hives. It was carried to a cellar in the house at least 500 yards from the garden in which the hives had been. For two days it was unmolested. On the third day one bee entered the cellar through the window, but speedily made its escape. Within half-an-hour great flights of bees found their way to the house, swarmed into the cellar, which was blackened with them, invaded the honey, and, having laden themselves with it, hastened back to their hives. They continued this predatory raid until they had carried off every particle of a pan of honey which I had purposely permitted to remain there, although thousands died in the course of the enterprise, insomuch that the floor of the cellar, and the court-yard outside, were strewn with the dead and dying.

In this instance the escaped one must have reported to the hives in the garden, not merely an *emotion*, but a *fact*, and how speedily the fact was communicated from one to another was shown by the swarms which in half-

an-hour invaded this El Dorado of Bee-land.

You may try the experiment with an ant. Take it to a rotten apple at some distance from its home. Having surveyed the mountain of food and ascertained its nature, it will hurry back without stopping to eat. In a short time you will see a column of ants advancing in a narrow path towards the apple, led by one who is doubtless the discoverer. They attack the prize, carry it away piece-meal, and in a few hours only the skin will remain.

Whatever be the mode of communication, there can be no doubt that animals *do* communicate definite *facts*. The dog could not *say*, "I have come to hunt with you, let us divide the spoil;" but he must have conveyed that idea to his companion somehow. The bee must have told his fellow-citizens of the hive that honey was to be procured in abundance in a certain place. There is no reason to suppose that they do this, as we do, by a language composed of articulate sounds. They have not the mental faculties requisite for the art of word-speaking. They have but a very limited power of varying their voices, just so much as will serve to express a limited number of *emotions*. May it not be that these communications of *ideas* by animals are carried on by the self-same process of *thought-reading*—whether it be sympathetic or otherwise—which we witness in a Man in certain abnormal conditions? If



the Darwinian theory be true, there must have been a time when Man had no articulate speech. For inter-communication with his kind he must then have possessed some other faculty than language. Most probably that *was* what the intercourse of animals *is*, and the abnormal cases of thought-reading that occur among ourselves may possibly be the survival of a faculty which has now almost vanished, because it has gradually fallen into disuse by reason of the more certain, convenient, and extensive medium of communication supplied by the introduction of articulate speech.

I am compelled to repeat that this is merely thrown out as a suggestion that has presented itself to my own mind as a possible, and not improbable, source of the phenomenon of *thought-reading*.—See “What am I?” 2nd volume, by Edward W. Cox, barrister-at-law. London: Longman & Co., 1874.

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#### AUTHOR'S LETTER.

See page 25.

“The late Mr. Oxley, Astrologer, had a very fine crystal, not a glass sham, and of course asked all his female friends to try it. They, including my wife, all agreed that Mr. Oxley would be married a second

time, and to the lady who liked HIM ; but the crystal having been magnetized by *his* influence, the magnetism caused them to predict wrongly, for he did not marry the lady, for he died," and they all (the seers) saw simply his wish. What does this teach us ? It proves, beyond a doubt, the embodiment of magnetism in the crystal, besides its own natives and natural Odic force, and also gives us some insight into the consequences of the promiscuous handling of any instrument made to develop, or show the various phases of magnetisms, whether they be Odic, mesmeric, or spiritual. In short, my opinion, strengthened by twenty-one years' practice, is, that the crystal, planchette, or other instrument must be used by *one* person alone, or conjointly by *two*, and they must bear the same relation to each other as mesmerist and clairvoyante, positive and negative, in *unity* and not in *discord*.

And now a few words as to the construction, and the laws that govern, the making of these instruments, and the crystal in particular. It should be made of one native material, and not prepared by art. The form is immaterial, but is usually spherical. It must be begun to be fashioned or shaped (as a rule) the first day of the new moon in the third month of the year, put by in silk in the dark, until the next day of the moon, in the ensuing month, and put

by in silk as before, and on the consecutive month, still the first day of the new moon, finish it.

In conclusion, GLASS BALLS are unfit; they burn the seer's eyes and causes distress and headache. Crystal, cannel coal, obsidian, bloodstone, water, all or any may be used; but remember, the *charging*, no matter what words be used, is *Mesmeric*, though I am inclined to think that sometimes spirits do assist in the *dedication*\* or *charging*, by the same law as spiritual manifestations are produced. Flat pieces, polished, will frequently answer as well as spheres (light deteriorates them by the same law as homœopathic medicines are damaged and rendered inert). And, to conclude his instructive remarks (quoting from a previous letter), he also says, "But *I know* that it is possible to *charge* the Crystal, and that certain substances (see his previous enumeration) are *better* than others to gather and retain the property that *causes* the seer to *see*."—ED.

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### LOTTIE FOWLER.

See page 49.

The subject of this abridged sketch was born of highly respectable parents at Boston, Massachussets, in 1846,

\* See page 115.

and is, consequently, now 28 years of age. Her parents, who were rigid disciplinarians in the Roman Catholic religion, strict in their faith and example, placed her in a convent school in Montreal, Canada, that of Notre Dame, for five years, and afterwards at the convent of St. Vincent de Paul, Boston, for two years. After these seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her 14th year, she returned to the bosom of her family at Boston. In her childhood, she was timid, nervous, and sensitive : she was afraid of being left in the dark, and occasionally woke up in the night saying that the bed-clothes were being pulled from off her—a phenomenon common to many others who claim mediumistic power ; but this was attributed to weak nerves ; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until after she had passed her twentieth year ; indeed, notwithstanding that her career has been so remarkable for wonder, variety, and success, her mediumistic power dates back only about seven years, during which period she has travelled all over the States of America, puzzling scientific and non-scientific people alike, dealing deftly with the private and public affairs of thousands of families, tried by a court of her own country and honourably acquitted, and has “ won golden opinions ” of all sorts of people. In charity

she has been as beneficent as in business prolific. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds being devoted to the relief of the poor and the unfortunate.

Miss Fowler, as a seeress, had not long to "wait for a career," as our transatlantic friends quaintly term the turning of the tide towards popularity, nor did she force herself to the front after the manner of strong-minded notoriety-hunters. The event which made her the observed of all observers, and the one theme of gossip, grew out of her prophetic accuracy, and although a business outcoming, it had the merit of not being palmed on the public for business ends. Her messages from the sheeted dead had so strongly impressed many of her clients, and her unfailing depictions of the existing currents of life among these breathless listeners were so indelibly embossed by the guinea-stamp of truth, that the walls dividing the past and the present from the future were easily scaled. Her vision of the immediate future proved to have had no "baseless fabric" when she predicted the blowing up of a cartridge factory—or a portion of it—at Bridgport, where 800 men, women, and children were employed, at which village she was following her occupation of medium, or seeress, or prophetess, or all these rolled into one. To one of her clients—a girl employed at the Union Metallic Cartridge Works—Miss



Fowler prophesied that an explosion would take place during the following week, and that one of the workmen would be sent to that bourne whence no traveller returns. The unerring revelations which the subject of this memoir had made respecting the past and present, and which proved unimpeachable, naturally commanded a strong faith in, as well as fear for, her declaration of the calamity about to ensue. It would not have been surprising if the prophecy had been ranked among "old women's tales," but such, however, was not its fate ; for the statement, having spread among the workpeople, had the effect of prompting about one-half of the girls and some of the men and boys to avert the anticipated doom by absenting themselves from the factory on the Monday morning. The superintendent of the works was naturally irate at this partial stoppage of business just at a time when anxious governments were awaiting the execution of large orders for cartridges with which to smash up armies of men. To predict the destruction of one man, and to save the lives, by timely warning, of hundreds of workpeople, was not consonant with the existing thirst for blood which made cartridge factories, in their opinion, a public necessity.

The aid of the police authorities at Bridgport was courted. The chief constable waited on the lady, and charged her to give the district a wide berth by

departing for new pastures, where faith in the unseen world might exist uninterruptedly. No wonder that such a consternation among the workpeople, and the partial stoppage of one of the chief establishments of trade in the neighbourhood, should have provoked official zeal, and have prompted the dismissal from their employment of several of the workpeople who had been instrumental in spreading alarm. But Miss Fowler's cessation of business did not efface the impressions of her prophetic chart, for the tide of events flowed on ; and though powder, sulphur, phosphorus, etc., continued to be manipulated, and the huge building still reared its black head in apparent defiance of the science of clairvoyance and all its votaries, the direful day ultimately issued, and the prophesied doom ensued. The explosion really did take place ; one of the workmen, as foretold by the seeress, was offered up a living sacrifice, and clairvoyant truth in the end prevailed. At this stage it is meet to note a peculiarity in the fascinating science, which is best explained by a paraphrase of the idea, given in Bailey's "Festus"—"Time is not counted by years, but by heart-throbs." Clairvoyance measures time by space, and not by Old Moore's Almanac ; so that periods of time can scarcely be gauged. In this prophecy the explosion was anticipated at the beginning of the week, but the sure-footed messenger

did not trample out the actual message until Thursday. Thus we see that the nature of the event may be forecast, while the period of its occurrence may be but hazily defined. The Bridgport explosion became the "sensation" of the period; even the tortuous and complicated affairs of State succumbed for a time, and became secondary in public interest to the all-absorbing theme of ghostly wisdom and clairvoyant utterances. Miss Lottie Fowler was, reputationally, a giantess in the land, and there were not wanting organised efforts to extirpate her professionally. The police ban no longer troubled her mind; she claimed the right to pursue a calling which she not only believed to be warranted, but one the legitimacy of which had been established by her accurate prediction. The legal guardians were challenged to combat, and the gauntlet thrown down by feminine hands was taken up. Captain Rylands waited upon the fair seeress, and politely requested her attendance at the police-station, rather than put her to the pain of arrest under *habeas corpus*; and the lady quickly complied, arranged her toilet, and offered herself up as a legal sacrifice. She remained but a few hours in this grim purgatory before a highly-reputed luminary of the Bridgport bar was sent for, who undertook the conduct of her case, and after a short consultation became surety for her appearance at the trial, and she was at once liberated

on bail. The cause was called on the next morning, and then adjourned ; on its being resumed, Judge Bullock presided, Col. Sumner and Mr. R. C. De Forest appeared for the prosecution, and Messrs. Sandford and Stoddard for the defence. Crowds of interested spectators eagerly watched the case, which intensified day by day as it proceeded. The defendant was allowed a seat in court. Attired in neat but handsome black attire, and bedecked with more than the average amount of jewellery, her pleasing and interesting countenance, coupled with the most intrepid confidence in the honour and uprightness of her position, provoked considerable admiration and sympathy in court. To charge such a lady with this contemptible offence, as though she had been a common adventuress, prompted the feeling that the dormant Blue Laws of Connecticut were being raked out of their musty and dusty lumber regions, to be strained, warped, twisted, and contorted with the most ignoble intentions. The battle-question turned on the point of the defendant's ingenuousness. Had she palmed statements on her clients for the mere purpose of obtaining fees, and hazarded the probability of those statements being verified ? or had she acted according to a well-founded theory, which had been proved to be beyond the region of guesswork ? For the prosecution, no less than fourteen witnesses, chiefly girls employed at the cartridge factory, were pressed

by their employers into the service, to prove that they had received statements respecting their past and current histories, and also predictions as to an explosion to occur in the factory. In each case it was admitted that the oracle was delivered in a condition of trance, and not in the normal condition of the medium. The aim of the defence will be apparent to the reader. After traversing the evidence for the prosecution, expert witnesses were called to prove the meaning of the term "clairvoyant," the distinction between a medium who spoke that which was conveyed through her organism by external influences, and the ordinary persons who guessed at prophecy without having any other basis than the squeezing of fees from confiding clients. It was shown that believers in Spiritualism included several millions of people in all classes of society, that mediums and clairvoyants were estimated to number 50,000 in America, and that the practice of genuine clairvoyance was as legitimate a calling as that of any other belief in science or religion. Numerous evidences of the genuineness of prophecies were given, and the verdict of the Court was for the acquittal of the Defendant without a stain on her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jubilee rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers



a sensational theme. Loud applause in Court was followed by Miss Fowler being seized bodily by the people, and the placing of her in a carriage, in which she was conveyed to her hotel—the Atlantic—by a pair of “spanking bays,” accompanied by shouts of almost frantic delight. So much had she ingratiated herself in the hearts of the public that several people snatched at her dress, as though they counted it both honour and pleasure to “touch even the hem of her garment.” One gentleman even offered five dollars for the chair which she occupied in Court, and offers of marriage by well-to-do swains were among the many outcomings of this extraordinary case. An acquisition of business naturally followed, and the fair medium’s *clientelle* has since included large numbers of the aristocracy, the nobility, and even Royalty itself, in this country. Indeed, the “upper ten” are prominent among the many thousands who have wooed and won extraordinary unravellings of their many difficulties of the past and present, to say nothing of hints in which they have been enabled to watch the unfolding of futurity, although Miss Fowler distinctly avoids a guarantee of prophecy as a feature in her programme.

The foregoing is from the “Medium,” No. 235, for October, 1874, and is conceded to be a valuable illustration of the existence and power of the clair-

voyant faculty in our own day, though but corroborative of the experiences of equally reliable testimony from hosts of similarly gifted ones, who, though

“ Unknown to fame,  
Are still to memory dear.” ED.

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### . CRYSTAL SEEING.

See page 50.

On my talking to an old friend (now in spirit-land, but then living in Brooke Street, Kingston), he told me of what he considered a most wonderful affair. A Mrs. ——— was keeping a little shop for the sale of sweet-stuff, etc., for the purpose of getting a living for herself and children. It appears her husband was a billiard-marker at the Sun Hotel, Kingston, some five or six years ago (or perhaps more), and went away, leaving her and the children totally unprovided for, in consequence of which she went into the Union; but some friends in the neighbourhood, with whom she had lived as lady's-maid, took interest in her, for she was a superior kind of woman, and got her out, and found the means for stocking a little shop for her, and in which she did very well, but could gain no tidings of her husband, or his whereabouts, and

her friends, having a great jealousy of her, took care to keep her thoroughly in the dark. On going to bed one night, she had no sooner put her light out, and made herself comfortable for the night, than her room became quite light, and she of course looked up with astonishment, when to her surprise she saw a scroll lower from the ceiling, and held by two hands, with some reference to the Alliance Bank. She read it again and again, though she was afraid to move, but after it had drawn up again, and the room was again as when she put her light out, she ventured out of bed, and wrote down the particulars as far as she was able, and in the morning she mentioned to my old friend what she had seen, and he advised her going to the Bank, telling her where it was. So she dressed herself, and away she went; and there learnt that some money had been sent there by her husband, but some friend of his had got it; he however sent it to his friends for her, so I and the old gent went and saw her, and, after hearing her case, thought she must be mediumistic, and offered her the loan of my crystal, but at first she laughed at the idea, but promised me she would look at it on the quiet, and did so, when to her surprise she saw a man working amongst water and dirt, that she recognised as being a man her husband used to be intimate with. So she went to the Lambeth Water Works, at Ditton, and found him' just as she

had seen him in the Crystal, and spoke to him about her husband; he was rather reticent and disinclined to say anything as to his whereabouts, though she felt convinced he knew more than he chose to acknowledge; so I said, "Never mind, one thing is certain, you are a Seer, and if you follow it up you will find confidence." The next, as far as my memory serves me, an address was given in New York, and I persuaded her to write there; she did so, and the letter was returned with the word "Refused" written on it. Oh, said I, that is singular, you had better get someone else to direct it, whose writing he will not know, but go to your old friend, the "Crystal." She did so, and it gave, "Write again, c/o. Cap. ———," whose name I forget. She then saw him in the stoke-hole of a steamer, plying between New York and Bristol or Liverpool (I forget which), in which he was a stoker. She next saw him as a prisoner, picking oakum; the poor fellow became bewildered, and wondered who it was watching him, and telling her everything about him. By the help of the crystal she saw him whenever she chose to look, and eventually she saw a present coming from him, viz.—some verses in a frame, with a border of "Greenbacks," of different amounts, tastefully arranged, the whole placed in a maple frame; and this she told me two or three weeks before its arrival, but she knew the box as soon as

it was taken from the railway van. He also soon after sent her money to take her and the children out to him, since which I have heard nothing more of her.—Contributed by Mr. Champernowne.





# Phallicism.

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## THE MIRROR DANCE.

BY COL. FRASER.

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See page 51.

*“ When the mind is surrendered up, as a clear glass  
(or in and to it), SHOWS of the magical world roll in.”—*

*Chief Rosicrucian of all England.*

We joyfully, gladly went—five of us, her Majesty's officers, on a tour of military inspection, the toils of which were likely to be rewarded by an opportunity of witnessing the dance of Illumination of the MUNTRA-WALLAHS, or Magic-working Brahmuns, whose strange miracles, worked apparently by the triple agency of Battasahs (rice), Gookal (red powder), and, strangest of all, by means of oval glasses or crystals, but black as night, in which it is reported some very strange things were to be seen. We were all prepared to witness skilful jugglery, for which the residents of

Muttra \* are renowned, but fully resolved to ascertain, if possible, how it was all done, rejecting, of course, everything claimed to be either supra-mortal, or hyper-natural, so far as the underlying principles were concerned. . . . It was sheer skill, but such as no European could pretend to equal ; yet how the sleeping girl could tell our names, ages, place of birth, and fifty other true facts, she never having seen either of us before, because the dust of Jubalpore was still upon our clothes, we having been but one day in Muttra, was a problem not easily solved. They call it the Sleep of Sialam, and she passed into it by gazing into a dark glass.

After reading Lane's story about the Magic Mirror in his "Modern Egyptians ;" what De Sacy says in his famous "Exposition de la Religion des Druses ;" Makrisi's account in his "History of the Mamelukes ;" J. Catafago and Defremeney in the "Journale Asiatique ;" what Potter affirms as truth in his "Travels in Syria ;" Victor L'Anglois in "*Revue d'Orient* ;" Carl Ritter ; Dr. E. Smith ; Von Hammer in his "Hist.

\* Muttra, a town in the province of Agra (India), on the west bank of the river Jumma, in latitude 27 deg. 31 min. North ; longitude 77 deg. 33 min. East ; a place famous for the manufacture of Magical apparatus, and one of the only two places on earth where the Parappthaline gum is prepared, wherewith the adepts smear the backs of these extraordinary mirrors, so celebrated by the various authorities named in the text. — *Twelve Years in India*. Vol. 2, p. 286.

des Sasseins ;" W. H. Taylor's "Nights with Oriental Magicians ;" the "Gesta Magici" of Lespanola ; "Lettres Edifiantes et Curieuses ;" "Youett's Researches into Magic Arts," and innumerable other unquestionable authorities, it was far less difficult to believe in the existence of some occult visual power possessed by these mirror-gazers, of both sexes, all ages, and diversity of culture, than to attribute it all to chicanery and lucky guesswork. . . . "Sahib, it true," said our Wallah next morning, when speaking of the exhibition of the previous day ; "and now I s'pose you go see Sebeiyeh dance—(the Mirror Bridal-fête of a renowned Brotherhood of Mystics, Philosophers, and Magicians)—no doubttee?" Well, we all determined to go ; and a three hours' ride brought us to a plateau in a mountain-gorge of the Chocki hills. We were not too late, and were kindly offered vantage ground of view by the Sheikh—a man of at least 125 years of age, judging from the fact that his grandchildren were white with snowy locks and beards waist long. . . . The two brides entered the circle, followed by the two grooms, all four bearing large earthen pots full of a black, smeary, tar-like substance, which, on enquiry of the Sheikh, we learned was the product of the volcanic springs of the Mahades hills, in the far-off province of Gondwana, in the Deccan ; that it only flows in the month of June ; is collected

by girls and boys who are virginal—that is, before puberty ; and must be prepared for use within the ensuing forty-nine days, by similar persons on the eve of actual marriage, as it is supposed certain properties of a magical nature attach to it when handled by *such* persons under *such* circumstances. Of course, I, with my western habits of thought and European education, could but laugh at this, which seemed so very palpable and gross a superstition ; and yet, strange to relate, when I expressed my sceptical views to the old Sheikh, he laughed, shook his head, handed me two parts of the shell of a large nut, and requested me to fill one with the crude material, and the other with the same after it had been prepared. I did the first, and reserved the empty shell for the other, taking care to hold both in my hand well wrapped up in a brown bandana. . . . The circle had a pile of stones in the centre, upon which coals were brightly burning ; and over this fire—which, by the way, is the Eternal sacred Fire of the Garoonahs, which is never allowed to go out from one year's end to the other—was suspended from a tripod of betel rods a coarse earthen vessel, into which the four expectant marriagees poured about one-fourth of the contents of the simla gourds already mentioned ; amid the din of an hundred tom-toms, or native drums ; the clashing of rude cymalos (cymbals), and wild, clarion-like bursts of the strangest,

and—shall I, a staid Briton, confess it?—most soul-stirring and weird music that ever fell upon my ears, or moved the man within me! After this was done, the Sheikh's servitors erected a pole near the fire, around which pole was coiled the stuffed skins of the dreadful hooded snake of India,—the terrible Naga, or Cobra; while on top was an inverted cocoa-shell, and two others at his base—understood by the initiated as symbolizing the Linga,—the male emblem, or creative principle of Deity; while the suspended vessel over the fire represented the Yoni, or female principle; the tripod emblemizing the triple powers or qualities of Brahm — Creation — Preservation — Perpetuation;—the fire below corresponding to Love, or the Infinite Fire which is the Life of All! . . . And now began a strange, weird dance, to the wild melody of five hundred singing devotees of that wonderful Phallic, or sexual religion; mingled with the mellow breath of cythic flutes, the beating of tambours, the thrumming of various stringed instruments, and an occasional zira-leet, or rapture-shriek from the lips of women and young girls, whose enthusiasm was unrestrainable, and who gave vent to it in wild movements of their graceful and supple bodies, and in shrill cries that might be heard long miles away, like voices from heaven awakening the echoes of Space! . . . Advancing with a slow, voluptuous, rhythmic movement, not of



the feet alone, but of the whole form from crown to toe, the girls, aged about 15, brown as berries, agile as antelopes, graceful as gazelles; lovely, with barbaric splendour, as an Arab's ideal houri;—they swayed, bent, advanced by twists and curves, by nameless writhings, by sweeping genuflexions, by movements the very poetry of passion, but passion of *soul* far more than of body, with suffused faces and moistly gleaming eyes, toward the taller emblem, round which they slowly whirled and danced, ever and anon stirring with a silver spatula the dark substance contained in the vessels they bore. This by turns. While the two youths, bearing similar vessels, performed corresponding movements about the vessel which symbolized Nature in her productive aspect—until we five Europeans were lost in a maze of astonishment at the capacity of the human frame to express mutely, but with more meaning and eloquence than a thousand tongues could convey, the amazing heights, depths, and shades of passion, but a passion totally free from vulgarity or indecency; and as pure as that of the ocean billows when they kiss each other over the grave of a dead cyclone! . . . . Observing my surprise, the old Sheikh touched my arm, and in purest Bengalee whispered:—‘Sahib, *ARDOR* begat the Universe! There is no power on earth either for good or ill, but *Passion* underlies it. *That* alone is the spring of all human action, and the father and mother alike of all the good

and evil on the Earth! It is the golden key of Mystery, the fountain of Weakness and of Strength; and through its halo alone can man sense the ineffable essence of the Godhead! The materials in the vessels are charged with life,—with the very essence of the human soul, hence with celestial and divine magic power! for O, Sahib, it is only lust and hatred that keep closed the eyes of the soul!—and in the crystals whose backs we cover with the contents of these five vessels, the earnest seeker may behold, not only what takes place on earth, but also what transpires on other globes, and in the SAKWALAS of the Sacred Gods!—and this is the only true Bab—(Door).’—‘But,’ I rejoined, ‘we of the West magnetize people, who, in that mysterious slumber, tell us amazing’—‘*Lies!*’ he said, interrupting the sentence,—‘for no two of them tell the same tale or behold the same things! Why? Because they explore the kingdoms of *Fancy*, not of *FACT*, and give you tales of imagination and distorted invention, instead of recitals of what actually exists Beyond! But wait!’ I acquiesced, and turned once more to the dances of the Aleweh, who by this time were moving in a more rapid manner to the quickened strains of the more than ever wild and fantastic music. . . . Three of them began stirring the contents of the cauldron, into which all the material from the gourds had now been poured; murmuring strange, wild bursts of Phallic song the

while ; and the fourth, the taller maiden of the two, stripped herself entirely nude above the waist and below the knees ; her long raven hair streaming around her matchless form—a form of such superlative contour, proportions, lively peach-blow tint, and rounded beauty, as made me blush for the imperfections of the race that mothered me ! There were no violent exertions of legs and arms ; not the slightest effort at effect ; none of the gross motions in use in the West, on the stage or off it—whose palpable object is the firing of the sluggish blood of half-blasé spectators ; but a graceful movement, a delicious trembling, half fear, half invitation ;—a quivering, semi-longing, semi-reluctant undulation of arms, bosom, form, eyes even—rippling streams of most voluptuous motion ; billowy heavings and throbings of soul through body, so wonderful, so glowing, that one wished to die immediately that he might receive the reward of centuries of toil in the ravishing arms of the houris of the seventh,—ay ! even the *first* paradise of the Ghillim, and the resplendent Queens of the Brahminical Valhalla. And yet there was absolutely nothing suggestive of coarse, gross, animal passion in all this transcendental melody of hyper-sensuous motion ; on the contrary, one felt like seizing her by the waist, drawing his sword and challenging all earth, and hell to boot, to take her away, or disturb her tranquillity of celestial—what *shall* I call it ?—I am lost for a name !

“ Presently both the girls joined the mystic sensuous-magic dance ; and one of them seized me suddenly by the arm and dragged me to the central vessel, saying, ‘ Look, Sahib, look ! ’ I did so, but instead of a black mass of seething boiling gum, I beheld a cauldron bubbling over with the most gorgeously pink-tinted froth that imagination ever dreamed of ; and while I stood there marvelling at the singular phenomenon—for every bubble took the form of a flower,—lotus, amaranth, violet, lily—*Rose* !—the old Sheikh drew nigh and said, ‘ Sahib, now’s the time ! ’ pointing to the bundle containing the empty shell and the one already half filled. Acting on the suggestion, I held forth the empty shell ; into which the girl ladled about a gill of the contents of the swinging vessel ; and the Sheikh produced two perfectly clean ovoid glass plates, over which he poured respectively the contents of the two shells, and held both over the fire for a minute, till dry, and then handing them to me, said, ‘ Look, and wish, and *will*, to see whatever is nearest and dearest to your heart ! ’ Internally I laughed, but he took the two shells, and while he held them I looked into the hollow face of the glass, which was covered with the singular substance first handed to me, and gazing steadily about half a minute,—the mystic-dance going on meanwhile,—I willed to see my home and people in far-off Albion ; but nothing appeared. The old man smiled. ‘ Now, look at the

other one, which is a true Bhatteyeh—full of divine light and imperial power, and you will—’ Before he finished, I glanced into the other, and—scarce hoping that the Western reader will credit me with anything loftier than a vivid imagination—fired almost beyond endurance, by the lascivious surroundings in the midst of which I was, I nevertheless clearly and distinctly affirm, on the hitherto unsullied honour of an English gentleman, and a colonel in Her Majesty’s service, that I saw a wave of pale, white light, flit like a cloud-shadow over the face of the mysterious disk, and in the centre of that light a landscape, composed of trees, houses, lands, lowing cattle, and forms of human beings; each and every item of which I recognised as the old familiar things of my boyhood and youth, long ere the fires of ambition had turned my face toward distant India. I beheld the simulacrum of a dear sister, whom I had left in perfect health. I saw her to all appearance very, very sick,—the physicians, nurses, troops of friends, and faithful servitors, gathered round her; *she was dying! dead!* I saw the funeral *cortege* set out for the cemetery, and I marvelled greatly that they buried her by the iron ribs of a railway; because, when I left, no road of that kind ran through my native town. I saw the silver plate on her coffin, and most clearly and distinctly read the inscription thereon; *but the surname was one I had never heard of!* I looked up at the Sheikh, who was



eyeing me with strange interest and intensity, as if to ask an explanation ; but he only smiled and repeated the one word, ' See ! ' Instantly I turned my eyes to the ovoid again, as likewise did three of my European friends, and, to my and their utter astonishment, beheld a shadow, an exact image of *myself*, standing near the well-curb of my native manse, weeping as if its heart would break, over the prostrate form of my elder brother, who lay there dying from a rifle-bullet through the groin, — the result of an accident that had just befallen him while in the act of drinking from the swinging-pail or bucket ! Now came the most astonishing phenomena of all, — for each of the three friends, who were looking with me, started in surprise, and uttered exclamations of undisguised astonishment, for each had seen things beyond the range or pale of trickery or the play of excited fancy. One beheld the three forms of his dead father, sister, and uncle, — the latter pointing to a sealed packet on which was inscribed the words, ' Dead — Will — heir — Oct. 11th. Go home ! ' The other beheld the drawing-room, and its occupants, of the old house at home ; and on the table lay a large pile of gold coin, across which lay a legend thus : ' Jem and David's winnings : Lottery : Paris : June 18th : 10,000 Pounds ! ' The third man saw a battle or skirmish waging in the Punjaub, and his senior officer struck down by a shot in the side,

thus opening the road to his own promotion. Much more we saw and noted in that wonderful scene of diablerie, portions of which I shall detail at length hereafter. But it became necessary to attend to other matters. I did so (as will be hereinafter cited), and then accompanied the Sheikh to his tent, where the marriage was celebrated ; and he told me there certain wonderful secrets in reference to the further preparation of the strange material composing the reflective surfaces of the curious Bhatts, which, while exceedingly mystic and effective, at the hands and *offices* of the newly married people, is yet of so singular and delicate a nature as not to be admissible to these pages ; for while really of the most holy and sacred nature, yet the miseducation—in certain vital respects and knowledges—of the civilised Teutonic, Anglo-Saxon, and Latin races, would render the matters to which I allude subjects of either not well-based blushes or outright mirth. . . . Seven long months after these memorable experiences, I parted with three of my then comrades, and, accompanied by two others, embarked on one of the steamers of the *Messageries Imperiales*, from Bombay, homeward bound. Before I left, one of my friends had sold his commission in consequence of having fallen heir to an uncle's estate, who, the letters of recall stated, had died in England, on Oct. 10th, and *not* on the 11th, as the ovoid had stated ! It had actually taken the differences of Latitude, and was

*correct to an hour !* The second man, on arrival in England, proved the truth of the mirror, for *Jane*, not 'Jem' as the glass stated, and *Davison*, not 'David'—cousins of his—*had* fallen on a lottery-fortune of over a lac of rupees in India money ! The other officer was promoted in consequence of the death of his lieutenant-colonel, in a skirmish in the Punjaub, which event was the result of a shot in the loins, not the side. Arrived at home, I found my people in deep mourning for my younger sister, the widow—after a wifehood of less than a year—of Capt. H——, of Her Majesty's Navy, whom she had met for the first time only a few months before their marriage. I had left for India five years before, and though I had often heard of my brother-in-law's family, yet *we* had never met. He went down in one of the new crack iron-clads on her trial trip. The awful news occasioned premature motherhood ; she died, and her remains were deposited in the hillside vault, skirting which was a railway just equipped and opened for traffic a month or two prior to the marine disaster ! Lastly : Within eight months after my return I became sole male heir to our family property in consequence of the death of my brother by a charge of shot, *not* a bullet in the groin, as the Mirror showed ;—but full in the abdomen while climbing a fence for a drink at the brookside, and not at a well. Every fact shown so mysteriously was proved strangely true, though not literally so. I, just previous

to my departure from the strange bridal, asked the old Sheikh some questions ; and learned that the material on the crystal surface wherein we saw the strange miracles was but partially prepared—as my readers will also recollect ; but some which he placed on a glass just before I left, and which had been *fully* prepared, the finishing process being a secret one and conducted by the newly wedded couples by a peculiar process—and nameless—never made a mistake while in my possession ; for I confess I lost it from a silly servant having shown it boastingly to a gypsy, who stole it that same night, through the most adroit bit of scientific burglary I ever heard or read of. The loss, however, was not irreparable, for I have since found that these strange Muntra-Wallahs, as they are contemptuously called by their Islamic foes in the Carnatic (but true magi in the opinion of better informed people), have brethren and correspondents in nearly every country on the globe—Brazil, China, Japan, Vienna, and even our own London ; while they have a regular Lodge in Paris, of some of whom the initiated, and favoured ignorants even, can and do obtain occasionally, not only well-charged and polished Bhatteyeh, but actually, now and then, a gourd full of Moulveh-Bhattah,—the strangely mysterious substance which constitutes the seeing surface, as mercury does in the ordinary looking-glass, and the two are alike in all save that the latter reflects matter and the living, while the

former sometimes—but not at all times, or to all people, or to the successful seers on all occasions—reveals only spirit and the dead,—ay, and things that *never die* ! Heaven help all whom a Muntra-Wallah hates !—or loves either, for that matter—unless that love be returned ; for the magician in one case will bring up the hated one's shadow—and then strange horrors will seize him or her ; and in the latter case—well, *stranger things happen*, that is all.”

(For further information, see the Masterpiece, “Eulis,” page 195, viz., part 3, concerning Soul-Sight and Magic Mirrors ; also the Closing Directions and Mirror-Psychometricism at end of present Work.—ED.)







# MISCELLANEA.

LINES ADDRESSED TO AN EXCEEDINGLY BRIGHT AND  
BEAUTIFUL SPIRIT "FROM JUPITER," THAT AP-  
PEARED IN THE CRYSTAL, 1ST OCTOBER, 1872.

---

Hail! Spirit, shining, most effulgent bright!  
Clothed with the purest of celestial light;  
Art thou the servant of that awful One,  
Whom meek-eyed Pity brought from Heaven down?  
And art thou sent to wretched, erring man,  
Whose Life, now dwindled to the merest span,  
But ebbs away, like some receding tide,  
And lacks thy presence, bright, celestial guide?  
Speak, for he listens, with the deepest dread;  
Each word to him is sweetest, heavenly bread.  
Thy place is known, thy power, and thy intent;  
So like His love—whose fiat thee hath sent.  
Fain would I feel, as I should feel to thee;  
Fain would I be, what thou wouldst have me be.  
But helpless, sinful mortal, as I live,  
I can but pray, "O Lord, forgive, forgive!"  
Would that mankind this beauteous vision saw;  
Would that pure faith might many hither draw;  
And bid them to forsake their hideous sin;  
From this bright moment bid them to begin!  
What beauty speaks from out thine heavenly eyes!  
How soft, how placid, all thy wondrous guise!  
How weak are words, and all attempts to draw,  
Thy form, perfection! all without a flaw!

May it then be, that we shall with thee dwell,  
 In peace, in joy, no mortal words may tell !  
 There, too, to meet the spirits of the pure ;  
 To endless time, our pleasures to endure !  
 Oh ! glorious hope ! how mean all earthly joy !  
 How poor, how weak ! and only made to cloy !  
 My soul puts forth her energy, and prays  
 A speedy end to these degenerate days ;  
 That she may be mid bright angelic spheres,  
 Above all earthly agony or fears ;  
 Give shouts of joy and blissful songs of praise,  
 That blessed spirits all in concert raise ;  
 Engaged for ever, joyful to fulfil,  
 With love and gratitude, His heavenly will.

R. J. MORRISON.

N.B.—The spirit “from Jupiter” was the first that  
 has ever appeared in the Crystal from thence. The  
 light that filled the whole globe was astoundingly bright,  
 and flashed, like lightning, from the habiliments of this  
 celestial being ; so that the seer was compelled to with-  
 draw her eyes therefrom. He gave the most comforting  
 advice to the persons present, and showed that he read  
 the inmost thoughts of our hearts.

Here the student will find his guide ; the sick man, his hope ; the healthy man, his sanative power ; the physician, an important aid ; the philanthropist, a new field of labour ; and the man of science, materials to rear the most sublime structure the world has ever seen.

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#### ON HEARING MESMERISM CALLED IMPIOUS.

---

Call not the gift unholy ; 'tis a fair—a precious thing,  
 That God hath granted to our hands for gentlest minist'ring.  
 Did Mercy ever stoop to bless with dark unearthly spell ?  
 Could impious power whisper peace the soul's deep throes to quell ?  
 Would Evil seek to work but good,—to lull the burning brain,  
 And linger in some scene of woe, beside the bed of pain,—  
 To throw upon the o'erfraught heart the blessing of repose,—  
 Untiring watch the eye of care in healing slumber close,—  
 And as the agony of grief fell 'neath the Spirit's will,  
 O'er the wild billows of despair breathe tenderly—Be still ?  
 Speak gently of the new-born gift, restrain the scoff and sneer,  
 And think how much we may not learn is yet around us here ;  
 What paths there are where *Faith* must lead, that Knowledge cannot  
     share,  
 Though still we tread the devious way, and feel that Truth is *there*.



Say, is the world so full of joy,—hath each so fair a lot,  
 That we should scorn one bounteous gift, and scorning, use it not,  
 Because the finite thought of man grasps not its hidden source ?  
 Do we reject the stream, because we cannot track its course ?  
 Hath Nature, then, no mystic law we seek in vain to scan ?  
 Can man, the master-piece of God, trace the unerring plan  
 That places o'er the restless sea the bounds it cannot pass ?  
 That gives the fragrance to the flower, the "glory to the grass ?"  
 Oh ! Life with all its fitful gleams hath sorrow for its dower,  
 And with the wrung heart dwell the pang and many a weary hour :  
 Hail, then, with gladness what may soothe the aching brain to rest ;  
 And call not impious that which brings a blessing and is blest.  
 The gladden'd soul re-echoes praise where'er this power hath been ;  
 And what in mercy God doth give, O "call not thou unclean !" \*

MISS ANNA SAVAGE.

\* "God hath showed me that I should not call any man common or *unclean*."—Acts x. 28.

These lines have since appeared in a pleasing volume of poems by the same authoress, called "Angels' Visits." (Longman & Co.)



THE ANSAIRETIC MYSTERY :

A Medico-Religio Mystic *unprinted* MS.\*

See page 51.

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BY THE COMPILER.

“ Before closing my literary career, I propose to reveal the secret of the Ansairetic Priesthood of Syria. I do not believe it can be used for evil purposes ; but this I KNOW—there is a moment, frequently recurring, wherein men and women can call down to them celestial—almost awful—powers from the Spaces, thereby being wholly able to reach the souls of others, and hold them fast in the bonds of a love unknown as yet in this cold land of ours. Would to God every husband and wife on earth would use it ; then, indeed, were this a far more blessed life to lead ! † I do not give Spencer Hardy’s translation of the mystery, for he lost his life before he got it all, in Cairo, Egypt, I think from Ansairetic poison, because he was about to expose this and other mysteries of the Syrian mountaineers. But I give my own translation, and know it to be perfect and complete.”

\* For private study only.

† Also see Advertisement, the “ Woman’s Book.”

EXTRACTS FROM THE REV. J. M. SPEAR'S  
"PSYCHOMETRIC DELINEATION."

See page 65.

"There are abundant elements embodied in the being of this lady, to constitute her what may be called a fore-feeleress ; that is to say, she may feel events before, in the outer sense, they have occurred, . . . and she sees things which are, in the common sense, distant and out of sight, as though they were near her, by her side, or in her apartment. This is, so to speak, a delicate silver mind, on which beautiful impressions of the present and future may be so written that they may be seen, felt, or read. . . . Her true character would be indicated by the name, 'British Seeress.' "



CLOSING DIRECTIONS,  
AND "MIRRO-PSYCHOMETRICISM." \*

"*Fixed* thought is a means to an end."—PARACELSUS.

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Never let the Ovoids be promiscuously handled by anyone except those who *use* them (not less than an hour daily).

When they become soiled or dusty, well clean with velvet or chamois leather, and polish off with silk.

When used, the mirror's back must always be *towards* the light ; but its face *never*.

The position of the glass, held or placed, must be *oblique* ; that is to say, its top must lean *from* the on-looker. The proof of the proper focus or position of the glass is when no image or thing is reflected in it. Change its inclination, or move the head, till a clear, *plain*, whitish-black deep watery *volume* is seen, which will not be till the magnetism has time to collect. That surface is the magnetic plane of the mirror, and *in* and *upon* it all things seeable are beheld.

\* The right to which new term is reserved.—R. H. F.

When not in use, carefully protect the glass from extremes of temperature or accident, for if injured they can never be repaired, or made again fit for use, as Vilmara says—no, never.

The new phase of mediumship, “Mirro-Psychometricism,” and which is claimed to be a new direction in and extension of ordinary superinduced seering, is when revealed very simple, like most other hidden and would-be mysteriously secret things. Take a geological specimen, a glove, lock of hair, or, better still at first, a letter, and while pressing to the forehead with the left hand, fix the eyes on the centre of the mirror. When successful, and after a few trials, some resemblance of the nature or character of the thing held, or of the person connected with the thing, may appear at first very shadowy or dim, and afterwards clearer in the glass, until from getting correct visions of that you *do* know something about at starting, you gradually attain lucidity to enable you to obtain knowledge on any subject, thing, or person with whom your link of *rappport* connects you, and even *thinking* alone ultimately will be sufficient, so little is necessary to connect us with the unseen, when once the *right conditions* are established. While as a last but most important quickening factor of development, concentrate your *will*-power as continuously and intently as possible upon the matter in hand, *keep the mouth closed*, and breathe through your



nostrils,\* and you will find your respiration less uncomfortably affected. I may not explain more. If it is in you to understand, you will profit immensely by these hints ; but if it is not, you will still mechanically develop all there is psychical in your voluntary nature, be it much or little, by these exercises, never forgetting the occult truth enunciated by Paracelsus in his axiom, which forms the head-line to this chapter, and never utter these words : “ I do not know this ; therefore, it is false.” One must

“ Study to know,  
Know to understand,  
Understand to judge.”

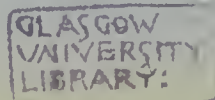
NARADA.

\* Auto-Magnetism.

*THE END.*

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BATH : CHARLES SEERS, PRINTER, 1, ARGYLE STREET.



## Communications

*Respecting any further Information about Books, MSS., Mirrors, Instructions, or Advice on the Subjects embodied in the "Woman's Book" (see Synopsis), must be addressed (always enclosing stamped addressed envelope, which alone ensures attention) ONLY to the Editor of this and all the other Copyright Reprints.*

ROBT. H. FRYAR,

BATH.

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Personal Interviews declined, except on Occult matters, and by previous special arrangement by letter.



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“THE DIVINE PYMANDER,”

BY HERMES MERCURIUS TRISMEGISTUS,

Uniquely printed in Old Face Type, on Antique Hand-made Whatman paper, post quarto, from the text of Dr. EVERARD, Ed. 1650. In Seventeen Chapters, with a choice Symbolical Cabalistic Frontispiece. Title-Page in two colours, and a fac-simile of the Smaragdine Table; also a specially written Introduction and Preliminary Essay, by “Hargrave Jennings,” author of the “Rosicrucians,” “Phallicism,” etc.

The work is not only valuable for its antiquity, but for the view it affords of the mind in the absence of direct revelation, searching after the “unknown God,” spoken of by Paul, whom the Greeks ignorantly worshipped. This, as well as other mystical works, shows the necessity of a revelation of God in humanity. The mind in its attempt to define the Infinite and the unconditioned, has befogged itself with words of learned length, which have not even satisfied those who have used them. Learned and devout Christians contend that we cannot conceive of any higher being than a man, and of any higher man than Christ Jesus, in “whom dwelleth all the fulness of the Godhead bodily.” In other words, that God clothed Himself with humanity to bring Himself down to the apprehension of mankind. By way of contrast to this simple statement of Christian belief, the Pymander, or Poemander, is very instructive and suggestive. As a literary curiosity, if nothing more, it is worthy a place in every library, and must be very interesting to those who love the mysterious.

The flattering success and encouragement accorded to the Editor by the Subscribers to the above, also the *Indian Theosophist*, and other current advanced sources, has induced the effort for their continuation, in the issue of the subjoined list of specially selected *chef-d'œuvres* of Continental Occult Literature, for Translation and Publication in English, in strictly limited editions if the demand for all, or either, sufficiently indicate the necessity of this new departure, and guarantee its advisability.

# SPECIAL NOTICE.

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