

FULL, CONCISE INSTRUCTIONS

IN

MESMERISM

(Falsely termed Hypnotism),

CURATIVE MAGNETISM,

AND

MASSAGE,

WITH BRIEF HINTS ON NATURAL MEDICINE, ETC.,

WITH

**Illustrations showing Various Phases of Mesmeric
Treatment,**

BY

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Founder of the Alofas School of Medicine.

"The first care of the true Physician should be not to injure his Patient."

DR. DICKSON.

"There is no difference whatever between Hypnotism and Mesmerism."

D. YOUNGER.

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DEDICATION.

THESE PAGES ARE RESPECTFULLY INSCRIBED TO
E. B. F., Esq.,
IN GRATEFUL ACKNOWLEDGMENT OF MANY ACTS OF KINDNESS
AND MUCH VALUABLE ASSISTANCE IN THE COMPILATION
OF THIS WORK ; ALSO, AS A TESTIMONY OF MY
AFFECTIONATE REGARD, INSPIRED
BY THE NOBLE SENTIMENTS
OF HIS GENEROUS, MANLY
DISPOSITION.

THE AUTHOR.

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Your truly
J. Granger

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ALOFAS CURES INDIGESTION AND ALL COMPLICATIONS.

PREFACE

WITH an experience of nearly forty years as a professional practitioner of mesmerism, I publish this work to demonstrate the wonderful resources of this science, especially in its application to the alleviation of suffering and cure of disease.

The results I have been able to accomplish by this natural method of treatment, in conjunction with the various herbal remedies I recommend, have, in many cases, been most surprising, never failing to afford relief, and often effecting a permanent cure, after all the usual orthodox methods have been tried in vain.

The purpose of this work is to supply a complete guide by which the various diseases may be as effectually treated by those with uncultured intellects as by the highly educated scientist, and, for that reason, comprises full instructions for the development of all the phases of mesmerism ; a complete herbal, containing a full description of the medicinal properties of all the herbs recommended ; a categorical diagnosis of all the ordinary diseases to which mankind is subject, with precise instructions for treatment by magnetism, botanic medicine, massage or medical rubbing.

I do not profess to deal with mesmerism purely as a science, but prefer to indicate its value as a curative agent, according to my personal experience. Unfortunately, some writers have asserted that there is danger in the practice of this science, rendering it unsafe in the hands of all but the orthodox medical practitioner : this, after many years of close observation, I emphatically deny. The mesmeric influence properly and carefully induced is always beneficial ; and the real power of healing is not an acquisition attainable by any physical or mental exertion, but, the development of a subtle psychic force, which, in a more or less degree, is common to all.

This force, I fully believe, holds together or binds the elements of Nature, permeates all animate or inanimate objects, and, in some form, endows every atom of the universe.

With the ordinary medical practitioner, any path out of the beaten track of custom, is, without hesitation, condemned ; yet few, if any, can be ignorant of the researches of some of our ablest investigators, many of whom are, and have been, prominent members of their profession. They must also be fully aware of the fact, that, for years past, induced clairvoyants have been, and are, frequently employed in private practice, and in many of our hospitals, for the diagnosis of diseases which have baffled all normal intelligence ; also of the value of mesmeric passes in rendering patients insensible to pain, during surgical operations. Under these circumstances, I regret to have to protest against the insulting opposition, often accompanied with uncalled for abuse, that I frequently have to submit to ; yet, feeling as I do that I am an instrument in the hands of a higher power, influenced and guided to accomplish some of the most wonderful results, I am often thankful for the overwhelming sense of pity that supplants all feelings of resentment, and helps me to bear patiently with these assailants. Having acquired the special attainments that confer the rights and privileges they enjoy, one naturally expects the higher standard of culture to be evidenced by a courteous consideration of facts, which are supported by incontrovertible evidence ; or, at least, the respect that should be commanded by the straightforwardness that does not condescend to mystify in order to force an imaginary conviction ; or, as I fear they often insist upon in their own practice, unreasoning compliance with dogmatic assertions.

Such treatment may dishearten those who are not sustained by the convictions resulting from a careful study of this absorbingly interesting science ; nevertheless, I urge all sincere enquirers after truth to disregard these prejudices, and to steadily persevere.

I hope to show that this power, accessible to all (in common with other spiritual gifts), if well understood and properly imparted, is not only capable of restoring an equilibrium of the vital forces, but of infusing new life power, rapidly relieving pain, and restoring health to the sick. It is the great panacea by which the most startling cures the world has ever witnessed have been accomplished, and is so palpably one of the laws of Nature that it does not require any scientific training to be able to demonstrate the fact ; and, fortunately, will continue to exert its mighty

influence throughout the universe, without the sanction of those who try to misrepresent and condemn it as supernatural and mysterious.

One evidence of this power is the virtue that emanates from a good man, be he prince or peasant—the happy, healthy, energising influence perceptible in those of a pure, noble disposition. It is the healing power that passed from Peter to the cripple at the gate; that Paul sent in handkerchiefs and aprons; and that went out from the Master Teacher into the poor sick woman, and gave her life. It may be different in degree, in various individuals, but not in kind, and is as subservient to the human will to-day as in those remote ages.

The command of Jesus to “Heal the sick” was not restricted to his disciples; and if considered perfectly safe in the hands of simple fishermen *then*, surely the uncultured of the present day may be trusted. The only danger to be feared is ignorance of the simple necessary precautions that must be observed, which, disregarded by rash, curious, superficial experimenters, generally result in difficulties.

On the other hand, a truly noble career, with possible attainments superior to any of the ordinary pursuits, is open to every earnest and intelligent enquirer, whose mind is not warped by elaborate theories and far-fetched speculations. Many who find that they have the power of imparting health to those who need it, although unable to revivify systems worn out by age or the abuse of Nature's laws, will feel their life a realisation of noble purposes, and a continual incentive to higher aspirations, by grasping the advanced teachings of *this* science.

Souls in sympathy are, by this subtle power, attracted to each other; and, although many grades may lie between them, the influence of the higher, drawing from a purer source on which it is dependent, elevates the lower. Fervently should we strive to spread the knowledge of this divine influence, dispensing temporal and spiritual blessings to humanity.

Disregarding the fact that our experience in this life should prove an evolutionary process to fit us for the next higher, many live in a manner utterly at variance with their vague notions of the heavenly existence to which they are hurrying; and, if the study of this science, in its higher phases, only revealed the fact that *death* to this life meant *birth* to its continuation, *with altered conditions only*, many would abandon the gross sensuality of their present lives, and strive after a more spiritual existence. The contemplation of the change, under these circumstances, would be

a constant source of gratification as opposed to the continual dread of those whose prospects of immortality are discounted by a life of misdeeds.

Here is a large field of labour and plenty of room for many workers. Those of strict integrity, capable of keeping the paths of spiritual virtue ; also of guarding against the allurements of easy popularity and worldly gain, will ever be welcome, and I heartily pray that my humble efforts may cause some noble-minded fellow-workers to arise, and help to save those around us afflicted with physical and mental diseases ; often aggravated by poverty, and, as a consequence, enduring every privation in squalor and wretchedness. To save such, as I understand it, is to make them hopeful and healthy ; to lead out their spiritual aspirations, and to educate them to a proper understanding of the primary laws of life. It is blasphemous to assert that disease is sent by God as a punishment, &c., and must be submitted to accordingly. Is it not rather the rod impartially employed by outraged Nature to warn the disobedient that they must not, whether from ignorance or sinful neglect, disregard her laws for the regulation of health ? Exhortations to humility and contentment, under our present circumstances, must miserably fail. Mankind will exhibit these qualifications when made whole spiritually as well as physically.

D. YOUNGER.

22, Ledbury Road,
London, W., April, 1887.

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THE MAGNETIC AND BOTANIC FAMILY PHYSICIAN.

CHAPTER I.

THE VARIOUS PHASES OF MESMERISM—ODYLIC AURA—ACQUIREMENTS NECESSARY IN A MESMERIST—INSTRUCTIONS FOR MAKING THE PASSES—PRECAUTIONS TO BE OBSERVED—THE DIFFERENT PASSES DESCRIBED.

THE phases of Mesmerism are capable of classification from the phenomena obtainable in the different stages which indicate the various conditions induced.

ANIMAL MAGNETISM is the first stage ; ELECTRO-BIOLOGY, or PHRENO-MESMERISM, the second ; the proper MESMERIC SLEEP, the third ; with CLAIRVOYANCE and CLAIRAUDIENCE, spontaneous developments, and ECSTASIS, the fourth, or most advanced stage.

That mesmerism is not imaginary, but a real, palpable force, is demonstrable to the satisfaction of any reasonable person by, at least, the senses of sight and feeling. Baron von Reichenbach, after a series of earnest scientific investigations, with over 100 different persons, has ascertained that the human body exerts an influence identical with that of the magnet, and that this influence, which he calls

Odyle, can be seen as a luminous aura by certain persons under proper conditions.

In my own experience, I have had many very sensitive persons assert, that they can see the mesmerism flowing from my fingers like phosphorescent streaks of light.



THE MESMERIC AURA.

As to the sense of feeling, there are few persons of strict veracity, unbiased by prejudice, who would not be forced to admit a sensation of some sort, as the result of a number of passes by a powerful mesmerist; or, if still unconvinced, let such a person witness the control of the sense of feeling illustrated

by a painless surgical operation, performed under the influence of mesmerism as an anæsthetic.

My object is not to try to convince the sceptic by arguments. I will, therefore, proceed to give minute, careful instructions as to the best methods of inducing the various mesmeric states, and the precautions to be observed.

The operator must first of all acquire a graceful, easy action, which cannot be done without considerable practice. Nothing so clearly indicates a novice as an awkward attitude and clumsy motion of the arms. The physical exertion necessary to accustom the beginner to the fatigue of continuous passes, is much greater than is generally supposed, and I always recommend practice in private, on some object representing a human being.

As I have found it necessary to remind many that the hands should be scrupulously clean, the nails short and free from dirt, I trust that those to whom such a caution is superfluous, will excuse my drawing attention to this primary desideratum.

The following instructions for making the mesmeric pass will serve equally well in the practice as above recommended :—

Place your subject in a comfortable position, by preference, seated ; then assume an easy attitude standing or sitting ; if the latter, directly in front of your subject, elevated a few inches higher, and with the knees outside and just clasping the subject's ; elevate the hands over the subject's head, the fingers slightly separated, the palms downwards towards the subject, and, with the finger-tips within two or three inches, pass both hands simultaneously from the crown of the head, down the face, to the chest : now close the hands, as if grasping some slippery sub-

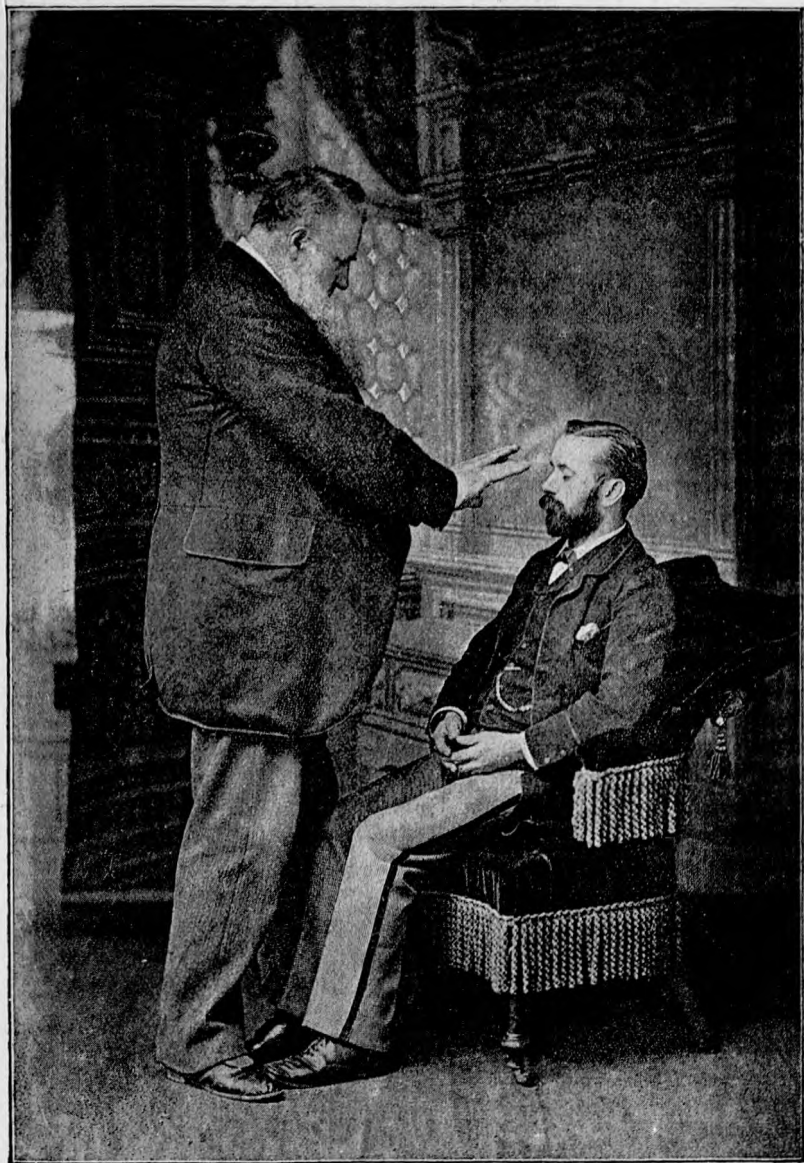
stance, throw them back a convenient distance, and, with a graceful semicircular sweep, elevate them above the head, then opening the hands, dash the imaginary slippery substance on the top of the head, and repeat the pass, as often as desired.

Carefully observe that you are at all times easy and graceful ; that your fingers come within two or three inches of contact ; that you always keep the palms of the hands towards the subject, in downward or upward motions ; that all upward motions be made with the hands as far as conveniently possible from the subject, otherwise, the effect of the downward pass is counteracted ; that you use, with so much will-power as you feel necessary, just sufficient energy, without causing a current of wind to fan the subject's face, as this would be another means of destroying the mesmeric influence ; and very particularly note that if the subject's breathing becomes laboured, it indicates that the lungs or heart are overcharged, and must be relieved either by occasionally continuing the pass down the whole of the body, and off at the toes ; or from the chest, down the arms, and off at the fingers : these are what may be termed the outlets.

All passes are simply this one applied in various positions, or to different parts of the body, for certain purposes ; the following, are to ensure special objects :—

The tremulous pass.—This is a slow vibratory, centripetal motion of the hands, as close as possible to the subject, without touching, except when applied to the spine for curative purposes, then, considerable pressure may be used. This pass is employed with subjects that are difficult to impress.

The drawing pass.—With this pass much energy and determination must be displayed, your subjects



MAKING THE MAGNETIC PASS, FOR PRODUCING OR DEEPENING THE MESMERIC SLEEP.

are at a distance and your object is to draw them towards you. Imagining that a band of the slippery substance, before mentioned, proceeds from the chest of each subject to your own, you dart out your hands from the shoulders, and grasp these imaginary bands, without closing the hands entirely, and draw them towards your own chest. Although, at a distance, and with obstacles intervening, a sensitive subject will soon be affected, and come with a rush.

Another drawing pass I consider more powerful, though seldom used, is a movement similar to under-hand bowling at cricket: as a cricket ball is thrown, so you in imagination throw a cord, stamping your foot as your hand leaves your side, and when you imagine the cord has reached the subject, with a graceful sweep upwards, you draw the cord towards your body; the result is generally more effective, though this method is less frequently employed.

In all mesmeric influences the effects are indicated in many ways, and differ with nearly every subject; but, with these drawing passes, the general symptoms are a rigid, peculiarly vibratory attitude, with slight spasmodic jerks: the upper part of the body will lean forward and the subject will appear as though drawn unwillingly towards the operator, sometimes slowly, but, occasionally, with such a rush, that if the mesmerist be not prepared, the subject comes with so much force against his chest that he will be felled to the floor. This is best prevented by the repelling pass; or, an experienced operator would dexterously touch the subject on the organ of individuality, and stop him immediately.

The repelling pass.—This pass is the reverse of the drawing pass, with the palms of the hands to-

wards the subject, and the fingers pointing upwards : a quick pushing motion, made from the shoulder outwards as if striking at the subject with the cushion of the hand.

The reverse or upward pass.—This pass is for removing an influence, and is the reversal of the pass by which the influence was produced. Apart from the liberating effect of the upward pass, some curious phenomena are often produced. In its application to the spine, from the lower part to the top, then up the sides of the head to the crown, and upwards, some subjects will be lifted on to the toes, and elevated so long as the passes are continued ; and, if not careful, might fall.

There is some danger in applying this pass to a full-bodied person, as it produces an upward motion of the vital forces, and nausea, sometimes violent sickness : yet, with a good sensitive, I think the subject could be floated without mechanical aid, and contrary to the laws of gravitation.

The demesmerizing pass.—This pass is made across the subject's face. Place the hands back to back, close to the subject's face, then separate them violently, at the same time blowing a cold wind with considerable force on the subject's eyes, saying very decisively "Now you are awake."

An expert seldom uses this pass, as, with an effort of the will, and a few dashes with a handkerchief any influence can, as a rule, be removed ; yet this pass is very valuable, and, at times, absolutely necessary, where, for healing purposes, it is necessary to disperse the emanations from the patient, or to dispel some baneful influence before applying the regular mesmeric pass. It is also used in the treatment of some diseases.



THE REVERSE OR UPWARD PASS, FOR DEMESMERIZING.

Having completed a system of passes, I will add a few general remarks applicable to the practice of them all.

It is always desirable to make a long pass over the whole of the body, from head to foot, at intervals, in order to equally distribute the influence throughout the system.

The different passes should be applied, according to requirements, in various degrees: from the quick, energetic, or even violent, to the slow, gentle, calm. The will-power should correspond, to co-operate in producing the desired result; and when, as is sometimes the case, a superior extraneous influence is perceived, passive resignation to the will of those Angels and Ministers of Grace by whom we are ever surrounded, should be gratefully observed.

When the beginner has acquired a thorough knowledge of the uses of these various passes, and some skill and practice in their application, he may proceed to induce the various mesmeric states.

CHAPTER II.

QUALIFICATIONS OF A SUCCESSFUL MESMERIST—QUALIFICATIONS OF A SUBJECT—TESTS TO DETERMINE SUSCEPTIBILITY IN CHOOSING SUBJECTS—PRECAUTIONS IN MESMERIZING—THE TIME AND EFFORT NECESSARY TO PRODUCE THE MESMERIC INFLUENCE—THE VARIATION IN THE MESMERIC POWER—THE EFFECTS OF SYMPATHY AND THE DANGERS OF IGNORANT CURIOSITY.

It may be desirable in the first place, to intimate that the essential qualifications for a successful operator are vigorous health, patience, perseverance, firmness of will, with intense concentrative power, and thorough self-command, to ensure coolness and decision in the event of any difficulty arising.

Those studying this science with the object of utilizing the wonderful curative effects that can be produced, for the benefit of suffering humanity, will find the loving sympathy that prompts to such a noble career, a powerful factor, assisting and making such efforts an invaluable blessing in many homes. In the electro-biological or phreno-magnetic stage a thorough knowledge of the science of phrenology, with practical experience in its application, are *absolutely necessary*, or the operator would quickly find the phenomena he developed, very extraordinary, and, in all probability, dangerous to his personal comfort and dignity.

A person's complexion never indicates, as some suppose, the possession of mesmeric power. I have

met a great number of mesmerists of various shades of colour, from the true Saxon to the negro, yet, have never been able to trace the power to any other physical cause, than the possession of a well-balanced mental development, with intense concentrative ability. The physical or muscular development has no influence whatever.

The essential qualifications in a subject for mesmerism, are a real desire to be operated upon, and perfect passivity. To ensure this latter condition, complete silence must be enforced.

The prevalent opinion that nervous, hysterical temperaments, or persons of weak mind or body, are very susceptible, is not confirmed by my experience, as I often find such subjects very difficult to influence ; whereas, many dogmatic, strong-minded persons, and those of superior mental capacity, erroneously considered unsusceptible, prove highly sensitive, often capable of being developed into very good subjects.

Although some profess to be able to tell, from personal appearance, the susceptibility of a person to the mesmeric influence : in England and abroad, with thousands of subjects,—the highly educated and the ignorant—I candidly confess, that, with my long experience, I have failed to discover any such indications. With extensive practice, one acquires the power of perceiving the sensitiveness of persons, yet, sometimes, may be mistaken, as, I must admit, I occasionally am. For this reason, I give a number of tests by which to determine the degrees of susceptibility, as it is desirable, at times, to select from a number, the most sensitive subjects, rather than those it would take a long time to develop ; although some of these are often found to be the best and most interesting

subjects, when the necessary time can be devoted to them.

Tests to ascertain susceptibility, in choosing subjects.

Place the persons proposed as subjects in comfortable positions, with their hands exposed palms upwards ; you now make passes, according to the instructions already given, from the wrists to the tips of the fingers ; after repeating these passes slowly, for a number of times, some will feel sensations of pricking or tingling, warmth, coldness, or numbness : these you select as sensitive. Similarly, passes from the knees off at the tip of the toes, will produce the same symptoms, in suitable subjects.

In making passes over any member of the body, the part may become rigid : the operator must always remember to restore it to normal condition, by a few demesmerizing passes, by reversing the pass, or by blowing sharply in the opposite direction of the pass.

The most interesting method, but, unfortunately, only available with highly sensitive persons, is to place yourself in a position to command a view of your doorstep, or a portion of the pavement in front of your house ; then, by concentrating your will-power on a certain spot, you can cause a sovereign, or any article you like, to attract attention, to appear to any sensitive who happens to come up to that spot. The sudden halt, then stooping to pick up the imaginary article, will reveal to you that the person is an exceptionally good subject.

In a crowded thoroughfare, this experiment would prove very amusing, and, probably, about 30 per cent. would be affected. It would apply equally well in a room, or anywhere, among a number of people ; and afford an excellent joke.

There are other methods, especially the effect of

gazing, as in the primary efforts to induce the sleep ; any susceptible person will quickly exhibit signs of the effect, which will become familiar to the operator, as an early part of his experience.

In mesmerizing, remember particularly, that, at all times, you, as the operator and master of the situation, must ever be self-possessed, calm, and decided, exercising indomitable patience and perseverance : never lose your temper, but submit to failures and apparent contradictions, as willingly as you accomplish successes ; above all, never incur the risk of the probable difficulties that may arise from an excess of zeal. There are limitations and idiosyncracies to be allowed for, and you will find every subject vary in the powers that can be developed, few, if any, being identical : even with the same subject when the mesmeric influence is repeatedly induced the phenomena seldom recur. The effects produced are as multifarious and dissimilar, as the varieties of physical and mental developments by which we are surrounded, no two being exactly alike.

If a certain result be desired with a subject, and the operator fails at the first attempt (and is unable to obtain any information from the subject*) the effort to produce it should be renewed at each sitting, and it will, if possible, be induced sooner or later.

According to susceptibility, the time required to produce the first mesmeric influence varies from a few minutes to an indefinite time ; but, unless very urgent, the effort should not be continued longer than half an hour. Having been once induced, the operation requires less effort every time it is repeated ; but, when you have a difficult subject, renew the effort at regular intervals, and, as near

* See precautions after having induced the mesmeric sleep, p. 83.

as possible, at a stated time. For your guidance in this particular, I must inform you that it has been found that the mesmeric power gradually increases from the dawn of day, until it is strongest at about sunset; and diminishes from that time, until it becomes weakest, just before sunrise.

I shall now describe very minutely, the methods of inducing the different stages, with the various accompanying indications of success presented, that any novice, possessed of ordinary intelligence, may have the satisfaction of knowing the progress he is making, thus minimising the chances of inducing an advanced stage without observing the earlier indications, which might, from want of experience, cause alarm. All right-minded persons enquiring into this science, will appreciate these precautions; the student will be enabled to proceed with decision, and be encouraged to persevere, by having the satisfaction of observing the earliest symptoms of ultimate success.

Sympathy is the key-note of nearly all the phases of development of the mesmeric states. This is indicated by the attraction of the subject to the operator, with complete subservience to his will, and participation in all his sensations, actual or assumed, as though the two organisms were but one.

This accounts for the alarming symptoms developed by persons who, having no knowledge or experience, meddle with this science to gratify their curiosity, and cause so much injury, by ignorantly inducing the mesmeric state, without having properly mastered the directions and precautions, so necessary to be observed. It is only under these circumstances that mesmerism is dangerous; and that the foolish incur reproach to this science (seldom to themselves

unfortunately). The painful, distressing symptoms developed in these cases, are merely the reflex, through sympathy, of the operator's mind, augmented by the interference of others, equally alarmed, who may be present, all, in their frantic efforts to restore the subject, actually doing their best to produce the worst possible results.

The careful instructions, with minute details, that I shall give, will assure everyone, that, as an old practitioner, I consider a superficial knowledge insufficient. I would recommend every beginner, although not absolutely necessary, to secure the advantage of the assistance of a professional in his initiation.

CHAPTER III.

ANIMAL MAGNETISM.

ANIMAL MAGNETISM—ITS SCOPE AND VALUE FOR CURATIVE PURPOSES—DEGREES OF SUSCEPTIBILITY IN PATIENTS—THE NECESSITY OF DISCOVERING AND TREATING THE SEAT OF DISEASE RATHER THAN LOCAL PAINS — DEVELOPMENT OF THE FACULTY OF PERCEIVING THE SEAT OF DISEASE—METHOD OF CHARGING THE NERVE CENTRES WITH THE MAGNETIC FLUID—DISTURBING CHRONIC DISEASE AND PRODUCING AN ACUTE ATTACK (A SURE SIGN OF PROGRESS)—HUMAN MAGNETISM V. MECHANICAL MAGNETISM—THE OPERATIVE QUALITIES OF HUMAN MAGNETISM—THE THERAPEUTIC USE OF MESMERISM.

THIS subtle force, emanation, or influence, that is now generally admitted to be the basis of all organic activity; the link that unites the spiritual with the physical body; the medium between man's intelligent powers and his physical actions; the real vitalizer; omnipresent in its operations; and, by its constant equable action, regulating and maintaining the health of all beings; is the first of the many stages of the science of mesmerism, is the most easily produced, it covers a much larger area than the other states, and is all that is required for curative purposes, *extreme cases excepted*.

In this stage, the sensations experienced by the subject indicate the effects produced. Everybody should be acquainted with this method of using mesmerism, as there is no little domestic ailment, or serious illness that cannot be removed, ameliorated, or cured, by an

intelligent application of this force, by means of the ordinary pass.

As full instructions are given in the medical portion of this work for the different applications of the passes in the treatment of the various diseases, I shall simply confine my remarks to general observations, comprising, I hope, a comprehensive survey of this stage.

Although anybody may apply the mesmeric pass with successful results, at the time knowing little or nothing of the other states ; yet, it is more desirable that a thorough knowledge of all the precautions to be observed in connection with mesmerism, be acquired, for fear the operator meets with a very sensitive patient, and, before he knows what he is doing, induces the true mesmeric sleep. Occasionally, I have some difficulty in keeping a patient in the normal state, when magnetizing for curative purposes.

The sleep is a condition quite unnecessary, except in such cases as delirium tremens, epileptic fits, most mental derangements, &c., &c., and I never permit it, unless specially desired. I fear many sufferers do not avail themselves of this, the greatest and most salubrious of all Nature's remedies, because they erroneously fear, that the treatment involves the loss of consciousness. There is no greater fallacy extant.

Curative effects can be produced in some patients, without their feeling any sensations whatever, while others are sensitive to every pass made by the operator, either in direct contact, or at a distance ; even his presence, or the simple application of the hand, without any exertion, will sometimes produce marvellous effects ; but, when this force is put into

activity by passes, assisted by the will of the operator, its power will be felt at the time, or afterwards, by the most unsusceptible person, and its effects *always prove beneficial.*

It is by no means necessary that the patient should believe, or have faith, in this method of treatment. Few are aware that we employ a psychic force, that circulates like a fluid, up and down the system, inside and out; that the brain and its continuation, the spine, are to this fluid, what the heart and stomach are to the blood.

Disease means want of this force, vitality, nerve aura, or odýlic fluid, either throughout the whole system or locally, that is, in such parts of the nerve centres as supply this force to the part affected.

It is not sufficient to magnetize the part where the pain is located, although it will often give relief temporarily, undoubtedly, for this reason, this method of treatment is not universally practised—the pain only is treated, the cause is not found out and cured; thus, very naturally, Nature's cry for relief, will return sooner or later.

Deficient nerve power in any part of the spinal column, causes the organ or blood vessels governed by it, to become relaxed, the circulation impeded, and, with decreased vital power, such parts become congested, and, ultimately, diseased. Attention to the local pain, is of much less consequence than the restoration of a healthy action to the nerve centres, thereby to convey an abundant supply of force to the diseased parts.

After some general practice, and especially if your efforts to relieve the suffering are directed with heartfelt sympathy, you will develop a natural intuitive faculty of perceiving when your hand passes



THE CURATIVE MAGNETIC PASS, FOR TOOTHACHE, NEURALGIA, RHEUMATISM, ETC.

over any congested accumulations or obstructions ; and you must always yield to the influence, that, with practice, will compel you to stop at a certain part : you will then feel the magnetism passing from you, until the part is thoroughly charged, and your hand drops away.

In order to charge the nerve centres, it will often be found sufficient, to make passes from the top of the head, down the back, and off at the hips ; occasionally, off at the shoulders, and down the arms. No hard and fast line can be drawn, as, when you become sensitive by practice, and other modes of development, you will at once feel when you touch the ailing part ; and the more you give yourself up to this influence, the greater will be your success.

Many patients, when the hand is simply laid on the spine, feel the magnetism coursing along the nerves to the diseased part, removing all congestions and obstructions. At all times, pay particular attention to the sensitive patient's feelings ; and should you be so successful as to produce an acute form of the disease, rest assured, that, with this treatment, it is one of the most certain signs of progress, and should stimulate you to increased effort. Do not let your patient become alarmed ; but indicate, that in disturbing the disease that lies stagnant in the system, you have accomplished a great work, and will be better able to grapple with the crisis, which had better be borne now, than postponed to some future period, when the disease, with accumulated complications, might defy all your efforts.

Let me warn you against any of the mechanical appliances so often substituted for this force, they are as inferior to the vital magnetism of the body, as mineral medicines are, to botanic remedies ; and, like the

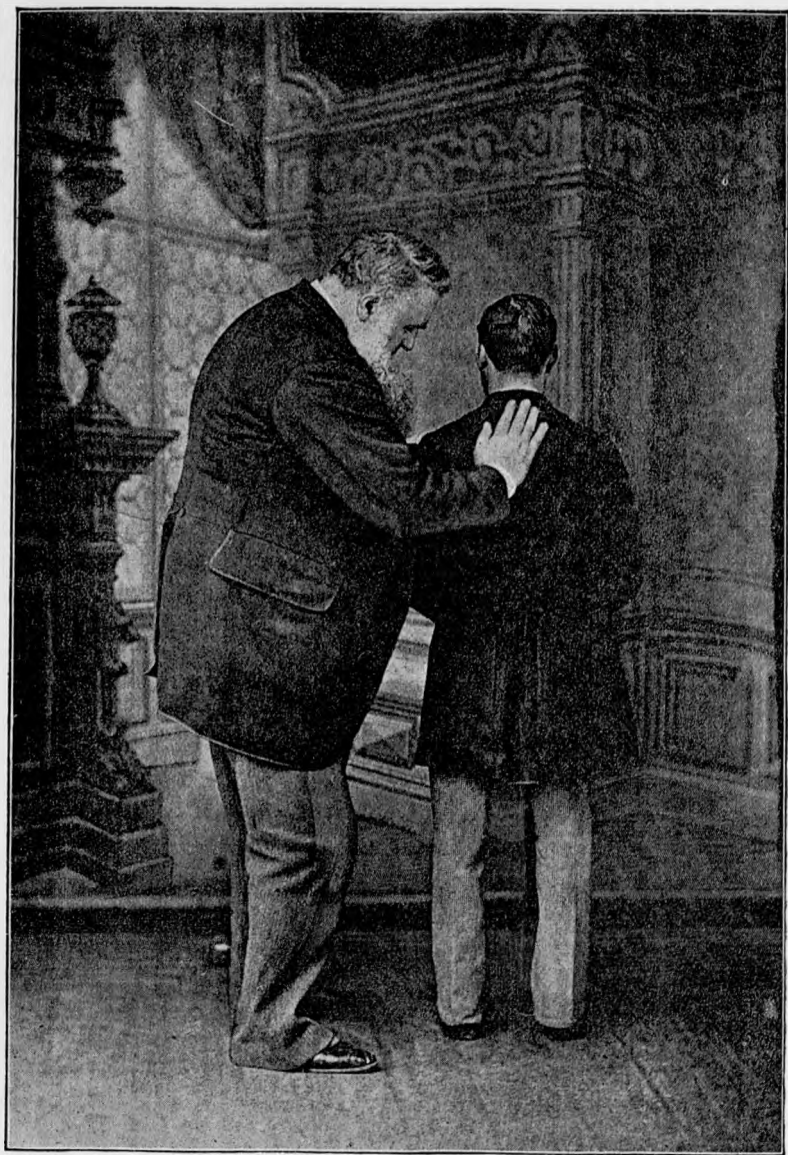
minerals, never assimilate with the vital forces of the body. When applied in the most careful manner, instead of supplying a current of natural vitality, they lend a false stimulant, outside the nerve passages, which often proves dangerous, and never permanently good

I have found, that a complete understanding of the mighty operative qualities of animal magnetism, depends upon a very careful investigation of occult forces; and declare, that its extreme simplicity; its easy accessibility; its safety from danger (when applied to the most delicate constitution), and its more than marvellous power over the strongest and most robust, render it, in all cases, pleasant, soothing, painless, and, in every way, unobjectionable in its application, especially since immodest examinations are never necessary.

Our habits, occupations, unnatural modes of living (the necessary evils of civilization), excessive eating and drinking, and our vices, undoubtedly deplete the human system of its vital power. All these abuses of Nature, cause, either directly or indirectly, at least two thirds of the diseases that affect mankind.

Oh, that only half the energy, labour, and ingenuity had been employed to simplify the means of preventing and curing diseases, that has been devoted to vivisection, inoculation, vaccination or, in other words, the propagation of horrible diseases.

Our great aim, in battling with disease, should be to teach society how to live rationally, naturally, and simply, especially what to eat, drink and avoid: thankful that we have been endowed with those natural qualities, which constitute us an instrument for dispensing temporal as well as spiritual blessings to humanity.



THE CURATIVE MAGNETIC PASS, FOR SPINAL COMPLAINTS, NERVOUS DISORDERS, OR TO
PRODUCE THE CATALEPTIC STATE.

The further therapeutic uses of mesmerism are, preventing pain in surgical operations, mesmerized water and fabrics, and the state of clairvoyance, for the diagnosis of disease, &c., &c. These are advanced stages, and can only safely be employed by an experienced mesmerizer. Full instructions will be found, in the part treating upon the mesmeric sleep.

CHAPTER IV.

ELECTRO-BIOLOGY OR PHRENO-MESMERISM.

ELECTRO-BIOLOGY OR PHRENO-MESMERISM—THE CONTROL OF THE NERVOUS AND MUSCULAR SYSTEMS—INSTRUCTIONS IN WILLING AND THOUGHT-READING EXPERIMENTS—METHOD OF CHOOSING SUBJECTS AND INDUCING THE ELECTRO-BIOLOGICAL STATE—THE VALUE OF CONCENTRATED WILL-POWER—CAPTURING SUBJECTS FROM AN AUDIENCE—ESTABLISHING THE ELECTRO-BIOLOGICAL CIRCUIT, OR BECOMING *en rapport* WITH THE SUBJECT—METHOD OF TESTING IF THE STATE IS INDUCED—THE NECESSITY OF THE STUDY OF PHRENOLOGY—ILLUSTRATION OF A NUMBER OF PHYSICAL EXPERIMENTS; CATALEPSY OR RIGIDITY OF ANY LIMB OR OF THE WHOLE BODY, ETC., ETC.—THE INFLUENCE OF THE FULLY DEVELOPED WILL-POWER, AND ITS CONTROL, CONSCIOUSLY OR UNCONSCIOUSLY, OVER THE PSYCHIC SUBJECT.

THIS state displays complete subjection to the control of the operator, without the total loss of normal consciousness. It is the state in which the very earliest symptoms of being mesmerically influenced are produced, prior to the actual sleep, and in which you control the nerves and muscles, without any apparent effect on the brain.

This condition so closely resembles the phenomena produced by willing and thought-reading experiments, that perhaps a few remarks, with instructions for the practice of this popular pastime, would be appropriate.

In any assembly of friends desirous of experimenting, one, capable of great concentration of thought, should be selected as the agent or thinker, to fix his

mind undeviatingly on an action to be perceived by the mind-reader or percipient, who must be a person capable of such abstraction as to render the mind perfectly blank and devoid of any impression. The only requirements are patience, perseverance, and earnestness.

The usual method of procedure is, the percipient being out of the room, the company decide upon the action to be performed, and inform the agent: the percipient is then brought in, and contact is established by the agent holding the hand of the percipient upon the forehead, or by placing his hand on the forehead of the percipient, who holds it in that position by the wrist. Other modes of contact are, by placing the tips of the fingers gently on the nape of the neck so as to lie upon the spinal cord; or the agent with his right hand takes the percipient's left, and, pressing the balls of the thumbs together, they clasp the hands firmly. Perhaps the most successful, is the method employed, in mesmerizing, for bringing the operator *en rapport** with the subject. However, various modes of contact will, by practice, be learnt to suit different persons.

The percipient's eyes should, by preference, be bandaged, as it excludes the intrusion of ideas suggested by the observation of surrounding objects. Contact being established, the agent concentrates his mind upon the action desired, and the percipient renders his mind a blank. Now, with patience, perseverance, and the entire exclusion of frivolity, success is sure to result, especially if there is such serious earnestness that all the company co-operate with the agent, by concentrating their

* See method of establishing the electro-biological circuit between mesmerist and subject, pages 44 and 47.

thoughts upon the action desired ; and, in the earlier experiments, it is of great service to contemplate the successive stages of the action, thus, crawl on your hands and knees to Mr. Jones and take the sleeve-links from his right-hand wrist-band or cuff, the first thought would be :—"Down on your hands and knees," "Crawl to Mr. Jones," "Take his right hand," "Abstract the links from the cuff."

Practice only, will now make perfect ; and, advancing gradually in complexity, some highly interesting combinations may be produced. The inventive powers of your audience will never leave you at a loss for complicated, and often, very amusing illustrations, your only care must be, to advance by degrees, from simple to complex experiments.

These experiments illustrate, that, in the normal condition, the will of one person can be conveyed to the mind of another, and produce an action entirely the result of extraneous mental volition.

In electro-biological experiments, the subject very often retains ordinary consciousness ; and, although nearly always sensible of all that passes, is unable to resist the suggestions of the operator, no matter how absurd or ridiculous.

This state of impressibility is produced by gazing steadfastly at the copper centre of a disc, placed in the left hand of each subject, about 10 inches from the face. Strictly enjoin silence, and do not allow laughing, passing remarks, looking about, or at each other, nor anything that would interfere with the passive state of mind, so essential during the preparation and selection of subjects. Dismiss at once, with firmness, any person who persists in treating the matter lightly and with frivolity, or the influence will soon be felt among the *ners.* and will

counteract your own. You must feel thoroughly convinced of the truth and reality of the state you intend to produce ; as any want of confidence, or doubt of the powers you possess, will be at once impressed on the minds of the subjects you are endeavouring to operate upon, and counteract the influence.

The effort of will-power, by practice, becomes as imperceptible as the effort that produces muscular motion ; and, by continual application, may become so much at command, as to be apparently involuntary, even in producing the most wonderful phenomena.

A well-disciplined mesmerist, by this practice, is able to gain and hold, perfect control of a number of subjects, without exercising any perceptible strain on his mental faculties ; thus, perseverance brings success, success gives confidence, and confidence in our own powers is the secret, by which we keep our subjects under control. Directly an operator entertains a doubt, it is perceived by the subject, and, if not checked by a firm will, may produce much mischief. This is an important consideration, and should be well understood by every beginner before experimenting, as, should he doubt his ability to remove any mesmeric influence he has produced, the subject will be similarly affected ; and much confusion, perhaps danger, ensue.

In order to relieve the mind of the beginner of any unnecessary strain, it is always desirable that he should draw up a programme of the phenomena he intends to produce, so that his attention may not be taken from his subjects, who must be kept in strict subordination.

The drawing pass may be effectually used, in capturing subjects from an audience, as an introduction ; it illustrates the actual power, and produces a very

favourable impression. The mental attitude of the audience, if you are successful in removing any doubts, by this or any other means, is favourable to further developments.

Subjects drawn from the audience, are generally very sensitive, and care must be taken, if they come with a rush, that they do not injure themselves. Having arrived at the operator, they should be touched on the organ of individuality; and, after comfortably seating them, a few passes should be made from the top of the head, down the face; and, in ten minutes' time, they will be ready for other experiments.

When all is quiet, and your mind calm and collected, tell the subjects not to think of anything, but, as far as possible, to allow their minds to become entirely blank; and to keep their eyes fixed on the discs, without blinking. Walk slowly before them for about twenty minutes, making a few remarks to your audience; then, make slow passes, without contact, over each person's head and face, determinedly willing them to be passive and composed. During this time, your mind has assumed a positive state; you now reflect, and project your positive magnetic will-power, to dominate the negative condition of the minds of the subjects.

You must now proceed as follows: Commence with the right hand subject. Take the disc from his hand, and return it to your pocket; then, as shown in the illustration, place the thumb of your left hand on the subject's forehead, just above the nose and eyebrows, which is the phrenological organ of individuality; rest the tips of your fingers, on the centre of the top of the head, at the same time, taking hold of the subject's left hand with your right,



ESTABLISHING THE ELECTRO-BIOLOGICAL CIRCUIT BETWEEN MESMERIST AND SUBJECT.

applying the ball of your thumb to the back of, and the fingers to the middle of, the palm of his hand. The object is, that the operator may come in contact with two very important nerves, the *Median* and *Ulna*. This establishes the electro-biological circuit between mesmerist and subject, or in other words, brings you *en rapport*.

Considerable pressure should be used on the nerves, and organ of individuality, but not sufficient to cause pain. Now press the head slightly backward, and say sternly: "Look into my eyes!" Intently gaze into his eyes for a few seconds, and say firmly: "Close your eyes." Concentrate your will-power upon him for a few seconds, willing that he cannot open them, and say in a decisive tone: "You cannot open your eyes."

If sensitive, he will be unable to open his eyes, but should he succeed, repeat the trial several times, and each time he should experience more difficulty, until quite unable to do so. As failure or success, at this point, will greatly influence all your subjects, and render your task comparatively easy and rapid, or difficult and tedious, you must watch very closely; and if you perceive you have not quite acquired control, suddenly clap your hands, or blow into his face, saying: "Right! you can open them now," and thus, by giving permission, rather than letting him find he can resist your influence, you keep his will in subjection to your own. With these cases, return the disc and tell them to gaze a little longer, while you pass on to the others.

Having tested them all, commence again, and you will find that some of those you did not succeed with at first, will succumb this time. When you have got a few well under your influence, peremptorily order

the others away, unless you have some who pay extra attention, and you think you may succeed by a little more perseverance; but keep them from close contact with those already under your control.

Many persons who rapidly pass into this state will be difficult to put into the true mesmeric sleep, although when placed in an electro-biological condition, or state of wakeful dreaming, many pleasing and interesting experiments can be performed. I consider that it is by this influence, persons are acted upon by orators, at public meetings or religious ceremonies. Instances are on record where whole armies have been routed by some inexplicable cause, or rallied, under the most trying circumstances, by the powerful will of one man. Many are born, and unconsciously pass through life, in this state, and are so susceptible to this influence, as to be easily acted upon, and made to play the most ridiculous pranks. Judge the power to be obtained by the cultivation of this science. Many religious enthusiasts possess immense power. During the religious revivals that took place in London in 1860 I remember seeing as many as forty and fifty in one night, stagger out of their seats, and fall prostrate in front of the pulpit. One Sunday morning, during the powerful preaching of Mr. Cohay, at the Queen's Road Chapel, Bayswater, the whole of the large congregation, at the command of the preacher, with only one exception, that was myself, rose to their feet and held up their hands. Evidently, I was the only person present, possessing enough of the power used, to save myself from such a ridiculous exhibition. I questioned many, afterward, and they acknowledged, that when away from the man's influence, they felt the ridiculous position into which they had been forced, but were unable to resist.

A sad instance came under my notice a short time ago. A little boy was suddenly missing, and, after strict search, no tidings could be gleaned of him. Another boy in the same village, who had the reputation of being clairvoyant, was consulted by the police, and he told them to look down a certain well—this was done, and the dead body found at the bottom; but nothing could be learned from the young seer, as to how the boy had got into the well. Some of the more positive and suspicious of the police, arrested the clairvoyant, and, after confining and cross-questioning him, they charged him with the crime in a most determined manner, and the poor little fellow, falling a victim to their positive will, was made, not only to confess, but to rake up circumstantial evidence against himself, which had the effect of condemning him to confinement for life, even against the private conviction of his judge, who told me this story, and most anxiously asked my opinion upon the case, telling me that he had never felt satisfied that this poor little psychic was guilty. Of course, I freely gave my opinion, and pleaded for the poor little fellow; and the judge promised to do all he could, on his return, to have the case reopened: which I have no doubt he will.

Judges on the Bench are, no doubt, influenced by the powerful will of determined counsel, also by the silent will, properly directed; and, many commonplace people, are absolutely compelled to say and to do, anything the operator pleases.

The study of phrenology must be complete, and your practical experience extensive, before you attempt to apply it, to produce the phenomena of this stage; otherwise, you will either fail, or you will produce inconvenience. The exact locality and the potency

of every organ, should be well understood before you excite any of them ; and in doing so, your finger should be placed as near the centre of the organ as possible, then clear and decisive manifestations will occur. It should be carefully observed, that the more intellectual organs only should be excited ; those of the lower or animal nature should never be tampered with. Remember, you may incline the individual to good or evil, for several days, some, perhaps, for life.

The order in which Nature has arranged these organs is very striking, and seems to point strongly at design. The perceptive faculties are placed in front of the skull: pioneers, pointing onward, forward. The spiritual organs are placed on the top, aspiring upward, heavenward ; but, the animal propensities, equally necessary when well-balanced, are placed in the rear, and should be strictly kept in the background.

You may now attempt a variety of experiments ; the first of which should be the simplest and easiest to produce. Each succeeding experiment should be a step in the direction of deepening the sleep, always remembering, that a single failure greatly retards progress ; therefore, with new subjects, it is necessary to creep along slowly but surely, never attempting any advanced experiments, but leading up to the goal as follows :—

Having established what is called the electro-biological circuit between yourself and subjects, and succeeded in closing their eyes, place them at the farther end of the room, while you stand, say, eight or ten paces from them. Gaze sternly into their eyes in turn, then make drawing passes, until they begin to stagger towards you ; sometimes, even often, they will make a violent rush at you, butting their

heads into your chest. Be prepared for this emergency, and touch them on individuality, or else make the repelling pass, to stop them before they arrive close to you ; yet, even if they knock you down with a rush, preserve your coolness and nerve ; and if you have any doubt of being able to do so, give up the hope of ever becoming a successful mesmerist.

Observe, that, in making these passes, even at that distance, you are deepening the sleep, and getting them more under your control, in addition to showing a very interesting experiment.

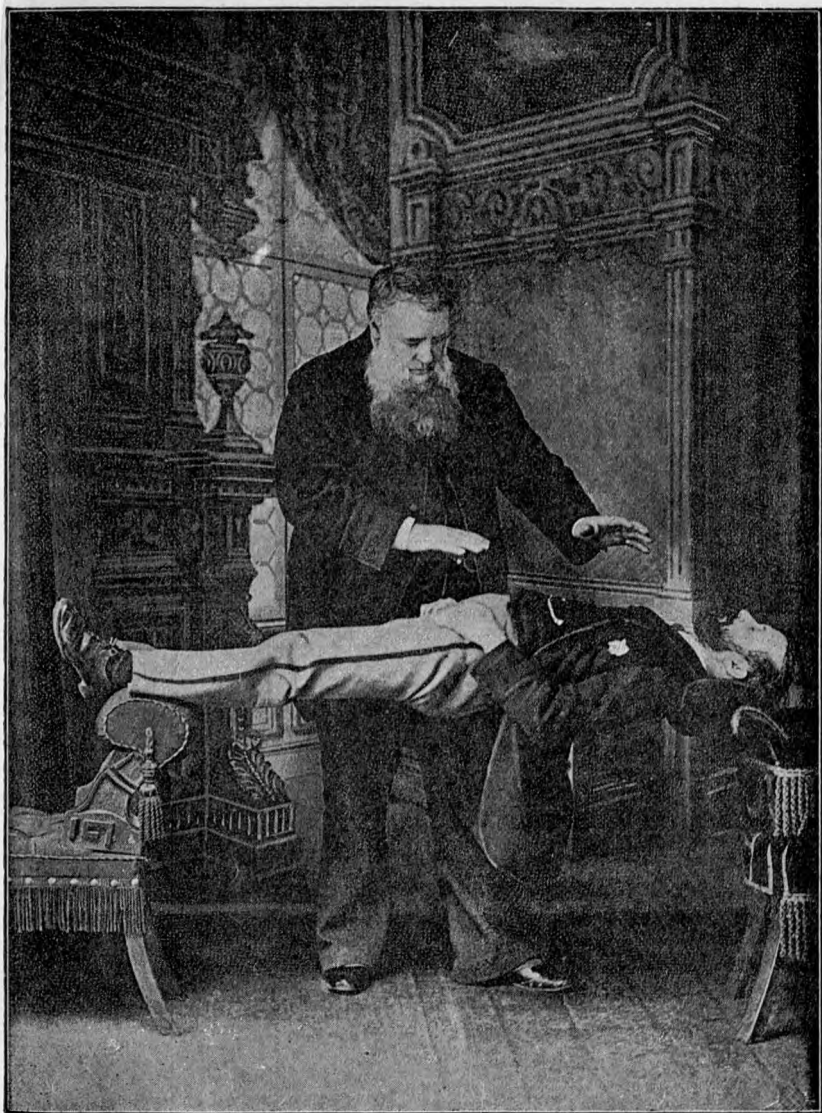
When you have drawn and repelled them sufficiently for your company's satisfaction, seat them at their ease. Now take one of them, and holding his left hand in yours, make passes from his left shoulder down the arm, with your right hand ; then place your left hand under his arm, and the right on his shoulder, in contact, draw your hands down the arm slowly with a slight tremulous motion, and off at the hand ; and the arm, after a few passes, will become completely catalepted. The success of this experiment is shown, by giving the subject a sharp rap on the knuckles, when, if no uneasiness is displayed, the arm will be found quite rigid, and will remain in any position, for a length of time, utterly impossible in the normal state. You may then perform any surgical operation on that arm, without pain, or sense of feeling whatever. The leg or other local parts, may be put into the same condition, by a similar method, without affecting any other part of the body ; even the little finger may be catalepted, by gently stroking from the top to the tip.

Be careful to thoroughly demagnetize the part, when the experiment is over, by taking hold of the hand and blowing several sharp blasts up the arm,

from the finger-tips to the shoulder, or, in the opposite direction to which you made the passes; or, dash your pocket-handkerchief across the member, until it assumes its normal condition. The muscular system appears singularly capable of control; and rigidity, with insensibility to pain, can be produced in any local part, by placing the fingers on that part of the spine from which the nerves governing the part proceed. These touches, assisted by the will-power of the operator, notwithstanding many thicknesses of clothes, completely control the most distant parts.

In some cases, the rigid member is not only insensible to pain, but also, to the action of fire; and I have seen subjects in this state, handle red-hot coals, and put their hands into the fire, without suffering the slightest pain or injury. These conditions are removed by reversing the passes, or by making cross-passes over the parts affected.

Take from among the best, the most sensitive and healthy of the subjects: one whose heart is thoroughly sound, place your left hand firmly on his chest, grasping the two sides of his coat, in order to keep him from falling; and, with the right hand, make passes from the nape of his neck down the spine, slowly, and with a little pressure. Continue this until the whole body becomes rigid, or what is termed in a state of catalepsy, when you may place his head on one chair and his heels on another, and scarcely any weight would suffice to bend his spine; but, let me caution you against any of those brutal displays, so often indulged in by itinerant mesmerists, such as placing weights, or standing, on the stomach, with the object of more thoroughly convincing the audience, some of whom are, and always will be,



THE CATALEPTIC STATE.

sceptical. It is doubtful if such are worth convincing, if it be necessary to resort to such inhuman practices, and, if convinced, they would be no creditable acquisition, to any cause. They are not seeking after truth, but, actuated by interested motives, wish to destroy your influence by unfair means.

Tell such, that if they won't accept, in good faith, what you, as an exponent of a noble science, give them, it is their loss and not yours. I remember giving great offence to a doctor and a colonel, because I would not allow them to thrust a large scarf-pin into the arms and legs of some of the sleeping subjects, and they went away condemning the whole thing.

On another occasion, I had to contend with a local doctor, who came to the hall where I lectured, and was so determined to interrupt the proceedings, that he engaged a burly butcher to assist him in his design. They became so rude, that I was compelled to jump from the platform and expel the butcher by force—the only argument understood by brutal natures. I then returned, and took hold of the doctor, with a similar intention; but, finding him tremble under my hands, I concentrated my gaze into his eyes, and so cowed him, that he became completely helpless. I then made passes over his head with such determined vigour, that, in a short time, I had him swinging his leg on the platform, under the impression that he was a clock; and such was the ascendancy I gained over him, that I put him through a full hour's experiments, in a state of complete unconsciousness. These, and similar forms of opposition are a great annoyance, and, sometimes, very difficult to combat; but firmness, a thorough belief in yourself, and an honest appeal to your audience, will generally succeed. Truth must conquer.

Tell them all to clasp both hands by interlacing their fingers; make a few passes over and across the fingers, without contact: then, in a firm voice, tell them they can't get them apart; release them by clapping your hands smartly together, calling with a loud voice: "Right! right!" If any should still be unable to separate their hands, dash your handkerchief in the opposite direction to which you made the passes. These hints will apply to almost all other biological experiments.

Place one hand of each flatly on the top of the head; make passes from the back of the hand off the fingers, down the back of the head; then tell them they cannot lift their hands off, and they will be unable to do so. Release as before.

Let them stand up, make passes over the feet of each one to the floor; tell them their feet are stuck to the ground, and they will be unable to lift them, or walk. Release by dashing your handkerchief across the feet.

Let them stand in a row; say, firmly, "Look at me!" then twirl your hands over each other, slowly at first, then faster, saying, "Faster, faster!" until you get them in a good swinging pace. You may then stop, at the same time telling them they cannot stop, and they will continue. Then touch them just under the calf of each leg, and they will dance all over the room. Stop them by clapping your hands, and calling, "Right! right!"

By these, and many other similar experiments, you are creeping on towards producing mental control, or mental delusions.

Next, put a coin into the right hand of each subject. Ask what it is, and when they express themselves and say it is all right, tell them they may each keep

the coin if they can hold it in their hands for a minute or two. Then say, firmly, "It is getting hot." Wait a few seconds, then suddenly say, "It's burning hot!" when they will throw the coins to the floor, being unable to hold them.

Let them take each other's hands, and form a line; then take the disengaged hand of the subject at one end, and say you are going to give them an electric shock. Keep firm hold, and, by your will, project your power through the whole chain, and they will become contorted as by an electric current.

Stand them in a row; dart your hand towards them, saying your mouths are going open. Be careful not to overdo this experiment, as you may injure the jaw. Release as before.

Tell them to say "pudding" or any word you like; then tell them to whisper it—then to speak louder, until they shout; then make a single pass with your hand down the left jaw of one of them, willing at the same time that he cannot repeat it, when he will be unable to articulate. Release.

Ask them their names, and after they each distinctly tell you, touch them on the organ of individuality, willing that they should forget, and they will be unable to tell their names. Release.

Touch them on the nose, and tell them they have lost that feature, at the same time dropping a few fragments of paper, orange peel, or any other rubbish, on the floor. Then say, "There's your nose." They will eagerly pick up the pieces, and endeavour to stick them on to their noses. Notice the satisfied air they assume, when they imagine they have got the member restored. Release.

Place one in a chair, touch him on individuality, tell him he is a bottle of ginger-beer, and, unless the

cork is drawn, he will burst. Wait a few seconds, and he will get very anxious; then touch one of the others on the same organ, and tell him to pull out the cork, when he will pull at the other's head until they both roll on the floor, the first one calling out lustily, "Pull out the cork; pull it out—I shall burst!" This is a very laughable experiment. Stop them by clapping the hands, and calling, "Right! right!"

Request him to be seated again, and, after making him rise, to show that he can do so, tell him authoritatively to sit down; then make several energetic passes down the front, and also at the back; then place your left hand on his chest and your right on the back of his chair, and press your hands towards each other, with slight force: all the time you must concentrate your mind on the object in view, strongly willing that he should be stuck to the chair, then, suddenly tell him he cannot rise from his seat, he is stuck fast. Should he succeed, try again, and, in all probability, you will bind him hard and fast. Reverse passes will liberate.

Place a coin on the table; then order one of the subjects to place a hand flatly on the table, about a foot or so distant from the coin; make passes over the arm and hand, also others over the coin, and then breathe on it; now let the subject gradually slide his hand along the table, towards the coin, at which the operator must point with his hand; then, before the subject can reach the coin, his arm and hand will become rigid, with the fingers stuck to the table. Several subjects may be made to contend with each other, under similar circumstances, none of whom will be able to reach the prize. Also other modifications or improvements with this experiment may

be made, such as allowing them to raise their hands, then fixing them in the air, at a certain distance from the object; or allow them to seize the prize, but fix their hands over it, so that they cannot move; or tell them it is burning hot; or that it is so heavy they cannot move it, &c., &c., according to pleasure. The operator's will-power will produce all these phenomena, and a few dashes with a pocket handkerchief will release.

Let two of the most muscular subjects bare their arms; then place the hand of each grasping the muscle of the other, between the shoulder and elbow, make a few passes over the hand and arm of each, and in a few minutes they will, notwithstanding the exertion shown by the distension of the muscles, be unable to separate: inextricably bound by mesmeric ties, which, although invisible, are nevertheless unbreakable. Any number of persons can be similarly bound together, and easily separated by a few dashes with a pocket-handkerchief, or a sudden cold blast from the mouth of the operator.

It would be superfluous to further illustrate the amusing and interesting experiments that can be performed, now that you have so far increased your influence over your subjects, that they are entirely at your command, and have no longer any power but to implicitly obey your will.

Most of these experiments are physical, and such as the beginner should well practise, before he attempts any mental control, although some of the physical experiments merge, nearly imperceptibly, into mental; always remember, however, to creep by slow but sure degrees, from simple to complex illustrations, never attempting the more difficult, until you feel confident of success.

Man is possessed of such will-power, when fully developed, as to be inconceivable, so vast is its range and wonderful its force. This is particularly illustrated in the higher stages of mesmerism, where the operator influences the subject at a distance, and in other experiments ; but, I would claim a little indulgence for a slight divergence, although my remarks will be appropriate, seeing that they will be applied to an analogous subject.

The influence of the will-power, not necessarily, or often, unfortunately, cultivated, at seances, of those dogmatic persons, who attend with the sole purpose of exposing the medium, is often the very means by which some of the disgraceful proceedings, called exposures, are produced. If the earlier stages of mesmerism, such as I have been describing, were more generally known and practised, they could never occur. Few, comparatively, of those called experienced spiritualists, understand the dangerous susceptibility of the psychics on whom they rely for the phenomena they delight to make the common property of all with whom they come in contact, whether sincere enquirers or sceptics. Hence the cruel injustice of making conditions to which these more than mortal natures (seeing they are the means by which ordinary mortals are brought into close communion with the spiritual world) must, in nine cases out of ten, succumb ; being such wonderful mixtures of strength and weakness, wisdom and folly, these peculiar, mysterious natures, when employed in serving the highest, most sacred duties of man, if not rightly and properly protected from evil influences, become in the dangerous position of a rudderless ship, and are at the mercy of the strongest of the forces by which they are surrounded. This is

often the positive will of some sceptic, which, if assisted by the suspicions of others, is easily transferred to, and dominates the actions of, the psychic or medium. This is manifested by many being so extremely susceptible, as to actually fall into traps, which they themselves set, as it turns out, for their own capture. I have often demonstrated this fact; but not with a poor unfortunate psychic, who is no more responsible, than an ordinary person in the deep mesmeric sleep could be considered, for the actions performed in that state of unconsciousness. The whole onus rests with the modern witch-catcher, who would be powerless, if a few able-bodied mesmerists were present, at every seance, to explain and enforce, an observance of the laws of transference; in fact, no person should be admitted to any psychical seance, until able to satisfy the conductors that these phenomena are understood.

CHAPTER V.

PHRENO-MESMERISM.

PHRENO-MESMERISM—THE PRECAUTIONS TO BE OBSERVED AND THE PHENOMENA ; ALSO THE VALUE OF PHRENOLOGY—INSTRUCTIONS FOR A DRAWING-ROOM OR EVENING PARTY ENTERTAINMENT—THE APPLICATION OF THIS STAGE OF MESMERISM TO THE ELEVATION AND AMELIORATION OF THE MENTAL AND MORAL CONDITION OF MANKIND—INSTRUCTIONS FOR REMOVING THE INFLUENCE AND RESTORING TO NORMAL CONDITION—CASES ILLUSTRATING CARELESS MANIPULATION AND IGNORANT MEDDLING WITH THIS SCIENCE—ALSO GOOD AND EVIL INFLUENCES AND THEIR CULTIVATION OR RESISTANCE—A CASE OF OBSESSION CURED—THE TREATMENT OF MENTAL DISEASES.

PHRENO-MESMERISM is the application of the science of phrenology, in the production of phenomena, in the electro-biological state; and, as already stated, it is absolutely necessary, that the operator be fully qualified by a perfect knowledge of the science, and well-practised in its application. It must be patent to anyone, that a person ignorant of the locality and functions of the various organs, cannot produce satisfactory results. Then, the exactitude in touching the different parts of the head, to excite the various portions of the brain to the performance of the corresponding functions, is most important; the manifestations being decided and distinct, according to the precision employed. I have elsewhere intimated, that the sensual animal propensities proceed from the organs placed at the back of the head; and, as suggested by this location, should always be kept in the rear, and never interfered with.

The absolute necessity of extreme care is emphasized by the fact, that organs excited in this state, retain for some time after, when the subject is in the normal condition, a gradually diminishing state of activity, prolonged or accelerated, according to the indulgence or resistance of the good or bad propensity. These remarks will make every right-minded person very careful in these manipulations, and will suggest the value of this method of developing an organ that is deficient, yet desirable, to counteract the excessive development of some propensity, or other organ.

A few examples will be sufficient to illustrate this part of the study. Others, also combinations, can be arranged at pleasure; but care must be taken, after exciting an organ, to terminate the effect before arousing another, by touching the subject on individuality, unless a combination is desired.

Benevolence is a good organ to excite, and the subject will at once turn out his pockets and give liberally; now touch acquisitiveness, and he will take back, not only what he has just given so freely, but anything else he can lay his hands on. The two organs touched simultaneously, will produce most amusing results. The subject will talk quite eloquently about the folly of indiscriminate charity, good advice always being of much more service than money, &c., &c.; yet all the time he will have his hands in his pockets, as it were trying to overcome his reluctance to give.

Veneration will produce a display of religious feelings, with, at times, very eloquent prayers, delivered with much fervour.

Tune will excite to sing, or play on an imaginary instrument.

Alimentiveness will cause the subject to become very hungry, and ravenously devour anything you give.

Philoprogenitiveness will produce a display of great love of children. Give the subject a coat, or a bundle of rags, and he will fondle it as if it were a baby, and exhibit every anxiety for the child's safety and welfare: in the midst of these demonstrations of affection, touch destructiveness, and he will at once dash it to the ground and jump upon it. Caution must here be taken to keep the subject well in hand, or mischief may ensue, during this experiment.

Self-esteem will afford much amusement by the subject imagining himself to be a person of great importance. If you tell him he is the Archbishop of Canterbury, or some prince, he will assume all kinds of conceited manners, and strut about, with every indication of pride, in a ludicrous degree; if you point out any person of importance, as a prince or princess, he will put on such pantomimic airs as to produce much fun and amusement. Suggest that he is a great orator, and that you would like to be favoured with his views on a certain popular subject; and point to a chair, telling him it is a platform, he will proceed to deliver a speech; during its delivery, you may cause immense amusement by suggesting all sorts of interruptions, to produce the most ludicrous and mirth-exciting antics: thus, tell him a spider is running up his leg; he has fleas; or that a wasp is hovering around his head, and likely to sting him on the nose, &c., &c.

Any kind of pain can be suggested, and by touching one in the corner of the mouth, he will laugh heartily at the sufferings of another. Now reverse; pass the hand over the seat of pain, and say it is

well ; then touch the one who was laughing, and tell him he has now got the pain the other one had ; then touch the other on the corner of the mouth, and he will retaliate by laughing at the pains of the other, and so on *ad infinitum*. Some very interesting experiments can be made by giving anything to eat or drink, suggesting different flavours to the same thing ; water will produce intoxication under the impression that it is wine or spirits.

A very interesting drawing-room or evening-party entertainment can be practised, by stringing together a series of incidents such as might be expected to occur on a voyage to Australia.

After you have arrived at the before-named stage and got full command of your subjects, tell them you and they are all going to emigrate to Australia ; then, that they are on board ship, and that those in the audience are their friends come to see them off. They will soon become agitated, and wave and shout their adieux, some weeping, and all expressing themselves according to their individual temperaments, as they would under such circumstances in a normal condition. Now select the best singer, and, after pressing your finger on individuality, to deepen the sleep, touch time and tune, and tell him to sing "Good-bye, Sweetheart, Good-bye," or some equally pathetic song, suitable to the occasion. Before the song is finished, and to show your command over the subject, suddenly stop the singing by touching individuality ; then, after a slight pause, touch time and tune, and the singer will continue exactly where he left off. This, and similar illustrations, must be done neatly, but not too often repeated to become monotonous. Combined with music, they can be made very interesting and amusing.

The farewells over, your songster, or any other you may have, should be made to sing "The Anchor's Weighed." Now tell them they are passing down the river, and call their attention, to the best of your recollection, to the familiar objects on the banks, until you get out to sea. They should now be told to observe the fish in the sea, to be seen from the side of the ship, and they will point out to each other, the different objects usually seen on the voyage. Suddenly alarm them by telling them there is a

shirk, and they will all prepare to defend themselves; then relieve their anxiety by telling them it is gone.

It is now tea-time, touch them on gustativeness, to make them hungry, and have some cabbage leaves, or something of the sort, ready for the first meal on board ship. Distribute the portions, and when their mouths are well filled go behind one, and, by sharply slapping both shoulders, wake him up. When aware that his mouth is full, he will expectorate the contents, either into his hand, or on to the floor, when the others will greedily scramble for what he has rejected; and would ravenously devour it, if not stopped in time, which should be done by telling them it is bitter or poison. Tea over, it will be time to turn in, and much innocent mirth may be produced, by allowing the subjects to prepare for retiring to bed, but care must be taken, or they would go too far and strip all their clothes off. When settled in various corners of their own, or your selection, enjoin strict silence, telling them no talking is allowed after ten o'clock. All will soon be quiet; then touch one on tune, and he will sing, whereupon the others will grumble and call silence. Touch another under the eye, willing him to talk, then the others will complain of the disturbance, some getting very angry, and causing great amusement by their indignant remonstrances. Various mirth-producing results can be obtained, according to the ingenuity of the operator; and any burlesque can be played to perfection with mesmeric subjects the first time, without previous rehearsal.

In the midst of the singing, talking, grumbling, and general disturbance, suddenly announce (at the same time willing that they cannot put on their clothes), "Daylight! Get up quickly, and dress for breakfast."

Now ensues the utmost confusion; some will struggle and get nothing on; others put their boots on the wrong feet; shirts will be put on outside coats; trousers will be tied round the neck; and so on, until order is restored by telling them they are all right now, but it is very cold, and rains hard. They will all seek some imaginary shelter and shiver, showing every sign of the effects, with the anxiety to avoid discomfort. Any change will be as readily responded to. Now say, "The wind blows and the ship rolls," and not one will be able to keep his feet. Next cry, "The ship has sprung a leak, all hands to the pump;" then arrange them in order, and they will work with great energy at an imaginary pump. You can here introduce the amusing effect of stopping and starting them at pleasure, simply by suddenly and vigorously

clapping your hands once to stop, or, again, to go on. Calling the attention of the audience to the different attitudes of the subjects, when suddenly stopped, as posed for artists' models, will cause much merriment. To state, "It is no use, the water gains, and the ship must sink, let us watch for a friendly sail," will cause them to anxiously peer into the distance until you suddenly cry, "A sail!" you describe its approach, and they shout, "Ship, ahoy! Ship, ahoy!!" When she is supposed to be close up, you declare she is "A pirate! prepare for battle!" then arrange them in a row facing the audience, who you now declare to be the pirates, and that the method of fighting in these parts is to make ugly faces until one is frightened away. Now tell them if they can outdo the pirates they will win the battle; and, left to themselves for a little while, their antics will become most amusing and their remarks often very witty.

Still keeping up the illusion that the ship is sinking, tell them that the pirates are gone, and call their attention to an island in the distance, you get nearer and nearer; then tell them the floor on which they stand is the lifeboat, when they will plump down and row to the shore; in landing them, you make them face the audience, who you now declare to be savages, and picking out the subject you noticed to be the wittiest and best talker, you tell him he is a missionary come to convert the savages, or whatever else you like to suggest. He should now make a most impressive speech; but should it not be very good, you may introduce a little fun by telling him there is a wasp just going to sting his nose, when he will strike out and scramble, in a most absurd manner. After telling him it is gone, he will resume his speech, until you suggest another illusion, and so on, at pleasure, as time permits. Now return to the ship, and continue the voyage, pointing out birds, fishes, various points of land, ships and harbours, as time permits, until you arrive at your destination. After landing them, group them appropriately, and, touching the organ of veneration, cause them to sing a song, and offer up a prayer of thanksgiving for their safe delivery.

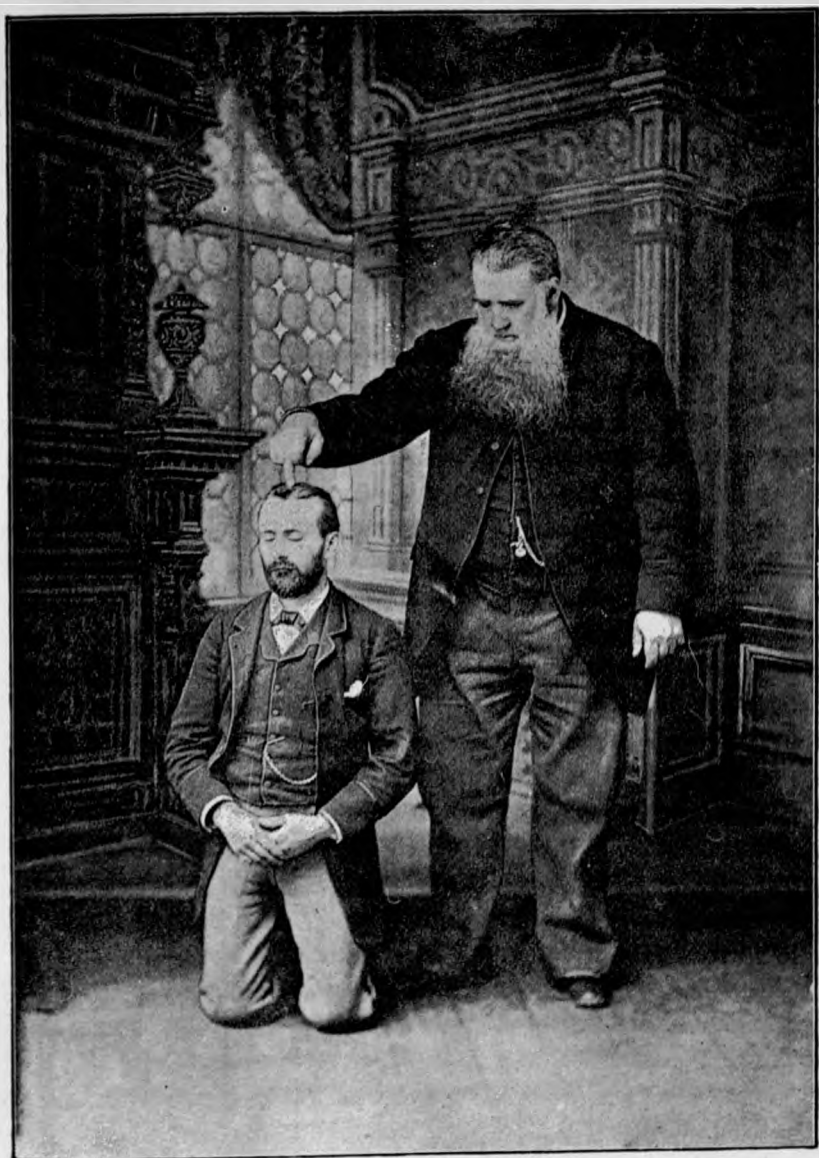
This, or some similarly impressive scene, with an elevating spiritual motive, should close the evening's entertainment. Special attention must always be given to the impressions conveyed, and the promises exacted, during the sleep; also to the conclusion of these exhibitions, as happy feelings and important

influences dominate the minds of the subjects for many days, and sometimes, for life. In my experience, I have noticed such impressions indelibly fixed, although unconsciously ; and who can tell to what extent the audience may be influenced?—perhaps three-fourths are impressed for good or evil, according to the operator, that will shape their future.

Many good plays, with a spiritual or good moral motive can be enacted by stringing together a few incidents, as I have just been doing, which will not only spread a knowledge of this science, but work wonders in the elevation of our fellow-beings. Those unprincipled charlatans, worse than fools, who bring unclean hands to manipulate this science, and whose tendency is to brutalize and degrade, should not only be discouraged, but ousted as nuisances, if not as positive criminals.

In illustration of what can be accomplished to ameliorate the condition of mankind, I will cite one experiment, out of many, that have recently been tried, with grand results, in Paris. A very violent bad woman, the terror of all with whom she came in contact, after being put in the mesmeric sleep and suitably impressed, became as docile as a lamb, and is now employed as a nurse, acquitting herself most creditably and satisfactorily. I could, if space permitted, enumerate many similar cases where men and women have been suddenly and permanently raised from grovelling sensuality to lives of purity, guided and influenced to noble aspirations.

In concluding your experiments, endeavour to finish with some pleasant scene, such as touching them one after the other, on the organ of veneration. Solemnly impress them with some good, benevolent idea ; try to draw out their clairvoyant faculties by



EXCITING THE ORGAN OF VENERATION.

asking them to look around, and see if they can recognise any immortal beings that may be present. Occasionally, often in fact, some will develop phenomena that will prove very solemn and interesting. Cause them to sing a hymn or song, by touching them on veneration, time, and tune.

Give this scene plenty of time, without interruption, and you may be rewarded with spiritual tests that will convince any reasonable person, that there is more in this science than materialists dream of, with their cold, exterminating philosophy.

Also remember, that the last scene leaves an impression on your subjects, for good or for evil, and that you are the responsible party. The subjects can always be restored to their normal condition, by clapping your hands, and shouting quickly and firmly: "All right!" but, as sometimes happens, after continuing these experiments for some time, one or two subjects are difficult to arouse: a sudden dash with a handkerchief, in the face, will arouse them at once; or, if any depression remains on the brain, place the balls of your thumbs together, on the middle of the forehead, and draw them, slowly, and in contact, across the brows, above the eyes, down over the ears, and off at the arms, dashing the aura from the hands, at the finish of each pass.

Blowing a cool blast of wind on the forehead, at a distance, will generally remove ordinary nervous depression, if accompanied by an effort of the will.

Some subjects, after a prolonged series of experiments, complain of a sense of weight in the lower limbs, and an inclination on the part of the feet, to stick to the floor, also of the hands, to everything they touch:—this influence must be thoroughly removed, by a few upward passes, and by dashing

the handkerchief crossways, about the feet and legs.

The first of the following cases brought under my notice, illustrates the serious consequences resulting from careless manipulation; and the second one, the folly of playing or meddling with this science: I mention them, to emphasize the cautions already given.

In 1868, a young man came to me with his mouth open: he had not been able to close it, for twelve days and nights. This state had been induced by a travelling mesmerist, and the impression, that he could not close his mouth had not been carefully removed:—hence the trouble. I commenced by bringing myself thoroughly *en rapport* with the patient, then, by making gentle passes from the back of the head, down the jaws, over the shoulders, down the arms, and off at the fingers: taking great care, to remove the old impression from him, and, in from fifteen to twenty minutes, he was completely restored to his normal condition, and has not felt any inconvenience since.

Another case, was that of a young lady, who, with others, at a party, were amusing themselves by playing at mesmerizing. After making passes over each other, one of them suddenly fell to the floor insensible. At first, it was thought she was cleverly acting; but, when the rest of the company discovered, that all efforts failed to rouse her, they became alarmed, sent for a physician, who administered medicines, but without any other effect than to further deaden the stupor. Other doctors were sent for, and the result was, she was kept in a state of stupor for ten days. They then applied to me, and, in less than an hour, she was perfectly re-

stored to her normal state, nor has she suffered from the effects or influence since. I instructed her how to resist all influences. Note: if, in the absence of better treatment, the subject had been left to sleep, and had not been drugged, or cross-mesmerized by others touching and interfering with her, she would, in all probability, have waked up in a few hours, or, at the very extreme, within from ten to twenty-four hours, none the worse for her long and profound slumber.

Examined by the light of this science, many of the most knotty problems of life are easily unravelled; and most of the pitfalls and quicksands, that are so thickly strewn along life's path, may be shunned. The rabbit in the wood, and the bird in the bush, might easily escape their deadly foes, if they could, like man, understand this force. Then, instead of becoming transfixed when within a certain distance of the weasel or snake, they would, with one bound, free themselves from danger, instead of lying still, without an effort to save themselves. Here we may observe some of the dark shadows of this wonderful law, which works, not only in the forests and fields, but, in human society; and surely those who know how to utilize it for the good of mankind, as a protection from evil, are humanity's greatest benefactors.

The following experience I had some years ago, gives an example of a poor human rabbit within the influence of the deadly weasel or snake; and, although possessing the innate power to free itself, nearly falling a victim, from want of knowledge how to resist the influence.

Madame "——" (whose name I am not at liberty to mention), a highly educated and brilliantly gifted lady, moving in the very best society, came to consult me,

on a difficulty, which I cannot do better than give in her own words, as follow :—

“I am a married lady, aged 30. My husband is a good noble man, one of whom an empress might be proud, all that any woman could desire, and I love and esteem him very much. But, in the circle in which we move, there is a man, I am sure in every way his inferior in *physique* and mind. This man's presence produces in me, such peculiar embarrassment, that I am afraid it will be observed by others, and perhaps by my husband ; and as it appears to increase the more I struggle against it, I am becoming hopelessly afraid, that some mysterious power is exercised by this man designedly. If you can tell me of a means of emancipation from this thralldom, threatening moral degradation and possible ruin, I shall bless the means employed.”

I at once commenced by giving this poor sensitive an insight into that part of the science bearing upon her case, after which, I gave her three practical lessons in mesmerism, which she quickly mastered, and became a good mesmerist. About three weeks after her arrival home, I received the following note, which speaks for itself :—

“Dear Sir,—I am very pleased to report to you, that I have carried out your instructions so minutely, that I have not only succeeded in conducting several mesmeric seances, very successfully, which have proved delightfully interesting to myself and a large circle of friends ; but I have found, that, with the knowledge of this science you so cleverly imparted to me, came the power to shake off the horrid nightmare that so long oppressed my unwilling soul. I can now laugh to scorn the thought of such weakness, as I now no longer feel any influence of the old kind ; and, if I did, I know quite well how to repel it, whether designed or otherwise.—I am, etc., etc.”

With reference to this aspect of mesmerism, there is a general belief, that when once a mesmerist gains an ascendancy over the mind of a subject, the influence remains, and may be used for dishonourable purposes. This, to a very large extent, is fallacious, and certainly need never be feared.

As already pointed out, there is a strong bond of sympathy between operator and subject, and any thought of an evil or improper tendency, would be at once perceived and resisted, if averse to the inclinations, which, in nearly every case it would be. Nevertheless, seeing that these good or evil influences are always acting, there is not a person living that is not influenced, more or less, by their mighty power.

The best means to avoid an evil influence, is to become acquainted with the methods by which it is produced, and especially, the best methods of resisting. With such knowledge, all would be able to discover and frustrate every designed evil; and the greater the susceptibility, the more power there would be, to read the thoughts and analyze the motives of friends and foes.

The virtuous and pure minded, would not entertain an improper thought in any state, and, I fully believe there would be less tendency in such a direction, when under the influence of mesmerism.

The sleep is only a kind of distinct and separate state of existence, with, so far as I have observed, the moral perceptions and inclinations decidedly exalted.

I frequently have to instruct the victim of some evil propensity as to the best means of resisting and overcoming the influence, not always of an extraneous source; and am happy to say, I am frequently very successful.

As a test case, and to prove the power of this science in cases of obsession:—

A man was sent to me from the office of *Light*: he complained of constant voices around him, which never ceased to curse him, and suggest the most horrible things, uttering words of the most loathsome, blasphemous, and threatening character, night and

day, *even in church*. The man, although well educated, had no knowledge or experience of spiritualism or mesmerism ; hence his bewilderment, the voices being so real and well known to him : having been acquainted with the supposed parties, two years previously, in South America, where some disagreement arose between them and him. He felt sure they were still in the flesh, and were following him, and practising some mysterious art, for the purpose of revenge. Wherever he went, there the voices followed him ; he would take a ticket from one station to another, on the Underground Railway, watch all the passengers alight, and the last one take his seat, then jump in, when, no sooner had he done so, than the voices would commence damning and cursing him from the next compartment, until, at the next station, he would jump out with the hope that he had given them the slip, but, before he passed the barrier on his way out of the station, he would be again saluted with the same voices.

This continued for three weeks, night and day, until driven to despair, he applied to Sir James Ingham, the sitting magistrate at Bow Street, for a warrant for their arrest. He then changed from the pursued to the pursuer, but with no relief from his tormentors, until hearing of some spiritualistic people, as he termed them, as a last resource, being thoroughly mystified, he applied to them for a solution of his difficulty, and was transferred through Mr. Farmer, to me.

I made this man's case a subject of particular study and close observation. I examined his liver, heart, and brain, clairvoyantly, fully expecting to find the cause of trouble in some diseased organ or nerve-centre ; but I found all the organs of the body in

perfect health and vigour; all the functions of nature appeared to be working smoothly and well. He was intelligent on every subject, a thorough everyday man of the world; spoke three or four languages; sceptical on all spiritual matters, up to his recent experiences; a man with no chimerical ideas, but with a fair share of common sense. Finding the cause did not proceed from any derangement of the system, I was compelled to turn my attention to outside influences. The first thing I particularly noticed was, that the voices did not follow the patient into my house, but, he could hear them talking outside; further, that they threatened to kill him if he came to see me again.

I then magnetized the brain, beginning at the top of the head, down the base, and off at the arms; and while operating thus, he suddenly remarked, "They are just outside the window, and are expressing their wonder at what you are doing." I turned quickly, and made vigorous passes in the direction indicated, when he declared they set up a hideous howl, swearing that the passes went through them like pistol shots; and they retreated howling, until the sound of their voices died away in the distance. I now continued to magnetize him, until I felt I had surrounded him with an impregnable barrier. The next night he slept undisturbed; but on the following day, when mixing with company, the voices returned, but at a distance. He was magnetized the next night, and seven nights following; and, at each sitting, the voices became more indistinct, confused, and distant, until they were completely gone, nor have they since returned, two years having elapsed.

One incident occurred, that, I think, deserves notice: the voices had entirely left him on the sixth night, when

he was obliged to mix with some very low types of humanity, and no sooner had he been surrounded in that den, than the voices became as bad, as close, and as distinct as ever.

I make no comment on this curious experience. ascertained that the two men whose voices he heard were killed in a drunken brawl in South America, soon after he left that country; but the patient only learned this fact, after the voices left him. The first salute he had from them, was: "Oh! oh! we have found you at last. We have had a long hunt after you,—now for our revenge."

Nervous exhaustion, and the diseases resulting therefrom: epilepsy, monomania, and many kinds of insanity, are wonderfully benefited; and many cases that appear hopelessly incurable by the ordinary treatment, and are shut up in asylums, from whence they seldom emerge, could often be restored to health by this science.

Two years ago I was called upon by a gentleman to accompany him on a visit to a lunatic asylum, to see a poor lady, who had been confined there about six months. We found her, to all appearance, a complete imbecile. Before entering the house, we arranged that I should magnetize her, if I could get an opportunity. Our little conspiracy succeeded very well, as my friend, getting the attendant away under the pretence of showing him the grounds, left me alone with the patient, whom I commenced to magnetize with vigour. After about fifteen minutes' manipulation, reason so far returned, that she recognised me, and talked quite *rationaly* for the rest of the time that we remained with her. As we had to leave the house, and I never had another opportunity of repeating the treatment, I do

not know how long the improvement lasted, but if permitted, I have no doubt, that a continuance of treatment would have restored her to health.

Mental disorders are, undoubtedly, in many cases, due to some disturbance of the vital magnetic fluid in the system. This opinion I think, is fully supported by the acknowledged influence of the moon on person so afflicted. The rays of the moon have been proved to be strongly charged with positive odyle; and may they not affect a highly sensitive person in a similar manner to the ordinary mesmerist? As will be seen in the next stage, the proper mesmeric sleep, subjects in the ecstatic condition, converse with, and apparently see, spiritual beings; and, if this science were studied by medical men, especially in its relation to insanity, I am confident, that the mystery surrounding hallucinations, wrongly attributed to insanity, would be cleared up, and our asylums, instead of being crowded, would have their inmates decimated.

The wonderful influence of the operator over the subject, by imposing a command or exacting a promise during the sleep, to correct some evil propensity, or pernicious habit indulged in by the subject in the normal condition, is amply illustrated and fully confirmed, by the many cases of dipsomania and kleptomania cured by these simple means.

CHAPTER VI.

THE TRUE MESMERIC SLEEP—INSTRUCTIONS FOR PRODUCING THIS STATE, WITH THE VARIOUS PRECAUTIONS TO BE OBSERVED—THE DEGREES OF SUSCEPTIBILITY—SYMPTOMS INDICATING SUCCESS—SYMPTOMS INDICATING UNSUITABLE SUBJECTS; I.E., THOSE TO WHOM THE SLEEP WOULD BE PREJUDICIAL, PERHAPS DANGEROUS—METHOD OF DEEPENING THE SLEEP AND OF REMOVING THE INFLUENCE—THE USES OF BREATHING FOR CURATIVE PURPOSES—PROTECTIVE AND OTHER PRECAUTIONS AFTER THE SLEEP IS PRODUCED—TO DEMESMERIZE THE SUBJECT—METHOD OF RESISTING THE MESMERIC INFLUENCE—TRANSFERENCE OF SENSATIONS, ETC., ETC.—INSTRUCTIONS FOR MESMERIZING LIQUIDS, FABRICS, ETC., ETC.

WE will now pass on to the next state, the mesmeric sleep proper; and in order to insure success, and render the operator's efforts as easy and effectual as possible, he must first practise in private.

Care should be observed, to keep the room in which you operate comfortably warm and private, and as free from draught, or other atmospheric disturbances, as possible, without chance interruptions, noises, &c. The operator's character and demeanour, should be such as to inspire his subject's confidence and respect. These preliminaries being observed, the subject should be seated in a comfortable chair. You should sit in front of your subject in an elevated position, to prevent the strain and fatigue of making the passes, with the knees outside and embracing his. Thus being comfortably seated, impress your subject with the necessity of being as passive as

possible, neither desiring nor repelling the influence, and, above all, not to be alarmed or nervous at any unusual sensations. Establish the mesmeric rapport, by taking the subject's right hand in your left, and pressing the fleshy part of the thumbs together, grasp it firmly, do the same with his left hand in your right ; and then gaze steadfastly into his eyes, without winking or shifting your eyes, and strictly and firmly exact a similar action from your subject.

The power of gazing may be acquired by practice, but at first it will be trying, and, unless you be of a positive temperament, will incline you to sleep ; but you may relieve yourself by shifting your gaze from one eye to the other, firmly pressing the tip of your tongue against the roof of your mouth. This pressure of the tongue will, in almost every case, even with a sensitive, enable him to resist any influence.

As soon as you feel yourself affected, or your vision becomes confused, you will gain an advantage over your passive subject, by making steady and continuous passes with the hand, from the top of the head, down the face and chest. The passes should not extend much below the chest, as it is to the brain that they should be directed, not only to the front of the head, but to the sides and back also ; but it is necessary, say every dozen times, to make a longer pass, right down the body and off at the feet. The reason for this is to open a passage, to prevent the brain being overcharged, and to diffuse the mesmeric fluid throughout the whole system. Caution! Should the lungs or heart become heavily charged, which will be indicated by laboured breathing, it is only necessary to make a few transverse passes, bringing the hands, with the backs together to the

centre of the chest, or other part affected, and smartly separating them to the sides of the body; thus removing a portion of the influence. These passes should be made slowly, easily, deliberately, with a determined, conscious exertion of the will, and with as little muscular exertion as possible, being free, graceful, and natural. Care must be taken to remove the hands far enough from the body, when returning upwards; and the fingers should be gently closed. If the head becomes oppressed, draw down the overcharge, by well magnetizing the instep of both feet, and off at the toes; this is often the best means of relieving a depressing nervous headache, whereas passes over the brain might increase it. Always pay strict attention to the heart's action, and, if weak, keep it constantly relieved by opening the outlets every two or three passes, both off at the arms and hands, and down the legs, and off at the feet.

Further, much determination and energy should be blended with a quiet *sangfroid*, that, if not natural, will require considerable cultivation to attain; and, as there is a very short step between the sublime and the ridiculous, considerable discrimination is required where to draw the line: an awkward attitude, clownish grimaces, or eccentric manners, on the part of the operator, will often inspire contempt, and cause the subject to laugh outright, utterly destroying the influence. I witnessed an example of this kind, at the Egyptian Hall. A mesmerist was brought over from, I believe, Norway, by Maskelyne and Cook. This man, when gazing into the subject's eyes, had a peculiar spasmodic twitch of the mouth; this caused the subjects to laugh in his face whenever he attempted

to deepen the sleep. The result was, I never witnessed a more complete failure, for which the science got the blame, and not the incapable imbecile who, like his patrons in their attempt to imitate spiritual phenomena, produced only a miserable burlesque.

The degrees of susceptibility to this higher state are as various as in the others, some being influenced easily, others requiring much patience and perseverance, especially in cases where the influence of the operator will not assimilate with the subject, but produces effects of a repelling character; although the same subject, with a different operator may be easily affected, with the most gratifying congenial results.

Others are so sensitive that they cannot bear the operator too near, and he has to observe a respectful distance of two or three feet, as may be found convenient.

The following general symptoms indicate that the subject is becoming affected, and should stimulate the operator to extra exertion, with intense concentration of will :—

Twitching and drooping of the upper eyelids; drowsiness moist appearance of the lower eyelids; increase of salivation; gradual loss of power to distinguish objects, although the eyes may remain wide open, then suddenly, unconsciousness.

When any of these indications are observed, say decidedly, "You will soon be asleep," and that state usually ensues.

With difficult or tedious subjects, a few questions will sometimes enable you to discover the best methods to be employed. Having tried, perhaps two or three times, unsuccessfully, inquire if any sensations were experienced during your efforts, especially

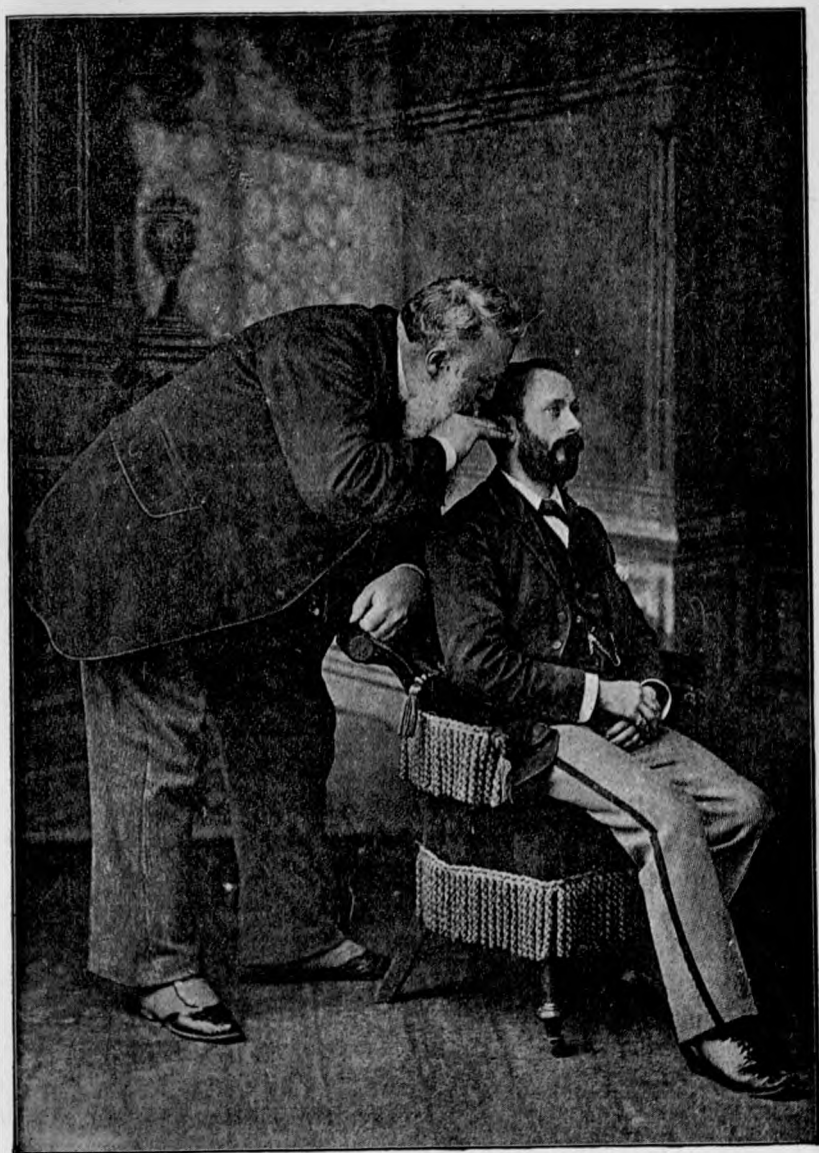
whilst making the passes, and, if so, pay particular attention to the symptoms.

In addition to the precautions to be observed with respect to overcharging the brain or lungs, already notified, the long pass will relieve any unpleasant sensations of a convulsive nature, that may be experienced by some. Except for curative treatment *only*, where these higher developments are unnecessary, no operator, especially a beginner, should accept a subject if there be any indications of unhealthiness, hysteria, heart-disease, or apoplexy: *such must never be put to sleep*, although the first stage—animal magnetism—may be employed with decided benefit.

However, should you accidentally come across an unsuitable subject, and any of the following symptoms appear:—change of colour, from the natural to an ashy paleness or leaden hue; from an anæmic to a florid complexion; any convulsive twitchings, if accompanied with nausea; calmly and quietly discontinue *at once*, and, for goodness sake, do not be alarmed and lose your presence of mind, but dash your handkerchief across the parts you have been mesmerising, make a few gentle passes over the insteps, and off at the toes, also from the shoulders, down the arms, and off at the fingers; now dash your handkerchief crossways all over the body, and send the subject into the open air.

Breathing, is a powerful means of deepening the mesmeric sleep, and is applied as near contact as possible, but must be distinguished from *blowing*, which, *at a distance*, is a most effectual means of removing mesmeric influences.

This breathing is also a very effective means of infusing the vital aura into any local part for curative



BREATHING DOWN THE FINGERS INTO THE EAR FOR DEAFNESS.

(The same may be applied to all diseases of the eye, or to any other organ.)

purposes, and should be conducted to its destination by the fingers.

In deafness and blindness, the fingers, first of one hand then of the other, (overlapping each other in order to concentrate the aura) should be pointed at the ear or eye, as the case may be, and a long-drawn breath exhaled, and made to pass gently down the fingers, and flow off to pinge on the spot desired. The hand should be gently turned round to utilise all the aura, and care must be taken to avoid *blowing*, or even breathing *at a distance*, or the magnetism would be dispersed, and the opposite of the desired effect produced.

Breathing, for deepening any mesmeric influence, especially the sleep, should be applied to the nape of the neck, the base of the brain, or the top of the head ; and for relieving the lungs, in difficult respiration, to the spine, between the shoulders, in close contact, through three or four thicknesses of cloth.

Having produced the sleep, the first precaution I take is to make the subject promise to resist all attempts of others to mesmerise him or her, as the case may be ; then to ascertain if the method I have employed is the best, or if there be any better plan for producing the developments ; and the nature, and extent, of the phenomena to be expected ; also, on each occasion, learn from the subject how long the sleep will last, or fix the time yourself. In many cases, these facts can be foretold very exactly, and are interesting features, it is desirable to be prepared for.

Strictly forbid any person to touch, or in any way interfere with a subject, when under the influence of mesmerism ; especially if you have to leave him to sleep it off, or if you are unable to restore to the

normal condition. Any subject will naturally wake from the mesmeric sleep, in from one, to, in very rare cases, forty-eight hours, feeling quite refreshed, and perfectly unconscious of the length of time that has elapsed, and, as a rule, quite ignorant of all that has passed.

If a person desires to question or experiment with a subject, if agreeable, the operator can transfer his control by placing the subject *en rapport** with the person, and thus prevent the alarming symptoms caused by cross-mesmerism, often resulting in hysteria, coma, and even convulsions.

At all times remember it is a necessary and desirable precaution, in mesmerizing one of the opposite sex to have a third person present; but, at a suitable distance.

When practicable, never leave a subject until consciousness is thoroughly restored; and, however unexpected the symptoms that may be developed, always retain your presence of mind, keep perfectly calm and collected, and act with decision and firmness. Thus, you may effectually contend with every emergency, and prevent the confusion and difficulties that would result, if any doubts or fears were entertained; these being participated in by your subject, through sympathy, it is a very difficult matter to resume the control, in order to restore to the normal condition.

To demesmerize the subject, make demesmerizing passes as required, and a few upward passes to remove any depression, then disperse the mesmeric

* This may be done by the operator placing a hand of the person desiring to communicate in that of the subject; with some, it will be necessary for the operator to tell the subject to speak to the person.

fluid from the surrounding atmosphere, by waving your handkerchief over the whole body, from the legs upwards, strongly willing all the time, that the subject shall be restored to the normal condition, and say in a firm, commanding tone, "You are awake," "All right."

Never attempt too much, nor tire or overtax a subject; proceed slowly but surely, and with deliberation, minutely observing and recording every detail of any abnormal experience. I am sorry to say, I have lost many interestingly instructive incidents, through disregarding this invaluable habit.

The most effectual method of resisting any mesmeric influence, is to press the tip of the tongue firmly against the roof of the mouth. This is one of the instructions to the operator in producing the sleep, by which he resists the influence of the gazing of the subject he is trying to mesmerize.

As the mesmeric influence largely proceeds from the palms of the hands, and flows off at the fingertips, to clench the hands tightly, with the fingertips pressed gently into the palms, will be found the most effectual method of preventing the absorption by others of the mesmeric strength, of those extremely sensitive persons, who suffer from this inconvenience.

After you have succeeded in producing the various states up to this point, and thoroughly examined and become acquainted with all the minute details surrounding them, you may choose a very susceptible subject, and experiment with some of the higher phases of mesmerism, viz., the demonstration of the action of your will, thought-transmission, sympathetic transference of sensations, odours, sounds, passions, propensities, &c. In these experiments,

whether produced by mental volition or passes, the subject, while in a deep sleep and perfectly unconscious of the effect, without contact, and, in some cases, at a considerable distance, participates in all or any of these sensations, when experienced by the operator, and, further, is incapable of any sensations except these. This fact of undoubted transmission of influences, will account for many dreams, &c., that would otherwise appear inexplicable. I have often met with cases, where two or more persons have dreamed the same dream over and over again; and, in some instances, I have projected my thoughts to sensitives at a considerable distance, and influenced their dreams; but, when close to them, or in the same room, this is comparatively easy.

One evening, whilst trying some experiments with Mr. Hopcroft,* in the presence of a few private friends, at my house, I put that sensitive into the mesmeric sleep, and allowed the company individually to question him. One of the ladies present, essayed to put a question, when she was seized with a slight spasm. Her mind for a moment became confused; and the intended question was superseded by another, transmitted from a second lady in the company, who was anxiously desiring, at that instant, to put her question to the sensitive. The same moment all in the room, except the sensitive, saw a broad ribband of light extend from under the left breast of the second lady, past the intervening sitters, and connect itself with the breast of the first lady, forming a connection between the two. This phenomenon continued several seconds, gradually fading away, and may indicate the source of the influence

* This gentleman is my subject in all the large illustrations in this book.

we feel, when in the presence of bad-tempered or evil-disposed persons. Parents, who wonder why their children are fidgety and cross, would probably solve many problems, if they would only observe the power of this vital human magnetism.

In your first endeavours to transmit this power, it may be necessary to establish contact, or, sometimes, to form a chain by linking hands, and silently willing certain questions through the whole chain. You may also produce very interesting experiments by tasting certain flavours yourself, unseen by the subjects, and conveying the taste to them. Will them to raise their arms, or place them behind an open door, and draw or repel them at pleasure. Next, place them in a part of the room where they cannot see you, and allow yourself to be slightly pricked or pinched, and they will feel all the sensations you feel ; at the same time, they could not feel the pain of a surgical operation, if performed upon themselves.

When a patient is in the Cataleptic state, you may show a very interesting and innocent experiment. In the first place, test the pulsations of his heart ; then, by slow, gentle passes over the whole front of the body, you will reduce them, say, from 100 to 80 per minute. At one of my private mesmeric seances, before Drs. Wyld, Skelton, and Malcolm, I reduced the subject's pulse from 110 down to 80 in a few minutes, by the means described, showing the use of these passes in cases of fever and other exciting causes. Don't keep the subject longer than necessary in this state, but lift him upon his feet, and make passes with your right hand across the spine from top to bottom ; then with your handkerchief dash vigorously across the whole

body—legs, head, back and front—until he is thoroughly restored to his normal state. Sometimes it will be necessary to blow a strong cool blast from your mouth, at about eighteen inches distance, on the nape of the neck and in the face, willing at the same time that he shall wake; but make no mistake here, always remembering that breathing a warm current, at close contact, deadens or intensifies the sleep.

Plain water, medicines, or any liquid, can be mesmerized in the following manner:—Place in an open vessel, make passes with both hands over the top and down the sides, willing that the aura shall impregnate the liquid. After twenty or thirty passes, having set the magnetism in active motion, rest the hands on the edge of the vessel, with the fingers pointing inside, using the will vigorously. Alternate the passes with this pointing, for twenty or thirty minutes, or until you feel impressed that the liquid is thoroughly charged.

Any fabric, paper, &c., may be made to convey mesmerism, when properly charged in the following manner.

In order to prevent undoing the first passes by an unconscious reversal, when you repeat the charge for the second or third time, mark one end to be known as the top; placed in any convenient position, dash your hand, with the fingers slightly but naturally distended, and draw it gently from the top, with a slight wavy motion, to the bottom; then close the hand as though picking up a slippery substance, bringing it back, at least twelve inches away from the objects: then dash your open hand again on the top, and repeat this motion from twenty to thirty minutes.

Mesmerized fabrics or liquids should never be

handled by another person, until they are used, and should be strictly kept in the dark.

Although, to many persons, the most intensely interesting part of this science will be comprised in the wonderful phenomena exhibited in the condition of clairvoyance, and its kindred states ; yet, amongst the infinite variety and fertile resources for study, displayed in mesmerism and its application, that treating of the influence of metals and drugs, on subjects in the mesmeric sleep, is most instructive, not only physiologically but psychically.

Iron, gold, silver, platinum, copper, zinc, &c., &c., produce, when in contact or held at certain distances, innumerable sensations and effects. I am very doubtful, whether the faculty, possessed by some persons, of discovering the locality of springs of water and minerals underground, could not be traced to proceed from a condition analogous to the sensitiveness of the subject to metals, &c., during the sleep.

Various drugs produce, when in contact, physiological effects the same as when administered to the patient ; and, at times, psychical effects, displaying what may be considered hallucinations, will occur.

CHAPTER VII.

CLAIRVOYANCE.

CLAIRVOYANCE—INSTRUCTIONS FOR PRODUCING THIS STATE—INDICATIONS OF THE PHENOMENA OBTAINABLE IN THIS CONDITION—INSTRUCTIONS FOR PRODUCING OR DEVELOPING THIS STATE, WITHOUT THE ASSISTANCE OF AN OPERATOR—KINDRED SUPER-SENSUOUS STATES :—CLAIRAUDIENCE—PREVISION—INTROVISION—TRANCE—ECSTASIS—GENERAL REMARKS, AND A CASE OF SPONTANEOUS MATERIALIZATION—RECAPITULATORY OBSERVATIONS.

THIS condition of super-sensuous exaltation, and other analogous states, may occur, spontaneously, the first time a subject is put into the mesmeric sleep ; with the majority, it is never induced, and with others, it may be developed by repeatedly mesmerizing periodically, at about the same hour.

It will be found necessary to exercise great patience and perseverance in order to bring subjects into this extraordinary state. When you succeed, they will, with closed eyes and perfectly unconscious, describe scenes and objects altogether outside of mortal ken. The mind travels to distant places, and the subject not only sees but describes objects and persons, also events that are then taking place.

By being put *en rapport** with persons at any

* This is done by giving the subject a lock of the person's hair, a letter written by, or a portion of the clothing worn by, the person.

distance, whether entire strangers or not, they can nearly always find and describe them and their surroundings, also what they are doing; all in such a perfectly natural manner, that there can be no doubt they simply relate exactly what they see, the accuracy and minuteness of which is invariably corroborated if the necessary trouble be taken.

I could fill volumes in relating the singular psychological phenomena revealed in this state; but every operator by whom this state can be produced—for it does not occur with all—would undoubtedly prefer to experiment, than rest content with a description of the results of others.

Many persons, who have not the advantage of the assistance of a good mesmerist, may develop themselves by gazing at a disc every night after being comfortably settled in bed, with the light carefully placed out of danger so that the mind be free from anxiety or fear of fire. The time at which to wake up in the morning should be firmly fixed in the mind; and, in ninety-nine cases out of a hundred, this will occur at the time decided upon. This practice continued, will induce a peaceful habit of sleep, and in those cases that are capable of passing into the state, if persevered with, will gradually develop clairvoyance.

However, as the one case in the hundred must be provided for, some member of the household in whom you can confide, should be instructed, verbally or in writing, as follows:—"Please knock loudly at my door at seven o'clock in the morning; if I should not answer, come into my room, take hold of my hand with your fingers in the middle of my palm, and your thumb on the ulna nerve, which is situated on the back of, at the centre of the hand, between the

first and second fingers, about an inch and a half from the knuckles. Shake my hand sharply, and call 'Right,' at the same time dashing a handkerchief smartly across my face several times, or blow a few sharp cold blasts from the mouth, between my eyes. Care must be taken that the blowing be done at some distance, as breathing in close contact will deepen the sleep instead of awakening."

CLAIRAUDIENCE is also another development of mesmerism, and occurs spontaneously during the exercise of the faculty of clairvoyance and its analogous states. It is the condition in which the subject hears spirit-voices, without the exercise of the organs of hearing, as used in the normal condition, and is the supersensuous faculty of hearing, as clairvoyance is of seeing with the spiritual sight, the spirit being able to see and hear, unimpeded by the limited senses of material matter.

PREVISION is an analogous state, and very useful in guiding the operator: it is the power of foretelling future events, ranging from the prediction of the time of waking from the mesmeric sleep, the time of changes, and the states and conditions capable of development in themselves, (with full instructions as to the best methods to be employed), to very remote and important prophecies. But, as a rule, the predictions only refer to themselves, especially in medical cases, where symptoms and crises are foretold to the minute, and very accurately described.

INTROVISION, or the examination of bodies for the diagnosis of diseases, is another analogous state. Some clairvoyants can see and describe, the disturbance of the part of the brain concerned in every manifestation of physical or mental action; the body

also becomes transparent, and every motion of all the organs can be observed and accurately described. The power of similarly examining the body of any other person, no matter how far distant, can also be induced by establishing rapport. The value of this state cannot be properly estimated. It can be utilized in discovering lost property, thieves, criminals of every description, the exact whereabouts of friends who may be travelling, and their condition. It would be of wonderful service in historical researches and other matters relating to past events, provided the necessary rapport could be established, in every case.

All this, and a great deal more that can be accomplished, must appear very wonderful in our present state of advancement, yet deficiency in actual knowledge of these matters ; and, I cannot help thinking, mankind is possessed of powers, which, when evolved, will make the phenomena of the present day merely ordinary occurrences, and the acquisition of this faculty, with other spiritual gifts, will become a necessary portion of every child's education.

Clairvoyance is a faculty possessed by and capable of development in many or, it may be, in all domesticated animals. So far as my experience goes, I have satisfactorily produced this state in dogs and horses by mesmerizing them. These animals are particularly sensitive to the influence, and will repay, with interest, any gentle and humane experiments that may be tried upon them.

TRANCE.

This is a state in which the subject becomes torpid or apparently dead ; it occurs spontaneously, or

may result from mesmeric influences. It is distinguished from the ordinary mesmeric sleep, by the loss of consciousness. There is no danger likely to result from this condition, although the subject may remain in the trance for weeks, without taking or requiring food or drink, and, when revived, may find some difficulty in realizing, that it was any other than an ordinary sleep.

The ecstatic state differs from the trance-condition, in so far as the subject simply passes into a higher, purer state of existence, and apparently sees and converses with spirits, and contemplates visions of wonderful beauty and perfect beatitude. The spiritual body appears quite detached from the material or earthly body, and, if pushed too far, there is danger in the possibility of the escape of the spirit to the regions of bliss. Nearly all subjects regret "coming back," as they term it; and if allowed to describe all they see, without any suggestions or interruptions from the operator, the most remarkable, absorbingly interesting results will follow.

Many subjects, in giving other details connected with the development of the powers attainable with them, will intimate exactly as to date and time when this condition will be induced.

I have given, I hope concisely, what I consider the best and easiest methods of producing the different states of mesmerism, but would by no means wish it to be thought, that these instructions are infallibly applicable to every case. Different methods are successful with different subjects, and although gazing, making passes, and concentrated will-power are the most effective and reliable means of producing the sleep, yet, I have been quite

successful, with certain patients, by simply gazing into the eyes without making a single pass ; or, in conjunction with the gazing, simply establishing the mesmeric rapport ; in some cases, will-power alone, with others, administering a little mesmerized water, or the application of a mesmerized fabric to the stomach, spine, or top of the head.

In some of the higher stages, if care is taken not to disturb, strange phenomena will sometimes occur. Even materializations have many times taken place spontaneously.

On one occasion, at a private seance, we had the good fortune to bring out the doubles of the sensitives. Two came away from the bodies, towards the audience, a distance of fourteen feet ; and, at the same time, the doubles of the other two sensitives, rose up about twelve inches above their heads, exact counterparts of the sensitives ; the only difference being, that the duplicates were semi-transparent, while the four sensitives sat on the chairs, in a deep trance.

All the eight forms were visible at one time, in a strong light, and were seen by twenty-six people. This phenomenon, I have tried over and over again to re-produce, under what I have thought to be similar conditions ; but, alas ! we have not yet mapped out with sufficient minuteness, these unexplored seas of wonder.

Future generations may, and no doubt will, penetrate further and deeper into these wonderful mysteries than we have been privileged to go. This will only be obtained, when sought after in a solemn and reverential spirit, by those who wish to use it for good. To such alone will the higher phases of this science be revealed. We hope the day will

soon come, when those who use it for evil of any kind, will be scouted. The buffoonery and cruelties practised by those wonder-creating charlatans, who prostitute their gifts to those degraded purposes, for the sake of scraping together the means for such a disreputable existence, will have no charm for those whose minds have been refined by the proper study of this science.

Knowledge of all kind should be, to those who seek it, as free as the air we breathe; and I trust my instructions in the truths of the science of mesmerism may dispel much of the mystery and superstition attributed to it, and stimulate many an honest inquirer to a candid and unprejudiced study of this powerful agent for the amelioration of mankind.

RECAPITULATORY OBSERVATIONS.

Beginners should always have a confidential friend present, but, until very expert, as few spectators as possible, especially during initiation. They should never commence experimenting until, by practice, graceful facility in making the passes has been acquired, and the power of gazing fully developed. No mesmerist can make a subject sensitive, if not naturally so, although patience and perseverance will be well rewarded, with the most unpromising cases. In choosing subjects, never allow those that are difficult to influence, to remain near those that are sensitive; strictly prohibit laughing or talking; always speak calmly yet firmly; act with decision, and ever preserve your presence of mind. Never attempt too much, but proceed slowly and surely. In order to keep the mind concentrated on the subjects, and to ensure an easy sequence of experiments, without having to think

what shall come next, a programme should always be prepared ; it is often of great service, and saves confusion. Always maintain the mental supremacy, and never weaken your control by becoming familiar with your subjects. Carefully watch for any symptoms, indicating that the subject is not suitable for mesmeric experiments. When the mesmeric sleep is produced, always make the subject promise to resist the influence of any other mesmerist. Except in combinations, always remove one impression before imparting another ; and, in terminating a series of experiments, always finish with an illustration of an elevating character, and thoroughly demesmerize every subject.

The next chapter, I shall devote to the description of the application of this science to the healing of diseases, and other curative purposes, all authenticated cases of my own personal experience.

CHAPTER VIII.

ENUMERATION OF CASES, AND METHOD OF TREATMENT ADOPTED IN THE FOLLOWING DISEASES :—PARALYSIS, QUINSY, LUMBAGO, GOUT, GOUTY-ECZEMA, ASTHMA, SCIATICA (TWO CASES), DELIRIUM TREMENS, RHEUMATIC GOUT, CONSUMPTION, FEVERS, MEASLES, CROUP, DIPHTHERIA, BURNS AND SCALDS, TUMOURS, ETC., WITH INSTRUCTIONS FOR PREPARING THE NECESSARY REMEDIES, AND HINTS ON DIET IN VARIOUS CASES.

It is often asserted, even by impartial observers, that many so-called cures, effected by mesmeric treatment, are not permanent. Undoubtedly, many cases are met with, where temporary relief from acute pain in local parts, has been effected, and the symptoms of disease removed; yet, seeing that the requisite attention to the seat of the disease is seldom if ever given, a large proportion of deep-seated chronic cases must relapse. In disease, the congestion that causes the obstruction or unhealthy accumulation, in the part or organ affected, must be removed, to produce a cure or permanent benefit. There is no safer or more effectual means of supplying vitality to the nervous system, to remove these congestions, than animal magnetism; and the following case of paralysis, one of many in my experience, will show what can be done when the patient is treated thoroughly and systematically.

PARALYSIS.

One Sunday morning I was fetched to an old gentleman who had been paralyzed during the night.

I found him, as often happens in these cases, with one side affected, the arm, leg, and face very much contracted. Soon after my arrival, a celebrated physician, a specialist in paralysis, was ushered into the room. Of course, he would not believe that I could do anything for the patient, and professed total ignorance as to how I could magnetize him. However, after examining the patient, and declaring him to be paralyzed, a fact everybody in the room was perfectly aware of, he thought, in order to satisfy the patient, who appeared very anxious and superstitious about the matter, I might as well try: ungraciously expressing his opinion, that I could do neither harm nor good with my mummerly.

I now commenced operations. With an oil medicated by the infusion of southernwood, thyme, and wormwood, I rubbed the whole of the spinal column, always observing a downward motion, at times almost like stroking, for half an hour, stopping occasionally to wash off the greasy, sticky matter that exuded from the skin, using very hot water and a large sponge, in order to infuse all the heat possible into the spine.

In a little time, the congested parts were discernible as white patches, with a death-like appearance. These required the most attention; and, alternately rubbing, bathing, and wiping with a dry towel, I succeeded in removing the congestion from the nerve-centres, restoring them to natural action, by enabling them to throw off the proper supply of nerve-aura.

I now turned the patient on his back, and made vigorous passes from the top of his head, down his body, right off at his feet. These passes I continued until I had the satisfaction of seeing his contracted limbs stretch straight out, and his twisted mouth resume its proper shape. The whole operation did not last more than an hour.

"Now, doctor, what is your opinion?" I said, throwing off the covering.

After rousing himself—for he had been sitting very quietly in a corner of the room, beyond the foot of the bed, apparently asleep, probably from the mono-

tony of the passes, or the influence radiating from the patient—he exclaimed :

“Marvellous ! marvellous !! I must know more of this.”

Putting on my coat, and after a little conversation, I took my leave, appointing to come next day at two p.m., and stating I fully believed that, if uninterfered with, the invalid would be able to walk, without assistance, ten miles on the following Saturday.

Presenting myself the following day at the time appointed, I was taken into the dining-room, and told that the doctor had called, and had left strict orders that I should not manipulate the patient again, at any rate, for the present, as he was afraid the treatment was too powerful. Notwithstanding the remonstrances of the invalid and his wife, the doctor declared the operation might be fatal, and, if so, he would hold the wife responsible. Thus the man, who twenty-four hours before had professed total ignorance of this treatment, asserting it could do neither good nor harm, after witnessing the beneficial results of my exertions, set up a determined opposition, prompted, I can only conclude, in this as in many other instances in my experience, by professional jealousy.

I returned home, disheartened and disgusted, wondering how long incompetence would thus be legally empowered to prevent any means of restoring a person so sadly afflicted.

Shortly afterward I received a telegram begging me to come at once, as nothing would pacify the invalid, who had experienced such relief, that he would not be hoodwinked or frightened into submission.

After a little struggle, to conquer pride and

offended dignity, I resumed my efforts, and within ten days my patient walked without a limp, his speech thoroughly restored ; and, with the exception of a little weakness, he was, to all appearance, a healthier man than before the attack.

The discovery and removal of congestion at the nerve-centres, indicated, as mentioned in the case just described, by the white patches on the spinal column, may be effected by the application of medicated oils that I have found invaluable, not only for spinal treatment, but for many purposes, such as chronic rheumatism, enlarged joints, &c.

MEDICATED OILS.

To every ounce of good neatsfoot oil, add one grain of chemically pure phosphorus dissolved in a water bath. Thoroughly magnetize before use.

Another, equally efficacious, is made as follows :—

Take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover with good neatsfoot oil, stand on a warm hob for three days and nights ; but do not allow to boil. Then press all the oil from the herbs, pour on to a fresh charge, and put back on the hob for another three days and nights. Renew the charges three or sometimes four times, thoroughly pressing the oil from the herbs after every infusion ; and keep for use, well magnetized.

A lotion, quite as valuable for similar application, is made by substituting for the oil, distilled concentrated acetic acid, dilute one part with seven parts of water, to make the proper strength for the purpose. This, thoroughly infused with the herbs, according to the directions above, should be at hand in every household.

QUINSY.

I was called to a well-known public man, suffering from quinsy. All the efforts of his medical man had made no effect, and the case assumed a dangerous form.

I made a few longitudinal passes from the head and off at the feet, then placed my left hand at the back of his neck, and pointed with the right hand at the throat, moving it gently from side to side, for about ten minutes. I then made passes down by the side of the ears, over the neck; and, within twenty minutes, the quinsy burst, discharging a large quantity of pus. This operation speedily gave relief, and ended all danger. I left him a gargle of diluted *Hydrastis Canadensis*, which soon cleansed and healed his wound.

LUMBAGO.

About three years ago, whilst staying at Bath, I called upon that wonderful octogenarian, Mr. S. C. Hall, and was much concerned to find him completely prostrate, unable to raise himself in bed, whereupon I volunteered to magnetize him.

After a reluctant consent, I made gentle passes from the top of his head, down the whole body and off at the feet, for about twenty minutes, and then placed my right hand under the back, covering the lumbar regions as much as possible, and my left hand on the stomach until I felt a reaction. I then placed my right hand at the back of the head, and the left on the forehead, a little while. Then made a few passes over the whole body, to circulate or distribute the fluid, and took my leave.

The next evening I received the following letter:—

14, BURNELL STREET, BATH, *April 13, 1884.*

Dear Sir,—It is only right and just, I should let you know I am entirely relieved of all sense of suffering; quite free from all the pain you saw me enduring, when you chanced to call upon me this morning. I have written chance, if chance it was, but I verily believe you were sent to my aid, by some good guides possessed with power, that you did not know that I was ill, and who instructed you what to do for me. It was but the second time I had ever seen you. You were utterly unaided by faith on my part. It was the first time I had ever been subjected to magnetism, although I knew its most famous professor—my friend Dr. Elliotson—nearly forty years ago. Your unwilling patient I was not, but as certainly I was not a believing patient.

Before you came, I had been examined and prescribed for by one of the most eminent physicians in Bath, but I had not taken his medicines, and have not since needed them, as they were

needless. I consider it only right to prove I am certain it was your treatment that had this wonderful effect. Some time has now passed since you were here ; I repeat I am entirely free from all sense of suffering—and the pain you saw me enduring, when by chance you paid me a visit, and could by no possibility have known I was affected by any ailment.

The natural sense of gratitude compels me to write this.

Faithfully and gratefully yours,

(Signed) S. C. HALL.

P.S.—I have kept this letter back until the 14th. Thank God ! I am to-day quite well.

GOUTY ECZEMA.

A gentleman came to me suffering from a very bad attack of gouty eczema, with serious kidney and liver complications, causing complete stricture of the urethra. His urine percolated through the walls of the bladder and the groins, rendering his condition truly deplorable. I candidly told him I feared nothing could be done ; but he said I was his only hope, his last resource, as he had been told he could not live six months.

I therefore took him in hand, and thoroughly saturated the whole body, brain and spine, with magnetism, by passes from the head to the feet, back and front ; and gave him a drink made as follows, to be taken *ad lib.* :—

Yellow dock root, four ounces.

Clivers, four ounces.

Marshmallow, two ounces (boiled in two quarts of water, slightly sweetened with glycerine).

Also the following decoction :—

Wood betony, two ounces.

Angelica root, two ounces.

Bogbean, two ounces (extracted by proof spirit), and Glycerine, sixteen ounces.

Which makes a very nice liqueur.

Dose :—One tablespoonful in a tumbler of hot water upon going to bed ; instructing him to wash the eruption, &c., with water in which beetroot had been boiled, alternating, every three days, with stewed marigold flowers.

In forty days he made the following remark :—"I have neither speck nor spot about my body, and am altogether in better health than I have been since I was eighteen years of age."

It is now nearly two-and-a-half years since he was treated, and he is in perfect health still.

ASTHMA.

I had the honour of giving three practical lessons in mesmerism to a celebrated specialist for chest diseases. When I mentioned that vigorous breathing through three or four thicknesses of towel or flannel, from ten to fifteen minutes, and in some cases longer, on the spine and other nerve-centres that govern the part affected, will sometimes do wonders in fits of asthma, congestion of the lungs, and in chest troubles, he seemed struck with the idea, and some few weeks after fetched me to a test case suffering from a very severe attack.

I found the patient, a lady, painfully labouring to breathe, with other distressing symptoms. I placed three thicknesses of flannel on her back, and breathed vigorously between the shoulder-blades, rather low down, in close contact, placing my right hand on the stomach; in ten minutes I had the satisfaction of seeing the patient breathing easily, and chatting and laughing cheerfully.

Presuming on my success, I privately pressed the doctor to carry out my treatment in its entirety, to which he readily consented.

Re-commencing. I thoroughly charged the spine, carrying off at the outlets occasionally, then made dispersive passes over the chest and down the arms, paying great attention to the heart, which soon became stronger, and finished with passes from the knees, off at the toes, also rubbing the back with the magnetic oil occasionally.

I then gave the following medicine :—

Heartsease or wild pansy, two ounces.
Liquorice root, half an ounce.
Sanicle, three ounces.
Glycerine, six ounces.
Water, three pints.

Boil gently for one hour ; pour on to three ounces of wild thyme. Let it stand until cool ; press and strain all the liquid, and bottle for use.

Dose.—One teaspoonful as often as required.

This is equally good for bronchitis, whooping-cough, or any chest trouble. I was very particular to see that the kidneys and liver were performing their natural functions, and gave, to assist them, the following prescription, to alternate with the former :—

Pellitory of the wall, two ounces.

Kidneywort, two ounces.

White poplar bark, two ounces.

Pennyroyal, or watermint, or catmint, or lemon balm, one ounce.

Glycerine, six ounces.

Water, three pints.

Made as before, and poured on to the mint.

Dose.—A teaspoonful should be given in a tumbler of hot water before going to bed, and one in a half-tumbler in the morning before breaking fast.

Caution :—All aromatic herbs should never be boiled, but scalded and closely covered up, to prevent the volatile oil evaporating.

I received the following letter from the patient :—

Dear Sir,—My sufferings for the last ten years have been so great, that I can scarcely realize being now able to get about without trouble this severe weather. This I owe to your treatment.

Ever gratefully, Yours,

SCIATICA.

A young officer came limping to my door, suffering from sciatica, and, after twenty minutes' manipulation, was completely freed from pain, but not permanently cured.

About a week later he came again, much of the pain having returned, though not so severe. When I questioned him, he told me that he was in the habit of drinking champagne and other wines very freely—even to excess—and a friend who came with him remarked, that he consumed a great quantity of animal food. I refused, notwithstanding the prospect of a good fee, to prostitute my power to the encouragement of intemperate habits, and told him that unless he gave me a solemn promise to strictly follow a rational course of diet, &c., I would not treat him again.

Like Naaman, he went away offended ; but, unlike Naaman, he had no good counsellor, so he hobbled off, and went to the baths at Algiers, from thence to Germany, and then to Ireland ; and after submitting to numerous cuppings, blisterings, drilling, &c., without any relief, he wrote a very urgent letter asking me to again take him in hand, and faithfully promising to follow my directions.

I commenced by correcting his stomach, opening the kidneys, and gently removing the impacted accumulation from the bowels, with the following medicine :—

Pellitory of the wall.

White poplar bark.

Burnet.

Kidneywort.

Mountain flax : equal quantities.

Bruise and cut up small, like chaff ; well mix. To two well-filled tablespoonfuls of this mixture of herbs, put one pint of boiling water, stew several hours, strain, and sweeten with honey or glycerine.

Dose :—A wine-glassful two or three times a day, after meals.

After the first week, I left out the mountain flax, and continued the other ingredients. This is almost an unfailing remedy for dyspepsia and its numerous attendant evils.

When the functions of nature were restored to their normal

action, particularly the gall—which is indicated by the *faeces* changing from a pale clay to the natural colour—I gave

Poplar bark.

Kidneywort.

Wood betony.

Burnet.

Pellitory of the wall.

Made and taken as the other.

Making him stand, leaning a little forward with his hands on a chair, I magnetized his back, making passes with both hands down the spine, over the hips, down the thighs, and off at about the knees, carrying every third or fourth pass off at the feet.

The symptoms in this case will serve to illustrate many :—The pain became very acute, but quite altered in feeling. Instead of the dull, aching, sickly pain that had hitherto troubled him, it became sharp, tickling, and, as he described it, he did not know whether to laugh or cry. All around the lumbar regions became discoloured, the pain and discomfort leaving him after six treatments ; but I gave six more to be sure of no return.

This circumstance occurred over two years ago, and I am pleased to relate, he has had no return of the pain, and has relinquished his old evil habits, which I consider a grander accomplishment than the cure of his disease : to save a man from becoming an habitual drunkard, is an achievement of which any one may justly be proud.

SCIATICA.

Three years ago a young lady, aged about seventeen, was brought to me in a bath-chair, accompanied by her mother, having suffered from sciatica for about two years. Her medical man had given her morphia to lull the pain, to such an extent, that her sight was almost gone. Without any of those immodest examinations to which she had been subjected, to her horror and disgust, by the usual treatment.

I made passes from the organ of individuality, bringing the finger-tips of my hands very lightly round either side over both

of the ears, to the back of the head, crossing the optic nerves, where at each pass, I felt impelled to let them remain ; then down the base of the brain, across the shoulders, down the arms, and off at the fingers ; varying the passes by bringing every fourth pass over the top of the head and down the spine. This I continued for about twenty minutes, when she took a copy of "THE MEDIUM" that lay on the table, and to her great delight read it without difficulty, exclaiming, "Mother ! I can see."

I now directed my attention to her chief trouble, making passes from the nape of the neck, down the spine, and across the hips, until I felt those parts were well charged. I then made her sit upon my right hand, with the palm upward, making passes with the left, down the thigh and leg, off at the foot ; and, in a few minutes, I had the pleasure of hearing her say : "I feel the pain going down my leg and out at my toes." These passes I continued until exhausted, notwithstanding the patient's repeated assurances that the pain was gone.

The only drawback to this pleasant experience was : the poor bath-chairman lost his fare, for she could not be persuaded to ride, but walked home with ease. She came four times afterward, to more fully establish the cure, and restore her general health, since which she has had no return of the malady.

NOTE.—This young lady's mother told me that, the morning after the first manipulation, she examined her by my directions at home, and found the seat of pain completely black, similar to a bad bruise, and extending some distance down the thigh.

I could mention numerous cases of recent date, but prefer proving that these cases are not temporary, as is often asserted, but permanent ; further, the effect on the brain is pleasant, strengthening and enlivening ; above all other advantages, the patient is not compelled, however reluctantly, to submit to any of those disgusting examinations, that tend to destroy the heaven-implanted modesty that is dearer than life to the uncorrupted maiden, and which it should be the duty of every honest man to guard and protect.

PARTIAL PARALYSIS AND DELIRIUM TREMENS.

I was called by a medical gentleman to a poor man suffering from partial paralysis and delirium tremens; want of sleep being the patient's great trouble.

I found him raving mad, and the family worn out with their efforts to restrain him. He was held down by two strong men. This had been going on, without any sleep, from Friday until the Wednesday evening following at seven o'clock. (His medical adviser told me he had given him all the sleeping-draughts and aperients, that he felt was safe, without jeopardizing his life, with no other effect than to increase his malady.)

When I entered the room, I ordered everyone to leave the bedside, and stand as far off as possible; telling the men who held the patient to let him go. The family remonstrated, and told me he would do mischief, strike me, &c.; but, as I happen to be one in whom nature and hard work have developed plenty of muscular power, I had no apprehension of danger, but felt equal to any emergency.

As soon as my orders were complied with, I fixed my gaze intently on the patient, walked up to the bedside, and placed my hand upon his brow, looking fixedly into his eyes; in a few moments he nestled his head close to me, like a child to its mother, shut his eyes, and fell into a profound slumber, from which he awoke perfectly rational, at half-past three next morning, nature having performed her long-suspended functions, after an interval of five days. I would further add, that, after he went to sleep, I magnetized him over the whole body, without contact, for half an hour, taking care not to catalepsy the limbs, but to leave him without any rigidity of the muscles. A very important precaution when the patient is left to sleep for any time, and always ensured, by keeping the outlets thoroughly open.

RHEUMATIC GOUT.

I was sent for to attend a lady in the country suffering from rheumatic gout. When I arrived I was introduced to my patient, she had been a beautiful woman, but was a complete wreck, although, as regards age, in the prime of life. This lady's illness commenced with indigestion. About two-and-a-half years previously everything she ate or drank turned acid on her stomach; constipation and derangement of the kidneys followed as a natural consequence. The skin became obstructed, and uric acid began to deposit.

The doctor administered mercury, bromides, &c., which soon incapacitated her from all physical exertion; and, within sixteen months, she became a confirmed invalid, unable to walk, feed herself, or even turn her head. Homœopathic remedies were then tried, under the direction of an eminent physician, and this more rational practice somewhat checked the disease, and gave her a little relief, but nothing more.

I have only recently taken this case in hand, have given relief, and hope to make a complete cure; but considerable time will be required, as the heart is in a very bad state, which will necessitate careful and gentle treatment.

This is a simple case, and what a lesson we may learn by tracing it to its first cause, instead of, as is usual, scientifically watching the effects of the disease, dividing and subdividing its action on the various organs of the system.

Indigestion, resulting from an insufficient supply of gall, is found to be the earliest symptom of two-thirds of all our diseases; yet those unnatural, highly concentrated foods, which require more than the

system can continuously supply of this important fluid, are partaken of so freely, that there is not a sufficient quantity of gall to act as an irritant, and cause the mucous membrane to throw off the lubricant that conducts the fæces through the bowels. Particles adhere to the walls of the intestines, become impacted, ferment and generate gases that cause distention, this obstructs the circulation of the nerve-aura, by closing the cavities through which the nerves pass, and the action of the heart, lungs, &c., is impeded.

Natural, pure, simple food stuffs should constitute our diet ; they are invaluable in supplying wholesome nourishment in the proper proportions required by the human economy : further, I am strongly of opinion that we should ignore the dictates of fashion and retain those parts of our foods that are separated, at much labour and cost, and thrown away.

Sugar, when taken in its refined state, is a potent factor of disease, while the whole sugar, as extracted from the cane, is a wholesome article of food : common treacle is far superior to the refined syrup, and is a good digester.

I remember treating a gentleman who suffered greatly with chronic pains in the stomach, and to whom I recommended treacle or honey, and a total discontinuance of ordinary sugar.

After several days, he told me that the change in his condition was very marked ; he felt the honey and treacle nourish and soothe his stomach and bowels, whereas, before, the sugar turned acid, and caused pain and constipation.

CONSUMPTION

The vampire that sucks the vital stream of life from the fairest and most lovely of our species, and

with mocking cruelty, lulls them with false hopes that flutter in the breast, till the last moment arrives—has baffled the most scientific of all countries and ages, who, like the critics of spiritualism, have wandered off into far unknowable regions of mystery, rather than utilize the simple yet effective remedy that flows off at the finger-tips.

The method of treatment, in the following case, is equally applicable in all ordinary cases. This patient had been gradually getting worse for two years, notwithstanding all efforts to relieve her. She had just lost her brother from the same disease; and I found her unable to leave her bed, suffering from a continuous cough, with other distressing and strongly marked symptoms.

I commenced by thoroughly magnetizing her* from head to foot, back and front, taking strict precautions to tie a handkerchief, saturated in diluted acetic acid, over my mouth, and having a basin of the same close by, to continually wash my hands. This necessary precaution should be strictly observed in most cases; further, in many instances the magnetism flows freer from damp hands, yet there are cases that can be better treated with dry hands. Discrimination is necessary in this particular; and the magnetizing should be continued for thirty or forty minutes, every twenty-four hours. The body should also be sponged all over every morning with acetic acid,† a pint and a half, and a quarter of an ounce of essence of peppermint to three pints of water—rain-water preferred. The first diluted acid should be used on the spine, and washed off with very hot water, when smarting takes place, and dried with a rough towel. After the first week, oil of thyme should be substituted for peppermint.

* I have this case now in hand, and hope to make a complete cure in due course.

† The proper strength for all curative purposes, and for application to the spine, is one part distilled concentrated acetic acid to seven parts.

The following medicines should be regularly given :—

Finely powdered mullen.

Finely powdered comfrey root.

Equal parts.

Put a level tea-spoonful in a tumbler ; beat into a paste with a little water or milk, and pour over it enough boiling milk to fill up the glass.

Let it stand ten minutes, and drink, leaving the dregs.

This should be taken three times a day, between meals, for an indefinite period.

The following medicines also :—

Heartsease or wild pansy, one ounce.

Burnet, one ounce.

Pellitory of the wall, one ounce.

Thyme, one ounce.

Barberry bark, one ounce.

Glycerine, one pound.

Cold water sufficient to cover the whole.

Put into a wide-necked bottle, and allow to stand a week or longer, shaking every day. Take one tea-spoonful in a little hot water after each meal, or when the cough is troublesome, and alternate each week with—

White poplar bark, two ounces.

Sanicle, two ounces.

Betony, one ounce.

Wild cherry bark, one ounce.

Made like the former, and the same dose.

Continue the magnetizing every night, if possible, and let the patient have all the pure air that can be had.

DIET :—Whole meal of any kind ; Egyptian lentils ; slippery elm bark ; deep sea fish ; yolks of raw eggs ; cod's liver, boiled or fried ; salad oil, &c.

Circumstances may require slight modification of this treatment, which I shall be pleased to advise on by private communication. Keep from wines, spirits, meat, cooked eggs, malt liquors, and *doctors*, and you may become a living proof that consumption is curable.

FEVERS.

Magnetism has been found of great service in fevers of every kind, by regulating the circulation, giving increased vitality, opening obstructions, and assisting nature to throw off the poisonous elements that have been absorbed by the system.

Many times I have lowered the pulse from 110° to 80°, by making gentle, downward passes over the whole body. But, in all such cases, great care should be observed, where necessary, to fortify the operator's system against contagion and infection, by constantly washing the hands in some disinfectant, as diluted acetic acid, half-pint of ordinary strength to one pint water; and taking from twenty to thirty drops of concentrated tincture of *Avena Sativa*, which may be obtained pure from any good chemist. This tincture is the most powerful and innocent nerve-stimulant known, and, unlike most stimulants, is perfectly free from after-effects, producing no reaction whatever. It is also invaluable in nervous debility, paralysis, opium habit, dipsomania, &c. It is also necessary to wash the whole body after contact in diluted acid.

But while applying these external remedies, the internal fire must be kept up, by powerful but innocent stimulants, such as pennyroyal or any kind of mint, virginia snakeroot, &c. Sometimes an emetic of vervain will be useful. A nice refreshing drink may be made of lemon balm, sweetened with honey or glycerine, which the patient may be allowed to drink without restraint.

Keep up perspiration, and, in a few days, the patient will be well, without any of those tedious or anxious waitings and watchings for a period of incubation.

You cannot do wrong by applying this treatment at the first symptoms of fever, although it may be the early stage of any other disease.

MEASLES, CROUP, DIPHTHERIA.

Measles, croup, diphtheria, and all such diseases, will be checked, or rendered comparatively harmless, by this treatment. When the disease declares itself, the following remedies will be found almost infallible :—One table-spoonful of common gas tar, and one table-spoonful of spirits of turpentine : mix well together in an iron vessel, or any other that will not break with heat. Put into the sick-room ; set it on fire, let the patient inhale as much of the smoke as can be borne, and you will soon observe the leathery fungus in the throat dissolve into a watery liquid, giving freedom of respiration and destroying the germs. This should be continued even after all danger is passed. See that you get the proper spirits of turpentine, as many substitutes, such as are used in paints, go under that name, but a respectable chemist will be sure to keep the proper article.

BURNS AND SCALDS.

Great suffering, and often death, may be prevented in cases of burns and scalds, by using, as soon as possible after the accident, the following means, which I have employed, with never-failing success, for more than thirty years.

Take essence of either spearmint or peppermint, full strength, *not the oil, or what is known as mint-water* ; sprinkle it freely on the place burnt or scalded ; leave it uncovered to the free action of the atmosphere, and the pain ceases within a minute. But in five or ten minutes, the burning sensation

returns; then sprinkle again, with the same result. This may require to be repeated several times, according to the severity of the injury; but the remedy very soon conquers the pain, and if applied soon after the accident, no blister or other mark should be seen next day; in fact, in ordinary burns and scalds, the trouble should be over in thirty minutes. Magnetize the parts affected, and the legs from the knees, off at the toes, to prevent the nervous system suffering from excitement. If the injuries be extensive, magnetize the whole body.

TUMOURS, &c.

Internal tumours, and many other morbid growths, will slowly become absorbed by thoroughly magnetizing the nerve-centres governing those sluggish parts; observing my former directions of passing the hand from the nerve-centre over the part affected, and off at the nearest extremity, &c. Also carry out the following directions:—Take a piece of common fuller's earth, about the size of a hen's egg; put it into an earthen vessel, and pour over it two quarts of boiling rain-water, or distilled water. Let it stand until clear. Carefully pour off the clear liquid, and bottle for use. Dose:—A wine-glassful of this clear liquor, three or four times a day.

All herbs should be prepared for administration, with the whole of their properties retained, and, to secure this, must be decocted as simply as possible. An example of this is demonstrated in the powerfully injurious effect of quinine, as generally administered. This preparation is a potent destroyer of the human race, is never assimilated, but becomes deposited on the spleen, causing the most excruciating suffering and other evils more painful, and, as a rule, more

difficult to cope with than the disease for which it was prescribed.

For those suffering from the effects of quinine, nothing, I find, will so effectually remove this deposit as a simple decoction made from Peruvian bark (from which quinine is made), letting the patient take the *whole* bark intact, simply scraped or powdered.

I refrain from mentioning any more of the large number of cases of various diseases, that I have successfully treated, or I may not know where to stop, and inflict my readers with monotonous repetitions; therefore, I will now pass on to my next subject—Massage.

CHAPTER IX.

MASSAGE.

MASSAGE—GENERAL REMARKS, WITH CAUTIONS AGAINST MECHANICAL APPLIANCES—APPLICATION OF TAPOTEMENT, EFFLEURAGE, AND PETRISSAGE—QUALIFICATIONS OF A MASSEUR—ANTIQUITY OF THE ART—CAPTAIN COOK'S EXPERIENCE AMONGST THE SOUTH-SEA ISLANDERS—VARIOUS ASPECTS OF THE TREATMENT, EFFECTS AND CONDITIONS, ETC.—AND SOME SUGGESTIONS AS TO THE LAWS OF ATTRACTION AND REPULSION, AND OTHER SPECULATIONS.

THE several different modes of applying the operation called massage have been distinguished with separate names. I intend to give a brief description of each in turn; and, in order to make myself understood by the uneducated, I shall endeavour to use the simplest and plainest language possible, avoiding, so far as I can, all technical terms.

This method of magnetizing the human body—for it is decidedly one of the many modes of infusing the vital force into the human system—seems to be coming into great favour, both with the public and the more liberal-minded portion of the faculty. The reason for this, I judge, is that it is one, though a rather low, gross, and less spiritual form, of the many different varieties or distinct modes, common among so-called mesmeric healers, of easing pain, removing disease, and infusing vitality into the suffering invalid.

There are other grosser and still less spiritual

methods of manipulation, which I have in other places warned my readers to avoid, namely, those mechanical appliances that are used as substitutes for the vital human force, or to give the worn-out or feeble magnetizer, more power by passing a magnetic current through his own body into that of the patient—a practice much to be deplored, as the force generated is entirely different from, and bears no relationship to, vital human magnetism whatever, besides giving, in many cases, unnecessary pain, being dangerous and never lastingly curative. I, therefore, recommend my readers to have nothing to do with those pretenders who use a battery of any kind. The use of mechanical appliances should be looked upon with extreme suspicion, as a poor substitute for the higher and more spiritual force, and as being a supersession of the natural by the unnatural. All the mechanical appliances ever invented cannot effect as much permanent good as that imparted from the hand of the feeblest natural healer. The human hand can never be superseded. The power inherent in man may be increased a hundred-fold; but it must be done by spiritual, not by mechanical means; and those healers who have recourse to the latter are retrograding, and will become grosser, more and more materialistic and incapable. If there be any virtue in us, let us use it pure and simple, as the Divine Author evidently intended we should; and when we are no longer able to do so, through whatever cause, let us leave it to more capable operators. Few, however, will be driven to this pass, unless it be, that by foolishly adopting the innovations above noticed, they sacrifice their powers instead of seeking to develop their more spiritual gifts.

Another reason why these mechanical means should not be used is, that they are dangerous, especially in hands unacquainted with the pathology of diseases. Although they may do little harm when applied by an intelligent physician, because he would know better than to use them under adverse conditions, they would become positively perilous in the hands of the ignorant. I have, therefore, always strongly advised, that the man who uses any but natural means should be avoided.

These natural methods, as before stated, consist of and embrace, many modes of procedure, which have received various names according to the form of manipulation.

The first of these methods, that I take up, I shall call **TAPOTEMENT**. It is a kind of percussion with the tips of the fingers, also the striking of gentle blows with the side of the open hand, the fingers being slightly apart, and the hand partly closed so as to form a cup, and to produce, as it were, a cushion of air, when brought into contact with the skin. Either the palms or the backs of the hands can be used. And this careful, quick tapping should never cause the slightest pain.

The next method may be named **EFFLEURAGE**. It is a form of stroking and rubbing, but not the frictional rubbing of the skin. It should be done with the palm of the hand, passing with a centripetal or screw-like motion over the surface, with some degree of pressure, in order to move the under parts of the muscles, the object being to disintegrate any morbid deposit either in the muscles or tissues. The hands should move as much as possible in the direction of the muscle-fibres, a kind of rotatory movement being always maintained. In order to

reach the deep-seated tissues, it may be found necessary to use the knuckles of the fingers, instead of the palms of the hands. Always avoid an upward as well as a downward direction, in any form of rubbing. Considerable practice and tact are requisite to perform these and other manipulations with effect, combined with comfort, to the patient. The intelligent healer, who thoroughly understands the object of the manipulations, and carefully watches their effects, will soon be able to operate with a certainty of producing marked beneficial results, while any carelessness, or want of observation and precision, will be likely to bring about a change for the worse. It will be easily understood why these centripetal or screw-like movements should be as much as possible in the direction of the muscle-fibres, when it is stated that the object is to penetrate deeply into the tissues; sometimes considerable pressure with the knuckles, just short of hurting, is necessary. When any pain is localized, the surrounding parts should be manipulated. The spine also, should invariably receive a portion of attention, the operation being carried in a direct line of communication from the spine to the seat of pain, and then, from the seat of pain to the nearest extremity. For example, if the knee be affected, begin upon the lower portion of the spine, and then all down the thigh as near to the affected part as possible, proceeding down the leg and foot, and off at the toes, the object of the movement being, to send an increased flow of nerve-fluid to the affected part, and allow it to pass out at the extremities.

PETRISSAGE is another series of movements, considered by the profession, as the most important of all, and the most difficult to acquire. It is, no

doubt, a powerful excitant to the capillary circulation, arousing the dormant nerve-fluid into activity by operating on the deep-seated parts. The muscles are squeezed between the fingers and thumbs, part of the finger-tips resting on the upper part or cushion of the member operated on, the part so squeezed, being, at the same time, drawn through the hand with a rolling movement. The effect of this movement should be carefully watched, as the object is, to procure the absorption by the lymphatics, of morbid products and effusions, to increase the circulation, and rouse the vital forces. This deep action on the muscles no doubt tends, on the one hand, to dilate the blood-vessels and remove obstructions, while the gentle rubbing tends, on the other hand, to contract the parts, by bracing them. It will, therefore, be readily understood, that considerable discrimination is necessary in the practice of this portion of the art, in order to ensure success, and to prevent over-pressure on the brain, heart, or any other organ, thereby weakening or otherwise violently affecting them, in which latter case, this strong treatment should under no circumstances, be continued, gentle downward stroking with the finger-tips being substituted. There is little doubt, however, that, in chronic cases the muscles are rendered more contractile, and also more susceptible to the influx of nerve-fluid, in addition to the result already alluded to as regards the removal of effete matter and morbid deposits.

When the heart is strong, and there is no tendency to apoplexy, it is best to begin at the extremities, proceeding with the front of the body and ending with the back; after which the entire body may be sponged with soap and water or diluted

acetic acid. In chronic joint affections, and many other painful ailments, the use, in conjunction with any of the methods of the massage treatment of liniments, oils, and salves, may prove of great service ; but dry friction is often all that is required, the medicaments just referred to, not being absolutely necessary. A word of caution is here required, as to the protection of operators, in cases of contagious diseases, which is indispensable. The means to this end can readily be found in other sections of this book, though I may briefly mention that the following herbs, macerated in acetic acid, will be found efficacious, viz., wormwood, thyme, southernwood, golden seal, blood root, &c. The herb selected should be well broken up or bruised, and put into a wide-necked bottle, which should be filled with the acid (or prepared neatsfoot oil), and well corked, the whole being allowed to stand until wanted. The longer it stands, the stronger it becomes. Dry rubbing is preferable, if there be no danger of contagion, as the magnetism then flows unchecked.

I should here remark, that this manipulation is very useful, but, like the many forms of massage, should not be over-estimated at the expense of the higher and more potent arts of healing. Massage and rubbing are the materialistic or coarser forms of a series of methods, devised by human ingenuity for doing what can be much better done by simpler, easier, safer, and more natural means, without even touching the body. Exemplifications of this method of healing occur among us every day, and are reported from time to time in our periodicals, on the testimony of witnesses whose evidence is indisputable. But, in spite of this, it happens that the more laboured, grosser, and more materialistic the means

employed, the more readily it commands public recognition. Hence massage is becoming a pet of the faculty, while the higher and more spiritual modes of operation are, by the majority, ignored. Happily, however, there are a few noble lovers of truth, whose intellectual faculties are of a brighter and higher type than those who have not progressed sufficiently, to think for themselves and venture out of the groove of early imperfect teaching, or to break away from the leading-strings of traditional guidance. But the laws of the Great Creator are unfolded by advance and progress; and the pioneers of truth shall receive due recognition when the mists of bigotry, ignorance, and superstition are dispersed by the advance of the intenser and more penetrating light of matured reason and research.

Although I put massage in the lowest place of recognised methods of infusing vitality into the system, I by no means underrate its therapeutic value in cases where the patient is insensible to the higher or more spiritual modes of operation. Such cases may derive benefit from massage, where other means fail, as well as cases where there exist accumulations or deposits in the muscles, joints, &c., which refuse to yield to more gentle forms of manipulation. But, I am still of opinion, that massage should be employed only when the patient is not amenable to more refined and less violent treatment, and then, only with great caution, especially if any heart-trouble exists. Moreover, close application and careful attention are necessary for the acquirement of the art of massage; and however minute and full the description of the details of each operation might be, a great amount of intelligence, aptitude, cultivation and tact, is required to become a

successful masseur. No one should attempt to train who is not adapted by the necessary natural gifts, or who has his powers deteriorated by disease or any other cause. The qualifications needed for a good and reliable masseur, are neither few nor unimportant; and, although a knowledge of anatomy will be found useful in practice, much more depends upon a loving, sympathetic heart, combined with careful penetration, quick perception, cautious observation of details, and, above all, the cultivation of those spiritual gifts, mentioned in Corinthians xii., these last, being of far greater value than the strict observance of those orthodox rules, that would bind the operator to forms and methods, such as tend to prevent the development of the higher nature, in the natural operator, and completely frustrate the efforts of the higher powers: a matter which should never for a moment be lost sight of by the operator. And it may be remarked, in passing, that a certain amount of respectful deference is due to those enlightened physicians who have thrown off the fetters that bind their confreres to obsolete customs; such, are worthy of esteem, as well as appreciation. To return to the subject of training in this art, it may be said, that although, as will have been seen, the standard of qualifications is high, requiring, besides, special virtues, which need not be mentioned here, but which can be readily apprehended, by earnest inquirers, yet those aspirants, who sincerely desire to give themselves whole-hearted to the practice of this art, who are ready to sacrifice every passion, indulgence or appetite, whether of the body or the lower mind, as well as any diverting ambition, on this purely spiritual altar, will find this art, in any of its forms of application, or manipulation a pure and

real pleasure; and will achieve a success, beyond their most sanguine expectations. They will become the mediums through whom higher ministering spirits can apply the astral influence to the afflicted; they will see their suffering, tortured, afflicted brothers and sisters, become calm, easy, and happy under their hands; they will witness the spectacle of the burning fever and the blighting epidemic, vanishing at their approach. The fire of delirium shall be extinguished by their touch; the suffering babe shall smile its thanks for their loving efforts, and anxious parents shall bless them. The aged who have been roughly handled in the battle of life, and whose wounds are unhealed, shall have their passage to the grave made smooth and painless, and often be brought into close communion with long-lost loved ones, the parting from whom has left an aching void, for which earthly consolation is inadequate. All this, and much more, shall be accomplished by the true healer, if his heart be properly attuned, and his soul placed in harmony with the real nature of the work; and the sphere of the spirit-world. Who but those practising this art can experience the ecstatic joy, that thrills through every nerve when he sees the happy change in the poor sufferer, under his manipulation, pain giving place to ease, restlessness to calm, despair to hope? Often and often, when dragging his weary limbs homewards, after some such experience, he will feel, that he would not exchange his position with the noblest in the land. How often from his heart, does the healer spontaneously breathe forth his thanks to God, both for the existence of this power, and for his humble share in its exercise over suffering humanity, notwithstanding the cry of pharisaical

sects, who ascribe this work to the devil, because unauthorised by them ! Indeed, no proud conqueror of empires can truly compare with him who conquers disease and despair, and combats death itself.

I was called, a short time ago, to a gentleman suffering from rheumatic gout, the chief seat of the disease being the head, as well as the spine. His devoted, loving wife, with tears in her eyes, pointing to her husband's portrait, taken five years previously, said, "Look on that picture!" (it depicted a fine specimen of intellectual manhood), and then pointed to her husband for the contrast. He was propped up on a couch, a helpless, emaciated framework, with an almost imbecile look ; for two years he had not known five minutes' cessation from the most excruciating agony in the brain, except during unconsciousness, produced by doses of morphia. She then related a pitiful tale of suffering, hope, and despair, day and night watchings, anxious consultations with the leading physicians in London, and their different opinions (in some cases, the opinions were quite opposite), with the result that the case was pronounced by one and all (this being the only point of agreement ultimately) to be hopeless, involving death within a year, preceded by a state of total imbecility. Confessing that she had no knowledge or faith, in the science and art of which I was a representative, she had, driven to despair, felt constrained to act on an impression, produced by the assurances of a friend, that no harm, at least, could come of a recourse to me, and therefore, had determined to try what could be done, by another mode of treatment than those methods which had so miserably failed to give even a little relief, or the slightest hope.

TREATMENT AND RESULTS.

I commenced with a few gentle magnetic passes over the head, and off at the arms. At the third or fourth pass, the patient gave a cry of pain, the head being so tender, that the slightest possible touch, caused torture. I then held my open hands together at the top of the head, about one inch from contact, separating them slowly, and passing them down over the sides, and off at the arms, so as to take away any accumulations with each pass. I also gently stroked the spine downward, allowing my hand to remain on the part where it was attracted. I then made passes from the knees, and off at the toes ; after which I placed the backs of my hands together, with the tips of my fingers pointing at the crown of the head, about half an inch from contact with the patient, and I then breathed down the fingers, allowing the breath to impinge on the head, and shifting the hands about until the whole surface of the head had been affected by the breath. I further pointed my fingers at the ear, and breathed into each in succession, and proceeded with the same process, at the nape of the neck.

Improvement commenced at once, and this was the first actual relief from pain, that the patient had experienced for two years. I attended next day and then, every other day, until one Sunday afternoon, which I well remember. Very soon after I had taken up the case, I was, after my ministration, invited into the drawing-room, where a number of the invalid's friends were assembled ; they were so satisfied with the progress he had made, that they came forward to congratulate me, and shook me warmly by the hand. The patient's sons and daughters were much affected ; and poured forth their blessings and thanks, adding, now that their dear parent was free from pain, they, as well as their mother, were hopeful of his ultimate recovery, and were rejoiced at what had been accomplished, and at the prospect. I, of course, bore myself modestly ; and, giving way to a high and holy influence that came over me, I took the opportunity of expressing myself, in a few appropriate words, on

our indebtedness to the important assistance in these matters of our ministering spirits. Whereupon, a stoical old gentleman, with an indescribable cranium, regarding me like a judge does a convicted criminal, and, pointing downwards with a long bony finger, as if he were a body-snatcher or an ancient witch-finder, shook his head and groaned out, in a sepulchral voice, that the devil sometimes assumed such forms as to deceive the very elect. Having other cases to attend to, or, according to this old Christian's ideas, more devil's work to do, I left this antiquated, orthodox, old fossil to contemplate my reception in that region to which he had already consigned me, so far as his estimation of me was concerned. However, at the end of four months, attending three times a week, the hopeless invalid was restored to vigorous manhood, without a remnant of his former trouble. I recommended a change to Australia. The voyage out was taken, the climate seeming to suit so well, that at this date my quondam patient is still entirely free from his old complaint, and out there, unwilling to return. I have only to add, that such experiences as the above, yield a feeling of true and high pleasure, that eclipses any and all others, and makes the operator indifferent to criticism, sneers, or threats.

But the cultivation of the heart is not all that is requisite for successful practice. It is also necessary, that the hand and the head should be carefully trained to an acquaintance with the nervous system, the circulation of the blood, the muscles, the tissues, the veins, the arteries, the several organs, the brain and spinal marrow, on all of which depends the wonderful structure called man. The more true knowledge of anatomy the masseur possesses, the

more successful will his efforts be. But, I cannot understand why, in this connection, many useless branches of education, demanded by colleges, are insisted upon. A knowledge of Nature, and of Nature's laws, in their simple uncomplicated forms and workings, are worth more to the healer than an acquaintance with all the dead languages, algebra, the higher branches of mathematics, and all such subjects, which have no bearing on his pursuit, and are of no aid to his calling.

Strong evidence exists, that massage was known to, and practised by, the ancient nations, the Persians, the Greeks, the Romans, and others ; also, coming to more recent times, by the descendants of Eastern nations, and of the more intelligent of the primitive races, in different parts of the globe. Captain Cook, in one of his visits to the South Sea Islands, found himself one morning unable to move, through a severe attack of rheumatism. When his sickness became known to the natives, they performed what, to the chronicler of the event appeared a curious ceremony. Half-a-dozen native women surrounded the invalid, stripped him naked, laid him on a mat, kneaded, squeezed, stroked, and thumbed every muscle of his body, tapping him occasionally with the tips of the fingers ; and, although the operation, from the nature of the case, caused him at first considerable pain, such was the dexterity of the operators, that, in a short time, he experienced great relief, then ease, and eventually perfect freedom from pain, with a speedy restoration to perfect health. The chronicler describes in detail the *modus operandi* as follows :—

The operators commenced by squeezing the muscles between the fingers and the base, or soft part, of the thumb (forming a soft.

cushion, as it were), and they then drew the part so acted upon through the hand somewhat, as if imitating the squeezing of water out of a wet towel, with a rolling motion. They then grasped a handful, as it were, of the flesh, and with gentle pressure with the fingers and palms of the hands, rolled and worked the parts about. They also used a kind of percussion with the tips of the fingers and palms of the hand bent, so as to form a hollow cup, with the object of getting, as it were, a cushion of air to intervene between the hands of the operator and the skin of the patient during the act of percussion. They also rubbed the several parts of the body, with a circular motion, and considerable pressure, moving the skin and tissues down to the bone, with the object, as the chronicler suspects, of disintegrating and moving away any morbid matter. All this appeared to be done in an expert and scientific manner; and, considering the tender state of the inflamed parts, and the rapidity of manipulation, it appeared wonderful how little pain and inconvenience the patient suffered. In fact, it had such a fascinating influence over the pain, that the patient fell asleep after a time, under the operation. Indeed, some of the voyagers became so enraptured with this operation, that they shammed sickness in order to enjoy a treatment that was so soothing and so beneficial.

The reader will at once see, that the method of treatment of this primitive people, is none other than the modern discovery and fashionable practice of massage—a practice of undoubted benefit when the object is to remove or liberate any muscular deposit, as also to set in active motion the stagnating blood. It at once improves cutaneous circulation, facilitates muscular growth, imparts vital energy, and its reflex effect on a weakened spinal cord or bulb, is beyond all description, efficacious. The muscles, nerves, and vessels are exercised, and their lost tone restored. But this stamping in, as it were, of the life-force, is only necessary where the patient is insensible to the more spiritual methods, as this life-force can be infused into the system by much easier, simpler, and safer means (such as I have explained elsewhere),

consisting of the exercise of a gentle but consistent will-power, or the power commonly known as magnetic, combined with passes of the hands, but without even touching the body. Rubbing, called medical rubbing, shampooing, and massage, as well as other forms of manipulation, owe their great virtues to the vitality infused by the operator into the patient; and the difference in their effects is mainly due, first, to the patient's requirements and, secondly, to the patient's susceptibility. For example, to employ massage on a susceptible patient would be madness, while it would quite suffice, if the hands were simply laid on him. Cases in which massage would be advantageous, are chronic deposits, obstructed muscular action, gorged blood-vessels, dyspepsia, where exercise is impracticable, and many other forms of disease, in which medicine has little or no effect. But other methods are called for, where the vitiated or spent nerve-force has to be displaced, and a purer, healthier, and more active force has to be infused. If, at the commencement of the treatment, the patient, like Captain Cook, finds it a little painful, tiring, or otherwise objectionable, let him persevere, and, in a few days, he will begin to enjoy it, and, ultimately, it will impart a sort of fascinating and charming influence. Indeed, it partakes of the character of a luxury when pains, aches, and chronic nerve-diseases of many years' standing, yield to the potent influence of massage and its kindred methods of operation: frequently, almost miraculous improvement taking place in, those hitherto considered, incurable diseases. As hope takes the place of despair, increasing confidence is created, and then complete recovery is almost certain. But, as before remarked, —and this point cannot be too often reiterated, or too

strongly insisted upon—the aspirant to success in this art must bear in mind, that these happy results can only be achieved by care, kindness, patience, and skill, governed by a well-directed will ; and that the many and necessary qualifications of an efficient and successful manipulator, can only be acquired by perseverance, steady practice, patient study, and ever-ready tact. Still, it cannot be denied, that while it is impossible for some people ever to acquire the necessary qualifications, others seem born with every gift required for the successful practice of this and kindred arts. Sound muscular health and strength, an agreeable, pleasant manner, a sympathetic, loving, self-sacrificing disposition, that shines through the face, as it were, and inspires the patient with confidence, and a child-like reliance on the operator's powers for good,—these are a few of the gifts I refer to. None should understand these requirements so well as spiritualists, whose development should ever be in this direction, as the advantages they possess over the materialist, whether churchman or secularist, are immense ; and this knowledge should make us, spiritualists, humbly sensible of the increased responsibility, bearing constantly in mind, that, however expert we may become as operators, and in whatever way we seek to alleviate suffering, (whether by those innocent natural remedies mentioned in another section of this book, by baths, massage, mesmeric passes, breathing, or any method, or combination of methods under whatever name), success chiefly depends on the conditions present, which highly affect the patients. For this reason, the vital aura that passes from the operator should be clean, healthy, vigorous and highly spiritual ; and, not forgetting minor

matters, the hands should be clean and soft, the nails short and smooth, and the touch delicate and sensitive, but firm and strong. The mind, too, should be schooled to rise above all animal passions under all conditions : in short, the animal must be thoroughly eradicated, and the spiritual substituted.

The operator should, preferably, put the patient in a reclining position, and make him as comfortable as possible, placing pillows and cushions under, and by the side of the body ; in short, every means should be adopted to make the operation as easy and pleasant as possible, for, if the patient is subjected to needless irritation and discomfort, an antagonism is created, which causes the influence or force sent out during the operation, to rebound, as it were, while, if the body and mind are soothed and kept as easy, comfortable, and contented as possible, there is a willingness to submit to the operation, which aids in the process of the vital forces being absorbed into, and distributed through, the whole system. Those vital forces of which we know so little, agents of the great *unknowable Will*, the existence of which is doubted, ignored, and even denied by scientists, and the vast majority of the faculty, or, if acknowledged, are attributed to electricity in some of its forms—these vital forces I firmly believe in ; and, I assert, basing my opinion on long, minute, and close observation, that they have no relationship whatever to electricity or to any other known force ; that they are wholly distinct from these, and from one another, during their separate action : that they are forces, evolved or created, for the sole and immediate purpose for which they are required, and no other ; and, further, that there exist, as many forms and degrees of these forces, as there are needs

or requirements for them; and, like all forms of matter, they graduate from the coarser forms which fit them for gross contact with matter, step by step, until they are merged into the ethereal, every link being perfect in this chain, by which spirit operates on matter and spirit in every and any form required, each form, too, being distinct and separate from another, and from each other. Viewed by the light of this theory, much that has hitherto appeared mysterious, can be better understood, much that has hitherto been neglected, may be used for the benefit of mankind; and, instead of working in the dark, we may, by this light, discover causes that will enable us to produce effects with more certainty.

Scientists tell us, that the densest, hardest, and the most compact objects, as well as those of an opposite character, are combinations of atoms or points of matter, of infinitesimal smallness, no two of which touch each other: that there is a distinct space between every one of these atoms, whether animal, vegetable, or mineral bodies; that these atoms are held in position by the laws of attraction and repulsion, whatever these vague expressions may mean. I fail to comprehend an unoccupied space, under the conditions stated, and cannot but feel, that something more powerful, more solid, more adhesive than those forces or laws, with which we are only slightly acquainted, called attraction and repulsion, is required, and, is really employed, to bind together such a dense unbreakable substance as the diamond, for instance. I would further ask, whence does the one force receive its momentum, and where does the other rest its fulcrum, as it were; and, if these same forces alone, act on similar atoms, how comes it, that such a vast variety of forms, and such different

degrees of density, are produced by one and the same cause? Again, I would inquire why do not these same forces act in a similar manner to some extent at least, when any of the more compact bodies become fractured?—for, though some of the particles may have been lost by the heat, or other cause producing the fracture, yet, there is no reason why the broken surfaces should not be brought sufficiently close together, to allow the force called attraction to hold them as firm and rigid as before. One may fairly expect this force to act in some like, though modified, form under nearly similar conditions. These and other objections, too numerous for the space here, make me doubtful of the conclusions of scientists, and I therefore look in some other direction for a little gleam of light, toward a solution of the problem. As this book, probably, to a very large extent, will circulate among unscientific thinkers, whose minds are not biassed by scholastic theories, or rigidly held down by dogmatic so-called laws, there is a probability that some of them possessing rough but vigorous, searching, and penetrating intellects, may take up this question with characteristic energy, determination, and persistency, and prove to demonstration what has here been foreshadowed, and been put forward as a matter of speculation. With such a view, it is suggested that these atoms—if the atom really exists—instead of being held in suspension, may be bound together or cemented by some spiritual fluid, or substance, quite as real, but denser, and more solid than the atom itself. Or, may not this starting-point of matter be surrounded by an atmosphere of different densities, according to its varying composition?

Like the great world-atom on which we now live,

the laws of attraction may work, by bringing into their proper place and towards some central point, those atoms having an affinity for each other: as being the bricks and stone required for the erection of the structure, according to its form and kind. But the question would here arise, what is the mode of action of the builder, and what is the cement used to hold the many different parts in such close contact as to almost defy disintegration? May not the answer be, that this is effected by the blending of those tiny, invisible spiritual atmospheres, that surround each atom with life, or, one of the many different degrees, and perhaps qualities of life force, which graduate from the coarser forces we call electric, step by step, until they are blended with what to us is, the infinite:—a chain through which is transmitted, the great central force of all, working with every link intact? The nearer these distributed forces approach in kind, to the infinite, the denser, more solid and unchangeable being their nature. Thus, the living principle we call spirit, may be the soul of all things animate and inanimate, with varying degree and kind, according to differing requirements, employed by the great source of wisdom to work out such amazing results. May we not, therefore, be allowed to opine, without outraging common sense, that those atoms which are matter of pure speculation, those starting-points of matter, are the less important parts of the structure, or the coarsest and most depraved form of spirit; and the retina of the eye, being composed of similar matter, is only capable of receiving the impression of its affinitive elements, while the more real, if one may say so, that is the more spiritual, and denser forms of matter are imperceptible? Accordingly, it may happen,

that the coarser atoms could be, and are, withdrawn, without really altering the form of a structure, or, to use the proper term, entity, otherwise than by relieving the spiritual matter of a grave impediment, against the full exercise of its capabilities. May one not further suggest, that this invisible matter we call spirit, although the normal sight is incapable of receiving its impression, can be perceived, unmixed with those grosser particles, with greater certainty, by the disembodied spirit, or the clairvoyant, whose supersensuous vision is unimpeded by the material particles? With what wonder and delight shall we exercise our spiritual faculties, when, unfettered by this clay casket, this combination of atoms, this well-like prison, which impedes those higher powers, is cast off, to enable us, relieved from mortal obstructions and hindrances, to explore these intricate laws of nature with accuracy and certainty. Then, other worlds, and cities, and beings, may be revealed to our astonished, but unimpeded senses; their hidden laws and their mysterious workings, will be no longer a speculation, but a surprisingly simple and harmonious comprehension of the wisdom, power, and love of the great Almighty Father. Until then, we must work with such dim rays of light, as are at our command; and, although few and far between, we may occasionally be favoured with glimpses of some of these so-called mysteries.

The sole object of the writer, in treading these intricate paths, is to do service to humanity; and he is buoyed up with the hope of being able to teach others, as well to apply the healing power or force called animal magnetism, with more accuracy, certainty, and, consequently, better effect. Many theories have been put forth, by different observers of the

action of this force, as a curative agent, all of whom, while minutely recording its effects, seem to be silent as if being afraid to venture on any explanation, or bold guess even, as to its nature and mode of action. In fact, while the effects of this remarkable force are recognised and acknowledged, by the higher type of scientists, the causes on which these effects depend, seem to have been unsought or ignored. The writer, therefore, trusts that the few suggestions put forward, although throwing no very clear light on this difficult enigma, may induce more capable intellects, to roam in these unexplored regions, where they may discover, that some of the suggestions have a little claim on their consideration. And further, it may be found, that if the spirit matter binds and holds intact the grosser matter, the effect produced by the infusion of some degrees of this higher force, from one body to another, particularly from the strong to the weak, may act by disintegrating a portion of the worn-out effete atoms, that have, through some cause, become deteriorated or diseased ; or, it may be useful in displacing a quantity of the higher force itself, that may have become so gross as to be no longer able to perform its functions. Possibly, this vital force, emanating from a healthy natural source, may penetrate the morbid deposits of effete matter, which the diseased and spiritually weakened invalid's enfeebled vital forces, are, of themselves, unable to eliminate. In this way, we may understand the action of what, for want of a better phrase, we style animal magnetism upon tumours, and other morbid growths. The writer is inclined to believe, that all such growths occur, either through some obstruction in the circulation of the nerve aura, that emanates from the brain and spinal cord,

or in consequence of the dispersion of the vital force, from the affected part, owing to violence, or some similar cause, producing an effect, as it were, of the nature of a fracture of some inorganic body. We may thus get a glimpse of the action of these forces of life when infused into a system which has morbid, unnatural obstructions, that have attained to their deadening proportions, because their spiritual forces have become weakened and inefficient. Which spiritual forces, in their full vigour, would have sufficed to disperse, or to utilize, in some way for good, this energetic matter, depositing each particle in its natural and proper place, fully supplied with its vigorous life-principle.

But this progress can never be made by adhering to pet theories, jumping at conclusions, or dogmatically insisting upon the pursuit of those hidden laws, according to Act of Parliament, the established canons of any sect, school, creed, or by the favour or grace of anything or anybody. We must be prepared to give up our preconceived notions and favourite dogmas, and to manfully and honestly yield to truth. Then we may find, that those forces do exist, and are different forms and degrees of spirit matter, and possibly the soul of all things animate and inanimate, which, though invisible to the normal sight, the retina of our eyes being incapable of receiving their impression, yet do exist in all their varied forms, being more solid, real, and powerful than any combination of atoms; and, indeed, they manifest themselves, mixed with earth atoms, in such diverse forms as the rock, the flower, and that masterpiece of creation, or evolution, MAN, whose dormant spiritual faculties may one day become so developed, as to reveal to him hidden wonders, such as neither

the microscope, nor any other aid to normal sight, human ingenuity may construct, can help to show. He may then perceive and know, that other communities and states of being, are blended with the material world in which we live. That those forms which he now considers to be wholly subject to dismemberment, decay, and annihilation, are, in some of their component parts, interblended and allied with more solid, real, and substantial bodies, made of matter that can never die, dissolve, or be disintegrated, but retains its individuality throughout eternal ages. That those beloved forms he thought gone to decay and obliteration have their living counterparts in more solid and imperishable forms, with brighter and fuller powers, than when encumbered with earth atoms. That the process called death, is only a separation of those atoms from the real man, the evolution of the butterfly from the chrysalis. This real man is only invisible to normal perception, that is, to our senses, as usually educated, in the same way, as the retina of the eye was previously explained to be incapable of receiving the impressions of spiritual forces; but there is no doubt, that the power of seeing this spirit matter, irrespective of the eye, lies dormant in most men and women, and only requires to be cultivated and developed. Paul knew something of all this, when he recommended the seeking of spiritual gifts, the gift of seeing, the gift of prophecy, the gift of healing, &c.; and he no doubt meant, that these gifts or powers, were attainable, as being innate in us, and only needing bringing out. He put his precept into practice, for he sent handkerchiefs and aprons to the sick, and they were healed thereby. The writer wou'd like to know, from the materialistic

Christian, whether the healing was caused by the handkerchiefs and aprons themselves, or whether it was effected by some force or power, imparted or infused into them, by the sender ; and, if the latter, it may reasonably be asked, of what did this force or influence consist ? Whether its nature was electric or magnetic ; or whether it was a divinely given power inherent in Paul himself, and developed by the method of seeking, which he recommended ? Also, one might reasonably think, he had proved them to be, both attainable and successfully applicable. The writer knows—yes, knows, as positively as he can know anything—that this power exists in, and is as potent, and as applicable to-day, by living men and women, as in the days, and by the individuality of Paul himself. This fact, or result, the writer demonstrates every day ; and he is willing to submit it and himself, to any sensible and reasonable scientific test, or method of research, providing the object be, the honest and unprejudiced seeking after truth, in this important matter ; but not to the supercilious pooh-poohing of curious dogmatists, whose sole desire is simply to throw doubt on, or only attempt to disprove, what has not originated from them, or what, for the time, they do not understand. Sham inquiries of the latter character, are both reprehensible and degrading, and should never be submitted to, in spiritual matters, any more than in secular matters. No man of right feeling and common sense, would seek secular truth and knowledge, by shallow attempts to throw ridicule on, or simply to deny, statements and assertions, advanced and based on experience and certain knowledge ; he would rather, without bias or prejudice, carefully examine the proofs, investigate the phenomena, weigh the facts,

and then come to an honest and deliberate judgment. If a sceptical member of the faculty is willing, on these lines, to seek the truth and act justly by himself, he can readily try his own powers in secret, without compromising himself with his colleagues, by attempting the following experiment, which, if he is honest to himself, and is willing to note the effects, minutely and fairly, will convince him that the medicine that he administers, even the most simple remedy, will have a much greater effect than before, its efficacy being nearly doubled. Let him pour the medicine into a tumbler resting on the palm of his left hand ; next, with his right hand, let him make a few gentle passes from the rim down the sides, turning the glass round, until every portion has been subjected to the process ; then, let him point, with the tips of the fingers down, into the tumbler, gently desiring, that the contents of the glass may become impregnated with the emanations from his fingers, continuing the whole process from five to ten minutes. The liquid will have been magnetized, and its efficacy increased to an extent, little short of marvellous ; and it may then be poured, for keeping, into a bottle, the colour of which should depend on the qualities or character of the remedy, a blue bottle being preferred, if the medicine be an anodyne, nervine, febrifuge, balsamic, diaphoretic, refrigerant, vulnerary, cephalic or antiseptic, and a yellow bottle being preferred, if the medicine be discutient, diuretic, laxative, alterative, demulcent, deobstruent, or emmenagogue. If these coloured bottles are not at hand, a common dispensing bottle will answer, care being taken to keep the contents shielded from the light, as they then retain the magnetic influence much longer. Observing these directions, even plain dis-

tilled water, with a little glycerine or gum arabic, will sometimes work wonders in allaying pain, when powerful drugs fail. Such effects, cannot be set down to the imagination of the patient, if he is not allowed to know anything of the matter.

These, and numerous other experiments, go a long way to prove the projection of a force from one body to another, with or without contact, or even the use of any medium, such as water, &c. The writer therefore asserts, with confidence, that the massage treatment, can be made more and more efficacious, in proportion to the degree of the invisible vital force infused into the patient. He is also quite positive, that in many cases in which the massage treatment would be dangerous, as, where there is heart-trouble, some of the lighter and more spiritual means of infusing life-force, could be employed with advantage. On the other hand, he admits, as before explained, that in cases in which the patient, owing to a grosser or more positive nature, (proceeding, it may be, from cultivation or heredity,) or other cause, is almost insensible to the higher or lighter methods of the infusion of life-force, some of the grosser, or more violent methods of imparting this restorative force may be very effectual, and should be resorted to. In fact, ready perception and considerable judgment, are needed for the treatment of all these cases, and the advice of an intelligent unbiased physician would be useful, and should never be disregarded, in cases, where violent measures are necessary. But the true masseur, medical rubber, mesmeric healer, or by whatever name called, should seek to receive his impressions from a higher source than man, or his own experience. In this connection, it is much to be regretted that some practitioners of this simple,

natural, and innocent means of doing good to our fellow-creatures, should play into the hands of the worst enemies of this mode of treatment and healing, by claiming for themselves, powers to heal, that they cannot sustain, when tested, thereby disgusting those, who are induced, by their exaggerated pretensions, to pay large fees for curative treatment, only to be disappointed as regards themselves, and to have their hopes of recovery blasted. These have their confidence destroyed in a science, which, if intelligently apprehended, honestly sustained, and properly administered, would prove of inestimable benefit to thousands of sufferers. These are the pretending professors, who, by their avarice, ignorance, and the maladministration of this high power, drive their victims to form the conclusion that no such beneficial power exists, and that all claims for its healing action, are simply an imposture. So that many true, honest pioneers, who have been working, at a sacrifice, for years, to ensure the recognition of the claims of this power and art, and to establish its right to the highest respect. Who have, in a great measure, seen their way to this result, by their patient, persevering efforts and their successful labours, among a large and intelligent public; obtaining increasing confidence, and gaining a larger and larger measure, of appreciation and respect, now begin to feel apprehensive that their self-denial, their exertions, and their hardly earned position, are in danger of coming to nothing or being quite lost. These blatant and so-called healers, presuming on family connections, claim to take higher ground and to do greater things than other, quiet practitioners; but, they have miserably failed to do even as much, as the humblest and least pretentious of our spiritual

workers, whose services are within the reach of the poor, as well as the rich, as, while they are satisfied with reasonable remuneration from those who can afford a fee, they are equally ready to give their time, talents, and powers, for the sake of doing good, without a thought for the morrow. Spiritual gifts are not to be purchased with money, or inherited from ancestors, however exalted. What is required, in this modern practical age, is proof of real, positive capacity and manifest power; and not the claims of ancestry, grand talk, or puffing testimonials. The writer once heard a very large employer of labour give it as his experience, that all applicants for work, who were persistent in producing numerous testimonials, invariably turned out to be incapables, who appeared to have exhausted all their capacity, during the period to which the testimonials referred, and to have no further power of work left in them. This high science and art, which the writer has tried to explain, needs no testimonials, and no pretentious puffing; it requires, however, for its successful promulgation and practice, healthy, honest, intelligent, self-denying, and conscientious workers, more willing to sow for the great harvest, in its own proper time, with present scant return to them, than to reap where they have never sown, and to exhibit a selfish greed, or an avarice, which is sure to overreach itself. The great saying is here clearly applicable—"By their fruits ye shall know them."

ALOFAS.

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manipulate the case sent; thus after a few cases have passed through the hands of intelligent persons with the power to heal (and most people have it), they become able to give a dose of health to their neighbour or friend such as all the doctors in Europe cannot administer—armed with the full developed power of healing magnetism and a small inexpensive supply of our Alofas Remedies, they will become a power for good such as the Master Healer intended all Christians to be when he said, "Greater things than these shall ye do," etc. I wish every man and woman God-speed in their good work.

D. YOUNGER.

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MESMERISM v. HYPNOTISM.

THE word "Hypnotism," as applied to the Science of Mesmerism, is both inaccurate and misleading; hence the numerous false impressions that seem to have taken deep root in the public mind.

These impressions are no doubt the result of superficial observation, brutal exhibitions, and the determined opposition of vested interests.

Space will not admit of more than the mention of a few of the chief objections to the general use of Mesmerism as a *Therapeutic agent*.

The first in order is that implied by the word "Hypnotism"—which means sleep—is totally out of place. During my practice of over forty years as a Mesmeric Healer, I have never found it necessary to put a patient to sleep, or in any way to interfere with their will or consciousness.

This healing force or power is a fluid emanating from the hands of the manipulator, and may be infused into the patient's whole system, or confined to any local part, without danger or inconvenience. Its administration is as painless, pleasantly agreeable, and safe as the inhalation of the purest atmosphere.

This fluid can be stored in any fabric or liquid, and sent to any distance. Thus St. Paul worked marvellous cures, as related in *Acts xix chap., 11 and 12 verses*:

"And God wrought special miracles by the *hands of Paul*, so that from his body were brought unto the *sick handkerchiefs or aprons* and the *diseases* departed from them, etc."

It was this fluid also that went out of Jesus into the poor sick woman and made her whole. It is heaven-sent for the good of mankind, and *woe* to those who either misrepresent or misapply this power or abuse its use.

The second delusive objection is that only weak, nervous persons can be operated upon. This delusion is evidently attributable to the same selfish motive as the first, and like it is the direct opposite to my experience, and I boldly assert that the man, woman, or child does not exist that cannot be affected for good by this power. Indeed, every living thing is affected by it, whether we recognise it or not. It permeates all creation and is the prime mover of every living organism, animal or vegetable. It connects spirit and matter; its stagnation is disease and death, whilst its activity is life, and health, and vigour.

The *third* objection, and one most strongly urged—*fear of danger to the subject*—only needs the application of a little common sense, reason, and careful observation to disclose to the objector the great indisputable fact that this law is ever at work, and our wisest course is to learn how to utilise it for good and checking evil.

The art of "self-defence" need not necessarily become aggressive, nor the art of swimming dangerous to life; neither need this sublime knowledge of the power of Mesmerism be regarded as detrimental to the human race.

This science should be taught in every school, completely laid bare, as far as possible, stripped of its superstitious surroundings, and wrested from the hands of brutal mountebanks and charlatans, who simply pander to the depraved tastes of a certain class of the public for low, disgusting excitement and entertainment, bringing what would otherwise be an elevating science and art into utter disrepute. Further, with regard to those scientific obstructionists—the majority of the medical faculty—who have so long refused to accept it as true, and whose inhuman experiments upon defenceless animals have rendered them callous to suffering, and whom the writer has often offended by direct refusals to permit dangerous experiments on his subjects when asleep. Would, we ask, this science be safer in the exclusive possession of these men with the sole right to practise it, even if its action could be thus limited by Act of Parliament? No! Such pretentious nonsense only proves how little this God-given power is understood. What is wanted is the man of pure heart, healthy brain, and vigorous life—not the selfish, presumptuous, superficial, and withal

ignorant pretender, who, though he may know a good deal of medical science, is woefully ignorant of *Nature's* simple laws.

Many other objections to this science have been urged by its enemies, or those who dread to see the time arrive when men and women can give a dose of health to each other safely, cheaply, and in an emergency expeditiously.

These objections, some of which are so puerile and silly as to be beneath contempt, and which have their origin in superstition or prejudice, are equally mischievous, obstructive, and subversive of the best interests of man, materially and spiritually. To those who make these objections we would reply in the words of Dr. P—, who brought his poor suffering wife to us seeking relief, after trying several of the most celebrated physicians in London without any benefit. The Doctor described her sufferings from *Neuralgia* in the *head and eyes*, which for two years had been so excruciating that night nor day had she rest from the cruel torment; we applied Mesmeric Power—*NOT Hypnotic Sleep*—and, in twenty minutes of painless, pleasant manipulation (chatting the while) the poor lady was freed from pain, to the rev. gentleman's astonishment, who remarked:—"I have always had a superstitious dread lest this science should be in some way connected with the *Devil*, but if the *Devil* does *such work* as *this*, both my dear wife and I are much obliged to *him*, and surely he is *not* so black as he is painted."

Sequel: Dr. P—'s opinion is completely altered, and he now takes a common-sense view of the great *Creator's laws*, and his teachings are now of a much higher type.

Hundreds of similar cases could be quoted did space permit; cases of *well-assured, established cure* of Rheumatism, Sciatica, Lumbago, Bronchitis, Kidney-disease, Heart-affection, Tumours, Cancer, Paralysis, and even of those two fell diseases, whose presence strike, *not* only the poor victim of either, but the beholder *even*, with terror unspeakable when they come nigh us and touch our loved ones, viz., *Consumption* and *Insanity*.

All these, together with ordinary acute and chronic diseases, are treated successfully by Mesmerism, and the use of safe, natural, non-poisonous herbs, roots, and barks, and this without affecting the patient detrimentally in any sense. Indeed, as regards the Mesmeric force, it is far more potent for good,

applied when the patient is in a perfectly *normal* condition. As a matter of fact, this potent influence so gently and efficaciously permeates the whole system that many patients feel no sensation or effects whatever during the manipulation, but often feel a tingling, invigorating influence over the whole system, and particularly the affected local part, at various periods of time from an hour to one, two, or three days, or even longer. These sensations are a sure sign that the vital fluid is at work, and rapid recovery is the result. Many are relieved at the time of manipulation, and some are completely cured at the first sitting with little effort on the operator's part.

What, then, becomes of the Hypnotic fad? Would it not be more honest and manly for these presumptuous gentlemen candidly to confess their errors of judgment and express their sorrow for the past, especially for the bitter persecution and cruel martyrdom of the *early pioneers* of this holy, heaven-bestowed science, many of whom—and not least amongst them the great *Dr. Elliotson*, of the Middlesex Hospital—they drove from their midst, embittering his life, depriving him at one and the same time of status and the means of getting his daily bread; and who, after thus stripping him of his means, they suffered to die of neglect and want in a London garret.

But his name, together with that mightier one whose teachings and example he followed—*Anton Mesmer's*—will shine resplendently upon the scroll of immortal fame and remain a monument of this God-given healing power, when the Hypnotic craze is exploded and its very name become obsolete.

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Consultations from 10 a.m. to 5 p.m.

Acute Neuralgia, Lumbago, Sciatica, Rheumatism, Gout, etc., are always relieved or cured by the first manipulation. Deep-seated, complicated diseases of a more chronic character that have been pronounced incurable by all other means we much prefer.